L.C.K. HC 4715-4-P015644

THE ARYAN PATH

Canst thou destroy divine Compassion? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute. Such is the Arya Path, Path of the Buddhas of perfection. —*The Voice of the Silence*

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VOLUME IX
January-December 1938

THEOSOPHY CO. (INDIA), LTD.
51, Esplanade Road
BOMBAY

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Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. IX JANUARY 1938 No. 1

GENIUSES, SEERS AND SAGES

The only God man comes in contact with is his own God, called Spirit, Soul and Mind, or Consciousness, and these three are one.—H. P. BLAVATSKY.

The invisible has ever haunted the human instinct and lured the human mind. As a scientific reaction to religious superstition, however, the very existence of the invisible was denied in the last century. The phenomena of Spiritism or Spiritualism divided the ranks of the scientists, some of whom began to investigate them.

The Society for Psychical Research was founded in 1882 but its investigations have not taken the public far. It has collected many data but has been unable to give any definite knowledge. Compared to half a century of achievements by physicists or physiologists, astronomers or chemists, those of the psychical researcher are worse than negligible. What is wrong with their prodigious labour? The founders and early workers of the Society for Psychical Research committed numerous errors, two of which appear to us serious blunders: first, brought up to regard their method of research by the aid of the five senses as the only reliable one, these investigators applied it to their study of the invisible and the psychic aspects of man and the universe. Even to-day the Psychical Researcher suffers from the limitations of that method. Secondly, not accustomed to looking for information and knowledge gathered by those outside their own scientific school, they failed to take advantage of the available instruction. For example H. P. Blavatsky's *Isis Unveiled* was published in 1877 and the two volumes contained not only a very complete record of abnormal phenomena, workings of psychic faculties, etc., but more—they offered logical, convincing and reasoned explanations of all of them. These teachings were rejected offhand because they

were obtained by a method and in a manner unfamiliar to science then, and even now, though to a slightly less extent. The Psychical Researchers did not even take the trouble to verify Madame Blavatsky's repeated statement that the ancient Eastern world knew very fully about psychic faculties and forces; he never thought of using data available in the East. Proceeding along their own line they soon made a groove for the Society for Psychical Research and in that narrow groove most of their successors have been going round and round.

Spiritists and Spiritualists have put forward the evidence of thousands of phenomena, but they fail to give a rational explanation of how they occur, what they signify, and more—they do not either inspire or instruct people to a more enlightened living. They too did not and do not like the views of Madame Blavatsky, but for a different reason. They traced all abnormal phenomena to the "spirits of the dead, the dear departed". But in their ranks the reiterated single-word explanation—"Spirits"—is being abandoned.

Outside the fold of Spiritists and of Psychical Researchers, a large body of people show a more than detachedly academical or fashionably social interest in the invisible and the abnormal.

No educated person doubts to-day that phenomena do occur and that psychic forces and abnormal powers exist. It is admitted on all hands that there are no miracles in Nature and that everything that happens is the result of law—eternal, immutable, ever active. Apparent miracle is but the operation of forces unknown to the modern world. Only those who exploit the ignorance of the unlettered masses uphold miracles, and then only in their own church and by their own members, decrying "miracle-workers" of other denominations.

The range of these supernormal, not supernatural, phenomena almost defies classification by the ordinary investigator, and the simplest of them —a table-rap, for example—remains an unexplained mystery. The raps are heard, the tables move, the spooks are seen, and a score of other manifestations are perceived. In spite of fraudulent mediums there is enough evidence that there are genuine ones, through whose agency these phenomena do take place. But *how* do they occur? It is not known.

Two thin lines of thought, however, indicate the "progress" made by the student of the occult, who is not also a student of the Esoteric Philosophy recorded by H. P. Blavatsky: first, it is now accepted that "Spirits" of many different kinds exist; secondly, that every man and every woman is a psychic to some extent, and that there is as much of psychic contact among the living themselves as between the living and the dead. Further, each man is an embodied spirit, who whispers his message to the brain-mind, speaks as the voice of conscience, and so on. This is once more brought out in a recent volume, *Horizons of Immortality* by Baron Erik Palmstierna, the Swedish Ambassador at the Court of St. James, reviewed in this number by John Middleton Murry. It is brought out that "not all the spirits who have communicated

with them have had mortal existence".

That all "spirits" are not surviving invisible relics of mortals is one of the teachings reiterated and emphasised by H. P. Blavatsky in the last century, only to be ridiculed and rejected. Writing in May 1890 she repeated the view she had expressed and explained in 1877 :—

> Years have been devoted by the writer to the study of those invisible Beings—conscious, semi-conscious and entirely senseless—called by a number of names in every country under the sun, and known under the generic name of "Spirits".—*Raja-Yoga or Occultism*, p. 75.

She has fully explained their natures and functions and in doing so repeatedly said to the Spiritists or Spiritualists—"Do not insist that at all séances all that takes place is the work of the spirits of the dead." Baron Palmstierna and his friends accept that view, but unless he and they study with care the teachings of the Eastern Wisdom-Religion they will not be able to determine what or whom they contact, or to distinguish between 'spirit of health" and "goblin damned", between mischief-loving sprite and soulless spook.

Judging the book, as it should be judged, on the merit of its actual contents, we cannot but agree with our esteemed reviewer :—

> I am inclined to doubt whether his [Baron Palmstierna's] systematic inquiries have yielded him any knowledge which he did not, in some sense, already possess, and which he might not have been better advised to produce out of his own depths.

But that raises the important question : can a living man, *i.e.*, embodied spirit, develop his own psychic mechanism and thus receive knowledge from within himself? The quick answer is—"Of course". Mr. John Middleton Murry describes his own psychic experimentation according to "the only technique of the kind of which I have personal experience". He was "amazed and disturbed by the relevance and apparent profundity of many of the answers I received". Mr. Murry offers two likely explanations about one communication he obtained ; it may have been "a higher power" who communicated, or "some unknown organ in my friends". But why cannot it be the function of his *own* "unknown organ"? Why cannot he have produced it "out of his own depths"?

There is a sort of conscious telegraphic communication going on incessantly, day and night, between the physical brain and the inner man. The brain is such a complex thing, both physically and metaphysically, that it is like a tree whose bark you can remove layer by layer, each layer being different from all the others, and each having its own special work, function, and properties. The mood in which Mr. Murry was when he experimented and the procedure he adopted in asking his questions and receiving his answers can well be described as—Mr. Murry speaking to Mr. Murry. Grant that within the normal consciousness of Mr. Murry is an Immortal Ego who functions supernormally, however intermittently, causing certain mystical experiences, and it becomes clear why the receiving of the message told "me, indeed, nothing that I did not know, in some sense, already".

Turn to a psychic like Emanuel Swedenborg, the seer of Stockholm. By some he is looked upon as a Prophet; others respect Swedenborg for his scientific and philosophical knowledge while rejecting his "visions" as childish foolishness. In his article in this issue Mr. George Godwin favours the description of H. P. Blavatsky who said that Swedenborg was a natural-born seer, which does not make him an infallible Prophet on the one hand or a deluded mind on the other, but explains why he displayed such phenomenal powers. Swedenborg was a genius of a particular type—one whose psychic senses, latent in most men, began functioning on their own, so to speak, and without the deliberate training which makes a man an Adept.

The phenomenon of Genius is very intimately related to the psycho-spiritual structure of man. There are geniuses and geniuses—not only are there different instruments through which genius expresses itself, but also there are differences in the degree in which it expresses itself. Baron Palmstierna is a genius and so is Mr. Murry, and also Swedenborg—each in his own line and each in his own degree. There are greater and lesser diplomats than the Swedish Baron, as there are greater and lesser psychics than the Swedish seer, and again greater and lesser writers than Middleton Murry or George Godwin, but there is "genius" at work in them as in every creative artist and every true philanthropist. The quality of consciousness dwelling in the brain determines whether a person is, shall we say, spiritually speaking, one-dimensional or two or three or four, or—seven. Occultism teaches that physical man is one, but the thinking man septenary, thinking, willing, feeling, and living on seven different states of being or planes of consciousness, and that for all these states and planes the permanent Ego (not the false personality) has a distinct set of senses.

The article elsewhere which surveys George Duhamel's views about genius indicates that genius is capable of development, and that not by psychic exercises and subnormal habits bordering on vice, but by virtuous habits, moral discipline and mental devotion perseveringly observed from day to day. The enthusiast for the higher life has enough work to do with himself, if abandoning the dangerous way of mediumship he takes the path of Discipleship leading to Adeptship. Every one within himself is a budding genius and can develop into a seer; but unless he instructs himself, theoretically and practically, in the Wisdom of the Sages of old, his seership will be not only faulty and mislead him and others, but will also prove highly dangerous. Every seer, every genius, every psychic, therefore almost every man, has two roads before him—that of the medium who becomes the passive instrument of foreign influences, mostly of a degenerating kind, and that of the Adept who actively controls himself and all inferior potencies, but who never interferes with the free will of any human being.

THE ANCIENT CIVILIZATION OF CENTRAL AMERICA

[James Truslow Adams, the eminent American historian, contributes this interesting article. Other and different points of view on the subject-matter of the article will be found in "A Land of Mystery" by H. P. Blavatsky.—EDS.]

There are two unsolved riddles in regard to every aboriginal culture on the two American continents. The first is as to where the aborigines came from. There is no evidence in the "New World" of extremely early man and apparently they were migrants from elsewhere, probably the Orient. But think of the length of the journey across the Pacific or the overland trek, by way of Behring Strait, from Alaska to Cape Horn! The other riddle is what would have happened to the aboriginal cultures had they not been violently and suddenly disrupted by invasion from Europe, chiefly in the 16th and 17th centuries.

There are about a half-dozen of these cultures which are of particular note and interest. In a preceding article (THE ARYAN PATH, September 1937) we have spoken of the high political development reached by the Indians of north-eastern North America in the League of the Iroquois. There were also the Cliff-Dwellers of the South-west, an agricultural people living in lofty communal dwellings oddly like precursors of the modern American skyscraper But on the whole, all of the North American continent at the time of the European conquest was still in the stage of barbarism, though in a few parts it had reached a high stage. In Mexico, however, Central America and Peru genuine civilizations had developed. In those three districts we find large masses of population, far past the nomadic hunting stage, living by agriculture, mining and commerce, with large cities, powerful centralized governments, good roads, a system of law and the necessary courts, and so on. In fact, it is said that in the Aztec empire of Mexico the safety of the citizen had been to a large extent guaranteed by the very device which is now the subject of bitter controversy in the United States, namely, the complete independence of the judiciary from the executive power of the state.

The arts had also developed to a high degree, and wealth had been accumulated on a colossal scale. The fortunate owned not only lands, mines and slaves but vast hoards of gold and precious stones. Of the above facts there can be no question even if we now consider the descriptions given by Prescott, nearly a hundred years ago, in his *Conquest of Mexico* and *Conquest of Peru*, as too romantically coloured. These two civilizations fell before the onslaughts of the Spaniards under Cortez and Pizzaro, with their bands and successors, leaving the riddle as to what they might have become had they been allowed to continue their development without the unexpected overwhelming by Europe with its more advanced culture and especially its firearms.

On the other hand, in Central America, we have a civilization which passed through its cycle of rise and decay during a dozen or more centuries before the Europeans arrived. Largely in the countries which are now Costa Rica, Nicaragua, Guatemala, Honduras and the peninsula of Yucatan, the mysterious race of the Mayas had built a civilization in many ways similar to and rivalling those of Mexico and Peru. The native population of these states is still largely Mayan but with no memory of past greatness, which disappeared under the rapid growth of tropical jungle before the white man came. The rise and fall of the Mayas may thus afford us an answer to what would have happened to aboriginal development even had it not been interrupted. It is not a certain answer, of course, for the whole of the two continents but is at least a clue. One of the most fascinating and difficult of all studies for the historian is that of the growth, flowering and decay of cultures. One does not have to be an adherent of Spengler or any one theorist to realize that there are cycles here as everywhere else in the phenomena of the universe.

The full story of the Mayan cycle cannot be told in a brief article, and there is still much that is unknown or controversial. In the main, our sources of information are three. Although the civilization had crumbled before the arrival of the white man it had done so only a comparatively few generations earlier, and Spanish historical investigators could learn much both from tradition in Central America and from the Mexicans whose civilization had continued. The most notable was Bishop Landa, who arrived in Mexico in 1549, and who wrote a book, which was lost and unpublished until 1864. The second source of information is the archeological research of recent decades; and the third the records left by the Mayas themselves in hieroglyphics which have been peculiarly difficult to decipher. From these sources, however, we have learned a good deal.

There seem to have been two sharply defined periods in Mayan history. The first, called the "Golden Age", extended from about 100 to 600 A.D. In this period, they lived in the parts south of Yucatan, and their civilization seems to have been well established by the second century A.D. though we have no means of learning how long it had been developing. This was their great period in sculpture, especially notable for the abundance and intricacy of design. Although different from that of India it has the same tropical fecundity of invention. Great cities were built, such as Tikal, Naranjo, Copan and many others. Their size and architecture indicate a complex civilization, both urban and rural, with accordingly efficient and complex government. But about the end of the sixth century there is a sudden cessation of all dates in the monuments left to us, and apparently the very cities themselves fell quickly into decay.

The cause of this fall is not known. It may have been due to the invasion of more powerful peoples but there is good documentary evidence to show that about this period the Mayas had discovered and started to colonize the peninsula of Yucatan, moving from their old habitats, whe-

ther perforce or voluntarily. Such a period of migration and settlement always retards the arts and much else in civilization, and it was not a hospitable land to which the Mayas had removed. They seem also to have shifted about in it. Their first large city in the new country was occupied only about two generations when they built the well known Chichen Itza, which was a large city but occupied only about a century. The period of "trial and error", if we may so call it, lasted for several hundred years but by the beginning of the eleventh century the old civilization had been restored and expanded. Chichen Itza was reoccupied, and about the year 1000, this city and the other two great ones of Uxmal and Mayapan formed a confederacy. Many others were built, and as one authority has said, "the country must have been a beehive of activity, for only a large population could have left remains so extensive". In this second period of Mayan greatness sculpture was less notable but architecture rose to its greatest height and beauty and of late years, partly by use of the aeroplane in exploring the jungle, amazing ruins have been brought to the notice of the archeologist.

About 1500 the "Triple Alliance" broke, and then ensued a struggle for control. Civil war for two centuries ruined the people, and perhaps owing to the breakdown of government in such a dense population, famine and pestilence followed. Then came the Spaniards, but with the Mayas they had to deal not with flourishing civilizations as in Mexico and Peru but merely with the wreck and hollow shell of one already fallen. The Mayas were not destroyed. They had destroyed themselves.

Those who saw the remnants of the race described them as tall, active and strong, although a squint eye was considered a mark of beauty and was artificially produced. Perhaps more important was the practice of flattening the forehead, which may have had some effect on the brain and mind. The women were chaste and modest, in contrast to the North American Indians, and marriage was strictly observed. Each man could have only one wife and adultery was punished by death. Divorces, however, were frequent though condemned by the upper classes.

In religion the Mayas were polytheistic and there was a pantheon of gods, notably those of war and death, the latter the most feared, though the Mayas believed in the immortality of the soul. In the after-life each was to be rewarded according to his deserts, and Heaven and Hell, which were the only choices, were both pictured in extremely materialistic form. Religion and its various services and ceremonies played so large a part in their life as to have dominated it. Their architecture, sculpture, science and social life all were not only coloured by it but dedicated to it. Their sense of justice was strong, and the codes of law and the operation of the courts were, on the whole, wise and apparently efficient.

It is obvious that we have here to deal with conditions quite different from those of the Iroquois or any of the North American Indians. This becomes still more obvious when we come to consider their mathematics.

For a long period, as we have noted, the Mayan hieroglyphics were as puzzling as the Egyptian before the discovery of the Rosetta stone. Now, however, they are fairly well understood, at least on the mathematical side, and the amount of knowledge the Mayas had developed is known to have been extraordinary. In the first place, they could figure in millions, an unusual feat for a people at their stage of advance. Also, they had noted not merely the revolution of the sun and moon but those of all the larger planets, and could connect these with the solar year of 365 days. Both they and the Aztecs had elaborated the calendar, and, indeed, so deep was their interest in mathematics and the calendar that their manuscripts consist of little else. The Mayan calendar, however, was more accurate than the Mexican and was perhaps as accurate as any then in the world, although it is a question whether they understood intercalation and how they disposed of the fraction of a day. Their calendar and astronomical and mathematical calculations are unquestionably their most notable intellectual achievement.

In business we get a picture of a thorough civilization. Agriculture was not only carried on with reasonable efficiency, but there were large granaries in which to store corn and other grains against a period of bad harvests. The agricultural work was largely communal, groups of twenty or more going from field to field and working them in common. This was also true of fishing. There was considerable trade and commerce, with a developed system of commercial credit. No interest was allowed but debts appear to have been promptly and faithfully paid.

These Mexican, Central American and Peruvian civilizations are of immense interest. Were the men who developed them of the same race as the North American Indians, and, if so, why did they rise out of the barbarism in which the latter remained? If they came from Asia who were they? And if the Europeans had not come would they have continued to develop, or would the terrible cruelty which marred so much of their religion and civilization, and the tendency to war, have brought about their fall as the Mayas fell? These are all questions that admit of no final answer, but in considering the possible fate of the aboriginal American civilizations, the case of the Mayas, who showed perhaps the greatest capacity of all for rising intellectually may hold the clue. It would indicate, in so far as a unique example can be used for generalizing, that the life cycle of American aboriginal civilizations might have been rather short even if left undisturbed from without.

JAMES TRUSLOW ADAMS

LOVE AND LIFE AS ETERNAL ENEMIES

[The well-known essayist and dramatist, Clifford Bax, tells us that "the idea contained in my little article has been developed in my book, *The Immortal Sea*, and that after having been a theosophist for about seventeen years I came under the influence of the late Allan Bennett and thenceforth recognized that for me Buddhism is the profoundest interpretation of life and ourselves."

There is little difference between the philosophy of Buddhism and that of genuine Theosophy to be found in the works of H. P. Blavatsky and W. Q. Judge. Between these two and pseudo-theosophy there is a wide and unbridgeable gulf.

This article may well be considered Mr. Bax's interpretation of H. P. Blavatsky's teaching in *The Key to Theosophy*, (p. 124) : "For pure divine love is not merely the blossom of a human heart, but has its roots in eternity. Spiritual holy love is immortal, and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group."

Our esteemed contributor's ideas on love and life may be taken as an excellent commentary on the functions of the all-seeing and wise Eros and the blind mischief-making Cupid who is so often mistaken for the former.—EDS.]

Throughout the Middle Ages in Europe even the rapacious baron, the despotic bishop and the ill-paid serf were quite sure that they were spiritual beings, and not merely physical organisms which for a little time can think and aspire. To me the wonder has always been that men and women who believed in immortality and in heaven and hell should have behaved in so short-sighted a manner. They were, at the lowest computation, making a very bad bargain.

And then, after the appearance of Rousseau's and Darwin's books, intelligent people began to say that we are not spiritual at all but, on the contrary, as little important as the tiny beetles and other insects which we lazily watch in a meadow on a summer's day. Astronomy, too, seemed to make our pretensions very ridiculous. Are we not creeping about on a third-rate planet which revolves round a tenth-rate sun ? Well, then, all those grandiose fancies of religion must have been merely the happy fairy tales of human childhood. That is how religion looked to the intellectuals of, say, seventy years ago. That is how it still looks to H. G. Wells and his multitude of disciples.

Jesus and Gautama lay great stress upon the importance of love. But what, then, is love ? It is a caring about somebody else as much as we care about ourselves. And it is born of imagination or sympathy. It is born when we realise that we are no more alive, no more real, no more important, than any other creature. How, though, could love ever have come into a world like ours ? For what is the salient characteristic of the life in a man, in a whale, in a flea, in a cobra ? Life wants to go on. It wants to feed ; and, as everybody knows, the earth is a place in which no creature can go on living unless it devours some other sentient being. Love—or forgetfulness of that violent life-instinct—is an unexplained mystery. It could never have appeared in the world if our materialists were right in their outlook : but so tricky are words that we must dis-

tinguish between love and lust. All through European poetry they are used without distinction. Now, it is useful to remember that lust, coming from the life-instinct, has often developed into love, which comes (I am about to suggest) from another "dimension" and if this be true, we ought not to marvel that religion and sexuality have been so often at loggerheads: nor should we be surprised that very many persons, catching a ray of true love from that other dimension, proceeded to decry sexuality. It was left to Coventry Patmore (in modern times) to announce that sex-love is a sacrament: an idea which has been familiar in India for two or three thousand years.

We should understand much more clearly what is happening in human affairs, even now, if we could see that a spiritual force is always struggling to express itself in this world of solid matter. It cannot make much headway. Something does happen, as we know, when a Christ or a Buddha comes here; but even then, humanity very soon slips back into the savagery of the crude life-instinct. We have heard for eighty years about evolution: how Something has been pushing onward and developing finer and finer forms through which it may do what it wishes to do. What *is* it trying to do? I suggest that it is trying to subdue the life-instinct and to make us realise that we are separate only in our bodies; and humanity, after all, has now and again, in a few persons, caught that "fight which never was on land or sea". The chief mistake of modern thinkers is the assumption that life and soul are one and the same. To imagine this in early days was very natural. Our religion begins in absurd superstition; but does it not take us quite a time to outgrow our own childish misconceptions? Life is the obstacle with which the spiritual core in us has always had to wrestle. The life in us is the wild egoist. The soul in us, naturally flowing into the soul of all other beings, is like any artist who, conceiving a beautiful work, finds invariably that, coming down to brass-tacks,—that is to say, coming to paint or words,—he cannot manifest a tenth part of what he imagined.

When we speak of love we may easily appear to be fulsome. Who has not heard of that Victorian jeer which took the form of the words, "The ultimate amiability of all things"? But I am now suggesting that love is a mysterious emotion which has absolutely no connection with the life in our hearts and limbs, a downward-flowing influence from a "world" which, like an aura, envelops our own familiar world. It is the hero of legends, the Saint George who ultimately slew the Dragon, the Prince who will some day awaken the Sleeping Princess with a Kiss. At the present time we may well think that the Dragon is very much upon his hind legs. All this fist-shaking, all these threatenings of war, all these acts of aggression, are sad reminders that the old life-instinct has surged up again; and it has done so because men can believe no longer in outworn forms of religion. Love is, very certainly, at a discount. The spiritual world is, for a time at least, obstructed: just as these are days when a

painter will scratch off the labour of many weeks.

But do not suppose, please, that I think that immediately after death we find ourselves in a realm of all-pervading love. Love, in my view, filters down into our obscurity from an immense "distance"; and I believe that there are many phases of being between "heaven" and earth. I believe, too, that, time being the essence of it all, time is different for us in the states which we enter soon after the coma of death; and that many inventions, ideas and even political events have taken place elsewhere some weeks or months before we read about them in our newspapers. That, indeed, may explain why astrologers expected the Great War in 1913. Who knows what forces were striving to prevent the inevitable?

If I were a fashionable intellectual, I should fear that civilization may utterly collapse in my own time; but, being confident that the solid world is only the last outpost of a much more real world, I believe that the unseen artist will, in due time, express a part of the beauty which he can see in imagination. We may be nearer than we suppose to another inflow from the spiritual realms.

CLIFFORD BAX

But stay, Disciple ... Yet one word. Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.

The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which Is, the more thou wilt become COMPASSION ABSOLUTE.

Self-doomed to live through future Kalpas, unthanked and unperceived by men; wedged as a stone with countless other stones which form the "Guardian Wall", such is thy future if the seventh Gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow.—*The Voice of the Silence*.

CRITICISM AND CREATIVE ART

[K. S. Venkataramani is the well-known South Indian author of *Paper Boats, Resurgent India,* and recently published *Jatadharan and Other Stories.*—EDS.]

Creation, even in its utter oneness with the Ultimate, recognises a duality in the modes of self-expression such as day and night, male and female, positive and negative, creative and critical. But is there a fundamental difference in substance, in reality, or only on the surface, in the modes and instruments of expression? The opposites seem to strive only for a common enrichment. All critical effort is towards the realising of the creative, and all creative effort is of the essence of criticism, of quick selection in an exalted mood that with an unseen thread ties the endless varieties of life into a beautiful garland for God's worship. That is why poetry is called the criticism of life. The aim of criticism is to get at a correct view of reality. The aim of creative art is just the same.

Criticism means in its root-significance "to judge". And to judge what? Surely to judge the reality of the thing judged. As Goethe has put it in noble words, deriving his inspiration from Aristotle, to judge "the abiding relations". It is a search after the eternal, a quest of truth, after rejecting by the critical process the transient and the ephemeral. Aristotle names as a criterion "what the wise men would decide". Such a consensus of opinion would decide not only a question of good taste but also "the abiding relations" of life. On such a comprehensive and monistic view of art and life, craftsmanship and all conceptions of technique lose their individuality like a thread woven into a fabric.

Symonds, clinging to the root meaning of the word, says, "Criticism implies judgment". Undoubtedly it does, but it implies a good deal more to become vital, to act as a living force. It implies saturation, feeling, sympathy, perfect identification or oneness, just the very qualities which make for creative art. *Swa anubhava* or self-experience is the first condition of creative or critical effort. The object must live in the subject like a child in the womb. Otherwise mere judgment is still-born. This aspect is not sufficiently emphasised in current literary criticism and the primary emphasis is everything in art as in life. Great art is born of a perfect surrender of the "ego" of the mind, stilling it in *yoga* or reverie by a complete saturation of the object with the subject.

Therefore the conditions, the primary qualities that go to make a great poet or a great critic, are essentially the same. The nature of creative art as well as the nature of criticism are one and the same—a search after the "abiding relations" as against the transient and the ephemeral,—a search after the nature of reality. That is why we often find that some of our really great critics have also been either great or good poets or creative writers. Dryden, Johnson, Wordsworth, Coleridge and Matthew Arnold suggest themselves.

Why, Goethe himself !

But in the modes of expression, the garments they wear, criticism and creative art differ. Creative art tries to reach its goal and fulfil itself by a perfectly timed leap. Creative art gains its end by rapid selection in order to evolve a synthesis by which the ordinary range of consciousness is widened. It relies on its own impetus for freeing its own imprisoned energy for a flight to the stars. Criticism, on the other hand, is modest and less spectacular in its modes of expression. It works by analysis. It needs and seeks another, like the ruby that waits to be set in gold to gain its true radiance. But both are intensive quests in search after the "abiding relations". The moving impulse is the same in both—to know, to experience for oneself the nature of reality. The goal is the same whether one reaches it by "exalted flight", soaring as creative artists do, or on foot, exploring and measuring and ascending painfully like mountaineers, as critics do. The peak once gained has the same refreshing atmosphere of sunlight and of joy.

Matthew Arnold senses in his own clear-cut but pedestrian way this equality of pleasure between criticism and creation—that the *ananda* it gives is the same—but he is worried and halting because he assumes a different goal or function for criticism. That is why he gives it a sly and indecisive paragraph in uncertain accents while he deals with transforming lucidity with the many minor attributes of a critic in his well-known essay on "The Function of Criticism". The function of criticism is something infinitely higher than Arnold's definition of it "as a disinterested endeavour to learn and propagate the best that is known and thought". This takes away the life-breath from criticism. This is criticism at its lowest level. Its highest aim is not external. Criticism is never meant to guide others. With some such object, it would surely fail. The critic seizes the joy, reading the poem of another, and makes it his own so completely that it floods his being with rapture. It is something like filling first a small syphon tube with water so that it may later on flow continuously. Or it is like lighting your own cigar from another's, be the latter even but a "beedi". You are lost in a fragrance that is all your own, your own cigar's. The poem of another is like a grain of sand to the oyster, to stimulate you to breed your own pearl.

Matthew Arnold says that "detachment unallied to propaganda" is of the essence of criticism. But detachment, though a first condition of all good work, will not by itself give the positive quality that makes criticism living or creative. A true criticism of a song must light up the mysterious corridors of life as much as the song itself. In addition to detachment you require a positive virtue, a perfect condition of sympathy or saturation with the subject —say, the poem—a surrender from which you emerge only the richer, like a stream that flows into a river but emerges the fuller and the nobler for the sacrifice. This is criticism at its true level—when you gain the capacity to lay bare the real truth with sincerity and sympathy. Criticism and creation are no more opposed to

each other than are poetry and prose. Like all rivers that roll down to the sea, all arts are one in their final quest. Not till this is realised, shall we be able to free ourselves from that confusion of primary values, from which arises now so much of misery in life and letters.

Coleridge's test of poetry is an exceedingly good and true test to apply to criticism and to many other things in our chaotic world at the present day. "The poem to which we return with the greatest pleasure possesses the genuine power and claims the nature of poetry." Why? Because it is the haunting charm of truth in it that makes you return to it. It is full of suggestions of a vast hinterland of consciousness far above the mind-level, a region of immortality and light. This may sound metaphysical but it is not. It is real to one who pauses for a moment to ponder upon the effect of the vibrations of sound—of rhythm and harmony—on the inner nature of man. Such a rhythm gives one, as Coleridge somewhere says, "a continuous undercurrent of feeling", the effect of which is to broaden the range of your consciousness and take you to the higher—the intuitive or the divine—from which springs all creation. For the continuous stream of feeling chastens the gross particles of the mind and liberates the mind-energy in its highest and purest form, call it as you like, the divine energy or the cosmic. True art, creative or critical, always attains this level of transcendence and is immortal. For, only at that level does it know the "abiding relations" of life, in Goethe's words, and achieve a continuous intimacy of the individual with the universal. Therefore all rules or principles of criticism are void of content except the sovereign rule of "*Swa anubhava*" or self-experience which seeks and sees the light from within. This is the highest rule of life or of art creative or critical.

Criticism, in a word, is as authentic a medium as creative art for the glory of self-realisation and self-expression. For both seek and strive equally to reach the peace and the harmony that underlie all the seeming welter and chaos of life. Criticism will help, quite like any great art, to kindle the hidden light of yoga—through profound saturation and sympathy leading to one-pointed reverie and song. Out of such liberated and transformed consciousness, equally through criticism and creative art, we gain the highest bliss or *ananda*—only at every step we must yearn for *Swa anubhava*, must yearn to relate pure knowledge to our own daily living, and not keep it apart like minted gold stored in a safe vault.

The function of criticism, then, is self-realisation, quite like the function of creative art, in prose or poetry. It gives us a glimpse of the nature of reality and brings home to every one the mother of joys—*ananda*—which gives peace to the fretting mind as the mother lulls the restless babe to sleep.

K. S. VENKATARAMANI

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THE ETHICS OF PROHIBITION

[Our readers will remember the interesting article on Thomas Paine written by Mr. Frederic J. Gould, the well-known educationist and humanist who writes on the subject which at the present hour is of more than ordinary interest to the Indian public. It contains, moreover, something of value to moralists everywhere—EDS.]

Dancing is a free expression of human joy in motion ; so free, indeed, that many people would not usually associate it with obedience. Yet it is a fine obedience to the rule of rhythm. Nor would commonplace minds link religion and dancing. Not only, however, is the dance a vital element in religious festivals, as practised by Greeks and Romans and many other folk ; it symbolizes the enthusiasm of individual souls in communion with a divine greatness or an ethical ideal. Thus the Gujerat Saint, Narsi Mehta, rapturously witnessed the dance of Siva ; and a second-century Christian gospel ("Acts of John") pictures the apostles of Jesus dancing, hand in hand, round their Master, and bursting into a hymn in praise of Light and Grace. In all the examples, the obedience is not servility to a command or prohibition ; it is companion with enthusiasm and even ecstasy. Hence, as I survey the grand moral urge of man through the ages,—man's "Ethical Movement" from the Cave days to 1937-8, I am prepared to define religion of all types, so-called theistic or Humanist as : "Obedience and enthusiasm toward the Best in nature without and human nature within." This movement irresistibly wrestles its way to joy. Yes, but wrestles through and over countless obstacles, environmental and social. The French philosopher, Vauvenargues, profoundly observed that "The world is what it must be for an active being, fertile in obstacles." Such obstacles are poverty and disease ; and man's mental limitations create a tragic complex of error, misunderstanding and maladjustment which takes shape in what we call "sin" and "immorality", and which often prompts us to hasten the ethical process by means of stern prohibitions. The history of morality teems with negativist codes, and "Thou shalt not" thunders over all forms of early society. These codes were and are unavoidable. Nevertheless, they are but temporary instruments that aid humanity toward the final free obedience, the joyous spiritual dance, the happy self-regulation that will inspire the future family, city, nations, races, world, ethical kosmos. That far-off ethical Morrow will never be liberated from obstacles, but it will adjust its body-soul to healthy changes by self-control, and dispense with prohibitions. We may draw a metaphor from two Bible legends of a Garden. The Garden of Eden was governed by a prohibition—"Eat not", and was closed, not in permanent failure but in pain and perplexity. The Garden of Gethsemane was the scene of a willing and loving martyrdom, bloody in its sweat and victorious in its salvation.

I have spontaneously admitted that, in the earlier stages of social development, the negativist factor—the

prohibition—is needed. It is needed, though far less than most parents imagine, in the discipline of children. Lengthy phases of evolution and vast masses of men and women have been ruled by the authoritative "No" of emperors and kings, sages and prophets, priestly scriptures and mythical Gods. I am here only concerned with the case of the modern moralist who relies largely on this "No." He is subject to two serious errors. One is the failure to class the prohibition as a temporary expedient in the magnificent construction of the Good,—in morality-making. The other is of a lamentably inferior quality, for it takes shape in the exercise of censure and damnation. In this shape it is the begetter of innumerable unpleasant characters of snobbery, vanity, pulp.teering pose, bureaucratic swagger, and egoist hypocrisy. This egoism, garbed in the robes of an austere tribunal, may be the attempt of a narrow and self-flattering nature to assume the figure of a lofty and pure-souled judge. This egoism may actually produce more bitter and putrid effects than obvious forms of crime. In no field of ethics does it work more evil than in the field of sex. A most happy rebuke to such mean attitudes is administered in the story (more likely framed by the writer Luke than the writer John) of the 'Woman taken in Adultery" and thrust by Pharisees into the presence of Jesus. When the Master wrote significant hints on the marble floor of the Temple—

> Their consciences convicting them, they went out one by one, beginning at the older men, even unto the last; and Jesus was left alone, with the woman standing in the midst. But Jesus, lifting himself up and seeing no one but the woman, said to her: Woman, where are those thy accusers? Did no one condemn thee? And she said: No one, Lord. And Jesus said to her: Neither do I condemn thee; go thy way and sin no more.

This is one of the most singularly avoided texts in the pulpit world.

The outstanding example of prohibition in its modern, and therefore its most suspicious guise, is the endeavour to suppress alcohol drinking by the force of government and police. As myself an abstainer from such drink during a half-century and more (though I am not a Muslim!) I speak impartially when I condemn this method of so-called "reform". It is to me amazing that the British people, who so loudly shout against "dictatorship" should submit to petty rules that regulate shop hours for the sale of alcohol. I favour the plan of publicly controlled restaurants, open to women and children, where—in a family atmosphere such as one meets in well managed hotels—food and alcohol drinks are jointly on sale. As to the United States, all the world has sarcastically watched the collapse of what an American moralist termed the "Noble Experiment" of strict veto. An expert journalist, Mr. Sidney B. Whipple, has vividly described this zealous Puritan exhibition, the ghastly disorders it provoked, and the grim birth of 800,000 illicit sellers, or "bootleggers" in the years 1920 to 1933. He thus reviews the "Noble Experiment"—

> It had cost the nation directly $500,000,000 in futile efforts at enforcement. It had cost the Government

$ 5,000,000,000 in revenues. It had cost the lives of thousands and permanent impairment to the health of countless other thousands. It had contributed to the spread of crime and the lowering of moral, social, and political standards. And it had effectively halted the spread of temperance through education and moral suasion. The net result of the thirteen troubled years has been to increase rather than diminish the major problem of reducing alcoholic excesses and producing a truly sober nation.

This United States experiment is a blazing and instructive demonstration of the decline of the prohibition method.

Not closed like the American experiment, the strenuous search of the League of Nations for a practical machinery of world peace is a remarkable sign of the modern vacillation between the old negativism and the new suasion. The League's Covenant proposes plans of compulsion for application to aggressive nations. Yet the excellent Foreword to this Covenant emphasizes, not the police factor, but the factor of the universal conscience. It runs :—

> The High Contracting Parties,—In order to promote international co-operation and to achieve international peace and security, by the acceptance of obligations not to resort to war, by the prescription of open, just, and honourable relations between nations, by the firm establishment of the understandings of international law as the actual rule of conduct among Governments, and by the maintenance of justice and a scrupulous respect for all treaty obligations in the dealings of organized peoples with one another,—agree to this Covenant.

As a keen supporter of the League ideal ever since its birth, I regret that, in a temper of ethical impatience, many Pacifists put more stress on the Covenant's proposals of force than on the designs of conciliation and adjustment. As in general problems of ethics, so also on the wide international and inter-racial stage, the truly valid and enduring results can only be secured by an all-inclusive assent. Hence I rejoice to note the pleading of the Chile delegate (M. Agustin Edwards) at the 1937 Assembly for an energetic inquiry among non-members of the League as to views on necessary changes in the Covenant. The admirable object of the inquiry is to draw the whole civilized humanity into the fraternal circle, so that the most tangled and difficult problems of Asia, Europe, Africa, America and Australia can be in all cases discussed on the plane of conciliation, with as scant a reference as possible to any ultimate "sanctions". A supreme International Police might be adopted (as Auguste Comte long ago suggested, and Lord Davies urges today) by this universal Society, but its need of activity would be immensely lessened.

Slowly and painfully we approach the displacement of negativism and prohibition by the dynamic of education and suasion. That is to say, we approach the era of freedom ; and the essential morality, in all spheres of motive and conduct can never be realized except in the sunshine and hygiene of freedom. Tentatively and nobly the early Christian pioneers outlined this release from the system of "No". The Pauline doctrine breathes the ethical freedom and points to the comradely dance :—

> Before faith came, we were kept in ward under law, penned together in view of the faith which was afterwards to be

revealed. So that the law has led us as children unto Christ....Now that faith has come, we are no longer led as children....The entire law is fulfilled in one precept, namely in this: Thou shalt love thy neighbour as thyself....Whether ye eat or drink, or whatever ye do, do al to the glory of God....One body in Christ we are severally members one of another... Love never faileth.

Buddhism marked the same golden track of ethics. The Noble Path led through a long discipline of self-imposed restrictions toward the sacred liberty. Professor J. B. Pratt, in his very valuable work on *The Pilgrimage of Buddhism* marks the Path as a climax :—

> Faith must become knowledge; one must see for oneself, and one's own experience, reason and insight must take the place of trust in the authority of another. ..The deliverance of the individual from evil, the achievement of spiritual freedom, this is the Buddha's single aim..The cultivation of inner good will is twice blest; it blesses him who gives as well as him who takes. The "liberation of the will through love" is one of the most helpful means of attaining spiritual freedom.

Undoubtedly, as civilization to-day faces the challenges of a thousand problems of morality, the "No" agency and the prohibition are necessary aids; but they are only rightly applied when applied with eyes on the evolving freedom (or, in the pure sense, "anarchy") of the humanity of the future. Popular moralists are but pupils in a world kindergarten, and they must fail in their well-meant efforts to improve life and manners unless they perceive the ultimate objective of charity (good will) world wide.

I would venture to add two reflections, one on the economic side, the other on the spiritual.

Since, to me, it is a cardinal conviction that man's social and purgatorial evolution has proved his innate impulse toward co-operation and fraternal mutuality, the control purpose of all schemes for the abolition of poverty,—the material salvation—ought to be the liberation of all the daughters and sons of humanity from the insanitary physical hindrances to this glorious impulse.

But, while we laboriously climb the hill of the Age of Plenty when wealth (as Robert Owen said) would be "as common as water", we must invoke the indispensable help of the genius of education. That genius will draw youth, more and more deliberately, from the level of the rule of prohibition to the tremendously higher level of brotherly courtesy and willingness. In that spirit (if I may intrude a personal note), during my far-spread educational tours in Britain, India and the United States, I have incessantly tried to accent what I call the Positive element of ethical training; that is, the presentation of examples of kindness, generosity, co-operation, justice, etc., actually embodied in history and biography (not excluding sacred legend), rather than the exhibition of evil and its failure, or the repetition of maxims, prohibitory or other. To young souls, the vision of noble deeds is a signal for the leap of the will, the mind and the heart to the call of the music of service and of the creation of beauty.

FREDERIC J. GOULD

THE FOURTH DIMENSION

AN APPROACH TO MYSTICISM

[John A. Osoinach is a lawyer by profession but a philosopher by hobby. Attention of the readers of this interesting essay may be drawn to the extract from H. P. Blavatsky at the end of the article.—EDS.]

The fourth dimension may mean different things to different kinds of people. For example, it seems to mean one thing to the mathematicians, and quite a different thing to the philosophers; that is, to such of the philosophers as have given it any serious consideration.

It is a curious doctrine. Upon first impression, one would say that it belongs in the realm of science—in the realm of mathematics and physics. But, upon further investigation, it is easy to perceive that it has a very definite relation to philosophy, an important bearing upon metaphysics. It was developed by the mathematicians. Gauss, Lobachevsky and Bolyai were pioneers in the field Riemann did much to develop the theory. It has been amply demonstrated that time as the fourth coördinate is useful in working out problems. I have talked with a number of mathematicians about the subject, and have tried to get them to outline their views about higher dimensionality, aside from its mathematical usefulness, but with little success. Their minds seem to be focused upon its scientific side.

If we are to get any clue to its deeper meaning, its bearing upon the hidden knowledge and the invisible reality which many probing minds believe surround us and influence our lives, we must turn to the philosophers and the metaphysicians. Even though the majority of them seem to be still unmindful of its significance, a handful of pioneers in these fields have not been slow to seize upon its value as a means of scientific approach to what has heretofore been regarded as pure mysticism—something calling either for an act of faith or powers inaccessible to the ordinary mind. In passing, it should be remarked that it is not quite fair to exclude the men of science entirely from the little group who are delving into the meaning and significance of the theory of the multi-dimensionality of the universe. There are a few who have given us glimpses of what it connotes, with rare and beautiful clarity. Eddington, for example, must be mentioned. His book, *The Nature of the Physical Universe,* contains many pages of lofty philosophical thought growing out of the necessary implications of these modern scientific revelations.

Ouspensky is the true pioneer of this subject in the fields of philosophy and metaphysics, and is at once its most profound and plausible exponent. When his *Tertium Organum* made its appearance, discriminating minds rubbed their mental eyes at the Aladdin touch of this searcher into consciousness. He has created for us comprehensible ideas of a new and unknown world. In his later book, *A New Model of the Universe,* he has rounded out the ideas, elaborated

them with a wealth of detail, a profusion of analysis and illustration and explanation, so that we are still better able to chart our course among their amazing mysteries and magnitudes.

All of us at one time or another have asked ourselves, what are these mutations of time and space—for something is happening around us, that much is clear. "Illusion," answers Hinton, an English writer on the subject, quoting Parmenides. "Movements in higher space, of which we see only a small part and which we are, therefore, incapable of interpreting correctly", replies Ouspensky in effect. Probably both are right. Being unable to see the whole, we perceive the parts as something other than they really are and they are illusive to us.

Ouspensky illustrates by analogies why we cannot become conscious of the whole of phenomena in higher space while limited to a consciousness functioning in three dimensions. He undertakes to show how our three-dimensional world must appear to a creature dwelling in the consciousness of only two dimensions. We are at the same disadvantage, he infers, in seeking to understand phenomena taking place in higher dimensions. He suggests that we consider a sheet of paper lying on a table. All of its points are separated one from another. It is impossible for any two of them to overlap. But suppose the year were written in ink in one corner of the paper, and it should be lifted and folded so that the figures imprinted themselves on the other corner. If the paper were then returned to its flat position on the table, it would be impossible for one to imagine how the figures could have transferred themselves from one corner to another so long as he thinks of the sheet as in two-dimensional space only. However, the moment he considers the sheet as in three-dimensional space this possibility will become real and obvious.

Such is the gulf between the plane surface of the table upon which the paper lies, and the surface of the table plus the height of the space above it; and such is the incomprehensibility of the phenomena occurring in a three-dimensional world to one whose perception is limited to length and breadth—a plane world.

Again, he suggests that we try to imagine a plane being, *i.e.*, a being who perceives and thinks only in two dimensions, and to suppose that we place the tips of our five fingers upon his plane world. Remember, this being can only conceive of surfaces. To that two-dimensional being, our finger tips will appear as five separate and distinct phenomena—not the five related parts which help to make up a hand. Moreover, he will be conscious only of the outlines of our finger tips as they rest upon the plane. He will know nothing of their content, nothing of the fingers that lie above them, nothing of the hand or arm or body of which they are part and parcel, nothing of the mind that animates what would be, to him, a supernatural being if he could conceive of it at all. It is, of course, easy to carry the analogy forward for ourselves, and imagine that many of the puzzling phenomena we see are likewise only small

parts of the related whole of objects or events in a space of higher dimensions which surrounds and envelops us, but whose wholeness we do not perceive because we think and live in terms of three dimensions only.

Exactness is the quality with which the mathematicians have invested the fourth coördinate. They made of it something which really *works*. It remained for the philosophers and the metaphysicians to bring out the quality of *penetration* which is also inherent in the theory of a fourth dimension. It was Eddington, I believe, who remarked in one of his books that man has devised his own system of mathematics to reflect his own interpretation of the world. As I recall it, his point was that mathematics should be an exact science because it is deliberately created to express its creator's own conception of reality. Whether or not I am correct in attributing the statement to Eddington, the idea traces its lineage to Kant's conclusion that while an external world undoubtedly exists, man cannot know its ultimate reality—what Kant calls the *thing-in-itself*—but only knows it as it is coloured and interpreted by his own senses; and, of course, his equally famous postulate that space and time are only means of perception and classification of external things and events—means which exist within the individual himself and not in the external world. That is to say, there are no such things as space and time, and yet there must be realities in some way corresponding to our conceptions of them. At any rate, they are measuring sticks which exist within ourselves and which we use in our efforts to apprehend the realities of a multi-dimensional world through the medium of our three-dimensional minds. But this quality of penetration which is inherent in higher dimensionality means that higher space must penetrate our space at every point. Lacking both perception and consciousness of higher space, we try to reach a conclusion from one premise. That is, perhaps, what makes life so puzzling to us, and it may be that when we learn to think in terms of higher dimensions we shall find ourselves able at least to peer through the windows of comprehension.

There is, perhaps, one serious weakness in this striving after more knowledge of the world without us, even through the philosophical implications of the theory of a fourth dimension. We are probably much too objective already. We are too much inclined to look for reality in the external universe, overlooking that linkage with divine reality which lies within us. But, if through this approach or any other, we come to a realization that our precious environment of materiality is only an illusion, no more than a fleeting shadow-picture, and that there is,—in fact, a world of hidden reality lying all about us to which the key is locked within our own minds and hearts, we shall have made some progress.

What of life in that realm of higher dimensionality? For there must be life in that environment, as in this, and we must reach the question sooner or later. Some of our most acute thinkers have possessed

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a great awareness of the oppressive mystery of life even in three-dimensional space. For example, Carlyle exclaims, in *Sartor Resartus*:

> Could anything be more miraculous than an actual, authentic Ghost?—The English Johnson longed, all his life, to see one; but could not, though he went to Cock Lane and thence to the church vaults, and tapped on coffins. Foolish doctor! Did he never, with his mind's eye as well as the body's, look round him into that still tide of Human Life he so loved? Did he never so much as look into himself?—The good doctor was a Ghost, as actual and authentic as heart could wish; well-nigh a million of Ghosts were travelling the streets by his side.
>
> Once more I say: Sweep away the illusion of Time; compress the three-score years into three minutes; what else was he, what else are we? Are we not Spirits, that are shaped into a body, into an Appearance; and that fade away again into Air and Invisibility?—This is no Metaphor, it is a simple scientific fact. We start out of Nothingness, take figure and are Apparitions. Round us, as around the veriest spectre, is Eternity; and to Eternity minutes are as Years and Æons.

If human life as it appears to us within the narrow limits of our three dimensions can inspire such awe, what might be said of life upon the higher planes? If it were known, who could describe it even with the inspired pen of a Carlyle? The only approach to it is through pure mysticism, but there are no words to express its ideas or describe its phenomena. Words growing out of materiality cannot describe spiritual realities. That must explain why the true mystics and seers and prophets are compelled to try to teach us through parables and symbols.

The Western world is not much given to mysticism. That is why the theory of the multi-dimensionality of the universe appears to offer such an excellent approach for it. It approximates the methods and logic of orthodox science (which is no longer so orthodox) and enables us to get a somewhat more tangible grasp upon ideas and concepts which once seemed hopelessly elusive. It is progress that, through the new revelations of science, we realize that there is such a thing as multi-dimensionality, even though it be no more than an admission that radio-activity is movement in higher dimensions, that sound waves can penetrate brick walls through some alchemy whose processes we have not yet fathomed, and that Einstein's infinite manifolds of space have something of reality within them. It is well that our scientists have directed their efforts first to such phenomena of higher dimensions. It is interesting to note that scientific attention is even beginning to be focused upon telepathy, surely a phenomenon of higher dimensionality; and it is not too much to expect that before long we may see an awakened interest, extending beyond the psychic researchers, in investigating authentic instances of clairvoyance, undoubtedly a faculty which flows counter to the illusive stream of time.

Eastern mystics have long since possessed knowledge of a discipline and a method which seem to lead to direct perception of the world of higher space—a form of perception that transcends anything that has been accomplished in the Western world, but their method is almost incomprehensible to the Western mind and their results are hardly susceptible of that kind of proof which satisfies what we are pleased to regard as the scientific mind. Nevertheless, it appears that the two forms of thought are really converging upon the same

objective from different angles, and that there may eventually be a process of welding in which each will contribute much of great value to the other in unfolding to the mind of man many of the wonders of this strange universe of which he is himself a part.

"Behold the height of the stars!" the author of Job exclaimed in mystic rapture. But there are things existing all around us more wonderful than the height of the stars. We are enveloped in them, though we apprehend even their existence only dimly and understand them hardly at all. To understand them better is one of life's great challenges.

JOHN A. OSOINACH

The processes of natural development which we are now considering will at once elucidate and discredit the fashion of speculating on the attributes of the *two, three,* and *four* or more "dimensional Space;" but in passing, it is worth while to point out the real significance of the sound but incomplete intuition that has prompted—among Spiritualists and Theosophists, and several great men of Science, for the matter of that—the use of the modern expression, "the fourth dimension of Space." To begin with, of course, the superficial absurdity of assuming that Space itself is measurable in any direction is of little consequence. The familiar phrase can only be an abbreviation of the fuller form—the "*Fourth dimension of* MATTER *in Space.*" But it is an unhappy phrase even thus expanded, because while it is perfectly true that the progress of evolution may be destined to introduce us to new characteristics of matter, those with which we are already familiar are really more numerous than the three dimensions. The faculties, or what is perhaps the best available term the characteristics of matter, must clearly bear a direct relation always to the senses of man. Matter has extension, colour, motion (molecular motion), taste, and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic—let us call it for the moment PERMEABILITY—this will correspond to the next sense of man—let us call it "NORMAL CLAIRVOYANCE;" thus, when some bold thinkers have been thirsting for a fourth dimension to explain the passage of matter through matter, and the production of knots upon an endless cord, what they were really in want of, was a *sixth characteristic of matter.* The three dimensions belong really but to one attribute or characteristic of matter—extension; and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term "dimension" itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. So long as there are foot-rules within the resources of Kosmos, to apply to matter, so long will they be able to measure it three ways and no more; and from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more. But these considerations do not militate in any way against the certainty that in the progress of time—as the faculties of humanity are multiplied—so will the characteristics of matter be multiplied also. Meanwhile, the expression is far more incorrect than ever the familiar one of the "Sun rising or setting."

—*The Secret Doctrine* I, pp. 251-252

FAITH

[Eric Marshall is the pseudonym of a man who was released from Chelmsford Prison on the 8th October, 1937. • He writes to us :—

Devoted the 3 years' sentence to study as a means of making something of the future. Subjects particularly interested in—economics, sociology, literature and writing. Acquired tastes for these (except the writing) during imprisonment.

Received no practical assistance from the Prison Authorities, leaving prison with no trade, job or money. Received 1/- at the gate upon discharge with instructions to call upon Church Army for 25/- the usual grant. Having to purchase everything necessary (all my clothes other than what I was wearing at the time of my arrest, having disappeared) and to pay for room, food, fares, writing materials, stamps, etc. while hunting for a job, this 25/- soon was exhausted. •

In desperation appealed to the *Times* and the *Evening Standard* to insert an appeal in their Personal Columns free of charge. They both very decently inserted the appeal. Mark Benney's name was given as reference. He has helped me considerably by giving me introductions to various literary organs including THE ARYAN PATH. I met him while in Chelmsford.

The Daily Sketch saw my appeal and wrote up my story in the issue following the day my advertisement appeared. Through the same medium the *Sunday Graphic* have purchased an article of mine. I have written to the Home Secretary giving my views on some very necessary prison reforms as I am convinced that the New Prison Reforms create more abuses and less real chance for the prisoner to devote his sentence to reshaping his future.—EDS.]

I commenced my sentence of penal servitude with no faith and with the vain boast of being a "cynic". But the long solitudes shattered my vanity and I found that what I had thought was living was but a negation of life

I found myself alone with a mind, and my life exposed in my hands. I vowed that the term of society's revenge would refit me for service and the doing of good to my fellows.

To that end I studied.

All the great works on economics, sociology and the history of Man passed through my cell. I dug deeply and broadly into the wonderful literature of the world. I sat at the feet of the great and won inspiration from the far-seeing human teachers of religions.

The wisdom of Jesus, the humanity of Buddha, and the ethics of Confucius warmed my soul with a mantle of hope. Eagerly I strode from Plato to Shakespeare, Swift to Lamb, and from Carlyle to Tolstoi. And to me every one conveyed the same message—a message of hope and a faith in the future of mankind.

Poverty, I discovered, not money, is the root of all evil. And that root is poisoning the whole stream of humanity through the ignorance and lethargy of my own fellow-men. Possessiveness, love of property, the individual profit-inspired ownership of the means of production is piling up wealth for abuse and making men slaves, to humanity's shame.

The everlasting struggle for existence gives men no time to learn that knowledge that would give them the freedom of the earth. The uncertainty of the present and a fear of the future gives them no time to know their fellow-humans and so selfishness, hatred and envy take the bright star of hope out of the sky and turn day into night. Learning only flag-coloured history, never knowing the splendid story of their world, they

foster racial antagonisms and aggressively suspect every foreign tongue. Then, blindly accepting the war-tradition as a means of escape from their empty existences, they go to kill and to die in defence of other men's property.

Such is the tragedy of present-day existence. In this competitive world, the uncertainty of filling individual stomachs is a barrier between every faith and hope. I know now that a faith and the survival of a hope are the two vital necessities before the gift of life can be appreciated in all its beauty and splendour.

In a world economically free, children would be born into a society eagerly prepared to teach them the wonderful possibilities of that life they were so fortunately commencing. All the beauty, the nobleness and the majesty of life would then be the pivot of universal teaching. Human unity, world brotherhood, and the ever-hopeful promise of the future would be their lifelong inspiration, for a world reared upon such ideals would have no time for quarrelling and the destroying of valuable lives.

My own struggle for faith has taught me this truth: thoroughly imbue men with the wonder—the everlasting wonder!—of life, free of misleading distortion; make them conscious of the supreme marvel of every single aspect of life, and they will no longer unthinkingly pursue it only to corrupt and destroy.

It is such a faith that I discovered in a cell. The future which previously had presented a face of hopeless indifference seems now alive with infinite possibilities. I know now that the seeming futility of life is but a covering hiding a faith that is as deep as the sea and as wide as the horizon. The harsh indifference of individuals, I now realize, is but the mask of hope waiting for the call to a better existence. I have discovered why Plutarch said: "The soul has a principle of kindness in itself, and is born to love, as well as to perceive, think, or remember."

I know now that it was not love of self and individual gain that made every hero and saint. Such goodness that is written in the pages of history was not the result of greed and thoughtlessness. It certainly was not thoughtlessness that sent Buddha out upon the lonely path away from riches, wife and son. It was not greed that kept the Three Hundred in the Pass of Thermopylæ, or that prompted the Maid of Orleans to lift her sword—and to end on a martyr's stake. And it certainly was not selfishness, during the Indian Famine, that brought tottering children, starving and weak, to the relief stations with even tinier and weaker ones in their arms.

Call it what you will—religion, love of country, love of life—there is an undeniable impulse in the soul of humanity to do good. It is that which is the very wellspring of life, that creates pity where there is suffering, and sympathy where there is need of a helping hand.

The world is full of it—go where you will. It struggles gallantly for expression in a maladjusted world, and when through faith a new order has evolved it will be there giving strength to the task of reconstruction.

ERIC MARSHALL

EMANUEL SWEDENBORG

[George Godwin writes a topical article for this month to which a reference is made in our opening editorial.—EDS.]

"The Northern seer, Swedenborg, advises people to search for the LOST WORD among the hierophants of Tartary, China, and Thibet; for it is there and only there now, although we find it inscribed on the monuments of the oldest Egyptian dynasties."—H. P. BLAVATSKY.

Throughout history, at intervals widely spaced, there have appeared men so remarkable that posterity has never ceased to debate their performance or their worth. They remain, as it were, perpetual enigmas to whom attaches all the fascination of the incomprehensible and marvellous.

In this category of exceptional beings one would place such outstanding figures as Savonarola, St Paul, Leonardo da Vinci, St. Francis of Assisi, St. Teresa, Thomas à Kempis, Paracelsus, Bruno, Campanella, George Fox, and the subject of this paper. For these men, so widely separated by their periods and several dissimilar cultures, possess certain unusual characteristics in common. Thus all reveal a deep conviction of a personal mission and each a unique vision of life and belief in a Guiding Force behind the phenomenal universe.

I have ventured to place Leonardo da Vinci among this company of the mystics because, on the evidence of his diary and other writings, his was essentially a mystical approach to life. The one dominant note in the great Florentine's work is awe at the majesty of creation and humility in the presence of the Prime Mover. But while the majority of these other great figures believed themselves to be the instruments of a divine revelation, Leonardo had no such spiritual experience.

Swedenborg was born in Stockholm on the 29th of January, 1688. His father was a bishop. He was a man who believed in a personal guardian angel, in the visitation of spirits and in the very real presence of the world invisible. He was, at the same time, a man who had little toleration for the weaknesses of mankind and was filled with the reformer's zeal and a good deal of the kind of intolerance that characterizes that type.

The boy Emanuel was educated at Upsala and thereafter sent on travels that took him to England, Germany and Holland. Noteworthy is the circumstance that one of his major objectives in coming to England was to visit Newton. In short, from his university days onwards, Swedenborg was preoccupied with the natural sciences, excelling in them with the easy virtuosity of the genius. He it was who first published in Swedish a treatise on differential and integral calculus and works dealing with such subjects as a solution for the finding of longitude at sea, a decimal coinage system, and a survey of the tides of the seas. For ten years, as Assessor of Mines, he studied that subject, became a master of it and introduced into Sweden the craft of rolling iron.

All these apparently irrelevant facts are essential for any study of Swedenborg, for they are the prelude to a tremendous change which came upon him in his middle years. It was at this time that this amazing Swede decided to track down the soul, a quest which took him by way of anatomy to that realm of mysticism which today is his chief claim upon our interest and attention.

Now the remarkable thing about Swedenborg is this : whatever he did he did supremely well and no subject he ever bent his mind to escaped his penetrating powers and phenomenal intuitional flair.

From natural science via philosophic speculation, Swedenborg came to the great period of his life, the period of mysticism and the enunciation of his new revelation. This change came to him, as he has recorded in his diary, by way of strange dreams, visions and voices ; and presently the practical man of affairs and philosopher was saying things, making claims, that caused his friends to raise their eyebrows.

What these claims were must be very briefly set down. Swedenborg believed that he had received a visitation from Jesus Christ and that he had received from that source a commission to give the world a new interpretation of the Scriptures. For the remainder of his life, which lasted into his eighty-fifth year, Swedenborg did nothing but devote himself to his self-styled mission. He travelled extensively, spending much time in England. He wrote prodigiously and he published, often at his own expense, those astonishing treatises wherein he gave his new version of the world of the spirits.

Is it possible to believe that Swedenborg was divinely inspired ? If the answer be Yes, then we must take the view that a new revelation and a divinely-inspired restatement of the Scriptures being ordained, this terrific event in the spiritual history of mankind was left to the obscure Latin writings of a strange Swedish philosopher and was permitted to languish with but a handful of believers for more than two centuries. Did Swedenborg really possess the freedom of the world of spirits ? Did he enter that realm, as he claimed, as easily as he entered his native Stockholm ?

Swedenborg did not set forth any mystical account of this geographic place as did, for example, Savonarola in his account of the visit made by him to the throne of the Queen of Heaven. No. Swedenborg was circumstantial. He described the heavenly scene, its denizens, explained even the celestial social hierarchy, with its many categories and companies of angels. More, he even brought back to the expectant living, messages from their beloved dead.

It is easy enough to dismiss all this as the abnormal working of a mind overturned by some functional disturbance. But there remain other circumstances to raise great questions: Swedenborg laid claim to clairvoyant powers and to the faculty to foresee future events. Here, at least, it is possible to check his claims. And what do we find ? We find a surprising corpus of good evidence. One example may be given, for it illustrates both faculties. One day John Wesley received a letter from Sweden-

borg saying that the writer had received word from the spirits that Wesley would like to meet him. Wesley replied that this was, indeed, the case, and suggested a date some months ahead. Swedenborg replied that since his death would take place on 29th March, 1772, a date prior to that suggested by Wesley for their meeting, he would not be able to keep the rendezvous. This instance, well attested, indicates (*a*) that Swedenborg could read the minds of other men or, alternatively, that he received information from the spirit world and (*b*) that he could foresee and predict coming events.

In fact, since Kant accepted the evidence, we may regard it as proven that Swedenborg was a seer. Was he anything more?

In his writings, which he claimed as inspired by divine inspiration, the Swedish mystic revived and worked upon the ancient science of correspondences whose origin is lost in the mists of Egyptian history.

Was his the passive mediumship of the Wisdom Religion as expounded by H. P. Blavatsky, or the positive Adeptship of that doctrine?

Perhaps I had better quote from *Isis Unveiled*, (Vol. I, p. 306) where the author deals with Swedenborg.

> Swedenborg, following the mystical doctrines of the Hermetic philosophers, devoted a number of volumes to the elucidation of the "internal sense" of *Genesis*. Swedenborg was undoubtedly a "natural-born magician", a seer; he was not an *adept*. Thus, however closely he may have followed the apparent method of interpretation used by the alchemists and mystic writers, he partially failed; the more so, that the model chosen by him in this method was one who, albeit a great alchemist, was no more of an adept than the Swedish seer himself, in the fullest sense of the word.

From the foregoing it is quite clear that Swedenborg's claims to anything beyond seership are rejected by the author of *Isis Unveiled*. What, then, is left? A mystic whose claims must be limited to the sphere of mediumship, that word connoting the faculty of being used by another being, consciously or unconsciously.

Now this brings us to an interesting point. We find that when Swedenborg turned in mid-life from the affairs of the practical world and enunciated his new interpretation of *Genesis*—his new "revelation", he was undergoing an experience very similar to that which befell St. Paul on the road to Damascus, which came to St. Francis at Spoleto and to George Fox as he tended his father's sheep at Fenny Drayton.

All these men underwent, at a given moment in their lives, a crisis; all put a spiritual interpretation on the experience and acted upon it.

There are two teachings that may be applied to such exceptional beings. The first is the modern view of psychological medicine which suggests conversion hysteria. Conversion hysteria can be very briefly described as a transfer of a suppressed trauma from the realm of the emotions to the physical body.

For example, taking the case of Swedenborg, it is arguable that he inherited from his pietistic father a horror of sex, strove to suppress that powerful instinct in himself and presently revealed physical symptoms, *i.e.*, the direct-voice communication he believed himself to have had with

Christ. Swedenborg had a need, according to this theory, to rid himself of a sense of guilt, even as Paul had. But the theory, though it fits the other cases mentioned at the front of this paper does not help us much when we go a little further and contemplate the undoubted powers possessed by these men.

They may have been hysterics : but they were something more.

The Esoteric teaching regards such men as geniuses, perhaps as passive seers, but not as active adepts. It suggests the figure of the instrument and the player and it is one that appeals by its very vividness. Paganini can extract just so much from a trashy fiddle but from a Stradivarius, divine music. A medium, it is suggested, may be mediocre or truly brilliant and this qualitative factor will condition his seership.

Whatever view one takes of Swedenborg and the strange Company to which he belongs, it would be unreasonable and superficial to dismiss him as a man without significance. He was a true genius. He was a true seer. But whether we should receive the vast claims of his mysticism is a very dubious proposition.

It is probable that in placing him as a medium and nothing more—dismissing his claims to be the instrument of a new revelation—H. P. Blavatsky has come somewhere near the truth.

He remains, whatever one's personal conclusions, an amazing man and one of the most fascinating figures in all time.

GEORGE GODWIN

There is one general law of vision (physical and mental or spiritual) but there is a qualifying special law proving that all vision must be determined by the quality or grade of man's spirit and soul, and also by the ability to translate divers qualities of waves of astral light into consciousness. There is but one general law of life, but innumerable laws qualify and determine the myriads of forms perceived and of sounds heard. There are those who are willingly and others who are *unwillingly*—blind. Mediums belong to the former, sensitives to the latter. Unless regularly initiated and trained—concerning the spiritual insight of things and the supposed revelations made unto man in all ages from Socrates down to Swedenborg and Fern—no self-tutored seer or clairaudient ever saw or heard *quite* correctly.

—MAHATMA M.

NEW BOOKS AND OLD

MESSAGES FROM THE BORDERLAND*

"Horizons of Immortality" consists in a systematic arrangement, with a running and expansive commentary, of a series of messages received by Baron Palmstierna and Mme. Adela Fachiri from what they are convinced are the spirits of mortals who have departed this life and are now eager to instruct mankind. Not all the spirits who have communicated with them have had mortal existence: on rare occasions they have received messages from beings more august and pure, who live nearer to the centre of the Divine Light, and partake more fully of its nature. These have, in consequence, not been condemned to the process of purification which, according to these revelations, mortal existence essentially is. But such communications are rare; and the substance of the book consists in instruction given, in response to serious inquiry, by spirits who have experienced existence on earth, and are now in the lower degrees of the hierarchy of Love and Light beyond, patiently and joyfully submitted to the process of gradual advance to fuller understanding, more perfect love, and completer being.

The technique by which these messages have been received is simple, and (as it happens) the only technique of the kind of which I have personal experience. A number of people, either seriously interested, or at least not simply rigid with scepticism, sit round a polished table on which an inverted wine-glass is placed. At the circumference of the table are set little cards marked with the letters of the alphabet. The participants place each a finger as lightly as possible on the base of the glass and seek to become passive and receptive. The glass begins to move, at first slowly, then, as communication is established and responsiveness in the participants increases, much more rapidly. Answers to questions are spelled out with a surprising speed. During the few evenings on which, now some fifteen years ago, I gave myself to this experiment, under conditions rather more arduous than those imposed by Baron Palmstierna and his colleagues, I was amazed and disturbed by the relevance and apparent profundity of many of the answers I received. I say apparent profundity because the answers were of an oracular nature: of which I will give one example—one that has remained, for obvious reasons—deeply engraved on my memory.

At the time I speak of, I was undergoing a bitter inward struggle. My wife was dying; she did not know it, and I did. It was a question of a few weeks, or a few months: and I loved her dearly—more than dearly. For the love I had for her was the only thing I had. It was, in some sense which it is not easy for me now

* *Horizons of Immortality: A Quest for Reality.* By ERIK PALMSTIERNA (Constable and Co. London, 10s.)

to recapture, all my religion. Except for this, I had no faith; whatever meaning life had for me was contained in her, and in my love for her. Without her life was unimaginable—an unknown barrenness. I was in a condition of total despair.

Something much deeper than curiosity was stirred in me by the experiments in which I had been participating. Assuming the air of one whose only motive was to impose a more rigorous control on the experiments, I suggested that I should separate myself from the group, so as to have no physical contact with the table or the glass: further that I should ask a few questions in complete silence, framing them in my thought alone. My friends agreed. I then sat quite apart from the table and, to put my friends off the scent, asked one or two immaterial questions in this fashion, which were answered. Then I put the only question which truly concerned me. "What shall I do to be saved?" I don't think I put the question in that articulate form. As I remember it, I simply asked "What shall I do?" Then, rather slowly, but completely without hesitation, a strange answer was spelled out before my eyes. I repeat: I was apart from the table, my fingers were not touching the glass. And not one of those whose fingers were touching it could have known my question, unless by some process of direct thought-communication.

The answer was "Christ's Coat". I was at the same moment overwhelmed and bewildered. I felt I must ask no more questions: nor have I, from that day to this, sought instruction by that means again. But I pondered in my heart for a long while the meaning of my answer and the significance of the whole happening. The meaning of the answer, or part of its meaning, was quickly clear to me. Christ's "coat without seam"—the vesture which was not parted among the soldiers, but for which they cast lots—has a hallowed place in Christian tradition. The interpretation seemed at the time obvious to me: I must become whole. It told me, indeed, nothing that I did not know, in some sense, already: but it unlocked the knowledge from its dumb cradle—and set it before my imagination with a vividness that was almost terrifying.

So much for the spiritual significance of the communication. In trying to explain the happening, I reached no satisfying conclusion. One certain thing was that there had been communication of a kind quite beyond the range of my normal experience. But whether the communication had been between myself and a higher power and thence from the power to my friends at the table; or whether it had been a direct communication between myself and some unknown organ in my friends, I had no means of deciding. Perhaps I ought to have tried to communicate again, and to have asked questions of the kind which Baron Palmstierna asked. But I had an irresistible disinclination to do so; I felt that I had been vouchsafed a warning as well as wisdom.

Nor—though it may seem presumptuous to say so—have Baron Palmstierna's experiences, remarkable though they are, convinced me that I was wrong in leaving the mat-

ter where I did. I am inclined to doubt whether his systematic inquiries have yielded him any knowledge which he did not, in some sense, already possess, and which he might not have been better advised to produce out of his own depths. For although there is a singular purity in the communications he has received, it cannot be said (at any rate by me) that they contain anything with the unique force of a spiritual *revelation*. By which I mean simply that the messages are not quite compulsive—not on the sceptic merely, but upon one who like myself is naturally inclined to sympathy. Those portions of the book which move me deeply are simple restatements of the ethical or spiritual knowledge that is part of the high and universal religious tradition; and the whole is markedly tinged by the influences of Christian Platonism. That is, of course, no limitation. Universal spiritual truths must manifest themselves in particular forms, and it is a strength not a weakness, that at times Baron Palmstierna's own language, expounding the messages, is inspired with the grave and simple eloquence of Socrates.

Most people cheer the arrival of a new-born child and the parents claim it with joy as their property; but the event has another bearing as seen from the height of spirit life. Birth is accepted there as a sad descent from real life, and is connected with the pain of being encaged in an armour of flesh. Possessive parenthood has no sense either, for the child chose the parents, who become trustees and nothing else for a short period of existence in time on earth. We are told by those who expect to welcome the newcomer that departure from earth, the deliverance from a purgatory and prison, ought to be feted as a happy event, but we stare at death with gloomy forebodings and grief, as if some unknown danger had stealthily swept its dark shadow about ourselves.

In that I catch the authentic note of the Phaedo: and the Platonic comparison grows on me the more I think of it. The messages themselves frequently remind me of the Plantonic myths; they belong to the kind of the memorable report that Er, the Armenian, brought back from beyond the grave. All that they lack is the Platonic felicity of expression.

That is to say that—in almost complete distinction from most contemporary messages which purport to be from the spirit world—they are never commonplace in substance. They create the impression of a sustained effort to communicate something real, but unutterable: a noble imaginative mythology which is as yet insufficiently clothed with the sensuous garments of poetry. To take a striking example, the inquirers insistently sought a solution to the problem of evil and pain. The Divine Light, said the messages, knew neither: of so much the spirits were certain; but they hazard their own conjecture as to the origin of evil. It is truly imaginative. A high spirit, one of the nearest to the Light, looked too long or too curiously into it, and a repulsion was born of the very extremity of the attraction. Such a "solution" is, of course, no solution to the mere intellect: nevertheless, it is not without its own depth of meaning. But perhaps most illuminating, because least expected, is the beginning of the final answer to the pertinacity of the inquirers in this matter.

You are all questioning continually about the origin of evil which seems to occupy your mind far more than the origin of good. Do you know why? Because good has no origin. It is the very God himself, and therefore you do not question, which also is the proof that all on earth, at any rate nearly all, have some part of good in them, which is the spark of God, and what you know you have you do not question about. The problem of evil, on the other hand, continually crops up in your minds. And why? Because it is an alien condition.

There can be no doubt, to my mind, of the profundity of wisdom in that simple phrasing. It contains real illumination. And so does the book as a whole. I wish that I had more space to discuss some more of its deliverances.

Many of its readers will attach importance to it (as does Baron Palmstierna himself) as definite and indeed detailed evidence of the nature of existence beyond the grave. For myself, this is of relatively minor importance. The reason for my attitude is simple. Whether I take the messages as mythology or fact, their significance is to me, I think, the same. Their authenticity is intrinsic and spiritual, not collateral and factual. They are, to use the phrase of Keats, "verisimilitudes caught from the very penetralium of mystery". And I am deeply grateful for them.

JOHN MIDDLETON MURRY

Lectures on the Bhagavad Gita By D. S. SARMA. Foreword by Sir S Radhakrishnan. (M. Subba Rau Pantulu, President, Hindu Samaj, Rajahmundry. Rs. 1/4)

The student community, for whom these lectures are primarily intended, is under a deep obligation to Professor Sarma. Although character-building is conceded to be the aim of modern education, the school or college curricula make inadequate provision for this alleged aim. The student is sent out with a brain crammed with information—more often unassimilated—on subjects all and sundry. He does not cultivate strength of character or gain the right conception of life and its purpose which alone would enable him, in the words of H. P. Blavatsky, to "carry with fortitude the burden of life", which would strengthen the will and inculcate in one "the love of one's neighbour and the feeling of mutual interdependence and brotherhood".

The study of a universal scripture like the *Bhagavad Gita* is of direct help in character-building; and Professor Sarma shows the student the right approach to this Gospel of Life, namely, that of a seeker of Truth, anxious to use the teachings "as a spiritual guide in every detail of conduct", and not that of a religious sectarian.

We heartily commend this book not only to the university student but also to all students of *Life*, that greater university from which all of us, as members of the human family and possessors of self-consciousness, should endeavour to graduate successfully.

M. N.

GENIUS AND CHARACTER*

Genius is one of the puzzles of modern psychology. Several conflicting theories are advanced to explain the phenomenon. Often the dictum of Dryden is quoted, "Great wits are sure to madness near allied" and Dryden but echoed Seneca who said that "there is no great genius without a tincture of madness", or Aristotle who asserted that "no excellent soul is exempt from a mixture of madness". Great eccentricity is assigned to men of genius, whose "inflammable constitution", it is said, must be allowed license not permitted by the standards of ordinary moral principles. Genius was once even defined as "a prey to every passion but seldom delicacy of taste".

It is with more than casual interest, therefore, that we came upon a different and a saner treatment of the subject by George Duhamel in *The Defence of Letters, Biology of My Profession.* And our interest was enhanced when we found him coming near to the view of the Esoteric Philosophy. To show this we will first quote a teaching of Madame Blavatsky given so far back as 1889 :—

Occultism teaches that the presence in man of various creative powers,—called genius in their collectivity—is due to no blind chance, to no innate qualities through hereditary tendencies—though that which is known as atavism may often intensify these faculties—but to an accumulation of individual antecedent experiences of the Ego in its preceding life, and lives. For, though omniscient in its essence and nature, it still requires experience through its personalities of the things of earth, earthy on the objective plane, in order to apply the fruition of that abstract omniscience to them. And, adds our philosophy—the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in a blooming forth as genius, in one or another direction.

In many respects this is a remarkable treatise of special value to authors, particularly to those who aspire to enter the fraternity of genius. In the second part of his book, "The Science of Our Duties", Duhamel devotes a chapter—"The Spoilt Child"—to the irresponsible writer. He describes not only the fallacious but the dangerous argument of the young.

They talk to us about discipline, method and work. Yes! No! That which we want is the flame of consummation. They tell us that Mozart was during hard years the pupil of his father and of twenty obscure teachers. They assure us that Rodin marked time for long in the anteroom of his art. They repeat to us that Balzac blackened much paper before meeting Balzac. No, no, what we ask for is sudden illumination. It must come! We shall know how to win it over, or to compel it.

He proceeds to warn these youths not to mistake abnormal thoughts created by fatigue for genius!

True it is that the toxins of fatigue very soon put out of order the frail mechanism of the soul. Like unto an exhausted heart which exerts itself in pounding with heavy and irregular palpitations, so too the brain, in its struggle against exhaustion, generates monstrous thoughts, extravagant, badly related to each other, and such thoughts by their very disorder and their exaggeration, assume for him who finds himself their surprised spectator the bearing and the accent of genius.

What then is the real cause of genius? For Duhamel genius spells balance and health.

Well, no, genius is not the fruit of an accident, of some hazard, of an excess, of a drug. It would be too simple indeed, and too stupid, and too revolting. There is no chemical recipe nor even a biological one for bringing about a Bacchus-like state and for producing a masterpiece. Great men, struck by some frightful calamity, have spent the whole of their life fighting that evil. They have succeeded in saving their genius from poison or venom; they have not owed it to them. I dare not say that genius implies health, but I do know that it always represents a victory over the powers of degradation and of death...

Duhamel's aim is to help young people not to mistake any evil force for the cause of genius.

I am not writing this to frighten my young colleagues, but to express a deeply rooted certainty. Opium, morphin, ether, even al-

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**Défense des Letters : Biologie de mon métier* (*Mercure de France*, Paris. 15 francs.)

cohol, give to thousands of unfortunate people the subjective feeling of genius, these poisons have never yet endowed the world with a single masterpiece.

Like most Frenchmen, Duhamel himself enjoys his glass of wine, yet—is this not an unconscious admission of the evil effects of alcohol?—he himself waits until the last fumes of the wine have been dissipated before taking up his pen again.

What, then, brings about genius? Duhamel is a strong advocate of patient persevering effort. One cannot learn without effort. One's mind cannot be shaped through play and through slumber. Genius itself results from actual labour carried out in silence for long and arduous years. Mature judgment can only result from inner contemplation and persevering work. He uses the beautiful image of the aloe plant which "meditates for long years before bringing forth its flower" and asks the aspirant to creative work "to wait and to pray, that is, to labour with fervour and with confidence".

Duhamel laments the waste of talent which is not cultivated, but put to use without any inner preparation. The writer should never speak out or pass judgment impulsively and hastily. He must declare his views only after mature inner deliberation: "Speak only at the right moment, and say only that which is necessary.' And the required conditions having been secured while talent is ripening and genius is being born, is there anything else to be done, any formula to be followed? Here is one which will arouse antagonism from many in our civilization, in which so-called "originality" is mistaken for creative genius.

> . . imitation. Yes, you heard me, I say imitation of great spirits and of masterpieces already tested. Imitation is up till now the only school of originality. It is humiliating only for uncultured minds or for those who are presumptuous.

In these extracts we see Duhamel approximating the old Eastern views and he expresses them without any feeling of superiority; he instructs and enlightens but does not preach, and so there is a good chance of his ideas being accepted and even practised by some at least among the young in whose minds the spirit is throbbing.

We should, however, like to ask our gifted friend to explain the flowering of genius at an early age, when effort—its invariable cause—has not yet been put forth. The reasonableness of Duhamel's position is such that pushed one step further, it would bring him to perceive the continuity of effort through a series of successive reincarnations. If long meditation and persevering labour can alone explain genius, then would not the same be necessarily true of such genius as manifests itself in extreme youth, in the body of a mere child, as in the not infrequent cases of infant prodigies? And does this not unmistakably point to the law of rebirth? Repeating Duhamel's own words and applying them to the expression of genius in a child prodigy we could answer those who explain it as a gift from Heaven, or a chance accident, "It would be too simple, indeed, and too stupid, and too revolting."

Another point: for Duhamel the greatest gift a man can have is character, and character he believes always is present where true genius flowers. He writes:

> Character, which sometimes remains foreign to talent, invariably animates genius.

And again:

> I have lived enough to say with deliberation that although I admire great artists, I admire still more great characters. I seek them and I pay honour to them.

It is recognized that character like genius can be built. Clear thinking applied to character produces marvellous results. Weaknesses and faults are eliminated; virtues are built up. But examples of people born with noble character are not rare. Where did they acquire the nobility? Heredity does not provide a satisfactory answer.

What is the only possible explanation? The twin doctrines of Karma and Reincarnation. "The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man save those won by his own ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."

It is indeed the philosophy of responsibility and of effort.

AMOS KOMENSKY, AND "THE LABYRINTH OF THE WORLD"*

John Amos Komensky (or Comenius, to give him his Latinised name) would no doubt be called a "mystic" by the world, if the world, outside his native land, knew anything about him. Had he been a member of the Roman Catholic Church he probably would have been revered as a "saint" and held in as high esteem as their own Augustine or Thomas à Kempis. But he was a "heretic" of a despised and persecuted sect. In more enlightened times he would have been known simply as "a man of God", and that, in its full significance, is the highest tribute that can be paid to any man.

As with most men of God, his life was not a pleasant one. Born in 1592 at Uhersky Brod, a small town in Moravia, he was very soon to feel the sting of the world, by losing his parents at an early age. He received a good education, however, under the care of the Moravian Brethren, the religious community to which his family belonged.

After passing through two schools belonging to the Brethren, he went to the Calvinistic University of Herborn in Nassau and thence finally to Heidelberg University.

For a period after this he travelled extensively around Europe, returning to Moravia in 1614 to be appointed a minister of his Church in the small town of Fulneck. Here he married and, to quote Count Lutzow, "spent a few peaceful years, the happiest of his long life".

The Thirty Years' War, which so ravaged Moravia and Bohemia, brought a violent end to his happiness, five years later. His home, in common with those of all non-Romanists, was looted and burnt down by Spanish troops, and he was forced to flee with his wife and family to Brandeis in Bohemia, a town on the Adler which had long been a sanctuary of the Brethren.

But it was to be no sanctuary for Komensky. To quote Count Lutzow again, it was here that "he was overwhelmed with misery to a degree that only his true Christian faith and his thorough reliance on the doctrine of his community enabled him to overcome".

He had lost his home and with it all his worldly possessions (including a cherished library). His career was gone, and in the long and hazardous journey from Fulneck he had lost his wife and one of his children from the pestilence which was rampant in the war-ridden land. To crown his grief, his other child died shortly after his arrival at Brandeis.

Deprived of his all and a fugitive from Roman Catholic persecution, he was forced finally to become an exile, which he remained to the time of his death at Amsterdam in the year 1670.

So much for his life, infinitely pathetic in terms of human suffering, shaken by storms of adversity to a degree that would have overwhelmed most men. It was Komensky's triumph over this adversity and his abiding trust in his Lord that reveal him as an old soul on the road, and one we may say confidently, who was nearing the end of his journey.

In many respects he reminds us of our own John Bunyan, and certain it is, that both breathed that rarefied air to which so few mortals attain. "Strait is the gate", we are told "and narrow is the way that leadeth unto life and few there be that find it". That Komensky found it is testified to us by his *Labyrinth of the World and the Paradise of the Heart.*

Like Bunyan, he wrote many books, and also like Bunyan he has left us one masterpiece—*The Labyrinth.*

This must rank as one of the great books of the world. Superficially, it bears a striking resemblance to *The Pilgrim's Progress*, but this is not so surprising when one remembers that always, in every part of the world, the same

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* *The Labyrinth of the World and the Paradise of the Heart.* By JOHN AMOS KOMENSKY, Trans. by COUNT LUTZOW. (Temple Classics, J. M. Dent and Sons, London.)

method has been used for imparting the Wisdom from on High. This method is, to portray our lives as a pilgrimage leading us slowly, painfully, but inevitably onwards and upwards to a goal which all must reach sooner or later.

It is not mere coincidence that it has been so widely used. It expresses the root idea behind reincarnation and spiritual evolution, those two profound doctrines which all the great Teachers have ever put forward for their hearers, either directly or by implication. That the phraseology has been different matters nothing. The Truths of existence must always be presented in forms suitable to the minds of the listeners. The Christian has his Kingdom of Heaven, the Buddhist his Nirvana, the Hindu his union with Brahma, but the Truth underlying them all is the same—the goal towards which all are travelling.

Nothing is more natural, when discussing progress towards this goal, than to depict it as a journey. This has a universal appeal and conveys a very definite mental picture of struggle, endurance, patience, disappointment, trial and triumph. At the very least it conveys a moving towards something as distinct from standing still.

Komensky has given us this picture in *The Labyrinth of the World* with an accuracy of detail and depth of insight which reveal the master's touch. His profound knowledge of the world, of all its allurements and deceits, vanities and sorrows mark him out as one who had seen life in all its moods and had learnt the impermanency of all things under the sun.

One cannot, in this short space, give more than the briefest sketch of the contents of this great little book. Komensky's own words, in his note to the reader, cannot be bettered :

> Every man's mind, he says, endeavours to discover where and by what means he can obtain the greatest delight ; and we find that almost all men, fleeing outwards from themselves, seek in the world and its things wherewith to calm and quiet their minds generally all strive for outward things.
>
> But that that cannot be found there, of that the wisest of men, Solomon, is witness ; he who also sought solace for his mind and who, having traversed and viewed the whole world, at last said : 'I hate this life, because the work that is wrought under the sun is grievous unto me ; for all is vanity and vexation of spirit'. When he had searched afterwards for the true solace of the spirit, he declared that it consists in this : that man, renouncing the world such as it is, should seek only our Lord God, fear Him and heed His commandments. For this he said is the whole duty of man.

So, Komensky tells us, he imagined this pilgrimage through the world, what monstrous things he there saw or met with, and where and how he at last discovered the solace which he had vainly sought in the world.

The book was written at Brandeis in 1623, but its message was never more needed than to-day. On all sides one finds people seeking what they call an "escape from realities", when what they really mean is an escape from unrealities.

Komensky would have told them, as a far greater One told them long before, as indeed all the great Teachers of mankind have told them in different words : "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal." And this, after all, is only another way of saying—seek the permanent, seek the real ; and having found it, hold fast to it ; then thy house will surely be a rock secure against all the storms of this world.

The Labyrinth is little known to English readers. That is a great pity. We owe a debt of gratitude to Count Lutzow for making it available to us in our own tongue. The extent of our debt to Komensky can only be appreciated by reading it.

It is in the hope that some may be induced to "taste and see", that this little appreciation has been written. The world is full of food for the spiritually hungry. The only difficulty is, that too often we don't know where to find it.

HAROLD WICKHAM

India Reveals Herself. By BASIL MATHEWS. (Oxford University Press, London. 5s.)

Prof. Basil Mathews is a Britisher who resides part of the year in the United States, and lectures in the School of Theology of Boston University and also in the Andover-Newton Theological School. He is well known as a facile writer, and in the book under review, he presents in a fascinating manner the material collected during his three-month tour in India last winter. In this volume the author claims to give as accurate a record of his impressions of personalities and trends, gathered during his recent trip, set against a background of twenty-five years' study of India and her problems. Unfortunately, it is this claim that makes the book most disappointing. As a record of the impressions of a tourist-writer, the book is not bad; but as a contribution of a scholar to a better understanding of India, it is a failure.

This is due in no small measure to Professor Mathews's political bias and Christian prejudice, which have prevented him from probing deeper than the surface. For instance, agreeing with Sam Higginbottom, he maintains that "the doctrine of transmigration is the greatest economic enemy of India". Curiously enough, while claiming to be a student of history and political philosophy and to have been trained "in the mental and emotional discipline of research with a view to an intimate just appraisal of the life of peoples of the past", he freely allows his prejudices to obscure historical facts! Is not Professor Mathews, as a student of history, aware that, even as recently as 100 or 150 years ago, England, not being industrially fully developed, had to raise tariff walls to protect herself against goods imported from India? At that time, when India was prosperous, with her economic life well-organized and intact, was the doctrine of transmigration non-existent? How could then one say that this doctrine is the greatest economic enemy of India? History will bear out the statement that the doctrine of transmigration has been no more a hindrance to the economic development of India than has the Christian doctrine of the Fatherhood of God and the Brotherhood of Man been an obstacle to the economic imperialism of the West.

The author, who claims to be a student of history and a research scholar, often accepts blindly the superficial judgments of missionaries and misleading statements of propagandists because of his own predisposition to such views and his unwillingness to face facts. His instinct of fair play and his pride in the British tradition of justice made him, he tells us, uneasy about the British policy of repression and imprisonment without trial. But his interviews and discussions with governors, British officials and others "completely convinced" him of the justice of the methods employed!

In discussing the Congress and the British rule, Professor Mathews points out that "numerous voices, some Indian as well as more British, have expressed the conviction that for Congress to achieve its goal and be saddled with the rule of India would be 'to be found out'. In other words, that it is really bankrupt of power to implement its own goal if achieved, and, deeper and more searching still, that the leaders of the Congress know this to be so." How far short he has fallen in his interpretation of the spirit of the Congress, his numerous discussions with its leaders notwithstanding! The Congress Ministries in the different Provinces have *already* given the lie to the above statement.

As the guest of Indian States and British administrators, of Congress leaders, of Christian missionaries and village pastors, of leaders of Indian art and culture, of schools and colleges, the author, we are informed, had countless opportunities of discussion with men and women of every political and religious allegiance. In spite of all these opportunities, he has understood neither the spirit of the people nor the significance of the present-day movements because of his prejudice in favour of British imperialism in India. His ready acceptance of official views, his inability to get at the deeper currents of Indian social and poli-

tical life, his conscious attempt to bring together only such propaganda material as support his preconceived notions and purposes discount his claim to be a detached research scholar. On account of this biased attitude, the book, *India Reveals Herself*, fails to reveal India. It does, however, reveal the author to the trained eye of a critical reader as a dangerous type of propagandist.

J. M. KUMARAPPA

Dictionary of Pāli Proper Names. By G. P. MALALASEKERA. 2 vols. Indian Texts Series. (John Murray, London. £3. 3s.)

In Dr. Malalasekera's *Dictionary of Pāli Proper Names* we have one of those encyclopædic achievements which are so indispensable in the modern days of analysis and specialisation : for it is only in an all-round, systematic treatment that special results receive their proper place in the history of learning. This synthetic importance of the work reaches far beyond the borders of a mere Pāli Dictionary and a mere accumulation of names : it covers with its horizon an enormous extent of time and space and reflects in its component parts the causes as well as effects of religious ideas which have stirred man to action and thought ever since the awakening of his higher mind.

It is not too much to say that this work represents a wonderful history of Buddhism, made up of biographies of confessors of that religion in all strata of society, high and low, kings, priests, layfolk and women, and with them linked in close contact the denizens of other realms above and below.

There is nothing of the usual drawback of dictionaries, *viz.*, tediousness, about this book. Every article reads like an interesting story and provides a fascinating mixture of fact and fancy, edification and mortification. As historical documents the Pali Canon and its appendages have a double significance : in its authentic canonical texts it reflects the life of Buddhist India in its vital centuries of religious and spiritual growth and in its political, economic and cultural expansion, and in its secular parts, consisting of a vast commentarial and other literature, we have the most vivid and detailed description of early Singhalese culture. In this respect the author's work is an indispensable help to all historical studies which aim at an ideal reconstruction of ancient India and Ceylon.

Of the quality of the Dictionary as the work of a scholar very little need be said here : it bears the stamp of scholarship in every article.

All students of Pali Buddhism, folklore and history must be intensely grateful to Dr. Malalasekera for his compilation to which the Orientalists have been looking forward for the last twenty years and the need for which had been only partly satisfied by Prof. Akanuma's Dictionary of Pali Names (in Japanese), to which the present work forms a worthy companion. We must not forget to say that the compiler of such a work must possess a very special gift of endurance and assiduity, exemplifying the Latin adage : "Omnia conando docilis sollertia vincit".

W. STEDE

The Origin and Properties of the Human Aura. By OSCAR BAGNALL, B.A., Cantab. (Kegan Paul, London. 7*s.* 6*d.*)

Like other terms of occult science, the word "aura" has a generic meaning. The aspect dealt with here is, the author suggests, an ultra-violet phenomenon perceivable—best against a dark or a coloured background—when the eyes are sensitized to wave-lengths shorter than those of the normal scale of vision. That scale is not a universal constant. Even the

two sets of sensory neurones of the human retina differ. The "cones" in the centre give clear vision and sense of colour. The "rods" round the periphery do not perceive the longer red rays and function only in a dim light. The perception scale of animals and insects also varies. Night-seeing animals have only "rods", and it may be that the dicyanin screens used in the experiments increase the activity of the "rods" in the human eye. Two degrees of the "aura" are thus perceptible, and possibly a third, of still shorter rays. The inner aura follows the body shape some three inches outside it. The outer haze repeats the body form in men and children, but in women expands into an egg shape, with the rounded end uppermost, an egg that widens and brightens in pregnancy. Both auras reflect the health and vitality of their owners. Dead bodies have no aura, while disease or temporary conditions such as faintness affect the emission. The outer haze appears to be affected by nerve disorders and sexual changes. Neurotic tendencies are denoted by a dorsal bulge and a sharp falling away towards the base. The inner aura registers digestive troubles and general health. The removal of an organ, *e.g.*, the appendix, causes a gap.

This aura, unlike that described by clairvoyants, shows no colour variations, according to character, mood, or will-commands. Its outer haze, however, registers brain capacity, and is blue in the intellectual type, grey in the more physical, and brownish in the negro. Steady nerves are denoted by a compact outer haze, while in "scatterbrains" it is more diffused and wavering. The author has seen no response to psychological affinity. The inner aura appears to be magnetic, though not itself a magnet, being without polarity. Longer and brighter rays shoot out, searchlight fashion, from it, either attracted by an object near, or linking, for example, the head and arms, when the latter are raised. The outer haze, the author suggests, is composed of ultra-violet rays.

The properties of the ultra-violet ranges, both stimulative and lethal, are dealt with, as is the phenomenon of fluorescence. Fluorescent substances change the wave lengths of the light rays they absorb before re-emitting them, generally with a longer wave-length. The short ultra-violet rays may thus be "transposed" further down the scale into visible light. The human body is fluorescent to the intense radiation of an ultra-violet lamp, and this fluorescence the author suggests may be akin to the natural aura as caused by ultra-violet radiation from the sun.

The author hopes his "research may dovetail in with the theories of others, and so provide common ground for mutual advance along hitherto untrodden paths". Yet those who can penetrate the obscure phraseology of ancient Science declare the paths not so unexplored. A critical study of the Protean, radiant, cool, diathermanous plastic matter, called variously Akasa, Pater Æther, Sidereal or Astral Light, Archeus, nervous ether or vital energy, would give surer ground for research than empirics, for have not others of the vibratory scale, the X-rays, already claimed their martyrs? Meanwhile we have here a few more details to add, under the Law of Correspondences, to the evidence for the truth of the saying that Man is verily in miniature a copy of the Cosmos.

W. E. W.

A Brief Glossary of Buddhist Terms. (The Buddhist Lodge, London. Second and revised edition.)

The second and revised edition of *A Brief Glossary of Buddhist Terms* is especially useful for the beginner. An attempt has been made to deal with some of the terms already discussed by the author and to show the merits and defects in his treatment. It is a pity that he has not used diacritical marks in this book.

Ājīva—One of the three factors, constituting the well-tried method of the attainment of moral purity (Sīla Visuddhi). It means right living.

Aryan—The Ariyasaccas or Four noble truths are regarded as the quintessence of Buddhism as propounded by the Master himself. It is asserted in the Peṭakopadesa that all that was uttered by the Buddha from the day of his enlightenment to that of his great decease, all that he propounded in the form of a Sutta or a Geyya or a Vyākaraṇa or a Gāthā or an Udāna—all fall within the scope of the four noble truths. (*Vide* B. C. Law, *Concepts of Buddhism*, Ch. IV)

Āsavas—mean sins.

Aśvaghosa—He was a poet as revealed in his *Buddhacarita* and *Saundarananda* Kavyas, as discussed in my paper published in *Indian Culture*, Vol. III, No. 1. He was also a celebrated expounder of Mahayana doctrine and undoubtedly a great teacher of philosophy. He had a very powerful influence over the spiritual India of his time; he was a true interpreter of Mahayana philosophy, one of the deepest thinkers of the Buddhist patriarchs and one of the most eminent leaders of the earlier Buddhists. His works, entitled *Sūtrālaṅkāra* and *Mahayana Śraddhyotpāda Śūtra* bear ample testimony to his erudition as one of the best philosophers of his time. (*Vide* my paper on "Aśvaghosa the Philosopher", published in the same Journal, Vol. III, No. 1)

Bodhisatta—The author ought to have consulted Kern's note on the subject in his well-known *Manual of Indian Buddhism*, which is very illuminating.

Buddhacarita—The author omits to mention Dr. Johnston's English translation of this text, which is noteworthy.

Caste—The references are incomplete. Kindly look up Jātaka, II, 37, 50, 57, 59, 115, I. 178, 215, Dīgha Nikāya (Tevijja Sutta), Mahāvagga (1st Khandha), Soṇadaṇḍa Sutta (Dīgha I, p. 120), Divyāvadāna (p. 620), Vāseṭṭha Sutta (Sutta Nipāta), Brahmāyu Sutta (Majjhima N.), Jānussoni Sutta (Aṅguttara N.), Lohicca Sutta (Dīgha N.), Esukāwi Sutta (M. N.), Madhura Sutta and Assalayāna (M. N.) and Agañña Sutta (D. N.)

Chaitya—For a detailed treatment of the subject, the author's attention is invited to B. C. Law's note on "The Cetiya in the Buddhist Literature", published in *Studia Indo-Iranica, Ehrengabe für W. Geiger* (1931). Reprinted with slight modifications in the Appendix to B. C. Law's *Geography of Early Buddhism.*

Dhammapada—It is a pity that the author does not mention, for the convenience of the readers, the many important translations of this text already published.

Heaven and Hell—*Heaven and Hell in Buddhist Perspective* by B. C. Law is the only work on the subject.

Karma—the author ought to have shown the two extreme views of thought having a bearing upon the doctrine of Karma, *viz.*, (1) all that a being suffers from or experiences, is due to the sum total of his deeds in the past, and (2) all that a being experiences in this life, is only a matter of chance. It is often translated as volition expressed in action (*vide* Atthasālinī, p. 88, ff.)

Pāramitā—Under Pāramitā the author ought to have mentioned the Cariyāpiṭaka which clearly exemplifies the Buddhist Pāramitā.

Petavatthu—We regret to notice an error which should be corrected in a later edition of this book. *The Buddhist Conception of Spirits* by B. C. Law contains a summary of the Petavatthu and not the summary of the Vimānavatthu.

Taṇhā—It is often defined as craving which is potent for rebirth, accompanied

by lust and self-indulgence seeking satisfaction now here and now there. There are three kinds of craving : (1) Craving for pleasures of the senses, (2) Craving for becoming, and (3) Craving for not-becoming.

Udāna—The author has failed to mention the P. T. S. translation of this Text included under *Minor Anthologies*.

B. C. LAW

Chinese Fairy Tales and Folk Tales. Collected and Translated by WOLFRAM EBERHARD. (Kegan Paul, Trench, Trubner and Co., Ltd., London. 10*s.* 6*d.*)

"This book", we are informed on the wrapper, "is not suitable for children". And certainly such tales as "The Pretty Little Calf", "The Sacrifice of the Maiden" or "The Butcher and the Vegetarian" contain incidents that might give a child bad dreams. Yet essentially no book could be more suitable for children and even the occasional horrors are, with a very few exceptions, of that fantastically realistic kind which a child enjoys. These tales, in fact, spring out of a consciousness which is still naïve, which has not separated itself in human pride from other planes of being. In them, as Mr. Eberhard writes, "men and Gods, animals and flowers, are all one, they are brothers. One helps the other. They speak—they live. The whole of nature is alive." The difference between the true folk tale and the "art" tale is, as he insists, tremendous and the difficulty of translating it from one language to another while preserving its native truth very great. This is where most previous collections of Chinese tales have failed. But he can claim with justice that his own collection of tales is not diluted fare. For he has taken them down as they were related to him, as nearly word for word as possible. Yet without becoming half European they have fallen into simple idiomatic English which it is a pleasure to read while what is characteristically Chinese in them is all the more appreciable because many themes and incidents have their parallel in Western fairy tales. For the fairy and folk tales of the world reflect a common consciousness. And while only a few of these tales have the hidden symbolical meaning of the myths and some of them are extravagantly fanciful, most do combine an imagination that delights in wonders with a vernacular sense of the exactions and humours of everyday life. And so they are not only diverting but lit with homely insight.

HUGH I'A. FAUSSET

Some Cases of Prediction. By DAME EDITH LYTTLETON. (G. Bell and Sons, Ltd., London. 2*s.* 6*d.*)

If Dame Edith Lyttleton had sought an explanation of her complaint in the Introduction to this interesting little book, that "Supernormal activities of the mind have not received the scientific attention they deserve", she might have found it in the prejudiced findings of the Committee of the Psychical Research Society (of which she was the distinguished President in 1933-34) when investigating the phenomena associated with Mme. Blavatsky. The lack of progress in this difficult field of research is probably the direct result of lost opportunities in the 19th century. It is illustrative of the effect upon the human brain of the impact of Western science that Dame Edith Lyttleton should think that if an experiment be repeated "an indefinite number of times" (is that ever possible?) a result is demonstrated, and "the essence of laboratory work" is preserved. It might be so, could we but be sure that *all* the elements or factors in the matter investigated were present or available. But can that be conceded in the case of "the supernormal activities of the mind", and where is the scientific research student, in any of the recognised branches of science, who would implacably ignore the speculations and codified results of previous workers in his field? Yet that is precisely what the modern Psychical

Research Society and allied bodies do when they attempt to safeguard an anxious scientific or scholarly prestige by a studious disregard of the historical and other evidence adduced, for instance, in *Isis Unveiled* and *The Secret Doctrine*, in support of a secret tradition of knowledge of the powers of consciousness. This being premised, we are indebted to the author for a useful collection of cases of prediction. She classifies them in four categories—cases of coincidence (what *is* coincidence?), telepathic action; examples difficult to define unless we suppose the existence of an extremely complicated form of telepathy; and precognition which cannot be attributed to telepathy. We are inclined to quarrel with the author when she asserts that "the power of precognition is unlikely ever to play a large part in our management of life", and refers to "its sporadic and often unreliable nature" in ancient times. A study of the Law of Cycles, and of the *Sidereal Light* of Paracelsus (the *Akasha* of Hindu esotericism), would throw a flood of light upon the vexed subject of prediction and the supernormal faculties of the human mind.

B. P. HOWELL

A Tribe in Transition : A Study in Cultural Pattern. By D. N. MAJUMDAR. (Longmans. 10*s.* 6*d.*)

The task of the cultural anthropologist is by no means smooth, as it is considerably difficult and even hazardous to distinguish the native warp from the foreign woof in respect of the primitive peoples he makes the subject of his study. Hence any attempt to retrieve for us the relics of a past culture that persists despite the inroads of time and foreign influences is indeed laudable; and Dr. Majumdar's volume on the *Hos*, a Munda tribe, popularly known as the *Kols* is a welcome addition to the literature on Indian Anthropology.

The book shows diligent and careful investigation, and the author has brought to bear on his subject modern methods of research in the field of cultural anthropology, which he outlines briefly in the introductory chapter. Selecting for his study a typical tribe of the Mundas, he sets forth first the features peculiar to the whole Mundari culture in regard to traditions, family life and social organization, religious beliefs, marriage and death ceremonials, etc. In 21 very short and readable chapters that follow he describes their village settlements and land-tenure, food and clothing, social and economic life, marriage rites and forms, religion and festivals, diseases and divination, death ceremonials etc., and indicates that this Munda cultural pattern was not only a closed group, but has reacted to changes under pressure of alien influences, though not departing in essentials from its norms. Particularly interesting in this connection is the chapter on "Cultural Contact and Adaptation."

That the Mundas resemble the "Dravidians" so closely as not to be distinguished from them is well-known among ethnologists; but the author has altogether avoided any reference in his book to this kindred culture. A chapter on some aspects at least of the innumerable Munda-Dravida affinities would certainly have gone to enhance the value of the study as well as to bring out the homogeneity of primitive Indian culture.

S. V. V.

CORRESPONDENCE

THE SO-CALLED "MISSIONS" OF ASOKA

In his recent contribution to these columns: "The Foreign Missions of Asoka", Dr. F. Mookerji has done his best to fortify the truth of what I have called the mission-myth of Asoka, by placing it side by side with other folk's guesses as to the possible influence exercised by early Buddhist teaching in the Near East and the West. And he has come to the conclusion, that the seven sets of sayings *paliyāyo*) named in the "Bhabru" (Bairat) Rock Edict (but not named in the Canon as Asoka named them, and not by any means so well identified as the writer fancies) point to this: that "Asoka's missionaries" were sent to Western countries (?) not to preach any specific creed, but just "principles of the moral life."

I would make just two comments on the article.

He cites from Rhys Davids's *Buddhist India*, p. 298 (without naming the work) inaccurately and with an imputation unworthy of a fair-minded scholar. He says, that he (Rhys Davids) "condemned Asoka's reference to his foreign missions as 'mere royal rodomontade,' (*sic*), adding that it was absurd 'to expect the Greeks to discard their gods at the bidding of the Hindus.'" Further, in that the "legends" (by which he presumably means the Dīpavamsa and Mahāvamsa of Ceylon) confine those "missions" to Asoka's frontiers and say nothing about their work in distant foreign countries, "this *suited Rhys Davids's views, so he accepted* (italics mine) the evidence of these texts and not Asoka's own words in his Edicts":—again an unfair imputation on the work of a great pioneer.

What did he really say? This:—

> "It is difficult to say how much"—note the historian's caution here—"of this is mere royal rodomontade . . . We may imagine the Greek amusement at the absurd idea of a 'barbarian' teaching them their duty; but we can scarcely imagine them discarding their gods and their superstitions at the bidding of an alien king. . The Chronicles thus not only confirm but also supplement Asoka's information about the missions. And when we find that they ascribe the sending out of the missionaries, not to Asoka, but to the leaders of the Order, and that they make no mention of any such missions to the Greek kingdoms in the distant West, it is at least probable that the view they take is more accurate, in these respects, than the official proclamation." (*i.e.* in the Bhabru Edict. *Buddhist India*, pp. 298, 301)

Here we have the careful weighing of a pioneer who had as much historic sense in his little finger as we find even yet in the whole body of many Indologists both Indian and European. We do not find a man choosing literary legend as the truer, versus what is claimed to be meant in an official proclamation, just because it "suited his views"; we find a man forming his views by ratio of probability in this and that contributory evidence. To that conclusion I would add: What a triumphant fuss, in place of silence, would not those Chronicles have made about Asoka's "missionaries" going abroad, beyond the Western frontiers to this and that king, had any such really gone! This brings me to my other comment.

Many books on the time and work of Asoka have appeared since, thirty-four years ago, *Buddhist India* was published; I refer to books of scholarly research. There is nothing new in the fact of articles, like that in question, ignoring all that has appeared for the greater part of that interval and quoting, beside the work named, only writings dating from the first few years of this century. The *Cambridge History of India*, I, *e.g.*, 1922, and Hultzsch's great analysis of the Edicts, 1925, in their silence about Asoka's "foreign missions", should have given the present writer pause. In my own books published yet later I have, on such a topic, no right to expect more than to be ignored. Yet in venturing to follow my husband, I go further and maintain

that, *from the Edicts themselves*, we have no right to infer that any men rightly to be called "missionaries" were sent beyond his kingdom by Asoka. I have claimed that, had the Edicts in question (Shahbazgarhi, XIII, Mansehra, XIII and Kalsi, XIII) been meant to convey that, then the word used, which is plain *dūtā*, that is messengers, envoys, *e.g.*, as in Sutta-Nipāta *rāja-dutā* (v. 411), would not have been used. For the "king's men" sent, according to the edicts, as advisory agents about his provinces the word *dharmamahāmātrā* is used. The "Chronicles", as later and exclusively Buddhist, use only the word *therā* : elders, senior monks. (This word is in the edicts : *thaira*, but is translated as "the aged".) And since Asoka does not say his *dūtas* were exclusively Buddhist, we should have expected to see them called also brahmans, *satthā, ajjhāsayā*, and whatever Jains called their teachers.

The writer rules out this necessity by maintaining that it was a secular, not a credal *dhamma* which Asoka sought to propagate. He might add, had he noticed what I have written, that *dūtā* would suit such a body of propagandists. I would add :—But equally well; and, for the time and place *much better*, does the word *dūtā* suit a meaning which is at least more plausible. Greek envoys, as we use the word, had been deputized, as we know, to the court of Asoka's father. We do not read of Bindusāra in return sending "envoys" to Greek dominions. But how reasonable is it not surely to see the son, successfully established in his new dynasty, a man somewhat in the position of a Tudor or a Hanoverian King, wishing to "announce" his entry into the equally new comity of post-Alexandrian rulers on his western, recently aggressive borders by a number of embassies, taking greetings and gifts to show and invite good will? (see my *Outlines of Buddhism*, 1934, p. 92 and *Manual of Buddhism*, S.P.C.K., 316). I hold that Vincent Smith did a bad day's work when he lightly accepted and enforced this myth of "missions", and that by totally ignoring Rhys Davids's sagacious doubts. Truth is great and—in the long run, at times the very long run—will prevail. No petty belittling of a remarkable man was in Rhys Davids's mind. His final estimate of Asoka proves that. But he showed us a historical, not a mythical figure. And anyway we need more evidence as to the limits of the functions of of a *dūtā*.

C. A. F. RHYS DAVIDS

A REJOINDER

No one who has to deal with Buddhist India in any way can ever forget what he owes for his knowledge of the subject to the late Dr. T. W. Rhys Davids, and, if I may respectfully add, to his worthy consort, Mrs C.A.F. Rhys Davids. I, therefore, deeply regret if my remark that a particular piece of evidence was more acceptable to the former because it "suited his views" has been construed to cast a slur on him when it was not meant.

As to the subject-matter of my article, there is not much difference between my view and that of Mrs. Rhys Davids. She agrees that Asoka *did* send *Dūtās* to his western contemporary Kings. What was the message with which these embassies were charged? It was that of what he calls *dharma-vijaya* (Rock Edict XIII). It was a humanitarian mission as indicated in Rock Edict II. Asoka himself further states that his mission was already showing progress both within his own empire, and beyond among the western kingdoms mentioned by him. His words are : "*So* (*i.e.*, *'Dhrama-vijayo'*) *cha puna ladho Devanaṁpriyasa iha cha saveshu cha aṁtasu*" ; "this conquest by Dharma (this moral conquest, this propagation of the moral principles preached by him) has been already won by Devānāṁpriya (Asoka) both here (in his empire) and among all the frontier peoples". These are stated by Asoka to include five Hellenistic Kings named

by him. So the fact of his despatch of Missions to the West as well as the fact of their success has to be admitted, if we believe Asoka's own words.

According to Rock Edict XIII, these Missions were spreading the conquest of 'Dharma", *i.e.*, preaching the particular religion which Asoka presents in his Inscriptions, the religion which consisted of right conduct in all relations of life, to put it broadly. In Rock Edict II, he indicates a concrete example of his new teaching and the work of his Mission, *viz.*, the spread of measures for the relief of suffering life, man or brute.

I am afraid my reference to Bhabru Edict has been slightly misunderstood. It was meant only to show the cast of Asoka's mind as reflected in the scriptural texts of his choice. From these we gather that he was more for the ascetic ideal, and the spiritual, meditative life than the external forms and rituals of religion. He stood entirely for what he calls the *Sāra* or essence of religion in Rock Edict XII. Therefore, the Bhabru Edict should, in my opinion, throw light upon the kind of message with which his foreign Missions could be charged by one of Asoka's religious views, *viz.*, a message of Non-Violence, Peace, and Service, as the true religion.

RADHAKUMUD MOOKERJI

REMARKABLE MEMORY

Lord Macaulay could recite the whole of *Paradise Lost* and rewrite the bulky novel of Sir Charles Grandison from beginning to end without a single mistake, and could tell the name and trade of every shop in a crowded London thoroughfare after a walk. Porson could repeat thousands of lines from the Greek Poets, entire plays of Shakespeare, very long English poems and huge masses of English and classic prose. Carneades could recite the contents of a book after reading it through once. Sidney Woollett would recite plays of Shakespeare without an error. Magliabecchi, the Italian Scholar "if any person came to consult him about a passage, could both tell the very page of the work where it was to be found, and point out the very place in the pile where the volume lay buried." It is said that the scholar would keep all his books in a promiscuous mass yet his memory was very sharp to pitch upon that he wanted.

I should like to cite local instances. Here there is a middle-aged poor Hindu of prodigious memory. The students after their arithmetic examinations go to him and repeat questions one after another. This person gives out the correct answers within a few minutes. The students thus verify their answers.

The Great Vedas of India are very easily repeated from beginning to end by the Pandits. For ages the Vedas containing about 20,000 verses were transmitted orally by erudites and there was no written document at all. The teachings of Gautama Buddha were also orally transmitted to all parts of the country.

The following are of very exceptional type and very few are endowed with such remarkable memory. There are Pandits who have been called Ashtavadani or Satavadani which means fixing the mind upon eight or hundred things at a time. I know of a Vaishnavite Pandit who in his lectures would show his prowess at answering one hundred questions raised by a hundred people in an audience simultaneously and he had been given the title of *Satavadani*.

What is the rationale of such memory phenomena?

R. B. PINGLAY

ENDS AND SAYINGS

In the passing of Jagdis Chunder Bose not only does India lose a great son, true to her best traditions, but the world loses a master-mind. By creating exquisite machines and by his experiments with them he satisfied the scientific sense and proved that all matter was alive, that there was no dead object. His autographic records told the world, to use his own words, "of a pervading unity that bears within it all things—the mote that quivers in ripples of light, the teeming life upon earth, and the radiant suns that shine above us". These words may well be taken as a faithful echo of the following, written more than a decade previously by H. P. Blavatsky (*The Secret Doctrine*, I. 120) :—

> The radical unity of the ultimate essence of each constituent part of compounds in Nature—from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds—this is the one fundamental law in Occult Science.

The ancient Hindu philosopher-scientists realized thousands of years ago the deep truth of the one spirit within all forms. But they had come to that knowledge by their own yoga-practices, developing their psychic sensorium and using their mind-souls to evaluate all physical and super-physical perceptions. Dr. Bose served our scientific civilization adopting its own methods to prove the age-old truth.

Dr. Bose was not only one of those who helped to demolish the materialism of science, but further he contributed to the establishment of a psycho-spiritual basis of matter, the presence of Life every where. His discoveries are stupendous, reach sublime heights, but have not yet received the recognition they deserve, because their real significance is missed. The work of Dr. Bose can be better estimated when it is accorded a proper background.

H. P. Blavatsky wrote in 1888 in her *Secret Doctrine* (I. 612) with a Prophet's authority :—

> We are at the very close of the cycle of 5,000 years of the present Aryan Kali-yuga ; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialist science will receive a death-blow.

Whatever her calculations, they have proven correct ; however she visualized, her prediction has come true.

In 1889 Hertz began publishing the results of his important discovery about light and electricity which began the disintegration of materialistic tendencies in science. Between 1892 when Lorentz formulated the Electron theory and 1897 when the great discoveries of J. J. Thomson and others were announced, which "may be said to be the starting point of a new era in modern physics" according to the *Encyclopædia Britannica*, ideas about the nature of matter experienced a tremendous revolution.

In 1892, Phillipe Lenard showed that the cathode rays (which their

discoverer Sir William Crookes called "matter in the fourth state") could pass through very thin metal foils. In 1895 came the discovery of X-rays by Rontger ; in 1896 of Uranium rays by Bacquerel ; in 1897 the problem as to the nature of Cathode rays was finally solved ; in 1898 the discovery of Radium by Madame Curie revolutionized scientific attitude. It was in the midst of these tremendous scientific activities that Bose lectured in 1896 on "Electrical Waves" before the Royal Institution in London and was acclaimed as a scientific star of the first magnitude. But when a little later he demonstrated the grand truth of life present in all kingdoms of Nature, when he, not confining himself to his realm of Physics entered that of Physiology, he encountered opposition. His demonstration of the grand truth of Life everywhere was not readily accepted ; he was even ridiculed for his views. Dr. Bose's researches and discoveries show what a fine perception was his in synthesising knowledge. Not only did he widen his field of physics till it extended into the domain of physiology, but he further expanded it to contain the dominion of psychology. When science has sufficiently progressed his 'discovery" will prove more important than those of X-rays and Radium which dealt a death blow to the scientific materialism in the last decade of the last century.

Modern Science has not solved the problem of the inter-relation of Will, Memory and Determinism ; but Dr. Bose held definite views on the subject and demonstrated their truth experimentally. His exposition may be described as ancient yogic teachings in modern scientific language :—

In the determination of sensation, then, the internal stimulus of Will may play as important a part as the shock from outside. And thus through the inner control of the molecular disposition of the nerve, the character of the resulting sensation may become profoundly modified. The external then is not so overwhelmingly dominant, and man is no longer passive in the hands of destiny. There is a latent power which would raise him above the terrors of his inimical surroundings. It remains with him that the channels through which the outside world reaches him should at his command be widened or become closed. It would thus be possible for him to catch those indistinct messages that have hitherto passed by him unperceived ; or he may withdraw within himself, so that in his inner realm, the jarring notes and the din of the world should no longer affect him.

Dr. Bose was not only a great scientist ; he was also a great idealist and a philanthropist. In dedicating the Bose Institute on 30th November, 1917, he described it as "not merely a Laboratory but a Temple"; he held out an ideal for others which he himself had worked for and realized. He said :—

The ideal of giving, of enriching, in fine, of self-renunciation in response to the highest call of humanity is the other and complementary ideal. The motive power for this is not to be found in personal ambition but in the effacement of all littleness, and in the uprooting of that ignorance which regards anything as gain which is to be purchased at others' loss. This I know, that no vision of truth can come except in the absence of all sources of distraction, and when the mind has reached the point of rest.

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Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. IX FEBRUARY 1938 No. 2

OCCULTISM IN FICTION

Fiction plays an unique part in the life of the social chaos we call civilization. In other eras poetry exerted the greatest influence; and again there were days when the essay was used to right wrongs and to initiate reforms. To-day not only does the story entertain, or is used, indirectly and sparingly, to point to social ills; it also informs and educates millions of readers, who will learn only through entertainment.

It is natural that psychical science, the occult arts and Occultism have also been used as bases for novels. The two articles which follow these remarks discuss some of the issues involved in the writing of occult novels and stories. The first is by Bernard Bromage, Expansion Lecturer for the University of London on Occult Literature; the very duties assigned to him at the university show recognition of the growing public interest in the occult. The second contribution is a short note by Claude Houghton, himself a pioneer whose art is breaking old psychic soil with a new technique. He refers to the failure of some writers to do full justice to the important items of psychic science they handle. There is truth in what he writes, but we must not overlook the factor of the neglect of actual knowledge which they could press into their service. Many go to modern psychology, some to psycho-analysis, a few to psychical research. But most authors do not look for knowledge to the Eastern Wisdom and the Esoteric Philosophy; they are prejudiced against both. Whatever influence or instruction of Pure Occultism they have imbibed has been indirect and unconscious.

The range of occult fiction is large —from true insight to jumbled cerebration. One thing, however, which all stories about the abnormal and the invisible do is to strengthen the vague belief that the invisible is not all

maya ; and which make Hamlet's apt words hackneyed, so often they are quoted—" There are more things, etc."

There are stories which are fanciful speculations without any basis of knowledge, and which mislead, but fortunately only a few.

There are stories not founded on facts but on theories and hypotheses of science, etc., which make them good pot-boilers but poor aids to knowledge.

Then there are quite a number of stories rooted in pseudo-occultism—stories about astral wanderings, etc., which are more or less innocuous and some about topics which are positively dangerous, *e.g.*, love-making with invisible brides and bridegrooms, seeking of invisible soul-mates, and so on. Their danger is enhanced by the fact that most readers do not suspect the presence of hidden evil. Again, numerous stories built round the idea of Reincarnation and Karma mislead because of the incorrect concepts from which they are created ; they make out that the lower personality incarnates—Cleopatra now living as Mrs. Jones or Napoleon as Mr. Smith. The grand philosophy of Karma becomes disfigured into cruel punishment mysteriously meted out to wrong-doers ; or into a process of attraction of past affinities ; and so on. Lack of real knowledge produces grotesque results.

On the other hand there are stories created by artists with intuitive perception, of which Stevenson's *Dr. Jeeyll and Mr Hyde* is a notable example This, by the way, is not merely a story of dual personality as Mr. Bromage uggests ; it deals with an occult phenomenon known as " the dweller on the threshold " of which there is more than one species. Better still are the novels written by students and devotees of the science of Occultism. Such was Bulwer-Lytton who wrote *Zanoni, The Coming Race* and *A Strange Story*.

The master-occultist of the nineteenth century, H.P. Blavatsky, used the story in popularizing some of the profound truths of Occultism. To quote but one example : in " Karmic Visions " she dealt with the problem of time-space to which Mr. Bernard Bromage refers, and gave a description of the real Ego sitting as a spectator of the life of the hero of the story. She did story-writing and story-publishing deliberately though sparingly ; she defined her purpose and objective as far back as March, 1880, in *The Theosophist* :

That witty and epigrammatic journal, the *Bombay Review*, has favoured us with several friendly notices, for which it merits, and will kindly accept, our best thanks. But one remark upon our February number must not pass without rejoinder. It says " THE THEOSOPHIST ghost-stories we have noted once and for ever—they make very uncanny reading ". They do, if taken only in one sense ; and the less one has of ghost-stories in general judging from that point of view, the better. If they were only meant to feed the morbid fancies of sentimental novel-readers, their room might well be thought better than their company. But, since they appear in a magazine professedly devoted to a serious enquiry into questions of science and religion, it is not unreasonable to presume that the editors have a definite purpose to show their connection with one or both of these departments of research. Such, at any rate, is the fact. Before we have done with our readers, it will be made very clear that every story of ghost, goblin,

and *bhuta,* admitted into our columns, has the value of an illustration of some one phase of that misconceived but most important science, Psychology. Our friend of the *Bombay Review* is hasty in jumping at the conclusion that he has had his last say about our Phantom Dogs, Ensouled Violins, and stalking shades of the departed.

One of the finest examples of fiction turned to good use is provided by the anonymous author of the *Dream of Ravan* in which are superbly woven lessons in occult arts and Occultism, in psychology and philosophy, in Hindu mythology and Indian history.

Such stories as *Dr. Jekyll and Mr. Hyde, Dream of Ravan,* and "Karmic Visions" and others by H.P. Blavatsky contain immortal truths of Occultism; but a very large number from the pens of those who are not students of Occultism reflect the psychic moods of modern society. There is confused thinking, vague premonition, playing with spooks and theorizing *galore.* For earnest thinkers and painstaking penmen the field of the Occult is open, but they need to equip themselves with accurate knowledge of both the principles and the details of psychic science.

OCCULT FICTION AND PSYCHIC VALUES

One of the most remarkable symptoms of the growing intellectual curiosity of our day is the preponderance on the market of fictional works dealing with phenomena which have been for the most part relegated, in past years, to the consideration of antiquarians and mystics.

The social psychologist will see in the apparently insatiable passion of the contemporary reader for tales of ghosts and marvels a deep unconscious stirring of those impulses and curiosities which a false ideology and a quack civilisation have largely succeeded in submerging.

In this atmosphere spiritual implications, in the wide sense, are seen to raise their head, albeit in the strangest form; and, amidst the warring contests of mathematicians and physicists, the world of psychic values is coming slowly but surely into its own.

It has taken a long time for the writers of Europe to realise how the realms of occult and normal experience interpenetrate. By far the majority of the authors of "strange" fiction, before the commencement of the nineteenth century, illustrate, in their attitude to the supernormal, the same dichotomy which is observable in the conventional theological structure of these days.

The unseen is regarded, not as the logical extension and amplification of ordinary waking life, but as a mere repository of the bizarre and the incalculable. In this context, satirists

of the type of Jane Austen have done signal service to the cause of genuine occult fiction by showing how the issue is obscured by the existence of novels such as those of Mrs. Radcliffe in which " properties " and " machinery ' usurp the function of a true realisation of life's overtones. *Northanger Abbey* is valuable, not only as a piquant satire on a fashionable appetite for the shocking and the incredible, but as a reminder that a capacity for loading one's canvas with creaking doors and gloomy landscapes is no sufficient recompense for a lack of the vital fire of occult knowledge.

With more recent times there has been observable a most interesting *rapprochement* between scientists, psychologists and the major writers of occult fiction. Keeping their ears to the ground, authors whose main concern has been to supply their public with thrills for jaded tastes, have realised how enormously their work would be enhanced if its theories could be supported by the latest findings of the scientists and psychologists of their day.

Occasionally, the fiction-writer forestalls the psychologist and, indeed, provides the latter with an example to illustrate the trend of his argument. Into this category falls the *Dr. Jekyll and Mr. Hyde* of Robert Louis Stevenson which is, in effect, a literary study in dual personality or, as the latest terminology has it, " schizophrenia ".

It is not, of course, true to say that this abnormality of constitution had not been noted in the work of previous enquirers into the human problem ; but one can give all credit to Stevenson for popularising in the form of a novel a psychological phenomenon which had formerly been noted only in the more recondite kind of text-book. It is, perhaps, worth mentioning that Stevenson became so engrossed in his subject that he finished the book in the space of six days, writing, as he tells us, in a kind of possession.

Modern research has shown that the transference of personality is a very real thing. Not only do we contain within ourselves the potentiality of several transmutations of the self ; but there is evident in human relationships certain possibilities of influence through contact, which provide a rich field of reference for the occult novelist.

The dominance of one mind over another has become an accepted fact in the annals of psychic research. Not so generally recognised are those cases in which one personality absorbs another to such an extent that the second takes on the very blood and bones and integument of the dominating partner.

Mr. de la Mare has made very good use of this theme in his suggestive story, *The Return*, which recounts how a man of melancholy and introspective temperament is possessed by the spirit of a suicide whose tomb he has contemplated in a quiet country churchyard. " We are more than our mere personalities," says a character in this book. In other words, the essential difference between human beings is much more a matter of the direction of the will than of any variation in appearance and idiosyncrasy.

The interaction of forces is a truism of intelligent observation. We influence inevitably, to some degree, every one and everything with which we come in contact; and we, in our turn, are similarly influenced. Some thinkers have held that the power inherent in things and persons generally regarded as evil is of a greater potency than the usual modes of virtue. Whether this be true or no, some very effective tales have been written on the supposition that the powers of darkness are more efficient in their workings than the denizens of light.* In this context, one may refer to Henry James's magnificently haunting *Turn of the Screw,* where the souls of two children are successfully corrupted by the intrigues of two unhappy and frustrated spirits of the past. Again, in more recent times, Margaret Irwin, in her short story, *The Book,* has shown how a single pernicious volume so weaves its baleful spell over everything and every one with which it comes in contact that it ends by plunging a whole household into irremediable chaos and disaster.

One of the most difficult problems to decide in the investigation of psychic phenomena is how far the psychological states which make possible their realisation are of objective or subjective origin. It is obvious that, if we can prove that a ghost or an obsession is a mere figment of a disordered imagination, its value as the symbol of an unseen world falls under very grave suspicion. Or, to put the matter more simply, we have shifted our surmise back to a more material point of vantage when we take the point of view that the beginnings of occult manifestation lie in the variable reflexes of the physical organism.

Baudelaire has drawn attention to the curious conditions of exaltation consequent on the taking of certain drugs. He did little to develop this observation, and it was left to the Irish novelist Sheridan Le Fanu, one of the most successful of all the writers of occult stories, to follow up the implications of the theory that spiritual disintegration is largely a concomitant of a disordered physical system.

In his story, "Green Tea", perhaps the finest from the *In a Glass Darkly* collection, Le Fanu achieved the difficult feat of combining the creation of a most potent atmosphere of the sinister and the uncanny with a consistently worked out theory of those chemical changes in the blood with which psychic visitations are apparently most intimately connected.

The tale tells of a certain Mr. Jennings, whose health is continually breaking down in a mysterious fashion. It transpires that he is addicted to strong potions of the beverage known as Green Tea. Concurrently with his weakness for this drug there appears to his disordered vision a figure bearing a strong resemblance to a monkey with glowing eyes. This

* The powers of darkness are not more efficient than the powers of light, but the latter are not readily recognized because of the peculiar egotism by which man likes to credit himself for his noble achievements while he blames the "devil" for his errors and sins! Then the modern man has an attraction for the dark side of Nature due to the fact that "vice and wickedness", as H. P. Blavatsky points out, "are an *abnormal,* unnatural manifestation, at this period of our human evolution."—EDS.

creature, elemental or demon, pursues him in all his daily occupations. At last, unable to shake off this fearful companion, the man kills himself in a frenzy of despair.

Throughout the story it is suggested that the apparition is consequent on the drinking of the tea. Without allowing himself any undue dogmatism, Le Fanu has performed a most useful service to the cause both of occult fiction and of medical research by showing, in the first case, how the writer of this kind is most convincing when he has recourse to verifiable fact; and, in the second, by opening up to the psychiatrist the possibility of an infinity of experiment on the parallelism between mind and body.

"When I speak of medical science, I do so, as I hope some day to see it more generally understood, in a much more comprehensive sense than its generally material treatment would warrant. I believe that the entire natural world is but the ultimate expression of that spiritual world from which, and in which alone, it has its life."

In quotations such as this and in his famous dissertation on the 'Cardinal Functions of the Brain" Le Fanu has paved the way for a very promising *rapprochement* between fiction and fact.

Perhaps the most interesting intellectual revolution of our time has been that achieved by the new* theories with regard to the nature of the space-time relationship. No longer, says the modern mathematician, should we speak of time and space as separate entities, but as a "continuum" of an indivisible nature.

There are several admirable examples in modern occult fiction of works which buttress up, with the instinctive knowledge of the artist, theories held by orthodox scientists to be provable. Most people nowadays have heard of that remarkable book, *An Adventure,* in which two English ladies of the most respectable antecedents, when wandering in the gardens of Versailles, were transported back to the period of the outbreak of the French Revolution. This record bears the stamp of complete credibility and possesses all the charm of the most romantic fiction.

Not only this account of an actual experience, but also W. H. Dunne's fascinating disquisition on the time-sense bears full witness to a metaphysical probability which is receiving ever more attention from serious minds. Turning to fiction proper, we find the inventive intelligence of John Buchan busying itself, in several of his novels, particularly *The Power House* and *Three Hostages,* with that development of clairvoyance which posits a complete freedom from the cramping limitations of time. Margaret Irwin, in her *Still She Wished for Company,* has also furthered contemporary interest in this theme by writing a romance in which the characters react on each other across intersecting time-planes.

The question of a new type of humanity, freed from many of its present imperfections and redeemed from much of its present frustration, is raised with great brilliance in the pages of the novels of Claude

* Not quite. See Dr. Ivor B. Hart's series of articles on "Modern Science and *The Secret Doctrine*" in THE ARYAN PATH, Vol. IV, especially on "Time" (April, 1933) and "Psychological Considerations" (May, 1933)—EDS.

Houghton.* Here is a writer who has done much to advance the cause of the growth of a more amplified psychology by stressing the part played by a new kind of spiritual detachment in untying the knots of repression. The conception of a completely integrated personality, in which both body and mind receive their fullest due is another of Mr. Houghton's gifts to modern thought.

It is commonly agreed that the chief obstacle to man's progress on this planet is the bogey of fear. Here, too, the writer of occult fiction has provided imaginative instances of this devastating obsession.

One may instance as a prime masterpiece in this *genre* that most subtle study of H. G. Wells, *The Red Room.* In this story a man is immured in a house of ill psychic repute in order to test the existence of an alleged ghost. He finds that the room is indeed haunted, but not by any ghost—only by the much more insidious and deadly hobgoblin of Fear. "In the dusk it creeps along the corridor and follows you so that you care not turn."

In his recent "thriller", *The Croquet Player,* Mr. Wells has reaffirmed this *motif* in his picture of a countryside ridden by the symbol of its own primitive and mindless past.

If one were asked to state, in a single phrase, the chief value of occult fiction to Western psychology one would have to say, its efficacy in heightening the sense of sympathy. It is becoming more imperative every day for the sensitive soul to find for itself a safe retreat where it can obtain some relief from the grim reality of mere material existence. Like Peter Ibbetson, it may be helped by the possibility of access to a world of more enduring values than the present, in which its desires may be resolved and appeased.

The reading of occult fiction may well perform a most valuable function of healing in the stress of modern life. Even at its most banal levels it is concerned with the extension and elucidation of the more remote layers of consciousness. At its best, it brings into focus those aspects of faith and ritual which have given dignity and stability to the questing spirit of man.

BERNARD BROMAGE

* See THE ARYAN PATH for August 1933—"A Novelist with a Message" by Geoffrey West.—EDS.

A NOTE ON OCCULT LITERATURE

"Art is based on emotional understanding—on the feeling of the Unknown which lies behind the visible and the tangible—and on creative power, the power, that is, to reconstruct in visible or audible forms the artist's sensations, feelings, visions, and moods, and, especially, a certain fugitive feeling—which is in fact the feeling of the harmonious intercommunication and oneness of *everything*, and the feeling of the 'soul' of things and phenomena. Like science and philosophy, art is a definite *way of knowledge*....But an art which does not reveal mysteries, which does not lead to the sphere of the Unknown, which does not reveal new knowledge, is a parody of art."

The above is a quotation from Ouspensky's *A New Model of the Universe*, and it will be seen that in his opinion all great art is occult in the broad and deep sense of the word. In fact, it is its occult character which makes it great art. And it seems to me, that unless Ouspensky's contention is conceded, art is no more than an evasion—a subtle drug—an escapade in unreality—a psychic cosmetic.

Now, the defect of much fiction that is manifestly "occult", in the technical sense of the term, is that it tends to be a treatise. The work of many novelists who parade "occultism" frequently has this defect. The novel usually starts all right but, very soon, a strange or sinister figure appears and instantly the reader is translated to an occult realm, and becomes involved in events as fantastic as those of any dream. And although work of this kind is undoubtedly valuable on its level, its defect is that, by transferring the "occult" to the realm of the fantastic, the reader naturally assumes the "occult" to be something wholly removed from everyday actuality. (I think it was Dowden who pointed out how much the romantic love of Romeo and Juliet gained by being set in the bustling world of actuality. Lacking this familiar background, the hero and heroine might seem somewhat operatic.)

In the broad and deep sense of the word, *The Brothers Karamazov* is an occult novel—one of the greatest. But the fact remains that, for those who have not eyes to see, it can be read as first-rate melodrama. (It has that in common with *Macbeth*, which is an occult play if ever there were one.) On the surface, Dostoevsky's novel is concerned with a murder. Old Karamazov and his son, Dmitri, are in love with the same woman. The old man is murdered and, superficially, the interest of the book lies in establishing the identity of the murderer. On the surface, therefore—as in *Macbeth*—the author is giving us a good "blood-and-thunder" melodrama. The occult aspects of the novel are implied—they are not flung at you like so many brickbats.

But it is necessary to go only a little way below the surface to discover that the timeless world inter-

penetrates actuality in this amazing book. Old Karamazov is real enough, and loathsome enough, as a man, but it is soon realised that he also symbolizes dark primitive energy, which knows neither good nor evil, but which "casts forth its brood without memory or thought". But he is whole, as a beast is whole, whereas two of his sons, Ivan and Dmitri, are divided. They have eaten of the tree of the knowledge of Good and Evil. They are divided beings, and, significantly enough, they hate their father—though for very different reasons. Dmitri is the Body —isolated. Ivan is Mind—isolated. And Alyosha, the third son, is a prophecy of the future man. For Alyosha is whole, though he is born, not only of the "beast" but of the agony of those frenzied foes, his brothers—Mind and Body.

A remarkable analysis of *The Brothers Karamazov* is given in Mr. Middleton Murry's *Dostoevsky*, but enough has been stated to show that this novel is really concerned with principalities and powers. Nevertheless, as I have said, it can be read purely as melodrama—and so can most of Shakespeare's greatest tragedies.

After all, there is a reason why certain books are read and re-read. And the reason must be that, hidden beneath their surface, is layer after layer of illuminated experience. That is why great books seem different each time we read them. At each re-reading we bring more to them—and so we find more in them. A great book is like one of those Chinese boxes which contains another box, and it in its turn another and so on and so on. A great novel resembles a parable, which should be first and foremost a good story, and, under that attractive exterior, should contain a mine of occult knowledge.

And it is often by reason of its interior wealth that a deep book is slow in winning recognition. Spengler defines "a popular work" as one "which gives itself, with all its secrets, to the first comer at the first glance—that incorporates its meaning in its exterior and surface". In a popular book, the surface is everything : in a great book, it soon loses every shred of significance. Every great book is occult in the broad and deep sense of the term. It contains mysteries—which he who dives will discover.

CLAUDE HOUGHTON

Literature—once wrote a critic—is the confession of social life, reflecting all its sins, and all its acts of baseness as of heroism. In this sense a book is of a far greater importance than any man. Books do not represent one man, but they are the mirror of a host of men. Hence the great English poet-philosopher said of books, that he knew that they were as hard to kill and as prolific as the teeth of the fabulous dragon ; sow them hither and thither and armed warriors will grow out of them. To kill a good book, is equal to killing a man .....

It is finally those who amidst the present wholesale dominion of the worship of matter, material interests and SELFISHNESS, will have bravely fought for human rights and *man's divine nature*, who will become, if they only win, the teachers of the masses in the coming century and so their benefactors.

H. P. BLAVATSKY (*The Theosophical Movement*, August 1934)

A PHILOSOPHY OF RELIGION

I.—THE SOURCES OF KNOWLEDGE AND RELIGIOUS APPREHENSION

[Mr. Alban G. Widgery, at present Professor of Philosophy at the Duke University (U. S. A.) was formerly Professor of Philosophy and Comparative Religion at Baroda, India, and later was Stanton Lecturer in the Philosophy of Religion in the University of Cambridge. He delivered the Upton Lectures in Oxford last November; special arrangements made with him enable the publication of the six lectures in condensed form as six articles, the first of which we give below.

The series considers certain religious principles from an unsectarian point of view; the discourses were penned to suit the requirements of the Upton Lectures Foundation; but their background is more universal than Christian.

In this first lecture the source of religion, and therefore of religions, is not clearly indicated. A philosophical exposition of Revelation is offered, but the examination is not sufficiently deep and the interested reader will do well to turn to an article which deals with the subject—"Types of Indian Thought" by the well-known Hindu philosopher, Professor M. Hiriyanna, in our issue of September 1934; our own views will be found in the editorial preceding it.—EDS.]

Briefly, philosophizing may be described as an intellectual effort to arrive at a comprehensive and basic expression of experience or reality. It strives to indicate the ultimates incapable of explanation by reference to something other than themselves or of description in terms not including those which directly signify them. Thus the main task of a philosophy of religion is to seek to express the ultimate implications of religion. It would even at this stage be legitimate to ask: What is religion? But the whole investigation of a philosophy of religion is necessary adequately to answer that question. At the outset it must suffice to regard as religion what is found to be generally called such in the history of mankind, especially in the great living religions.

It has been frequently said that philosophy is a search for truth. A philosophy of religion in raising the questions of the source and nature of religious knowledge is concerned with the philosophical task of enquiry into truth in religion.

In its search for truths philosophy may be expected to discriminate them from errors. Some philosophers have endeavoured to maintain that errors are nothing but the absence of truths. To challenge this view of error, one illustration to the contrary must suffice. The two following statements are equally positive: "The Prophet Muhammed was born in Arabia"; "The Prophet Muhammed was born in England". If one of these is a truth, the other is an error; and that error is not the mere absence of a truth but a positive assertion.

It requires no argument or illustration to defend the statement that of some propositions we are unable to say whether they are truths or errors. With regard to some of these there

appears to be more evidence for their being truths rather than errors, and *vice versa*. These may be called probabilities and improbabilities. Of others it may be said that either there is no real evidence at all for or against them viewed in themselves, or that there is no preponderance of evidence one way or the other. These may nevertheless be accepted as speculations. In the formulation of a general view, a philosophy may not only include truths but also admit probabilities and make use of speculations.

It is not infrequently contended that the discrimination between truths and errors is to be made by reason, that it is through reason that man comes to truths. Such a statement cannot itself be judged until it is clear what is meant by reason. Reason is a function of the human mind, one of the chief characteristics of which is the grasping of relations. Allied with this, though different from it, is its capacity to form concepts. It is present in what we call reasoning, passing from premises to conclusion in inference ; and it is present in the understanding or comprehension of premises and conclusions. Reason, so conceived, can by itself neither lead to truths nor be an adequate basis for the assertion that this or that proposition is a truth or an error. Even of contradictory propositions all that reason could pronounce would be that both cannot be true : it would not by itself be able to determine which of them is true or which an error. Reason, as a function of the mind, does not operate *in vacuo*. To arrive at truths something in addition is needed ; and to test whether propositions are truths or errors something more than reason is involved. The proposition : " There is a red cloth on the table " depends not merely on reason grasping the relations involved, but also on forms of sense perception by which the colour and other qualities of the cloth and of the table are known. To arrive at truths, to discriminate truths from errors, reason as a function of the mind operates with reference to somewhat other than itself, and this other is apprehended by capacities of man different from reason.

The important question is whether every truth is dependent on reason and on sense perception, or whether there are other forms of apprehension by which some truths are attained. The possibility of a philosophy of religion seems to me to depend on an affirmative answer to the latter part of this question. The mind not only reasons, but also apprehends itself as so doing, and such apprehension is not a form of sense perception. Again, a man's awareness of himself as sad, for example, cannot be shown to be a form of sense apprehension. It may be urged that in apprehending the red cloth, the mind is aware of something not itself, but when it apprehends itself as reasoning or as sad it is simply apprehending itself. Nevertheless, even that indicates that the mind has some capacities of apprehension other than through the physical senses. If those, why not others ? The possibility must be admitted. The question remains : Are there such ? I contend that there are : forms which may be described as moral, as æsthetic, and as religi-

ous apprehension, and that to arrive at truths in ethics, æsthetics, and in philosophy of religion, these forms of apprehension respectively are involved; and that the discrimination of the truth or error of propositions in these directions implicates these specific forms of apprehension. The moral may be taken as an example. A man may apprehend *himself* as a liar. But he may also condemn himself as such, and this because with his moral apprehension he is aware of the moral worth of veracity. The implicated proposition: "Veracity is morally good" is not based on his apprehension of *himself*. Carried into detail in this direction, philosophy for a proper account of morality would have to include recognition of moral ultimates known through a specific capacity of the mind that may be called moral apprehension.

Thus truths implicate not merely forms of apprehension and the function of reason but also some "object" or "objects",—even when that "object" is the mind or a state or function of the mind. The red cloth as apprehended is other than the sense function of apprehending. If reason forms a concept of red, that concept as a mental content, cannot be said to copy the red as perceived, that is, it cannot itself be described as red. Nevertheless it has a significant reference to it. All truths have some kind of objective reference beyond the apprehension they involve, the concepts which may be implied, and the words in which they may be expressed. A truth is possible of attainment not merely because of the functioning of a subject but also because of the presentation of an "object".

I am going to describe this presentation of an "object" as its "revelation" of itself. The mind seeks to know an object and can do so because of its own capacities and because the object reveals itself to the mind. The term revelation may in this sense be applied in all realms of knowledge. And it is by so considering it that we may pass over to a mode of treatment of a characteristic claim in many religions that the source of religious knowledge is revelation. The philosopher to-day is hardly called on to discuss the idea that a particular set of writings, as for example, the books of the Christian Bible, or the Quran, are as books a revelation. But he cannot well pass by the contention that within these and other writings what is called revelation is embodied. The Vedas have been said to contain a revelation of religious truths. By some Zoroastrianism has been described as based on revelation. Gautama is not recorded as having become "enlightened" simply by a process of rational reflection, but by contemplation in which he attained to insight. In Sikhism, the historical gurus seem to have been regarded as though voicing the "true Guru" or God. However diversely expressed in these higher religions, this claim to some knowledge coming to man in a specific manner in religion is in accord with the implication of widespread practices of earlier times.

Religious knowledge is therefore similar to all other knowledge in being dependent upon forms of apprehension and the function of reason,

and upon an "object" or "objects" with which the mind comes into relation. But the traditional use, specifically limiting the term revelation to religion, implies some difference from other knowledge. That difference consists, not in something peculiarly mysterious or miraculous, but in the specific forms of apprehension and in the nature of the "object" or "objects" involved. For however diverse the views as to the manner of revelations in different religions, it has always been implied that the objective basis of the knowledge obtained has been something other than physical nature or human selves as finitely aware of themselves.

The source of religious knowledge is thus declared to be the human mind apprehending what is revealed to it. The nature of religious knowledge can only be discovered in that knowledge itself, and that constitutes the main content of the articles that follow in this series. That knowledge refers to the mind as it is concerned in religion; to the "object" or "objects" with which the mind is in relation in religion; and to the character of that relation itself.

In the examination of the religions from these points of view, it must be remembered that the truths involved may not necessarily have been accurately expressed in the traditional doctrines. A philosophy of religion is not compelled to regard as adequately or properly representing a religion, the forms of doctrine, the types of metaphysics, that have acquired traditional authority among its adherents. Some of those doctrines are past forms of philosophy of religion that need to be abandoned in view of religious advance and increasing accuracy of theoretical expression. A religion is not necessarily misrepresented, it may be more correctly represented, if the theoretical expressions of the past are rejected. *A religion should not be confused with the theories that have grown up in association with it.*

A philosophy of religion, therefore, starts out from the religions as actually found in history. For it, religion is something "given", not to be "proved" by reference to something other than itself. It has to make clear the ultimates implicated in religion, and it has to seek appropriate forms of expression in words for truths, probabilities and speculations. It will try to discriminate between those doctrines in the religions which can be accepted and those which must be rejected as errors, as improbabilities, or unnecessary speculations. As a philosophy of nature must be developed with reference to nature as actually perceived; a philosophy of history with regard to history as actually experienced; so a philosophy of religion must be formulated with relation to religion as actually lived.

ALBAN G. WIDGERY

THE INFLUENCE OF ENGLISH LITERATURE ON MODERN INDIA

[S. Srikantaya, B.A., B.L., is the Editor of the *Quarterly Journal* of the Mythic Society and a well-known educationist of the progressive Mysore State.—EDS.]

Macaulay never rendered a greater service to India than when he ushered in the era of English education in India.

In a short article it is not possible to deal with the subject in detail ; nor do I propose to compare the influence of Sanskrit, Arabic or Persian with that of English. Persian and Sanskrit suffered undoubtedly as a result of the predominance of the English language in India but their cultures have blended fully with the life and thought of India. Hence we may not repent the lack of sufficient emphasis on the study of those literatures. The indigenous languages of India have derived their sustenance from them and have been enriched in every way possible from the classical literatures of India.

Our religious system, our modes of thought and life were largely derived from Aryan teachings. Life in ancient Hindu India was based on *Manava Dharma Sastra*. In process of time, dissent grew towards the ancient religious systems whose tenets ceased to be accepted with unquestioned authority. Commentaries and glosses as well as the interpretation of jurists silently brought about a revolution in the system of law as administered in the country. Vignaneswara, Jeemuthavahana, Neelkhanta and others adapted the Hindu law to meet the changing social and political conditions of the day in the several parts of India. Such a change was further augmented by the penetration of Muhammadan influence and the spread of the democratic tenets of Islam. The Delhi Sultanate had extended its hegemony over a great part of the Indian Peninsula and introduced Persian and Arabic amongst the court languages of the country and for study. The Hindu social system was left alone without disturbance to all outward appearance, but political upheavals necessitated a reorientation of Hindu thought and life.

The advent of the English, amongst other European nations, brought something more than the influence of a mere nation of shopkeepers. The marked toleration which the Hindu showed towards other religions was extended to the message of Jesus. With the study of English in schools and colleges, as a preparation for the earning of livelihood, developed acquaintance with the beauties of English literature and fascination with the political and philosophical ideas met with in the writings of the great thinkers of the West. People began to study the great masters of English literature and the Bible to imbibe the spirit in them. Newspapers and magazines, published and circulated in the country, spread knowledge of the outside world in all parts of India.

The Indian thereby received a stimulus to inquire into the social systems of his own country, the conditions of its political life and its religious background. A few people at any rate fed on the strong meat of English liberty and drank deep of the wine of British freedom. One early result was to look upon everything Indian with a prejudice; but fortunately that feeling did not last very long. A few of the customs imbedded in the Indian system were considered inhuman and brutal. Agitation started for reform of what were regarded as abuses in Hindu society with what results all of us know—from the abolition of Sati to that of Untouchability now in progress. Religious reformers have appeared from time to time with increasing rapidity, giving form and shape to the floating ideas of the people. The Brahmo Samaj, the Arya Samaj and the mission of Sri Ramakrishna are said to be three amongst the great benefits derived from the influence of English literature on our thought and life. Chaitanya, Ramananda and Kabir are not the last amongst the Seers and the lives of our great men confirm the saying of the *Bhagavad Gita* that the lord arises amongst men from time to time, when sin increases, to purify mankind and install virtue. The Theosophical Movement may well be compared to the advent of English culture with one difference. Madame H. P. Blavatsky not only drew India's attention to the beauties and glories of Occidental culture but wrote vigorously of the sublimer beauties and greater glories of our own ancient culture. The Theosophical influence of 1879-1885 went a long way in changing the mind of the new graduates who till then praised everything foreign and ran down everything Indian.

The multiplication of universities has taken the gems of English literature to many an Indian home and there is hardly an educated or cultured Indian who is not familiar with the great masters of English literature, and who does not devote the bulk of his time to reading books published in the English language, may be to the unfortunate detriment of a study of his own Indian languages. The cultivation of the English tongue brought the world nearer to us. Free mingling of people belonging to different communities, necessitated by the stress of modern life and interdining in schools and colleges, tiffin rooms and railway trains, have removed individual angularities and a spirit of camaraderie is now so common that it is needless to speak of the condition of things even a decade ago. More important than all is the study of English literature for its own sake. We find a great nationalist leader like Mr. Satyamurti appealing to us to study and appreciate the beauties of Shakespeare. For my part I have to own that a great part of my time whether in the court room, in the office, in the study or at home is occupied with English literature; and I dare say most of us will agree that that is a state of things over which we need not go cold, as Venkataram Sastriar put it in his recent convocation address at Mysore.

I have reserved to the last the connection of English literature with the development of Indian life of the present day. The jurists of international fame and the leaders of the

political and philosophical thought of the world are familiar to us through the medium of English. Whether it is politics or religion or economics or the physical sciences or the several religious and philosophical systems of the world or the needs and requirements of daily life, we are dependent on the study of English literature.

Demosthenes and Cicero and Marcus Aurelius, Seneca and Spinoza, Dante and Milton, Kant and Montesquieu, Rousseau and Tolstoy, Bentham and Spencer, and Burke and Mill have become household words to us under the influence of English literature and have worked into the marrow of our bones.

Lord Morley no doubt stated that, so far as he could foresee, he could not dream of a time when the British Parliament would transplant British institutions of a democratic character to Indian soil. We were any way advised to go to Bohemia for a model after which to fashion our political institutions, but, as Montagu observed, political ideas spread like sparks across a street and we Indians have imbibed our democratic ideas and our notions of political reform from England, although in our study of these institutions we are not unmindful of the political institutions and their working in other parts of the world. Our political institutions are a graft from the British model and our fourth estate has developed likewise. Such improvements as we seek to embody in our political system are those known and recognised to be in favour with the British democracy. The proverbial horse-sense of the Britisher and his practical sagacity in ordering his own affairs are nowhere more appreciated than in India and to-day the Indian Parliaments are ransacking British Parliamentary practices whenever they are in doubt or in a difficulty. No greater compliment could be paid to the success of British Parliamentary institutions or the British administration of their own country than these attempts of our Congress leaders to adapt the British system to Indian conditions. Readers of the works of Jawaharlal Nehru will appreciate his thorough mastery of the English tongue and his great familiarity with the working of British political institutions, no less than his dislike of totalitarian states. I am not forgetful of the efforts of the socialist party to improve the happiness of the working-classes but it must be remembered that this is only another leaf taken from the British tree and the socialist movement in India should not be mixed up entirely with the communist organizations of the Soviet. The Premier of Madras is no less a lover of law and order than were his predecessors who were the representatives of an alien bureaucracy. That shows that the Indian mass mind is instinctively for law and order, for peace and progress and, with the assured cooperation and the sympathy of British public opinion, a great day for India has already dawned.

Our girls and boys are no longer married very young. Under the circumstances of modern existence in a fleeting, machine-made world, the Hindu joint-family system has crumbled. British jurisprudence is in vogue in all parts of the country. Justice between the rich and poor,

the commoner and the upper-class man, the influential and the nonentity alike, without the distinction of caste, creed, race or colour, is administered by courts according to British traditions and a system of law adapted from the British codes, no doubt in consonance with the true spirit of Hindu law, subject to modern changes. The Indian Penal Code is one of the most remarkable pieces of legislation introduced into India. Many an equitable doctrine of English law has been imported into our country and accepted as part of the law of the land. For eloquence, oratory or simplicity of diction and style, for forensic eloquence or the flights of thought in philosophical speculation or in embarking on a voyage of discovery into the hidden mysteries of this mysterious universe by scientific research, many an Indian stands shoulder to shoulder with the best specimens in England itself or elsewhere. Sinha, Rasbehari Ghose, Surendranath Banerji, Aurobindo, Brajendranath Seal, Romesh Dutt, Bepin Chandra Pal, Srinivasa Sastry, Mahatma Gandhi, Tagore and Radhakrishnan, to mention only a few names, have enriched English literature itself. Bose, Ray, Raman and others have made contributions to science. Sri Ramakrishna, Keshub Chandra Sen, Vivekananda, Ram Mohan Roy and Dayananda Saraswati have added to the sum of human knowledge. With these shining examples before us, and a powerful press, who could say that the study of English literature will not continue unabated in India or that that literature does not exercise a wholesome and predominating influence on modern Indian thought and life?

In commerce and industry, in the methods of investigation, in the study of Indian history, archæology, architecture and religion, as well as in our study of the flora and fauna of the country and its weather conditions—in fact in almost everything we do—the scientific, the analytical and the historical method we pursue is largely the result of the benefits we have derived from our study of English literature. The Radio and the Talkie, Cricket and Tennis, and the daily press have found a place in our affections no less than is claimed for them elsewhere in the British Empire.

The true spirit of God, a catholicity of spirit, tolerance amongst men and a readiness to see and appreciate others' points of view, *ahimsa* in thought, word and deed, are a few gems of the precious heritage left to us from time immemorial and Mahatma Gandhi has shown by the great example of his life that these will not suffer but improve in contact with English literature. *Creative Unity, Gitanjali, Sadhana, Essays on the Gita,* are as much English literature as any work written by an Englishman and Sarojini Naidu's poetry equals some of the best in English literature. The influence of English literature on our thought and life has come to stay and is everlasting.

S. SRIKANTAYA

KISMET !

[Cecil Palmer served the cause of culture as a publisher for many years. Since his retirement he has written extensively for the English press ; William Heinemann have just published his *Truth About Writing*.

In this short article he barely touches upon the vitally practical problem of Fate and Free Will. The only satisfactory explanation of this much discussed question is in the Hindu-Buddhist doctrine of Karma : Karma does not mean fate or fixed destiny ; nor does it mean that man is always and ever free to execute as he wills whatever he determines to do. Karma is action which carries within it its legitimate reaction and which reaction in its turn becomes the cause for new action. Every cause produces its effect, which becomes a cause in the processes of time. To exemplify : a man is free to eat what he pleases ; he is bound, not free, to digest, to assimilate and to feel the effects of what he ate ; this reaction from the eating contributes towards the free-will determination of what and how he shall eat again.

The pivotal doctrine of the Esoteric Philosophy admits no privilege or special gifts in man save those won by his own Ego by self-induced and self-devised efforts and which efforts are checked by past Karma of his own making. A very full treatment of the whole subject will be found in thirty-one recondite Aphorisms recorded by W. Q. Judge and which are reprinted in *Overcoming Karma*, U.L.T. Pamphlet No. 21.—EDS.]

The fatal thing about fatalism is that it so frequently tempts people to commit intellectual suicide. And I am afraid it is also sometimes physically enervating ! But although it appears to be fairly apparent that Fate has the trump card in the game of life, it is expedient that we should remind ourselves occasionally that we are not dumb-driven cattle being led to the slaughter.

Fate is a fact. But free will is a fact also. I admit the apparent contradiction, but I do believe the contradiction to be more apparent than real. The healthy line of life is not the line of least resistance. Kismet is the last refuge of the faint-hearted. It is so fatally easy to blame Fate for the corpse's last journey to the grave. Novelists assume that dead men tell no tales. In point of fact, Life speaking through the cold lips of death, is grandly eloquent. For when we say that a voice is silenced in eternity we are admitting its living reality in finite time. We cannot assert that Shakespeare is immortal if we are not prepared to assume that he is still alive.

It is difficult to understand why the great majority of people always envisage Fate as the inseparable and inalienable companion of Death. We insist that Fate shall be the scapegoat for all our sorrows and tribulations, "all the pomps and vanities of this wicked world, and all the lusts of the flesh ". But Fate, if it is anything at all, is certainly neither lopsided nor one-sided. It impinges on the lives and destinies of all men, great and small, good and evil, successful and unsuccessful, strong and weak, and it does so with alarming and disconcerting impartiality. Man is, at least potentially, a thinking being, and in the lucid intervals of

thought, he cannot escape from the knowledge that how little or how much he extracts from life is almost wholly dependent on his own attitude of mind. If he is willing to accept the theory that man is merely a puppet in the drama of living, he has no one to blame but himself if Fate plays shuttlecock with his negative ambitions and tepid aspirations. The world's valuation of any man is seldom greater, or even as great, as that man's own valuation of himself. And therefore it comes to pass that any man who is so foolish as to undervalue himself is virtually asking mankind to relegate him to the bargain basement in the world's bazaar.

How frequently we hear the remark, " I wonder what Fate has in store for me." The people who most readily give expression to it are those who have firmly convinced themselves that what is is, and that what will be, will be. But the entire history of the evolution of man's emergence from barbarism to civilisation bears testimony to the fact that man has found spiritual salvation by challenging rather than by accepting the rigid boundaries of his heredity and environment. " Kismet " is not a flattering epitaph for any man really worthy of the " mettle of his pasture ".

There is a school of thought that fosters the terrible belief that war is inevitable, and eternally so, because war is a good part of the bad part of human nature. This appalling indictment of the human race horrifies me, or it would do so, if I honestly believed in its validity. Admittedly, men are born fighters. But this is not quite the same thing as saying that all men instinctively desire to fight each other. I am afraid we have forgotten many things which the last Great War taught us, but I have not so completely lost my faith in humanity as to believe that it would willingly and deliberately repeat the folly and madness of that grim and awful experience. Whatsoever hope there is for the future and in the future, surely resides in the belief that men as men are gradually finding spiritual emancipation through the potent urge to abolish fighting among themselves in favour of fighting the malignant forces of evil within themselves.

But the major point I am anxious to emphasise is this. By the grace of God we are free to shape our own destinies. What the fates have in store for us is neither more nor less than the sum total of our triumphs or failures over good and evil. It is not a question of Kismet in the sense that we are lazily content to be malleable clay in the hands of an autocratic potter. What is vital in all humanity is man's moral strength which is the measure of his capacity to flirt with evil and remain good. The consuming flame of spiritual content, in all its glory, withers and dies at the very approach of pessimism. And the soul-destroying danger of pessimism as a philosophy of life lies in the fact that far too many well intentioned people cultivate and nurture it as a negative virtue, instead of strenuously eradicating it as a positive vice.

I hold the heretical point of view, admittedly a harsh one, that people who blame Fate for their misfortunes

are, in effect, telling the world that they thoroughly deserve them. Life is an unceasing struggle for survival from the cradle to the grave. The man who, crying Kismet, throws up his hands in the gesture of surrender, should not be surprised if his enemies take advantage of his moral and spiritual pusillanimity. We literally cannot afford to encourage within ourselves a too slavish submission to the "slings and arrows" of this appallingly mundane life. Least of all, can we afford to allow Life's verdict to go against us *by default*. The challenge is always there. If we choose to ignore it, we do so at our own peril.

The age in which we live is one in which the thought of mankind is rapidly undergoing a process of transformation. The time-worn shibboleth, "Theirs not to reason why, theirs but to do and die" is rapidly losing its grip on the senses and sensibilities of thinking man. The psychologist is teaching him that to know himself is the fount of all knowledge. Man will not complacently bend the knee to Fate, nor cry aloud for all the world to hear, the fatal and hopeless word "Kismet", if he will but learn the wisdom and beauty and truth of reasonable love and loving reason. For the man who is everlastingly content to wait for something to turn up is asking Life to turn him down. He must, in very word and deed, be master of his own fate and captain of his own soul.

There is nothing in the world more soft and weak than water, says the Chinese philosopher, the father of Quietism, "yet for attacking things that are hard and strong there is nothing that surpasses it, nothing that can take its place". Here, if ever existed in words, is profound verity. Quiet, unobtrusive and well-nigh hidden strength—the strength and might that in the past have moved mountains. And that which is truth in Nature is not less true in human nature. We are what we make ourselves to be, for life itself is bearable or unendurable according to the texture of our philosophy and the pattern of our faith—in ourselves, in humanity and, above all, in God himself.

Kismet! But we must see to it that we shout the word in noble defiance of Fate, rather than whisper it as a lullaby for our sleeping consciences. If we would kiss the limpid lips of eternity we must be prepared to live magnificently unafraid of death.

CECIL PALMER

POETRY IN SINGHALESE

[J. Vijayatunga, now resident in London, belongs to the beautiful and historic Island of Ceylon; here he writes with feeling perception about the poetry of his native tongue.—EDS.]

Perhaps it is a greater compliment to the Muse to put poetry to ordinary uses. This is what the Singhalese have done. Singhalese poetry is meant to be sung. The Singhalese do not have impressive musical compositions like those, for example, of Thyagaraja, the South Indian mystic singer. Nor do they have mystical songs like those of Chaitanya. But this lack has not been noticed throughout the centuries, for, as I say, Poetry has served the place of music and has been recognised as the ever-ready handmaiden. Even to-day with Singhalese literature very much at a discount among the so-called educated classes—it being the province of Bhikkus, village schoolmasters and un-Westernised villagers—prosody is enthusiastically studied and poetry practised under the slightest provocation by the classes just mentioned.

A Singhalese maiden who did not know English but was a good Singhalese scholar, her father being a learned astrologer, once paid me the very flattering but undeserved honour of composing a quatrain full of epithets supposed to denote my virtues, teaching it to her younger brother who was a pupil of mine and having this youngster recite it to me in an originally "Ancient Mariner" way. And this form of courtship is widely practised among those who are not overwhelmed by the importance of an English education.

In thus commandeering poetry for practical purposes, the Singhalese are like the Spanish and the Argentines. Consider, for example, the Singhalese *Seth Kavi* and *Vas Kavi* (Poems of Good Omen and Poems of Ill Omen) which are frequently invoked as blessings or curses according to the occasion. A friend reproaching one for not acknowledging a letter would do so in verse; a Bhikku finding that a neighbour's bull had laid waste his vegetable garden would invoke a mild curse on the culprit animal (not on its owner); a petty village official seeking a favour from the Mudaliyar or Chief Headman would occasionally rise to verse (in the hands of a professional versifier); and, as already mentioned, youth and maiden put their sentiments and even make their "dates" in poetry; and above all, those true custodians of the Rhyme, the cartmen and the boatmen, continue to propitiate the Muse from their humble station in life.

The popular interest in poetry is there, waiting to attempt once again the sublime heights reached by the classical poets, waiting until the day when English will take a secondary place in Education and State affairs. There must undoubtedly be poetic genius buried in many an obscure village-schoolmastership. There are those who publish conventional poems in obscure Singhalese magazines on such themes as a plea for

promotion from Class Three in the Clerical Service to Class Two, and on practical issues which I have mentioned earlier but there are no contemporary poets of the front rank in Ceylon worthy to take their place with the major contemporary poets of India, of Japan and of the West.

But before the European advent in Ceylon there was a whole galaxy of them. In poetic form and scope and in ambition they were inspired by the Master, the Great Kalidasa. But the themes of the Singhalese poets were essentially Buddhist. To the Buddhist influence must be ascribed the general love of the poetical narrative that has been common through Singhalese civilisation. Buddha, in my opinion, the world's greatest story-teller—how he alternated between metaphysical discourses and vivid romances as in the *Jataka* or Reincarnation stories—had perfected a most ingenious poetical prose. So that from the earliest prose compositions of the Singhalese, the text of Rock Inscriptions or commentaries of the *Tripitaka*, they were all strictly poetical in structure. Until Sri Rahula, the greatest Singhalese poet, introduced rhyme, Singhalese poetry was mostly unrhymed but there was a cadence and a musical lilt in the halved lines that was completely satisfactory. Sri Rahula, who was Head Abbot of *Vijayaba Pirivena* and the Sangha Raja, was the spiritual adviser to King Parakrama Bahu VI who ruled in the fifteenth century.

Sri Rahula adopted Kalidasa's *Meghaduta* or entrusting a message to a Cloud as a model; and ever since the Sandesaya or Message sent by one of a number of popular birds, has remained the favourite device of Singhalese poets. Though he was a spiritual Head sworn to scorn all sensuous, not to mention sensual, pleasures, Sri Rahula has revealed in his poetry not only a most impressionable mind but a consummate knowledge of life. He indulges in no muting of phraseology when describing the charms of a woman or the emotions aroused by them. Here, of course, he and every other Priest-Poet of Ceylon was but following the Buddha who could be most explicit as, for example, in the *Kusa Jataka* where the impotent Raja Okkaka is forced by the clamour of his subjects to send his Queen Silavati out of the Palace to be made fruitful by the boldest man from among his subjects. Of course it was Sakra (King of the Gods) himself, who seeing the royal catastrophe appeared at the Palace gates in the guise of an old Brahmin, led the Queen away from the rabble and caused (having taken the Queen temporarily to Sakra realm) the Immaculate Conception. The child, who was named Kusa, after *Kusa* grass, was an earlier incarnation of the Buddha.

Thus the Singhalese had ample poetic licence. But while they have avoided poetry so repetitiously laden with "Wine" and "Beloved" (albeit as symbols) as that of the Persian poets, and so persistently full of the "mystical union" as that of the Indian bards, nevertheless one misses the note of genuine passion which alone lends poetry that unique vitality upon which we draw when every other source fails us. Nor

could it have been otherwise when we understand the conditions. Just as Chaitanya and Thyagaraja could not have sung other than in terms of the Divine Exaltation, the Singhalese poets could not afford to lose sight of the chief Buddhist doctrine, however distant their poetic flights. This was the doctrine that while Sense Pleasures were the privilege of being alive, they were, without exception, *Aniccha*, transitory.

Considering all this the vigour and vitality of Singhalese poetry is all the more remarkable. The best known poems of Sri Rahula are *Paravi Sandesaya*, or the Message by the Parrot, composed about 1427, *Kavyasekara*, or the Crown of Song, composed about 1449, and the *Selalihini Sandesaya*, in which, strangely enough, despite the fact that it was the fruit of his full maturity, the poet in Sri Rahula supersedes the scholar. The *Selalihini* is of a higher breed than *Mynah*, and though not so good a talker is a better singer. Its feathers are more glossy and it is distinguished from the *Mynah* by two gleaming spots of golden yellow on its ears. In entrusting the message to the *Selalihini* Sri Rahula contrives to describe the route it should follow with all the scenes that dot the route. There are descriptions of peasants and their pastimes, of villages and cities. It is on Jayavardhanapura, the capital, that Sri Rahula lavishes most praise. Here is the translation of a quatrain in which the poet describes the resting-place the *Selalihini* should seek at nightfall :

Look out for the wood nymphs as they carol on the sands which resemble the cloud-disturbed moon, and among the flowers and the creeping vines and the trees close to those spots (of the river bank). On a Sal tree caressed by the sight of those playful creatures make thy rest for the night.

The Singhalese poet does not, as a rule, write an isolated sonnet on a sunset, nor an ode to a woman's beauty but rather incorporates all his power of expression and the versatility of his sensations in a long poem like the *Selalihini Sandesaya*. A younger contemporary of Sri Rahula and a more romantic character was the Bhikku Vettevé. His life is surrounded with legend. Some claim that he was a greater pundit than Sri Rahula and incurred the latter's jealousy. In any case certain it is that he gave up his priesthood and went to India and after various adventures died there. He is famous for the *Guttila Kavya*, the poem of the pundit Guttila, an earlier incarnation of the Buddha, in which Guttila was a famous player of the Vina, and the Court Musician. Guttila imparted all his knowledge of the Vina to an ingrate pupil named Musila (literally, the Wretch) who sought to oust his master from his position at Court and challenged him to a contest. The theme of professional jealousy, it might be noted, has some counterpart in the Sri Rahula-Vettevé legend. But the poem as a whole affords Vettevé every scope for his versatile genius. Now in short lively quatrains he is describing the public parks and temples of Lanka (Ceylon), now in longer-lined quatrains the dejection caused in Guttila by the ingratitude of his pupil and how the Master goes

into the forest hugging his solitude when a Deva approaches him and exhorts him to accept the challenge with the promise that the Devas themselves would take part on his side. The most musical and the most vivid stanza in the whole poem is that which describes Guttila playing the Vina having deliberately snapped off two strings to show his superior skill and when the Devas chose that climax to descend on the scene and to the amazement of the spectators dance to Guttila's music.

> Like figures in a tableau, moving their hands with the grace and the lightness of lightning, keeping time to the music with the harmony and lack of harshness with which gold mixes with mercury, sending such bewitching glances at the spectators, that being the manner of their (the Devas') dancing, how can I possibly describe (with justice) that scene!

During the sixteenth century the land was riven by factions whose strife was further intensified by the presence of the Portuguese who, chance-blown off their course from Goa, had landed at Galle and had seen enough to make them want to own the whole island. But with King Raja Singha who vanquished both the Portuguese and his rivals and ruled for twelve years from 1581 to 1593 there was a literary revival. A poet to glorify Raja Singha's reign was found in Alagiyavanna Mohotti, an ancestor of mine on my mother's side, I am proud to say. It was Alagiyavanna who made the *Kusa Jataka* into a household word by his vivid retelling of the story as a poem. There is hardly a Singhalese who cannot recite by heart at least one of the 687 verses of that poem. Time and again I have heard one particular verse recited by seemingly illiterate villagers.

> Throw a pebble into the air
> Watch it fall from space to earth;
> Likewise the karma of bad and good
> Will seek its cause from birth to birth.

Alagiyavanna wrote also a *Sandesa* —the *Sevul Sandesa*, the Message by the Woodfowl—a poem of 203 stanzas in praise of Raja Singha. But next to *Kusa Jataka* he is famous for his *Subha Sitaya*, a collection of quatrains extolling morals. There is a resemblance both in the metre and in the detachment of attitude to the allegories of Omar Khayyam and Hafiz. The first poems I familiarised myself with were Alagiyavanna's. Whenever I was late in rising my mother used to bring me to wakefulness by singing a verse in which my worthy ancestor had condemned the late riser. And many a time I have heard my mother in care-free moments and while attending to some household work recite the following verse from *Subha Sitaya*:

> A hundred sons whom Virtue adorns not
> Set aside for a son whom Wisdom doth adorn.
> One Moon doth dispel darkness from the Earth
> Which myriads of stars do lessen not.

With the seventeenth century Ceylon fell upon troublous times again. As in India, the poet thrived by the patronage of the King, which meant that the King was himself a scholar and often enough a poet too. The earliest known Poet-King was Kumaradas of the sixth century. King

Viyaya Bahu who ruled in the eleventh century was the chief poet of his day and Pandita Parakrama Bahu who ruled in the twelfth century was the greatest Scholar-King of Ceylon. It was he who built a *Sarasvati Mandapa* or Pavilion in which poets and scholars read their works publicly. It was also under his patronage that the 550 *Jataka* stories were translated into Singhalese. But with the death of Raja Singha the Second at the end of the seventeenth century, Singhalese literature ceased to exercise its popular function. Raja Singha expelled the Portuguese with the aid of the Dutch but it only brought Ceylon nearer its subjection to Europe. His reign is remembered also for the Daskon legend.

Daskon is supposed to have been a Portuguese named Gascoyne who rose to the position of Adigar or Minister. He must have been an exceptional man and well-versed in Singhalese to hold that position, for Raja Singha hated the Portuguese. But the story is that the handsome Daskon not only ingratiated himself with the King so much that he became an Adigar and welcome at the Palace, but became the Queen's lover. His undoing came about thus: The Queen fell ill and the physicians decided on a Bali (Devil Dance) exorcism, for which an image of the Queen was modelled in clay. Daskon seeing the image pointed out that to be really effective the image must be true in every detail and that a birthmark on the Queen's thigh was omitted from the image. The King heard about it and ordered Daskon to be impaled. While awaiting execution the Queen commiserated him on his fate to which Daskon stoically answered in verse:

If Ravana of old paid with his ten heads for an unfulfilled love, what matters it that I who have received your nectar-like kisses should sacrifice one head in your name?

As he was being led to execution past the Queen's balcony she sang out to him:

Sakman karana maluvé dhi dekha hadha
Sith santhosin dun muva mee bee vadha
Ikman gaman himi adha oba yana vadha
Daskon magé namate jeevitha dena vadha?

Ah! It was on this same fateful balcony that we met first and you deigned to sip the honey of my lips. And now goest thou, my husband-lover, on a quick journey? Givest thou, Daskon, in my name thy life?

In the first half of the eighteenth century there was a brief literary revival, particularly under Narendra Singha, the last Singhalese King, who was an earnest patron of learning and of scholarship. Under his encouragement the famous Bhikku Saranankara translated several Pali classics, including a medical treatise. The last two hundred and fifty years have produced talent undoubtedly, responsible for a considerable output of literary work all the more significant because it was in the face of neglect. But there have been no Sri Rahulas, no Vettevés, no Alagiyavannas. Nevertheless poetry is ever alive among the Singhalese and could not be otherwise. Carters and boatmen sing their *Siv Pada* or "Four-Lined Songs" handed down from generation to generation; the village maidens as they swing on their

swings during the New Year festival sing those ever popular ballads ; and in the " Dance of the Pot" which consists of throwing a clay pot into the air and catching it while the dancers move in a circle the maidens sing such songs as these :

A pot of gold for the sky,
A pot of clay for the earth,
A pot worth a thousand coins,
O cousin, break mine not.

Then there are the Rabana minstrels. The Rabana is a sort of large tambourine. These minstrels still roam the length and breadth of Ceylon teaching the masses, by means of their alliterative, repetitive ballads, not only legends but also history, geography and every kind of lore. How characteristically comprehensive is the Oriental outlook can be gauged by these Virudu songs which are sung in duet.

In ten thousand Sakvalas how many Maha Merus ?
In ten thousand Sakvalas how many suns, and moons ?
In ten thousand Sakvalas how many Deva worlds ?
In ten thousand Sakvalas how many Brahma worlds ?

Ten thousand Maha Merus in Sakval ten thousand
Ten thousand suns and moons in Sakval ten thousand
Ten thousand Deva worlds in Sakval ten thousand
Brahma worlds sixty lakhs and ten thousand in Sakval ten thousand.

JINADASA VIJAYATUNGA

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APHORISMS

There are doubts which are detours of faith.

The blows of life should harden the heart only against self-pity.

There are some who desire our indebtedness rather than our esteem.

Conscience is the ghost of a self which we might have been.

The indifference which we cannot blame is also love destroying the bitterness within disaster.

He who offers men the telescope of his vanity will soon find them looking through the wrong end.

If we could reason our self into faith we would believe only in expediency.

Often by the giving of alms we condone our self-indulgence.

The memory of a magnanimous friend is a balsam for bitterness.

Our suffering also is a door by which we can escape from the turret of contentment.

The will is a bezel for the jewel of love.

Magnanimity sees the needy hand behind the back of presumption.

By acceptance the bitter water of necessity becomes our wine.

The fetters of habit which we will not break are padded by self-recrimination.

When we worship not the light but the power of the light we can blind a brother to be his guide.

The ghosts of the living are the memories of the dead.

There is a courtesy impartial as light.

The responsibility of free will is to determine its own necessity.

The memory of purposive action is a breastplate against fear.

The asceticism of the fearful is a self-indulgence.

WILLIAM SOUTAR

DHARMA RAJYA

CHARACTER OF RULERS AND ADMINISTRATORS

[With the advent of popular government in Indian provinces the elected representatives of the people gain an opportunity to establish what popularly has been called Ram-Raj, *i.e.*, government founded upon certain spiritual principles and conducted by certain spiritual rules observed in ancient India. Mr. H. Krishna Rao, M.A., of the University of Mysore has prepared short essays for THE ARYAN PATH showing what those principles and rules are, in the hope that they may interest the Legislators, may lead to further study and ultimately be utilized in building the New Aryavarta.—EDS.]

Righteousness consists in benefiting not oneself but the world. This is the mission of ancient India. At first there was no king, no chastiser, no chastisement and all men used to protect one another righteously.* Before long, helplessness, delusion, greed and unrighteousness overpowered men, resulting in anarchy. The Gods sought the help of Brahma, who composed for the good of mankind the first treatise on Politics † and persuaded Manu and after him his son Priyavrata, both of great wisdom and ability, to accept the difficult task of governing men. Their happy rule ended and anarchy set in once again. To save the world, Narayana created a son born of his energy and named him Virajas. Neither Virajas nor his descendants would rule directly. The Rishis pierced the right arm of Vena, the last descendant of Virajas, and from it sprang a person clad in mail, well-versed in weapons, fully acquainted with the Vedas and familiar with all the ordinances.‡ This was Prithu, the best of men and the first to be called a Rajan and a Kshtriya. The world came to be known as Prithvi.

The state is judged by its conduct. Dharma is the bed-rock on which the State is built and in the light of Dharma all political policies and actions must be judged. § One gets the first glimpse of the administrative principles of the State in the advice given to Prithu by the Rishis :

> Do thou fearlessly accomplish all the tasks in which Dharma resides. Look upon all creatures with an equal eye. .....Do thou punish with thine own hands the man, whoever he may be, that deviates from the path of duty. Do thou further swear that thou wilt fearlessly maintain the duties laid down in the Vedas with the aid of the Science of Chastisement and that thou wilt never act from caprice.**

The commonweal (*Lokahita*) is possible only when the King has the wisdom to guide and the ability to rule.†† The theory of the seven limbs (*Saptanga*) has reference not only

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* *Mahabharata, Santi Parva.* Translated by P. C. RAY. *Cf.* The description of the State of Nature by Locke and Rousseau.

† *Mahabharata.*

‡ *Mahabharata. Cf.* Plato's comparison of the noble youth to a well-bred dog.

§ *Cf.* "The purpose of the State is the realisation of justice." (Plato)

** *Mahabharata, Santi Parva.*

†† *Cf.* "A state is wise when its rulers are wise....temperate when the great mass of its citizens are temperate." (Plato)

to the interdependence of all limbs but also to the dependence of all other limbs on one particular limb, *viz.*, the Ruler.* A wise king can make even the poor and the miserable happy and prosperous but a wicked king will destroy the most prosperous and loyal element of the Kingdom.† "A flourishing sovereignty cannot be obtained by the worthless... He only who has qualified himself is fit to wield the sceptre."‡

The Indian conception of monarchy is benevolent and righteous. The king is a Rajâ Rishi uniting in himself the highest wisdom and the strongest character. The basis of political obligation is not coercion but righteous rule. The people obey the King because he is a Raja, one who shines on account of his righteous conduct.§ Righteousness does not mean mere personal purity of moral nature but righteousness in matters of protection and public policy. There is no dualism between king and people. "Who will not worship him in whose existence the people exist and in whose destruction the people are destroyed?"** The king is called a manifestation of Vishnu not so much because of his kingly grandeur as for his quality of protection. The king is Agni, Aditya, Mrithyu, Vaisravana, Yama,†† *i.e.* one possessing all the qualities associated with these divinities. A prince who is virtuous is of the gods; he who is otherwise is of the demons, an enemy of religion and an oppressor of his subjects.

"It is not birth that makes a king ....One becomes a king by acting in the interests of righteousness and not by conducting himself capriciously.‡‡

Power, in the political sense, is conditional and is associated with responsibility. All realms rest on Dharma and Dharma in its turn rests on the king. "The king is the cause of customs, usages, movements... He is the maker of time...If time were the cause of usages, etc., there would be no virtue in the actors."§§

The principle of Government by the consent of ministers is accepted by every school of Indian political thought. Sovereignty is possible only with assistance. A single wheel can never move.*† If the king is the head, the minister is the eye of the State.*‡ Political judgment rests upon perception, (*Pratyaksha*) testimony, (*Paroksha*), and inference (*Anumana*). These may vary in different localities. The king shall distribute his ministers with a view to keeping abreast with the times.*§ The personal rule of the king is objected to on principle even though he be proficient in all sciences and past master in statecraft, because a king who follows his

* Kautilya's *Artha Sastra*, translated by Dr. R. Shama Sastry, and *Kamandaka Nitisara*, translated by M. N. Dutt.

† Kautilya.

‡ Brihaspati's *Artha Sastra* translated by Dr. Thomas.

§ *Mahabharata, Santi Parva.*

** *Mahabharata. Cf.* "What is essential to an ideal state is a continuous consciousness of the identity of the interests of the ruler and the ruled." (Plato).

†† *Mahabharata, Santi Parva.*

‡‡ *Sukra Nitisara*, translated by B. K. Sarkar.

§§ *Ibid.*

*† *Mahabharata, Santi Parva.*

*‡ Kautilya.

*§ Kautilya.

own will is the cause of miseries and soon gets alienated from his subjects.* Victory is rooted in counsel and the best action is that undertaken under the guidance of wise counsellors.†

The Indian thinkers are aware of the evils that befall a kingdom when ministers who do not possess proper qualifications are appointed.‡ Ministers are to possess wisdom, intelligence, learning; they should be natives of the kingdom and righteous in all their acts, and with the good of the State a heart. A trustworthy fool and a learned but untrustworthy person have no place in the ministry.§ Character is as important as intelligence. A minister is one who is master of himself.** Persons versed in politics, of good habits, impartial to friends and foes and righteous-minded, should be made Councillors irrespective of caste. Those officers who do not explain what is good and what harmful to the kingdom are the king's secret enemies in the guise of servants.††

Indian thinkers recommend distributing work to ministers according to their tested fitness.‡‡ "Just as gold is tested by experts, so one should examine office-bearers by their work, companions, merit...Work, character and merit—these three—are to be respected; neither by caste nor by family can superiority be ascertained.*† The Indian thinkers know not only the difficulty of administration but also the fallibility of those in power. Therefore they say that want of trust in all is worse than death but too great trustfulness is premature death. Every one should be trusted and also mistrusted. This is the eternal rule of Policy.*‡

H. KRISHNA RAO

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* *Sukra Nitisara.*
† Brihaspathi.
‡ *Mahabharata.*
§ *Kamandaka Nitisara.*
** Brihaspathi.
†† *Sukra Nitisara.*
‡‡ *Cf.* "Then it will be our duty to select, if we can, natures which are fitted for the task of guarding the city." (Plato).
*† *Sukra Nitisara. Cf.* "Heredity does not guarantee efficiency. If the superiority of governors is patent and undisputed it would be better that once for all the one class should rule and the other serve. Since this is unattainable ..all alike should take their turn of governing and being governed." (Aristotle)
*‡ Brihaspathi.

NEW BOOKS AND OLD

MADARIAGA AND GANDHIJI*

[John Middleton Murry examines the reflections of "a world-citizen by conviction" and we may add a great world-citizen, but they are enveloped in the Occidental aura, for at his Elysian séance no Oriental is evoked. Will Salvador de Madariaga agree with the critic of insight who suggests the likelihood that "the liberating influence will come to the West from the East" and that "Gandhiji has the root of the matter of them to an extent which no Western leader has"?—EDS.]

Señor de Madariaga's modern "dialogue of the dead" is a happy thought. With Mary Stuart, Voltaire, Washington, Napoleon and Marx for his characters, and Goethe for protagonist, he is able to compress into a little space, without jamming, political thought of much comprehensiveness and profundity. And politics for Madariaga, is not a rule of thumb, or expediency, or opportunism: it is a matter of first principles, as it was for the Greeks. Madariaga is that rather rare bird nowadays—a political *philosopher*. Heaven knows we need them badly enough, though there appears to be precious little chance of men attending to them.

Madariaga's characters are privileged to converse together in the Elysian Fields, because each one of them in his own way has achieved an "eternal moment". "Only those come here", Goethe explains to Mary Stuart, "who at one moment, be it swift as a sigh, realize their humanhood, live in unison with the soul of all that is. On that moment they touch eternity." It is the day of Mr. Marx's reception. He has been made to wait some fifty years after his death, "to cleanse him from his earthy smells". How long the others have had to wait is not specified, though Mary Stuart herself appears to be a recent arrival, who has submitted herself with an unwonted docility to Goethe's urbane but searching instruction.

These immortal spirits have the power to summon to their presence any mortal in his sleep. Towards the end of the dialogue, a Russian Communist, a German Nazi and an Italian Fascist—in each case a member of the rank-and-file—are summoned, and each quickly reveals himself as a victim of hypnosis, drugged by the modern "opium of the people",—the quasi-religion of the nationalist state. Perhaps even more disquieting are the visitants from the United States—a film star from Hollywood and a Senator spirited away from Washington "while a colleague is reading a few pages into the records": the one completely vacant, the other self-convicted of parroting the words of Washington, without the least intellectual effort to understand Washington's principles. The Senator quotes Washington to Washington: "No foreign entanglements", and receives for reply: "Still, Senator, to keep out of the horses' hoofs is good advice for a puppy, but not for an elephant". But it is lost on the Senator.

Mary Stuart is horrified at the revelation of the soul-decay in the German Nazi, who for a moment is despairingly conscious of his own condition. "Can such things happen?" she asks. Goethe replies: "They have happened in all times. But never as in these days, and after so much devoted effort to uproot them from the face of the earth". The only solution, Goethe thinks, is the emergence of a new race of men—"a bigger and more capable mankind: for there is the substance of all our problems". He reproaches

* *Elysian Fields* By S. DE MADARIAGA. (Allen and Unwin, London, 3*s*. 6*d*.)

Marx for laying the main stress on a purely legal, or economic notion—property.

Power is spiritual substance, not legal form. Change all legal relationships and you will still have to deal with the main, indeed the only evil in society—the tendency of powerful people to divert their power to selfish uses, which is the real meaning of corruption.

Whereupon—very naturally—Washington declares that religion is necessary as the basis of national community. Neither Marx nor Voltaire will admit that; and even Goethe accepts the fact that religion is no longer a strong cement, for "religion, while emphasising human unity in its essence, brings out human differences in its expression". Washington is brought to agree that something else may be needed: but it must be "deeper than mere thought". Goethe suggests that it may be found "in the perception of an organic unity of human communities". That is hardly convincing as a prophecy; it is rather a dream—though a noble and perhaps imperative dream.

Nothing but a sense of their organic community can save communities from disintegration. I dream of a day when mankind, nations and individuals will realize their organic unity, and therefore will be safe against corruption, when men will transfer to the nation, in the more complex form of services, the energy they receive in their sustenance and education; when the nations will receive these services from their citizens and transfer them in the more complex form of culture, to the world commonwealth Then the world will have achieved the final ideal of man—liberty in order.

So Goethe: but the problem is how to get there. "The community, once understood, prevails", he avers at one point; but at another, more realistically, "the complexities of organic life always escape peoples without a peasantry". The dicta are not necessarily in conflict: but their juxtaposition suggests, more clearly than any part of the actual dialogue, the immensity of the problem: which is to recreate the organic community at an entirely new level of productive technique. On that level of technique the creation of organic community requires an entirely new level of intellectual understanding and, still more important, spiritual development. The organic community which is safeguarded by a peasantry is an instinctive and natural community: community compelled by the primary and visible needs of life. Man, as peasant, is enforced into organic community by the discipline of Earth—the stern and kindly mother. The vast and fantastic increase in productive-power created by the machine has liberated European and American man from the discipline of Earth: but it has established no spiritual discipline in its place. So that European and American man has retrograded into spiritual barbarism; and in consequence the West can make no other use of its prodigious productive powers than concentrate them on mutual extermination.

The only creative way out is the submission of European and American man to a conscious spiritual discipline to replace the unconscious discipline of Earth. That is a prodigious demand—not prodigious intrinsically, but prodigious in regard to the condition of spiritual barbarisation into which European and American man has actually fallen. The conscious realisation by a majority of the people of the necessity of organic community and the sacrifices demanded by it appears a forlorn and Utopian dream: in the nature of a miracle rather than a sober possibility. "Community, once understood, prevails." But where are they who understand community? In Communism, a grim sort of caricature of community is preached in Europe; and the effect has been directly to retard the emergence of community-consciousness.

It seems more likely that the liberating influence will come to the West from the East, than that the West, now careering down the steep slope of a maddened Nationalism, will itself grasp the means of its own salvation. The reluctant Nationalism of China may take creative forms; and *Gandhiji has the root of the matter of them to an extent which no Western leader has.*

He understands the necessity of retaining what I have called "the discipline of earth", until it develops into a spiritual discipline strong enough to control, in the interests of the organic community, the productive technique of the machine. He understands that once the Machine is allowed to get the upper hand, and to become the master instead of the servant of the Community, despair and destruction is the end. And his technique of non-violent resistance is the practical assertion that a spiritual power must, and *can*, control material power. If that movement grows in strength, and is adopted in Europe too, humanity will begin to be released from its spiritual enslavement by the Machine.

The Pacifist movement in England, though it gathers strength and definiteness of purpose, is still only groping towards the positions which Gandhiji's imagination has so clearly grasped. Our backwardness is due, largely, to the fact that England is the European society wherein the Machine has been most ruthlessly triumphant, and the sense of primitive organic community most completely dissolved. But the Pacifist movement is being slowly but inevitably compelled out of its atomistic individualism towards conversion to the principles of disciplined non-violent resistance, which in turn will compel a renascence of a realistic sense of community. At present, the Pacifist movement in England is still largely unconscious of the position of economic and political privilege from which it derives: and is in a phase of transition between the extreme assertion of a traditional individualism and a dawning realization of the needs of a higher form of community and the sacrifices necessary to attain it.

That is a brief and perfunctory attempt to develop a theme that is central to Señor de Madariaga's little book. It sets in motion many trains of thought. It is essentially the work of a *philosophe*; and one is at times acutely conscious of the gulf between Madariaga's contemplations and the crude and violent processes of history. The hiatus is inevitable. Madariaga has the defects of his qualities: but his qualities are very precious.

JOHN MIDDLETON MURRY

ABOUT DVAITA VEDANTA*

Madhva's Dvaita Vedanta system of philosophy is so little known in the West that Dr. Naga Raja Sarma has performed a useful service in presenting English readers with a book which should prove of interest not alone to scholars but also to an ever increasing number of the general public interested in religion. That Dr. Sarma's own attitude is strongly partisan, largely defensive, and at times too much disposed to base its arguments upon the rather doubtful expedient of destructive criticism of opposed opinions, need not be allowed to detract from its merit as a thorough analysis and exhaustive interpretation of little known philosophic and theistic treatises.

Madhva's philosophy of realism came as a reaction to the idealism of Sankara's Advaita Vedanta, not directly, for he had already been forestalled by Ramanuja who had attacked the tenets of absolutism, but following a revival of idealism, and as supplementary to Ramanuja's qualified non-dualism.

As Dr. Sarma points out, philosophy in the West is so completely divorced from religion that it is difficult for European thinkers to connect the two. In the Dvaita Vedanta system, a devotional form of religion, in many respects similar to orthodox Christianity with its conception of a hierarchy of released souls dependent upon an im-

* *Reign of Realism in Indian Philosophy.* By Dr. R. NAGA RAJA SARMA. (The National Press, Madras; J. M. Watkins, London; G. E. Stechert and Co., New York. Rs. 16. 25s. $6.)

perialistic deity in a heavenly world, and in its dogmatic insistence upon eternal punishment for the disobedient, yet having its foundation in Bhakti, is dependent in its preliminary stages upon reason and argument. Yet Madhva's theism with its stress upon the necessity of complete surrender to God, and the absolute dependence of man upon a deity with whom it is possible to enter into the most intimate personal relationship, is singularly in line with certain modern interpretations of Christianity, as also, in some respects, with the Roman Catholic practice of the presence of God

The two schools of thought represented by the Advaita and Dvaita Vedanta systems represent the eternal conflict between subjective idealism and objective reality, although both paths lead ultimately to the same goal. But while the one approach depends upon Self-realization whereby the personal self is automatically lost sight of in the new all-embracing cosmic consciousness the other follows the more negative course of renunciation and surrender. Madhva's dualism, *ipso facto,* denies final union with the Supreme, and his system falls short of finality by denial and argument which of themselves are limitations invalid to any conception of the unconditioned. The Buddhist conception of absorption which Dr. Sarma falls into a common error in interpreting as nothingness, is equally the butt of Madhva's criticism although the subject is beyond the scope of intellectual debate and human reason.

Following a brief historical survey of the progress of Indian philosophy leading up to the period of Madhva's reactionary thesis of realism as opposed to that of pure or subjective idealism Dr. Sarma continues with a thorough analysis of the *pramanas* or means of knowledge of the real. "Madhva's system", he says, "was a vindication of the realism of the universe and of the validity and reliability of knowledge", the essential nature of knowledge being *Pramana.*

Three *anu-pramanas* or means of receiving knowledge are accepted by Madhva, who in this choice appears to borrow from Patanjali, for the latter's seventh sutra in Book I reads: "The elements of sound knowledge are: direct observation, inductive reason, and trustworthy testimony." The three means defined by Madhva are to all intents and purposes the same. They are *Pratyaksha,* sense of perception; *Anumana,* inference; and *Agama,* scriptural authority. The latter not being the composition of any individual is to be regarded as trustworthy testimony and therefore infallible when properly interpreted. But for proper interpretation the aid of the former two *anu-pramanas* becomes necessary.

Correct knowledge is within the scope of all persons whose senses are not organically affected, for there is nothing amiss with the sensory stimuli affecting the organism nor with the sensory mechanism under normal conditions. But in the case of illusion, the incoming stimuli from external reality get wrongly interpreted resulting in *apramana.* In this case, through some defect or through lack of proper examination, the object is not perceived clearly and appearance misguides the observer who mistakes the object for something else that is like it. Dr. Sarma gives an example of his meaning. Mother-of-pearl presents an appearance of silver to the eye, yet proper examination of mother-of-pearl would show that the eye had been deceived, and that actually it did not contain silver. Here there is both the object and something else that it suggests to the mind, which has no fact in the reality. The idea of *maya* or the unreality of the world does not mean that things have no reality but simply that the reality is being mistaken for something else. Every apprehension is valid until we go a step further and find that some new perception is more valid; we only repudiate a belief through the acquisition of some truer perception concerning it. It is thus quite correct to assume that the world is flat until by experience we discover that it is round. Knowledge is thus graded by Madhva within fixed limits rising from zero in ascending

degrees to an upper limit, the all-knowing unconditioned Supreme, not however to be confused with the Absolute of the intellectuals. In the latter sense there is no absolute or at any rate it cannot be known and the definition of relativity to it cannot be accepted for knowledge is a hierarchy of steps between which there is only difference in degree. Each of these degrees is correct in itself and in so far as it goes and in so far as it is cognised by a perfectly functioning organism Thus knowledge may be said to be dimensional to consciousness, although Madhva, arguing that space and time are real wholes composed of real parts capable of being known and not limitations in the subject's consciousness, would not accept such a definition.

Inference is to be regarded less as an instrument giving knowledge than as a means of testing knowledge received through other sources. Its principal function is that of providing comparisons between truths received through the sources of perception and the sacred texts. More especially is it useful in corroborating the latter which are full of apparent inconsistencies so that the truths contained in them can be distorted to suit any kind of sophistry.

The sacred texts like other inspired works present apparently contradictory allegories, for while some imply difference between the finite and the infinite, others suggest identity. Madhva argues that perception and inference brought to bear upon the Upanishadic texts proves them in the majority of cases to favour dualism. This causes him to take the revolutionary step, and without justification, of entirely changing the familiar " Tatwamasi " of the metaphysical dialogue between father and son in the Upanishadic legend, by giving it a negative interpretation By thus rendering it Atat-Twamasi, he conveys a sense of non-being to the universal affirmation of Spirit, which is not alone peculiar to Hindu philosophy.

Even with the aid of perception and inference certain of the texts can clearly not be converted to the requirements of Madhva's argument and no doubt the actual inconsistencies are the result of the paradoxical nature of truth itself which cannot be otherwise expressed than in paradox and arise like the utterances of religious prophets out of the standpoints personal or impersonal from which they are spoken. The necessity for the use of paradox is obvious and natural, for arguing along the lines laid down by Madhva himself a truth is at one time one thing and at another time another, being, in fact, a question of degree or stage of development. Madhva's contention amounts roughly to this—the outer world is a reality one might add to be experienced, and in the light of this experience we are constantly modifying our views so that we find that what we formerly took for reality, was not reality but an illusion caused by lack of data, such as that of a belief in the sun rising and setting. Madhva does not apparently regard this as illusion but as knowledge repudiated by greater knowledge when we find that the sun does nor rise or set. It is therefore equally true to say the sun rises and sets as to say the sun does not rise or set ; the difference is only in degree of knowledge. Is it not then equally correct to proclaim identity and non-identity ?

Does not Madhva's argument therefore, actually substantiate the illusionary nature of the universe rather than prove its reality as he rises through his different degrees of knowledge by means of clearer and clearer perception or understanding, which shows past knowledge real enough at the time and upon its own plane of consciousness to become nothing else but illusion when looked back upon from the new vantage point attained ? The whole field of experience can, in fact, be argued either way, from that of illusion or from that of transitory changing knowledge. Madhva himself limits himself to the finite point of view and by compressing knowledge within fixed limits, proclaims that reality can never be other than an eternal and irreconcilable duality. The very fact that the argument as such is conducted from the finite *ipso facto* limits his system and he cannot carry it for-

ward to its final evolutionary stage of spiritual metamorphosis or union.

A dualistic system naturally necessitates a devotional form of religion for the finite self is obliged to realize its entire dependence upon an imperialistic deity apart from and external to itself and upon whose pleasure it depends. The soul in Madhva's theism is not a link between man and his greater Self. It and the world are dependent realities upon God, the only independent and separate reality. The soul can therefore only serve God ; it is incapable of becoming united with Him although through individual perception some particular aspect of Him may be intuitively realised.

The rules for Vedantic debate as approved by Madhva are analysed by Dr. Sarma in a separate chapter Discussion being regarded as "closely linked to rational reflection upon the nature of God", serves as a form of meditation Although the nature of Brahman can only be known through a study of the sacred texts, philosophical arguments are necessary preliminaries to a realization of the true relationship existing between the finite and the infinite. Knowledge of God thus acquired leads naturally to devotion and from devotion to spiritual practices by means of which, release from the bonds of sense may be attained.

But released souls do not become either independent of God or united with God ; their duality, individuality, and even personality, according to Dr. Sarma, continue in a state of blissful subordination and service Nor is this bliss the same for all, for there is no state of equality for released souls, the bliss of each being different from his neighbour's because innate and particular, and of different degree. This is a picture of an objective pluralistic world of differentiation limited to a conception of personal harmony through obedience to divine order It is finite in its conception and represents a stage of progress rather than finality. Ramakrishna puts the matter succinctly when speaking of Jnana yoga he says, the Yogi "longs to realise Brahman—God the Impersonal, the Absolute, and the Unconditioned. But as a general rule, such a soul would do better, in this present age, to love, pray, and surrender himself entirely to God."

L. E. PARKER

PSYCHIC WANDERERS

[Below we print reviews of two recent publications which deal with the technique of Yoga

The first volume is written by an Englishman who has been sojourning in India going from one guru to another.

The second is the work of an Indian who, in his visit to the West, is trying to give the wisdom of Yoga a scientific garb.

We shall add to the strictures of our reviewers only that the yogic or psychic practices suggested in both these volumes are highly dangerous. The practice of psychic development without a proper grounding in spiritual philosophy, not to say an unfoldment of virtues, is dangerous both to physical and mental health. Neither by postures nor by breathing exercises is enlightenment to be obtained. In the Yoga school of Philosophy of Patanjali, posture itself, Asana, is the third step and the first two steps of *Yama* and *Niyama*, of what should be avoided and what should be observed in life are given. Treatises on the first two steps are much more needed for the modern man than expositions about postures and breaths, and concentration.—EDS.]

The Quest of the Overself. By PAUL BRUNTON. (Rider and Co., London. 15*s*.)

The author has written this book to make the knowledge he gathered in India available to the busy men of the West, at the bidding of a force, he says, which he could not disobey, although he has

a dislike for "being classed as a spiritual teacher, prophet or messenger" The writer makes extravagant claims.

The writer does claim after long study of various yoga systems and gnostic philosophies, that their most valuable element has been abstracted and incorporated in the present work. .. The paragraphs in this book. carry liberating and revelatory guidance.

In the first part, the writer tries to show that the real self (here called the overself) is different from the body and mental states, and even transcends ego-consciousness. The argument proceeds more or less along familiar Vedantic lines. From the fact that the author speaks of the unitary nature of the self and says that consciousness is our very nature as well as from the particular considerations he urges to justify his conclusions, we are led to think that he is trying to express Vedantic ideas.

In the second part, certain practices are prescribed to bring about a state of mental quiet, and ultimately to arrive at a kind of self-realisation which will not only bring peace of mind but also success and efficiency in worldly activities. Some of these exercises, involving control of breath and steady gaze, are not uncommonly practised by people aspiring after self-realisation. But when the writer goes on to tell us in all seriousness that "the Overself is situated in the right ventricle of the heart, more than an inch to the right of the body's median line" and that consciousness can come into touch with it and, by a little pressure can open the valve-like opening in the overself-atom which is closed for most men, we really begin to wonder what exactly he can understand by self or consciousness. We know that in Vedantic literature the self is sometimes described as residing in the heart. But such description is always taken to be metaphysical, the self being conceived as free from all spatial determinations.

The writer has the high aim of helping mankind in its present state of unrest, and there can be nothing objectionable in his propounding a system of thought and practice which, in his opinion, will bring about the desired result. But when he wants us to take what he has offered in the book as the quintessence of Oriental wisdom, "inspired with twentieth century freshness", we cannot but think that either he has been misled by his teachers or he has misunderstood them completely.

R. DAS

Yoga: A Scientific Evaluation. By KOVOOR T. BEHANAN, PH. D. (Martin Secker and Warburg, London. 10s. 6*d*.)

The modern tendency is to bring every branch of knowledge into close contact with Psychology, Psycho-analysis and Behaviourism. Dr. Behanan, a Travancorean by birth, working under the Yale University Sterling Fellowship, has endeavoured in this volume "to appraise Yoga from the standpoint of science and Western culture". After explaining the nature and characteristics of Purusha and Prakriti as elaborated in Sankhya and Yoga and pointing out the *differentia* of the Yogic discipline in relation to Psychology, Psychic Research and Psycho-analysis in the first nine chapters, the author has given in the next three an account of some significant Yogic postures (*Asanas*), varieties of breathing (*Pranayama*) and exercises in concentration. In the final chapter "An Appraisal" of Yoga is essayed. of course in the light of scientific investigation.

Complete residueless riddance of *Karma*, of all potentialities of the mischief of rebirth, is the goal of Yoga. The goal cannot be whittled down in any manner. I am, therefore, unable to accept the verdict of Dr. Behanan that "It offers a practical program for the attainment of ... an enviable frame of mind .... not easily perturbed by emotional conflicts". Whether yoga should be evaluated according to criteria drawn from laboratory sciences grounded on the deification of methods of

quantitative analysis and verification is still an open question. However that may be, Dr. Behanan's control over the Yoga texts is not quite firm. (1) "In Ujjayi one is told that chin-lock is formed" (p. 204) but on p. 206 we read that chin-lock etc., "*are avoided*". (Italics mine.) (2) "Bhasrika" is throughout incorrectly spelt "Bhastrika". (3) "The distinguishing feature", observes Dr. Behanan, "of Suryabhedana, in short, is the use of the right nostril for *both* inhalation and exhalation". (Italics mine). But this runs directly counter to the account in *Hatha-Yoga-Pradeepika*, according to which exhalation should be by the left nostril. ("rechayet-Idaya...", p. 23, Panini Office Edition, Allahabad).

My remarks should be understood more to illustrate the difficulties one is bound to feel in the interpretation of the Yoga technique, than to belittle or disparage the undoubted value of the investigations conducted by Dr. Behanan under scientific control. Even in the land of its birth, the Yoga-discipline has fallen on evil days, and I have heard of complaints voiced in the American Press against "this Yoga business" which have had some repercussions in the Indian Press as well. Quick returns, in the shape of economic value and comfortable life value, cannot be expected after the pursuit of a few odd postures and practices of breath-control. This truth should be plainly told by authors like Dr. Behanan who may be anxious to popularise the psycho-physical and neuro-muscular discipline of Hatha Yoga, in the West.

R. NAGA RAJA SARMA

The Legacy of Asia and Western Man. By ALAN W. WATTS. (Murray, London. 6s.)

The author writes with one definite aim—to relate Christianity and Western Culture with the religious experience of the East. The need for this re-vitalisation is imperative. The danger for the West, Mr. Watts cogently argues, arises from its unrestricted Rationalism or Humanism—a legacy of the Renaissance. This consists in understanding reality, spirit and life, mediately, externally, in terms of the opposites, good and evil, the "I" and the "not-I" etc. "And in terms of opposites alone nothing is ever solved."

Christianity has been unable to resolve this opposition, because of its "deficient religious technique". "It is too much inclined to offer supposed historical facts as a means of salvation". The religions of Asia—Vedānta, Buddhism and Taoism—place "no trust in historical events, and precisely through their very full descriptions of spiritual technique we are enabled to understand the Christian allegory in a new and more satisfactory way". Notwithstanding differences in detail, these religions show us the Middle Way to transcend the opposites through the realisation of one's inherent union with all reality. This is not a return to Nature, but a *re*-cognition of one's nature as Infinite. Anomalous as it may seem, "we are to become what we are".

One thing in this admirable book I demur to accept. The author says: "Śūnyatā (this applies to Brahman also) is neither of the pairs of opposites but . . *the two taken together*". This is very much like the familiar Hegelian Dialectic The rejected rationalism has found entry by the back door. Take away the opposition between pleasure and pain, the 'I' and the 'not-I', can we still retain them *as two?*

T. R. V. MURTI

The Book of Songs. Translated from the Chinese by ARTHUR WALEY. (George Allen and Unwin, London. 10s 6d.)

Many of us owe to Mr. Arthur Waley our first acquaintance with the literature of the Far East. It is now almost twenty years since he issued "A Hundred and Seventy Chinese Poems", instantly establishing himself as the most attractive interpreter of Chinese poetry in England and, very likely, in the world. Earlier translators or Anglicists (for some of us did not know a word of Chinese) had always Europeanised the originals, introducing words and phrases which had strong English associations. Mr. Waley was manifestly so sound a scholar that, in 1918, the literary world of London recognised at once that now or never it might really be able to relish the flavour of Chinese poetry: but Mr Waley possessed also an ear for rhythm and a feeling for English words which none of his forerunners had revealed. The plain, pure, cadenced prose which he used has been richly and rightly praised. We ought to be proud of "our Mr. Waley". He is a literary artist and also as expert a Sinologist, we may surmise, as any man now living. Even the great Professor Giles had not this double equipment. Moreover, as though Chinese were child's play, Mr. Waley proceeded to master Japanese,—how greatly to our benefit every reader of "The Tale of Genji" will admit.

In this new book there are close upon three hundred poems. I notice in them a device of repeating lines and phrases, almost as they are repeated in a vilanelle, which I had not hitherto observed in Chinese poetry. These repetitions may have been aids to memory, as in our old ballads, or they may have been fashionable tricks of style during a certain period. So far as I can recall, they do not characterise the work of Po Chu-i or Li Po. I wish that Mr. Waley had commented upon them in his introduction.

There is nothing in this book so tender, human and poignant as the poems of Po Chu-i: but no translator can be expected to reveal a new first-rate poet every ten years. We find here many of the qualities which we have learned to associate with Chinese poetry: low-pitched emotion, a symbolical use of images from Nature (Mr. Waley is invaluable as an interpreter of these) and a concern with mundane matters. Chinese poets, like lapwings, fly close to the ground. Sometimes they are perilously prosaic; and it is this characteristic which has given a chance to Mr. Waley's parodists. Consider, for example, the anticlimax in the following lamentation :—

Oh, the flowers of the bignonia,
Gorgeous is their yellow!
The sorrows of my heart,
How they stab!
Oh, the flowers of the bignonia,
And its leaves so thick!
Had I known it would be like this,
Better that I should never have been born!
As often as a ewe has a ram's head,
As often as Orion is in the Pleiads,
Do people to-day, if they find food at all,
Get a chance to eat their fill.

On the other hand, there is deep hushed emotion in the lines :—

If along the highroad
I caught hold of your sleeve,
Do not hate me;
Old ways take time to overcome.
If along the highroad
I caught hold of your hand,
Do not be angry with me;
Friendship takes time to overcome.

I do not know whether it is that these poems have less emotional quality than those of some later periods or whether Mr. Waley, always abreast of modernity, has become increasingly shy of emotion in literature: but these poems seem to me not to have quite the beauty of his earlier specimens. They will, however, have an intense interest for any student of ancient customs.

The publisher supplies, at 4s. 6d., a supplement which deals with points in the Chinese text.

CLIFFORD BAX

Charles Darwin: The Fragmentary Man. By GEOFFREY WEST. (George Routledge and Sons, Ltd., London. 15*s.*)

Scientists are difficult subjects for biography, engrossed as they so often are in some special line of research intelligible only to some other specialist. Yet there have been one or two great scientists who were not only acute observers of natural phenomena but daring synthesisers. And of these Charles Darwin was for the modern world perhaps the most significant. Since the issue, however, fifty years ago, of his son's life and letters of his father, no full-length biography of him in English has appeared. But this deficiency has now been soundly and generously made good by Mr. Geoffrey West. His biography is one which may be commended equally to those who value the domestic details of a great man's life, to the student of scientific or unscientific mind who wants a clear, particular record of just how Darwin came to build up his theory of evolution, and to the questioner of that theory who wishes to have it viewed not only as a scientific hypothesis, but in its social, individual and spiritual implications, by one who is sensitively aware of the barbarism which onesided thinking has brought on the world.

Instead, however, of continually insinuating criticism into his narrative in the form of Stracheyan irony, Mr. West has wisely concentrated most of it in a final section entitled "Commentary". And while his comments both on the degree of Darwin's disinterestedness and the relation between Darwinism and nineteenth-century industrialism are penetrating and of grave contemporary moment, they do not prevent his recognising in Darwin a great man and finding him in his life and family circle a very likeable one. And perhaps the most notable quality of a biography which bears on every page the impress of a remarkable integrity in the sifting of innumerable facts is the skill with which he has interwoven the homely details of Darwin's life with the pattern of his development as a naturalist from the voyage in the "Beagle" to the publication of the *Origin of Species.* What makes the story more interesting is the marked element of apparent chance which entered into it. But if the threads which drew Darwin to his destiny were "extraordinarily tenuous", Mr. West has traced them with an admirable firmness and delicacy from the first meeting of his grandfathers Josiah Wedgwood and Erasmus Darwin (and of the latter he gives us an absorbing full length portrait) to the funeral nearly a century and a half later in the Abbey If the book has a fault it is a little too industrious. But it fills a gap in modern biography which needed filling and which could hardly be filled better.

HUGH I'A. FAUSSET

The Road to India. By PAUL MORAND. (Hodder and Stoughton, London.)

This is a book which I should like to see in every High School and College library, as well as in the public libraries. I have not come across a more pleasing introduction to the relations past and present between the nations touching upon the three routes to India—by sea, land and air.

To those who have not actually seen the places which the author describes in connection with the three routes (such as Malta, Alexandria, the Nile, Suez, and the Red Sea ports, on the maritime route; Petra, Palmyra, Antioch, Alkuwait, Abadan, Baghdad and Basra on the land route; and Cyprus, Rhodes, Palestine and Brindisi on the air route) the author's word-sketches, though exceedingly penetrating and clever, may convey only vague pictures, except to minds sophisticated in travel. But this volume is only secondarily a travel book. Taken in its predominant feature it gives the political situation (using the term in its broadest sense) at every important

place on the three roads to India, with ever and anon an amusing glance at the mannerisms of body and mind of the peoples involved. The book is packed with information.

In one of the most interesting group of sketches the story of the Isthmus of Suez and the Suez Canal from most ancient times is told with great clearness, yet in the briefest form. In that spot, which was the very centre of the diplomacy of the ancient world, more history will have to be written thirty years from now, when the lease will expire and the Canal will pass into the hands of Egypt. Who will then try to conquer Egypt, and in whom will she place her trust?

The author's style is graphic. It caused me to halt for a moment when I read: "The first gesture made by Indians is the sign of the Cross". One rarely sees that in India. But in the next moment I remembered that the author is there writing of the Memorial Monument to the Indian dead which stands at the south end of the Suez Canal—his first introduction to the Indians on his way to India was this memorial to those who had fallen in the protection of the Canal.

The whole book has a vitality and clearness which do credit even to the French mind. It is well printed on good paper, and fully provided with maps.

ERNEST WOOD

Von Hügel and Tyrrell: The Story of a Friendship. By M. D. PETRE. (J. M. Dent and Sons, Ltd., London. 7*s*. 6*d*.)

The responsibility of age to youth is never greater than in the relationship between teacher and pupil, especially when the teacher, reared in Teutonic schools of reasoning where the soul's mystic tendencies find scant air to breathe, reaches his own limit of expansion. Firmly set in his convictions, he seeks young, plastic minds in which to plant the seeds garnered from his life of thought, there to water and protect them and bring them to a greater state of perfection. Eagerly he marks out one or two in whom the fires of idealism burn bright and the breath of whose youthful enthusiasm may fan to flame his coldly reasoned faith.

This correspondence of Baron Von Hügel and Father Tyrrell reveals the Baron's glow of happy satisfaction as he watches the brilliant and, at first, the joyous unfoldment of his own ideas in the mind of his receptive Celtic protégé. The heavy intellectual vision of the older man blinds him to the dangers that beset the course of his fiery, daring pupil. Spurred on by Von Hügel's moments of religious mysticism, Tyrrell risks his all in the name of truth as he conceives it, nor will he lend an ear to the warnings of his more worldy-wise counsellor and friend. Only when it is too late to alter Tyrrell's course does Von Hügel find himself alone on the sand-banks of his own settled creed whence he watches his erstwhile pupil sail recklessly under full-spread canvas to attack the Pope himself. In the inevitable crash on the rocks of the established order, Youth triumphs over excommunication, ostracism and death while Age looks helplessly on from its lonely security.

Such is the story traced in this correspondence, brilliantly intellectual and intensely human in parts, though the schisms raised by the Modernist Movement over questions of Roman Catholic mysticism, dogma, authority and excommunication are not of universal interest. The compiler has overlooked the latter fact, taking too much for granted the reader's intimate acquaintance with the background of the letters. Her all too few comments are most enlightening, but in her enthusiasm to put before the world the correspondence of these two men whom she loves and admires, she has underestimated the importance of her own rôle and has effaced herself too much.

D. C. T.

Jatadharan and Other Stories. By K. S. VENKATARAMANI. (Svetaranya Ashrama, Mylapore, Madras. Rs. 1-8)

Many of the stories in this collection by the author of *Paper Boats* are not really stories in the conventional sense, but rather character-sketches, drawn with skill. Behind the apparent, casual portrayal we can discern the exquisite touch of the artist.

"Jatadharan" is the strangely moving story of a pockmarked young man; a B.A. with a triple first class, who spurned the offer of a "nice job in the Government Secretariat at Madras" to devote fifty years of his life as a *pial* schoolmaster in his village. There is no bitterness in his heart because of his hideously pockmarked face, nor is he prompted by any ponderous motives of self-sacrifice; he gives his life for the education of the ragged village children whom he cannot bear to see wasting their time, almost without knowing that he is making a real sacrifice. It is a beautifully told story with a profound streak of pathos.

The other stories—there are nine altogether—are not entirely dissimilar in theme and as the author says "I am myself surprised to find that almost every story, each written at different intervals of time, ends in a *pial* school." There are no sudden contrasts and each story seems, at times, either to be inspired by the preceding one, or to have been evolved around characters who have much in common. For a *collection* of short stories this is a manifest disability.

But Mr. Venkataramani writes with exquisite grace and as Mr. Raghunathan rightly remarks in his Foreword "Venkataramani's talent is essentially lyrical". There are harmony and music in his prose. His similes are Indian but he occasionally indulges in metaphors too abstract for the ordinary layman; still there are no harsh or discordant notes. His sketches of village life are revealing without being unkind; and he writes with a sympathy and an understanding of his own people which, I think, is the secret of his charm.

ENVER KUREISHI

Brahmananda Keshav: His Life and Works. By PREM SUNDER BASU. (To be had of the Author, Bhagalpur. As. 12.)

There have been many forces at work to improve Hinduism during the last hundred years, prominent among them being the Theosophical Movement of Madame Blavatsky, the Ramakrishna-Vivekananda Movement and the influence of Mahatma Gandhi. The influence of the Brahmo-Samaj has not been very significant, though as a corrective of certain evils in Hindu society, its services have been valuable.

Its claim to be an independent universal religion is debatable. Its fundamental doctrines are: (1) That intuition is the highest source of spiritual knowledge, (2) That revelation is the basic authority in religion, (3) Belief in an impersonal and kind Almighty, (4) Fatherhood of God and brotherhood of man, (5) Equality of all men and abolition of caste, (6) Belief in atonement along with belief in Karma, (7) That man's duty is to realise God, (8) That social reform should be based on religious motives and (9) Insistence on the performance of a few ceremonies and rituals.

The Theism of the Brahmo-Samaj is a faint replica of Christian Theism. In India the schools of Ramanuja and Madhva have developed genuine schools of Theism beside which the Theism of the Brahmo-Samaj hardly deserves the name. The Heavenward movement of the soul and the doctrine of atonement reached by the leader of the Brahmo-Samaj are like most Christian missionary preaching—very dull and sadly ineffective.

P. NAGARAJA RAO

Master Kung: The Story of Confucius. By CARL CROW. (Hamish Hamilton, Ltd., London. 12*s.* 6*d.*).

This book should command a wide and grateful public. Confucius is successfully brought to life. This is welcome for more than one reason. Confucianism is not a religion and Confucius was rather a moralist of genius who laid down an art of ethics of such sagacity that it is treasured to this day. Confucius—a Chinese Socrates—left the gods where he found them, made no extravagant claims for himself, and did not ask more from others than it seemed possible to expect. His genius in the rôle of ethical lawgiver is exemplified not only by his reply to the question as to whether one should return evil with good ("No, with justice") but by the fact that when he had the chance to govern a town, he did not codify any laws. He saw that law must be an art continually changing to meet requirements. Thus when the moneylenders became too avaricious or the merchants became too prosperous an edict would be issued—"You usurers must not be too hard on the farmers" or "You merchants must not wear silk gowns".

But he did not live to see his teaching make any headway. He was cast into exile. In an hour of bitterness he said, "The Sage suffers because he must leave the world with the conviction that after his death his name will not be mentioned. The path which I have laid out is not travelled and will soon be obscured by weeds and grass. Through what shall I be known to posterity?" But Carl Crow makes it clear how in his teachings to his disciples as well as in the example of his life he had set a standard of ethics and conduct which would be handed down from father to son and from teacher to pupil through succeeding generations. "In his modesty he had no idea that the pure light of his benign influence would fall on countless millions of his countrymen and after a lapse of more than two thousand years be a potent factor in the lives of the most populous people on the globe."

The virtues of this excellent volume are fourfold: it gives us all the facts we want to know concerning Master Kung's life from birth to death; it humanises without "popularising" the man; it gives us many gems of dramatic conversation; and it does not neglect to go fully into his teaching. At the end of it we have a clear picture of the ugly figure and the beautiful spirit of the man who spent himself attacking the shams and the insincerities of life in a country where most of life was made up on insincerities and shams.

J. S. COLLIS

The Development of Buddhism in England. By CHRISTMAS HUMPHREYS, M.A., LL.B. (The Buddhist Lodge, London).

This booklet gives a brief history of the development of Buddhist thought in England and other countries. What has been done in England for the spread of Buddhism is praiseworthy. Besides the publications of the Pali Text Society, the invaluable services rendered by distinguished savants and societies have been well recorded in this little treatise. We regret very much the discontinuance of the organ of the Buddhist Society of Great Britain and Ireland, which really contains many thought-provoking articles on Buddhism. A. C. March's most valuable *Buddhist Bibliography* is no doubt a great guide in the study of Buddhism. The Anāgārika Dharmapāla did much for the propagation of Buddhist faith in England, India and Ceylon. The Bulletin of the Buddhist Lodge, known as *Buddhism in England,* materially helps the progress of Buddhism. We must not forget the yeoman service done by the Young Men's Buddhist Association of Great Britain and Ireland. It must be admitted that none has done so much for Buddhism as T. W. Rhys Davids and C. A. F. Rhys Davids, who really have recovered the lost treasure of Buddhism buried in manuscripts. The book under review records the death of the Anāgārika Dharmapāla, Ellam, Mrs.

Foster, T. W. Rhys Davids, Mills, Balls, Holmes and others. Several passing references to scholars of Burma and Ceylon are made but nothing about India, which we regret very much. The author ought to have mentioned the names of Sir Charles Eliot, Trenckner, Clough, Turnour, Bendall, Pischel, Minayeff, Oldenberg, Kern Carpenter, Windisch, Childers and Geiger who have contributed much to the study of Buddhism. It is not an exhaustive treatment of the subject but we believe that it may be found useful for the purpose for which it is intended.

B. C. LAW

The Secret Tradition in Freemasonry. By A. E. WAITE, Litt. D. (Rider and Co., London. £2-2.)

Through the jungle of documentary history relating to Freemasonry Dr. Waite has for many years been a competent guide. In this encyclopædic work he asks Brethren to travel with him into the region of Emblematic Freemasonry, which, "in its valid and highest understanding is spiritual architecture". He has written for advanced students, for whom "the Masonic concern is a Mystical House". He is not unaware of the "cloud of false witnesses", against whom he sternly warns the student. In his judgment, "the Secret Tradition in Freemasonry was obviously built up piecemeal after various manners", and the whole Secret of Masonry...is *Christus Intus*" So far as Ritualised Freemasonry is concerned, Dr. Waite adduces evidence which goes to show that it arose from those who were acquainted with the Secret Tradition of Kabbalism; but he notes a tendency to depend upon the narrative of Holy Scripture. There are some chapters on the Higher Degrees, the lesson derived by the learned author being "that those who would add to the Ritual Memorials of Secret Doctrine—as implied and expressed, for example, in the Craft Degrees—should be either in the Chain of Tradition, or should be animated at least by the spirit which rules therein". He has an adequate answer for those who start at the shadows of secret conspiracies under Masonic oaths, and who fail to realise, or resolutely ignore, the real fount and origin of the muddy waters that have so often defiled the pure stream of Truth.

It would be an impertinence to essay a proper criticism of Dr. Waite's erudite thesis in a brief review of this nature. Nevertheless, a survey of the field of Masonic history and speculation still points inevitably to questions that have frequently been asked and for too long have remained unanswered. Does Freemasonry inherit the Secret Wisdom? Is Masonry Jehovistic or Pagan? Is the "Word" (of the Initiates into the Secret Tradition) really in the possession of Freemasons? Was Masonic Templarism, in a very large degree, derivable from Jesuit machinations? Was Elias Ashmole "the last of the Rosicrucians and alchemists", and is it true that "not until about 30 years after his death" did modern Freemasonry see the light? (*Cf. Isis Unveiled*, by H. P. Blavatsky—New York and London, 1877). These, and cognate issues, have yet to be determined satisfactorily by scholarship. But the logic of events remains, and will ultimately rescue and throw into proper relief calumniated reputations of departed Brethren.

We are witnessing to-day more than one exploration of diverse avenues of escape from the deeply felt fevers of civilization, and many are the altars and sanctuaries where may be heard the petitions of bewildered souls. The Candidate is tested in the darkness of his own *psyche*. If he stumble, he need not be afraid, provided he is guided by "the dim star that burns within". But he must know, in his own heart and mind, that he has sought admission at the right door; the lodge is not to be discovered by any outward sound. In remote antiquity, the foundation stone of the true Mysteries was laid by the Brothers. In these days it may be said, with evident certitude, that while the office of secrecy

has been more or less preserved in its integrity. the knowledge which, in olden days, that secrecy was designed to conserve in the hands of the faithful, has been lost or withdrawn. We have therefore to retrace our steps and seek once again that "Mystical House" which is the Secret Doctrine of all the ages.

B. P. HOWELL

The Papacy and Fascism. By F. A. RIDLEY. (Martin Secker and Warburg Ltd., London. 6s.)

F. A. Ridley's work is of a kind that needs to be looked at with some care if its special significance is not to be missed. He comes from outside of the traditional culture of the English ruling classes. That means that he lacks many things which they have by right of inheritance. His scholarship has no confident sweep, but then it is his own in so far as scholarship ever can be. It bears the marks of a lonely struggle, a struggle for knowledge almost unaided by any social force but one, yet that one force is the sudden need which the world's disinherited have of explaining themselves to themselves in their own terms, to found or recall their own tradition,, and it can be tremendous when it stirs. Unless one remembers this the book may be unfairly judged.

For instance, Mr. Ridely is very conscious of the purely oppressive power of the Roman Church. He tends to see it always under the sign of its evil star, as a manipulator of power-policies and strategies, the contractor of "Holy" alliances with temporal forces. This may easily seem crude or unfair in a historical survey. For history is written now with an exquisite sense of the value of institutions, and of the sadness in their decay. But Ridley is writing for people who cannot have that sense, since the pre-condition of their interest in books is a re-birth of consciousness which shows up their own recent past as a dark and shameful period in which neither they nor their surrogates played any honourable rôle. For them history when it records ruling institutions must never lose sight of their contemporary effect, which from the point of view of the disinherited is oppression. They deserve, and should have, only a negative and antipathetic description. To the re-born, the long processes of dissolution are not to be meditated upon; their history is essentially that of the earlier eras of re-birth, each rather isolated from the processes and miraculous, like little myths.

Mr. Ridley's book comes into the first category. Yet it would not be there at all if the second did not exist latently. He analyses the worst side of the Roman Church because he believes that it is that side we are likely to see most of in the ensuing decades. Many times, he shows that church has been faced with a crisis such as the present spread of socialism is bringing it to, and although as a body claiming high religious inspiration it ought to be able to appeal directly to the weak and defenceless, relying on their judgment, actually it is most apt to ally itself with the most brutal of worldly powers. At the time of the Reformation, this was its strategy. To-day, it is already to be found intriguing with the forces of Fascism. The evidence here clearly presented is well worth considering, for the existence of contradictory aims within the Fascist alliance, as those of Roman Catholics and Nazis in present-day Germany, may lead us to forget the degree to which they work together. And forget too, that not only those who think they serve a church or a nation, but all who take their stand beside some long-proclaimed power against the emergent new life are committed to alliances they would not have chosen for themselves. That is an old story, ever-new.

JACK COMMON

CORRESPONDENCE

THE ABSOLUTE AND TIME

In a discussion on Professor G. R. Malkani's article on "Parabrahman, the Absolute, in Indian Philosophy" (THE ARYAN PATH, July 1930, Vol. I, No. 7) the question arose: "What is the purpose of Involution and Evolution if everybody's Self is the One Self or the Absolute?"

What would be your answer, or Professor Malkani's?

Holland F. V.

We start with the supposition that the only reality is the Absolute, and further that this Absolute can only be described as the true ultimate Self of everything that is. The question that we shall consider is, are the processes in time, the processes of evolution and involution, quite meaningless and purposeless? It is undeniable that we, as finite individuals, find ourselves placed in time. Can this be wholly without a purpose? Thus the same question can be raised on both cosmological and ethical grounds.

It appears to us quite untenable that time or duration can have any beginning or any end. Accordingly also, we cannot admit that time represents a single and continuous line of progress. It is more reasonable to suppose that the processes in time are alternately those of evolution and of involution. Being in time cannot be perpetually on the move upward. There is no absolute goal. If there were, that would mark the end of time. There would be no scope for movement, for progress, when the goal was once reached. The only movement possible after this stage would be retrogressive. And this brings us back to the notion of cycles. We thus find that the notion of evolutionary and involutionary processes in time is not consistent with that of purpose or of end. Cosmologically, existence in time is purposeless.

There remains the ethical problem. Purpose is quite real here. We *are not* what we wish to be. This gives meaning to our whole moral struggle and spiritual effort. It makes our being in time purposeful. The metaphysical background of such a view would be, that whatever may be said of time in general or as a form of cosmological processes, time cannot be endless *for me*. There will come a time when the struggle will have ended and I shall have reached my goal. There will then be no more temporal life for me. I shall have attained to timeless and eternal existence.

This view, plausible though it seems, is not tenable for two reasons. First, it implies the essential finitude of the individual. Only a finite individual can grow or progress to a higher level of being. But if the individual is essentially finite, can he ever become infinite? However far he may go, there will still be room for him to go further. What is essentially finite will remain finite notwithstanding all efforts. The end, which must be of the nature of the infinite, will never come. Secondly, granting that the end may be reached in time, what guarantee is there that the struggle would be for ever abolished, and that there would be no moral relapse thereafter? What is gained may be lost. If you can only rise to a certain level through effort, you may lose that position through the relaxation of effort. In other words, what you can *become*, you may also cease to become.

Advait Vedanta accordingly substitutes knowledge for action as a means of realising the Absolute. It teaches that you have not to *become*, but that you already *are*, the Absolute or *Brahman*. The goal is not distant. It is

already realised in you. You are the Absolute. Only you do not know it. What is wrong with you is ignorance of your true nature, not any moral stain or any essential limitation. You are timelessly perfect. Your effort in time does not make you perfect. It can only reveal your timeless perfection.

This explains the Vedantic theory of time. Time has no beginning; for wherever we start, there is a moment earlier. But time has an end when we realise our eternally divine nature. Effort then ceases. We wake up as from a dream. Our whole temporal existence, together with all our strivings, appears part of this unreal dream.

It may be thought that we have overlooked a serious objection to this view. We may be divine or eternally perfect. But our *realisation* of this divine nature is not an eternally accomplished fact, for that has yet to be achieved. How can then all temporal processes be without purpose? This question arises from a confusion of standpoints. There is only one true standpoint, that of the realised Self or, better, that of the Absolute. From this standpoint, all effort and all processes in time are part of a dream. The other standpoint which we confuse with this is that of the finite individual who has not realised his divine nature. Time is quite real for him, as is everything else that constitutes his temporal being. But then it is quite unreal for him that he is eternally perfect and divine in nature. There is no *via media* between these two standpoints. We have an ultimate choice here. For if the Absolute alone *is*, nothing else can possibly *be*. How can time be real? The only truth behind time is the Timeless Duration.

G. R. MALKANI

THE MENACE OF FASCISM

The *Left Review* recently invited English writers to take sides publicly on the Spanish War. Seventeen replies were neutral or unclassified; five voted for Franco; over a hundred were definitely for the Republican Government. With many, however, it was less a matter of favouring the Government than of opposing Fascism. The demonstration in Germany and in Italy has left little doubt in most minds that Fascism and Nazism spell the suffocation of freedom of thought, without which there can be no literature, no art and no culture worthy of the name.

Fascism is tellingly arraigned in the replies. Among the distinguished writers opposing it are John Middleton Murry, Storm Jameson, Havelock Ellis, Laurence Housman, H. M. Tomlinson, Henry W. Nevinson and Tom Mann. Gerald Bullett calls Fascism "gangsterism on a national scale", involving "the enslavement of peoples, the destruction of culture, and the persecution of all real religion".

Victor Gollancz regards Fascism as "culturally and intellectually a species of dementia præcox—a refusal to carry any longer the burden of being human", while C. E. M. Joad declares, "The success of Fascism is the collapse of civilization and the relapse into barbarism". J. D. Beresford says, "I oppose with all the forces of which I am capable any spread of Fascism", and Hamilton Fyfe concludes his indictment of Fascism, "*It must not win!*"

London. M. K.

ENDS AND SAYINGS

The ancients divided their days into four, five or eight parts. Astrology was an applied science once and the divisions were made, not casually as now, but scientifically and accurately. Profound and detailed knowledge of the Law of Cycles was used according to the principles of correspondence and analogy ; the life of a single day was thus brought into harmony with the flowing life of the great day.

One of the practical aspects of the wisdom of the divisions of the day was this : the spirit of the morning was kept active throughout the day. At dawn life *begins* ; people's minds are fresh and their pure childlike faith is intuitive and enables those minds to perceive the goal to work for. To-day's habit of planning in the morning for the day is but the dim shadow of that mystic truth practised in ages gone by. But the spirit of the morning with its freshness, with its zeal for new beginnings, with its resolves to do the right, soon fades away. To-day what prevails most is the false notion of night—that the night cometh when no man can work. This is the night of the unenlightened of which the *Gita* speaks. To the gaze of every great Controller of Universal Light the nights of men are as days ; the days of mortals are dark with the ignorance of worldly knowledge which They call nights.

The Spirit of the morning is the spirit of light which continuously reveals the beginnings of things ; looked at by the light of the morning events never end, they ever and always begin. Practising the magic-wisdom of the divisions of the day people ever looked to the starting of the next cycle, to the beginning of the next division. To-day nations of men are talking about the *end of civilization* ; of the death of the West and therefore of the world. Not knowing what is to happen, people are living fast, burning the candle at both ends—they eat, drink and lust, for the night cometh when no one can eat, drink or lust. This is the Spirit of Kali Yuga when in the words of *Gita*, men

> fast-bound by the hundred chords of desire, prone to lust and anger, seek by injustice and the accumulation of wealth for the gratification of their own lusts and appetites.

Communities and nations, made up of men, show forth the same spirit.

What does the Esoteric Philosophy teach ? The close of every cycle is the beginning of a new one. It behoves man, the individual and humanity, in the mass, to fix attention not on the closing aspect of the receding cycle but on the opening of the New Cycle. Europe's night is on—war may come and the *terreur* will follow it, but then ?

Mighty preparations for the night of dark horror are being made by financiers and armament-makers and their servants, the diplomats. Armies, navies and air forces are sucking in millions of men to their doom. But there are individuals who now see that the very foundations of the present structure are weak and who therefore refuse to buttress the collapsing edifice with temporary props.

In every nation there are individuals, and their number is growing, who will repeat with appropriate modifications these words of Vernon Bartlett in the December issue of his *World Review*:

In that struggle which goes on inside the conscience of each one of us the doubt is growing whether any war in which the government is likely to involve us would be worth fighting. Those of us who would take life to preserve the principles upon which civilisation is based will not do so to retain Britain's stranglehold over raw materials or the petty right to mark "British territory" across some area on the map of the world. For those things are, in themselves, not worth the life of a single British soldier.

What is bringing about the change in the war-mentality of the Nationals? Not ignorance, and honest confession of ignorance, of the political leaders who do not know where to turn, but their duplicity and dishonesty. People are finding out their political bosses, dictators and leaders. In the same number Vernon Bartlett writes with a refreshing frankness:

The trouble is that we are all so damned dishonest. The Brussels Conference is a case in point. One of the principal delegates whom I met on the opening day greeted me with an appeal to produce a policy from my pocket. There was no programme for that conference except to keep the United States in a good humour. The fact that for months Japanese aeroplanes bought in Great Britain or America, flying on petrol bought in the Dutch East Indies, had been dropping bombs on Chinese women and children hardly entered into the discussions. In an extremely ugly hall two long rows of delegates argued for hours on end how best they could kid public opinion, through the intermediary of the journalists who were shut outside in the cold, into believing that serious progress was being made towards ending the war.

The darkest hour is before the Dawn. Who is preparing for the New Day? Who is getting ready with plans to build a New Civilization? Who is thinking of guiding this army of individuals who are seeing through their present leaders? Who is labouring to create the League of Humanity in the place of the League of Nations? There are dreamers, "blind fools who see" and who are not altogether idle. The Light of Day comes from the East, and those dreamers are catching the first glimpse of it in the Eastern sky. In this issue of THE ARYAN PATH there are signs and tokens of this which are similar to others we have recorded in the past.

In India the spirit of the morning is at work. The followers of the "impractical idealist" are actually in the seats of power and are endeavouring to legislate and to administer according to the "mystical talk of non-violence", and to prepare their speeches not in the language of diplomacy but in that of truth. Not what the Indian politicians are doing but the spirit of Gandhiji which is actuating them, however feebly, is important for Western observers. And while they are being observed the Indian leaders should learn to feel more and more their tremendous responsibility not only to India but to the world. They are among the Heralds of the Dawn not only for their own people but for the Brotherhood of man.

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Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. IX MARCH 1938 No. 3

RENASCENT MYSTICISM

The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God.*

The trinity of nature is the lock of magic, the trinity of man the key that fits it. Within the solemn precincts of the sanctuary the SUPREME had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god.

—H. P. BLAVATSKY

The present recrudescence of sacerdotalism in the West would be a depressing phenomenon were it not for the simultaneous resurgence of Eastern Mysticism which is taking place. That large numbers of people are seeking for a way of life which may be called religious, in the broad sense, is evident from the article of Mr. C. E. M. Joad which we print below. Other contributions in this number, as well as the reviews, show that thoughtful people are sick and tired of sectarian creeds. What most sincere minds are looking for is some psycho-philosophy on which they can build their individual inner lives. Neither blind belief in religious dogmas nor acceptance of the shifting theories of modern science appeals to the thoughtful; nor are they drawn to the sweetness and light of ethical ideals. What thinking people desire is some virile code of practical mental discipline which would satisfy the reason as well as the yearning of consciousness; they are tired of empty ritualism and prayers to a far-away Deity as of the masses of knowledge of the vast universe which relieve not the anguish of brain and blood; they want to feel devotion to something real which they sense to be deep down in their own hearts, and they want to feel this not vaguely and gropingly but with un-

derstanding and enlightenment.

The excitement with which Aldous Huxley's *Ends and Means* is acclaimed is a sign that many thoughtful Occidentals are looking for the Eastern mystical discipline of life To us the volume is significant, not only because of its virile and very practical message of Detachment and Dispassion of the type taught by such Indian sages as Krishna and Buddha, but also because of the psychological inner conversion of Mr. Huxley. *Ends and Means* is a chronicle of this conversion. We publish elsewhere a review by Mr. D. L. Murray, whose estimate of the volume is different from ours ; we put its worth very much higher. The Oriental point of view regarding the volume will be presented by us a little later. Here we want to make the point that the time is ripe, and many in the Western world are ready, for the acceptance of Eastern mystical doctrines. Hindu philosophers and practising mystics have a duty to perform ; instead of obediently following the Western savants as the former do or leaving them alone as the latter do, they should give a lead with a straightforward presentation of Eastern thought. Not philological but philosophical, not speculative but practical ideas are required ; the soul-satisfying teachings of the Aryans are needed. Such is our conviction in which we are borne out by the essays and reviews which we have arranged for presentation in this number of our magazine.

RELIGION IN THE WEST

THE NEED AND THE REASON FOR IT

The present position of religion in the West is peculiar. On the one hand, the influence of the official religion of Western civilization, Christianity, continues to decline. In Great Britain, for example, the power of the churches has been for many years diminishing and there are no signs of recovery. Candidates for the ministry fall off, congregations melt away, the number of young persons attending Sunday schools for religious teaching grows fewer every year. A visitor to a large town church will find it more than two-thirds empty, while the little church I attended last Sunday in the village where I live in the country contained a congregation of only four persons. Those who do attend include an abnormal proportion of old people and of women. (The last time I went to a city church I counted the number both of men and of women in the congregation, and

found that the latter outnumbered the former by five to one.) As to the old people, they are survivals from an earlier and more orthodox age when the Church still played an important part in the social and religious life of the community. The younger have not followed in the tradition of their elders, with the result that the army of the Church Militant suffers wastage without attracting recruits. As the flock grows smaller the shepherds grow fewer. Preaching in Westminster Abbey, Dr. Barnes, the Bishop of Birmingham, told his congregation in the autumn of last year, 'No church can get an adequate supply of men of the right type to enter its ministry". "In our secondary and elementary schools", he went on, "the number of teachers of either sex able and willing to give religious instruction is diminishing". He concluded by expressing the fear that within a few years' time, if present tendencies continue, religious instruction in the schools might cease altogether through the inability of the churches to find suitable persons to give it.

One of the causes of the diminishing influence of the official religion is to be found in doctrinal controversies within the Church. Part of the structure of the traditional Christian faith related to matters which fall within the province of modern science. To anybody who reads the Christian Bible with an unprejudiced eye it is evident that its doctrines are based upon and are relevant to the scientific ideas prevailing at the various periods when it was written. It is even possible to trace an advance in the science as in the morals of the Bible from the Old Testament to the New. Now the scientific ideas of 2,000 years ago have been superseded, with the result that the teaching of the Scriptures in these matters is now definitely untrue;—for example, the astronomical doctrine of the solid heaven and the stable earth, the geographical doctrine of a heaven above and a hell beneath, the physiological doctrine that a substance called the soul leaves the body at death, the chemical doctrine that bread and wine can be changed into substances of a different order by special processes. The result is that young men now growing to maturity are faced with a choice between what science backed by their own experience assures them to be true, and what the teaching of the traditional religion requires them to believe. Faced by this forced alternative, increasingly they choose the former. The fact that the matters in question have nothing whatever to do with the real content of religion which, belonging, as it does to the spiritual world, is independent of geography, physiology and chemistry, is not to the point. What is to the point is that part of the Church still insists upon the literal truth of the Christian Bible, refuses to abandon any part of the traditional teaching of the Christian religion, and consequently retains the obsolete science together with the spiritual truths. The modern Westerner, compelled to reject the obsolete science, throws out the baby with the bath water and forgets the spiritual truths.

I say "part of the Church" because another part, the part more particularly associated with the

modernist movement, deliberately jettisons whatever is repugnant to the modern Westerner's matter-of-fact attitude to the world. Modernism, for example, cheerfully abandons stories such as those of the Flood, Jonah and the Whale, the account of the Creation given in the first chapter of Genesis, and even the miracles of Christ. Thus Bishop Barnes in the sermon referred to above spoke of a "recent commentary on the Bible, in which Bishop Gore's influence has been paramount, which concedes evolution and seeks to retain miracles". The concession, which virtually no one disputes, undermines that authority of the Bible, on which the whole Anglican position is built". But if the authority of the Bible is to be undermined what need is there, Bishop Barnes goes on, to retain the miracles? He concludes there is no reason, commenting that "the vast majority of living Churchmen who have felt the influence of scientific method find miracles no aid to faith". Few Churchmen would go as far as Bishop Barnes. Hence arises controversy within the Church, controversy touching dogma, doctrine, ritual and policy, which further discredits in the eyes of the layman a body which can neither compose nor conceal its own differences.

Such is one side of the picture. And the other? Though the bishops quarrel and the congregations fade away, though the churches are seen to stand for little more than a system of tradition eroded by time, though men in increasing numbers refuse to subscribe to orthodox beliefs, the part which religion has played in man's life is far from being finished. There are signs indeed that it is taking a new lease of life. The number of books on theology published last year was a record. Discussion of the fundamental questions with which religion deals is more frequent and vigorous than ever before. Five years ago our young men were talking economics and politics. To-day they are talking politics and religion. The Press, an admirable pointer to the tendencies of the times, has in recent years devoted an increasing amount of space to the discussion of religious topics. Under such titles as "Is there a Soul?"; "Where are the dead?"; "What I Believe", fundamental religious issues are eagerly canvassed, and leading novelists are invited to express their views on themes that belong to theological and philosophical discussion.

The fact is not surprising. Most men have a need to believe. They like to be told what to think and what to do. That is why the Church and the Army have been in the West their two most popular institutions. Most men lack the courage to gaze into pain, evil, death and the deserts beyond death with their own eyes. They need to look through the dim and misty glass of legend and dogma. The average mind, like a creeping plant, demands a support to which it may cling and upon which it may grow, and finding it embraces it with fierce intensity. The discomfort occasioned by the absence of such a support is none the less keen because its source is seldom realized. Most men, I repeat, have a need to believe; and in all previous ages in the West the traditional creed has satisfied the need. The modern age is peculiar in

that the support which the traditional creed affords is no longer such as to sustain the weight of the contemporary mind. Coming to us from the remote past it is simple in structure, unsure in its foundations and ill adapted to the complexities of the modern intellect. Consequently for the first time in hundreds of years a generation of men and women has grown to maturity without religious belief. Unless we are to suppose that this is a generation of biological "sports" in the sense that it is without a characteristic which all its predecessors have possessed, we must deduce that the need exists but is suppressed, and, being suppressed, will find expression through a variety of surprising outlets. Nature abhors a vacuum in the spiritual world no less than in the physical, and a host of religious substitutes springs up to take the place of religion. There is Spiritualism, there is Christian Science, there is the Oxford Group Movement. All these in their different ways may be regarded as makeshifts designed to satisfy the need to believe which the traditional religion has failed to satisfy.

More important are the *political* effects of the decline of religious belief. As the God above the clouds grows increasingly dim, the demand for a human substitute grows increasingly powerful. In the Dictatorship States the leaders are coming increasingly to be invested with quasi-divine attributes. "Hitler is lonely, so is God. Hitler is like God", is a quotation from a speech by one of the Nazi ministers. At an Art Exhibition recently held in Munich a picture of Herr Hitler speaking at a meeting prior to the assumption of power by the Nazi Government was entitled, "In the Beginning was the Word..." Like God, the dictator is invested with infallible attributes. "Justice is Hitler's will"; "What Mussolini decrees is right"; "Stalin knows what is best for his children". Such statements are indicative at once of the need which the masses of modern Western civilization feel for worship and of their willingness in the present twilight of religion to accept substitutes in human guise for the deity they have lost. There are many causes for the modern worship of the State and the modern religion of nationalism; some are economic, some are political; but one of the most important is the decline of official religion in the Western world, coupled with the persistence of the need to believe.

I have mentioned so far only the surface manifestations of this deep-seated need, manifestations which, in the absence of religion, take the form of the acceptance of religious substitutes. Two causes are, however, at work in the West which may lead to a real religious renascence. The first is the manifest movement of the Western world in the direction of decivilization. There is to-day a palpable decline in the traditional humanistic virtues of the West, humanity, kindliness, charity, the respect for individual personality and the concession of individual freedom; there is correspondingly a definite reversion to the values and to the behaviour which Europe was thought to have left behind with the Middle Ages. War is preached as

a good; the right of nations to expand, of individuals to impose their wills upon other individuals is everywhere proclaimed. Superior force is accepted as at once a criterion of merit and an arbiter of disputes. The destruction from the air of defenceless towns, such as Guernica scarcely stirs the blunted sensibilities of a civilization which, forty years ago, would have risen in righteous indignation to denounce the perpetrators of what it would not have hesitated to call a crime. The Howard League for Penal Reform comments in its report of 1937 upon the growing use of torture to intimidate opponents and to extract forced confessions from prisoners.

Humanism is not, then, as we had thought, sufficient to restrain the savage in man; it would need, it would seem, to be backed by religion. When it is remembered that the code of ethics which is increasingly set at nought is precisely that preached by Christ and Buddha over two thousand years ago, a code to which the Western world is committed by the religion which it officially accepts, it is difficult for the thoughtful Westerner to avoid the conclusion that it is not because religion has failed, but because it is not being practised, that the Western world has reached its present impasse. Hence a renewed attempt to live according to the way of life which all the great religious teachers have enjoined appears to an increasing number of individuals to be the only way of salvation, not only for their own souls, but for the civilization to which they belong. The success of the Peace Pledge Union, from whose members there is required a refusal to take part in violence of any kind, is a straw which shows the way in which the wind is blowing. This movement takes on the semblance of a crusade and attracts its adherents by the thousand.

In the second place, there is a growing recognition that science has not said the last word with regard to the constitution of the universe. This recognition is bound up with the decline of materialist science. Under the influence of nineteenth century science physicists were dominated by the notion that to be real a thing must be of the same nature as a piece of matter. Matter was something lying out there in space. It was hard, simple and obvious; indubitably it was real, and as such calculated to form an admirable foundation upon which the horse sense of the practical man could base his irrefragable convictions. Now matter was something which one could see and touch. It followed that whatever else was real must be of the same nature as that which one could theoretically see and touch. Hence, to enquire into the nature of the things we saw and touched, to analyse them into their elements and atoms, was to deal directly with reality: to apprehend values or to enjoy religious experience was to wander in a world of shadows. Common sense, under the influence of science, took the same view; to use the eye of the body to view the physical world, was to acquaint oneself with what was real; to use that of the soul to see visions was to become the victim of illusion. And the views of the universe to which the visions led had, it was

urged, no objective reality.

To-day the foundation for this whole way of thinking, the hard, obvious, simple lumps of matter, has disappeared. Modern matter is something infinitely attenuated and elusive; it is a hump in space time, a "mush" of electricity, "a wave of probability and undulating into nothingness"; frequently it is not matter at all but a projection of the consciousness of its perceiver. So mysterious, indeed, has it become, that the modern tendency to explain things in terms of mind is little more than a preference for explanation in terms of the less unknown rather than of the more.

The imaginative conception of reality no longer being limited by likeness to the things we can see or touch, there is room for wider views. Value, for example, may be real, and so may be the objects of the ethical and the religious consciousness. Hence, there is now no need for those who accept the results of the physical sciences to write off, as they had once to write off, as subjective illusions, the experience of religion and the promptings of the moral and the æsthetic sides of their natures; the nineteenth century gulf between science and religion is in a fair way to being bridged and the way is open to a reconsideration of the religious interpretation of the universe on its merits.

If there is more in the universe than the matter which physics seeks to analyse, if there are modes of being other than the physical, of causation other than the mechanical, the question arises, by what methods are we to achieve contact with the "more", to realize the modes? To this question there is one answer which, continuously urged in the East, has been neglected for centuries in the West. It is that the ultimate reality of the world is spiritual; that with this reality we are continuous; that of it our real selves are expressions; and that by the cultivation of a suitable psychological technique we can achieve contact with it by realizing our true selves. The technique is briefly that which the mystics have followed. Hence arises a new interest in mysticism, and a cultivation of the self along the lines which the mystics have enjoined, in order that it may escape from the bondage of desire and the prison of the physical world to achieve communion with the reality which is at once behind the physical world and within the self. Of this new interest Aldous Huxley's book, *Ends and Means,* is one manifestation. What it indicates is a movement in the direction of a religion which accepts the spiritual reality of the universe as its basis, but which does not personalize that reality into a God, and which calls men to psychological discipline and a particular mode of life, not only in order that they may achieve salvation for themselves but in order that they may also salvage their declining civilization.

C. E. M. JOAD

EXCLUSIVE CHRISTIANITY

EMIL BRUNNER OR NICOLAS BERDYAEV

[K. S. Shelvankar is a Hindu who has made London his home; he is a journalist by profession. In this article he describes two main schools of Christian thought represented by Brunner and by Berdyaev, which might be called theological and mystical. Both these writers refuse the aid of Eastern culture in their struggle "back to religion" meaning "back to Christianity".—EDS.]

Emil Brunner, Professor of Systematic Theology in the University of Zurich, and Nicolas Berdyaev, Head of the Institute of Religion in Paris, are among the leading influences in Western Europe striving to bring about a revival of religion. It may be of some interest, therefore, to compare the different angles from which they approach the problem and the relative validity of the philosophies they uphold.

Common to both is the conviction shared by all keen observers that the tragic and sanguinary upheavals of the present age are but symptoms of a profound maladjustment in the spiritual consciousness of the nations, and that effective remedies can be found only in the direction of a religious re-orientation. Berdyaev and Brunner, like the rest of us, have been driven back to a consideration of first principles. Brunner was a young man when the War broke out, while Berdyaev has behind him a long life of thought and activity, the earlier phases of which were shaped by the Social-Democratic movement in Russia and the struggle against Tsarism. His mind has thus acquired a richness and a flexibility, an awareness of the relevance of the historical process, such as one misses in the drier and more scholastic writings of the Swiss theologian.

Not only Berdyaev's complex experience but also his intellectual ancestry—if one may use the phrase—and his spiritual affiliations account for the differences we shall find between him and Brunner. Plato and Marx, Hegel, Baader, Boehme and Solovyov are the men to whom he would perhaps acknowledge the greatest indebtedness, while the Greek Orthodox Church, which nursed him in infancy and endured his apostasy for a period, has now received him back into her bosom.

Brunner, on the other hand, was born and brought up in a strictly Lutheran *milieu*, involuntarily absorbing the strength as well as the narrow limitations of the dogmatic heritage in the name of which the Reformers broke away from the Roman Church in the sixteenth century. St. Paul and St. Augustine, Luther and Calvin, Melanchthon and Zwingli—these are the sources at which he has drunk, the fountain heads of the purified doctrine which he considers essential for the revitalisation of human life.

It is implicit in what I have said about these two men that the fundamental basis of their outlook is Christianity. To-day more than ever the religious treasures of the East are accessible to Europeans and one might have hoped that all forward-

looking persons would collaborate in the task of building up a truly œcumenical culture. Though neither Brunner nor Berdyaev can be said to be totally unaware of the spiritual content of the great Asiatic religions,* they are at one in dismissing it in perfunctory passages and footnotes. This "regression into Christianity" —admittedly the phrase is possible only to a writer standing outside the various Christian confessions—is in itself a significant aspect of the present state of Europe, and is unfortunately co-extensive with the movement "back to religion".† It is essential to discriminate between the different forms this movement takes if we are to arrive at a just evaluation of it.

The Protestant Churches of Europe and America have been profoundly affected by the rise of the new theology, but we cannot help wondering whether its influence will in the long run make for an increase of true spirituality. For the whole aim and tendency of this theology is to combat precisely those currents in European culture which have broadened and deepened the religious consciousness. A hundred years ago—not uninfluenced by Eastern philosophy, which was being rediscovered by Europe about that time—Schleiermacher developed a view of religion which little by little attained almost universal recognition, a view which shifted the emphasis from dogma to experience, from external authority to inward recognition of the reality of the spirit.‡ Now Schleiermacher has become "the enemy"; once more the emphasis is being transferred to authority and dogma; and the categories of Grace, Faith, Revelation and Redemption which the genius of Schleiermacher had tried to interpret in terms applicable to the common experience of all civilised races, are being reinvested with the rigidity and exclusiveness they formerly possessed, as the attributes of Christianity and Christianity alone.

The elaborate criticism of all idealist and rational philosophers which Brunner has carried out in order to clear the ground for his defence of the pristine purity of Protestant dogma cannot be traversed within the limits of this article, but we must briefly examine the critical "moments" (in the Hegelian sense) of the teaching which he and the other "dialectical theologians"§ are championing to-day.

In many respects, the category of Revelation forms the corner-stone of this teaching. Christianity is the religion of the Word of God—therein lies its supreme distinction. For, Brunner contends, neither Nature, nor time, nor race, is a vehicle of revelation. It is no doubt *in* Nature, time and space, and among the members of a particular social group that Revelation occurs, but it occurs in these circumstances only as an expression of God's abounding love for

* Berdyaev has a long chapter on Theosophy in one of his major works, *Freedom and Spirit*, which is well worth our attention.

† There is no such thing as the "common essence" of all religions, declares Brunner in his *Philosophy of Religion*, p. 109.

‡ "The true nature of religion is immediate consciousness of the Deity as He is found in ourselves and in the world." (Schleiermacher, *On Religion*, p. 101).

§ Karl Barth, Thurneysen and others.

mankind abruptly manifesting itself, abruptly tearing asunder the uniformity and continuity of Nature. It has not been prepared for, or merited; it is not the culmination of a process within Nature—it is the intrusion, the wholly voluntary intrusion of a Power external to Nature. Its peculiar paradox consists in the fact that although, as an event, it has its place in the sequence of days and nights, there are no antecedent temporal occurrences in any way related to it. God hath spoken to Man: He hath spoken to Man at a definite point in the stream of history; but it is God, a Being synonymous with Eternity, who spoke to Man at that specific moment. The idea that the Revelation was given at a precise date and that it was given by one who stands outside History are both cardinal to the view of Revelation advocated by Brunner.* The Bible is the physical testimony to this miraculous Event. Not itself the Word of God, it is the Witness of those who did hear the Word, the persons to whom Revelation was vouchsafed.

The philosophical and religious implications of this position are obvious. It constitutes a radical rejection of every suggestion of Immanentism. God is wholly other, *totaliter aliter*. The gulf between Him and Nature or Man is immeasurable. "I have always been impressed", says Brunner, "by Kierkegaard's insistence on *the infinitely qualitative difference* between time and eternity". Hence, between the divine and the human, as well. Religious experience, the spiritual aspirations of man, the imperatives of Love and Truth—all these, in the last analysis, are and can be *merely* human: they signify nothing that could be described as pathways to God. There are, indeed, no pathways to God; and man, being completely alienated from divinity, is incapable by definition of taking even the first steps towards Him.† He can but abide the hour when God, in His infinite mercy, will claim him as His own. Meanwhile, he must make an act of absolute self-surrender, of Faith; and Faith, as Calvin said, consists of Confidence, Knowledge and Assent. There can never be any assurance that one has this Faith.‡

There is a certain quality about such teaching that can be described only as spiritual bleakness. When we have threaded the intricate labyrinths of argument and erudition, all that remains is this: Salvation only through the Grace of God, accorded to those who have Faith in Jesus Christ. That is why it is so refreshing to turn to a thinker of the type of Berdyaev whose appreciation of the significance of Jesus Christ is no less profound than Brunner's but who is nevertheless able to rise above narrow sectarianism.

As against the view that Revelation is a definite, concrete historical occurrence, Berdyaev holds that

*"Either the Cross actually stood on Golgotha, 'which we have seen and our hands have handled', or our faith in Christ is a beautiful phantasy". (Brunner, *God and Man*, p. 123.)

† It would take us too long to examine the doctrine of the *imago dei*, which seeks to solve the difficulties inherent in this problem.

‡ "What Faith is no one knows save he who knows himself addressed by the Word of God; there is no other knowledge about faith." (Brunner, *God and Man*, p. 112.)

Revelation takes place wherever the divine is manifested.*

The traditional distinction between revealed and natural religion is exoteric and not very profound. Every religion in which we can see a measure of divine illumination is a revealed religion.†

This is not to say, indeed, that Christianity has no distinctive character of its own : the personality of Christ is its unique contribution ; but the " religious positivism " which would identify Revelation with some particular event or creed is false. Berdyaev even goes to the length of asserting that " the real depths of the spiritual life are not revealed in traditional Christianity, for spirit is opposed to race and racial customs."‡

Underlying this doctrine of Revelation, there is a view of the relation between God and Man, Spirit and Nature, which distinguishes Berdyaev's position sharply from the newer Protestantism. It involves neither transcendentalism nor immanentism, but a mystical union of the two, which can be apprehended only in the spiritual life.

Man is at once an earthly and heavenly, a natural and supernatural and spiritual being ; in him two worlds meet. Spirituality and the spiritual life are inherent in human nature in so far as it is the image of the divine. Spiritual life and spirit are immanent in man and not transcendent.§

If, then, the basic and original characteristic of the spiritual world is that it represents the meeting-place of divine and human nature, all monophysite theories which stress either of these two factors to the exclusion of the other are, in truth, heresy. And Christianity is preëminent, is in a sense the only religion, because it alone conceives of this unity in living terms, as embodied in the person of Jesus. " The mystery of the eternal life of the two natures is the mystery of Christ, the God-Man. "** Looked at in this way the life of Christ is the symbol of the interpenetration of God and Man ; and it is that Life, rather than the Protestant " Word ", which is potent for good in the world. The " theandric humanity of Christ " is the key to true understanding, declares Berdyaev ; and we who strive for spirituality must reconstruct within ourselves that mystic union, not by Faith or the intellect alone but with the whole of our being. For " salvation " means not " justification " but sanctification, the acquiring of perfection.

The application of these metaphysical and theological ideas to questions of ethics and social

* " Revelation is always a revelation of meaning and does not consist of outward events in themselves apart from a spiritual interpretation." (Berdyaev, *Freedom and Spirit*, p. 94.)

† " Where revelation is concerned there is no distinction between that which comes from without and that which comes from within, between that which emanates from the object and that which proceeds from the knowing subject. . .Revelation cannot be regarded either as entirely transcendental or entirely immanent, for it is both, or rather neither, for the distinction between transcendent and immanent is a purely secondary one." (Berdyaev, *Freedom and Spirit*, pp. 88, 91.)

‡ *Ibid.*, p. 48

§ *Ibid.*, p. 51.

** Berdyaev has worked out a most interesting theory of symbolism and myth which is too often overlooked.

organisation has likewise engaged the attention of both Berdyaev and Brunner. Whereas to Brunner social institutions and the process of history are of no intrinsic importance—pertaining as they do merely to the realm of "Nature"—to Berdyaev they represent the sphere wherein the Spirit is active and therefore call for the most earnest consideration. His own belief is that socialism, though not necessarily of the Marxian variety, is the *régime* best suited to the exigencies of religion in our time.

K. S. SHELVANKAR

THEISM PLUS HUMANISM

[While both the ways of reform suggested in the above article are sectarian, in the following a broader note is heard. But it is still a note from the church organ struck by Dean Paul E. Johnson of Morningside College of Sioux City, Iowa, U.S.A. —EDS.]

Religion is in conflict. Not a new rôle for religion in human history. "Our souls are restless", as Augustine confessed, and this eternal restlessness of religion has made it a storm centre in virtually every age. Our own day is no exception. The place of religion may not be altogether secure in the modern world, as some of its opponents believe, but at any rate religion is a major issue among the conflicts that swirl about us to-day.

Not every one agrees on the exact location of the religious conflict. Current discussions come to controversy over clashes between fundamentalism and modernism, evolutionary science and religion. We have witnessed skirmishes drawn across pulpits, forums, magazines, and court-houses. But deeper than any of these is the conflict between humanism and theism. In the arenas of every culture the conflict rages between the divine and the human in belief, worship and conduct.

There have ever been two aims in religion which face like two-faced Janus in opposite directions. Unmeasured treasures of thought, life and economic goods have been invested over and again in religion. To what end? Why the tireless pressing on in the religious quest? Historically religion has often appeared as a human search for divine good. This is the motive of sacrifice where every form of human good has at one time or another been relinquished to God. The tragic terror of human sacrifice shows the length to which man has been willing to go to reach divine blessing. At other times religion has appeared as a divine search for human good. The most impressive note in the early Christian theology was that "God so loved the world that he gave his only begotten son"—the suffering of God in the humiliation of the cross for man's redemption.

In modern setting the contest of God and man is evident in religious creeds. The Apostles' Creed begins: "I believe in God". But there are many who ask: why is it necessary to believe in God to be religious?

Theists reply that the essential meaning of religion is reverence to God, and that without God one is not justified in calling his experience religious. But humanists declare that they can be religious without God. "I believe in man" is their full religious obligation. Again we may note the place of God and man in prayer. Public worship is usually either objective or subjective. In the so-called "high churches" prayers, rituals, hymns and anthems are directed to God as the object of united attention, praise and petition. In the so-called "low churches" the entire service of music, scripture and sermon is directed to man for his instruction, entertainment or inspiration. Likewise, in private prayer there is the question: does my petition actually reach God, or is it merely meditation with my own thoughts whose quieting effect has subjective value? Similar conflict appears in religious views of salvation. Evangelical orders seek salvation from God, minimizing the goodness of natural man and depending upon the grace of God as the only power unto salvation. Other religious groups seek the good life through human character and insist that man must work out his own salvation. The same question comes into religious service. Where lies the primary duty, in serving God or serving man? He that loveth not God can hardly be expected to love man. While others ask: if you do not love your brother whom you have seen, how can you hope to love God whom you have not seen?

We may be justly suspicious of any religion that ignores human values. A stern puritanism that casts out joy in the name of religion leaves but the dry pulp of conscientious formality. A rigid asceticism in holy India or in monastic Europe can never capture the abundant life. Frantic retreat from the cares of this world to the indulgent delights of heavenly bliss is not worthy of the victorious life. Over-anxiety about the secrets of divinity may well cheat humanity of its natural birthright. Pursuit of God in distant places remote from the here and now is bound to beguile religion into barren wildernesses. The fallacy inherent in all such other-worldly vagrancy is the error of an absentee God. To be real at all God must be present, in intimate touch with every pulse and breath of life. "Closer is he than breathing, nearer than hands or feet." "In him we live and move and have our being; for he is not far from any one of us." You will find God not at the ends of the earth nor in distant spaces strewn with starlight more than in the face of a little child within your home. God is present in the quiet hush of a mountain sunrise no more than in the noisy bustle of crowded streets. The earnest seeker for divine good may best begin at home, and not flee the abundant present for the empty spaces of remote evasion.

And yet though religion returns from weary journeys we may not conclude that all journeys are in vain. The humanist who leaves out God and declines to venture beyond human fields is not thereby the richer, but the poorer. Humanism is inadequate first because it is provincial. To confine one's interest to

these tiny human walls in a universe as vast as ours is rather serious confinement. There was a day when man thought his world the centre of the universe and saw himself the crown of creation. Adaptation to environment might then be quite a simple matter in the cosy little cottage he pictured around him. But living in a universe of such infinite proportions as are now discerned about us we need a longer view, a wider cosmic reference to find ourselves at home in so great an environment. It becomes increasingly more astonishing to find life here at all on this little sphere drawn about by forces of such moment. To find our way about in this vast order we can hardly afford to neglect our cosmic bearings. By every scientific and religious means at our disposal we had better orient ourselves in line with the larger purpose of it all. Our destiny hangs upon thus conforming to, working with rather than against the stream of cosmic purpose that our fathers called the will of God.

By leaving out God, by ignoring the cosmic resources, humanism breaks the circuit that religion has sought to establish. The theistic circuit, instead of threading its way from man to man, has ever moved out to God and returned to man from that larger source. The value of so enlarging our human circuit may be denied. But religion is content to submit the case to pragmatic considerations. "By their fruits ye shall know them." If one is interested in the power of the religious circuit he might study the history of human movements and individuals motivated by the contact with larger resources of energy. If you want to test the effect of religion in human life, learn how to set up contact with God and judge for yourself the power available in this larger circuit. With the infinite resources of our universe accessible to us it would be folly to break the circuit and thus impoverish human achievement.

A third difficulty in humanism is compromise. Religion historically has claimed a heavenly vision, a divine resource that offers a standard of and a means to perfection. The call of religion as Plato viewed it is to become as much like God as man is permitted to be. The command of religion as Jesus felt it is "Be ye therefore perfect as your Father in heaven is perfect". The genius of this religious ideal is to recognize the eternal contrast between the divine and the human, at the same time urging the human to strive toward the divine. When religion gives up God and devotes its energy to the conservation of merely human values, that perfect ideal slips down to the level of mediocrity. God idea has made man discontent with himself and has planted an eternal restlessness in his heart, and stirred him ever and again to be better than himself. Without this eternal contrast between God and man religion compromises with easier attainments and more comfortable ways of living, which are neither to man's credit nor his highest value. *Religion confronts no more insidious danger in modern life than compromise.* One by one her defences have come down until the church has become an echo rather than a prophetic voice, and vices gain re-

spectability under sanction of sacred institutions.

The chief contribution of religion lies in its ability to maintain creative tension between the divine and the human. We need these unceasing counsels to perfection that we fall not into contentment with our average good. We need the stern challenge of uncompromising heroism to rescue us from the cowardly security of safe majorities. It would be a tragic loss to our civilization in this generation if either the religion of divinity or the religion of humanity should overthrow the other. The first commandment is not sufficient without the second, or *vice versa*—"Thou shalt love the Lord thy God with all thy heart; and thy neighbour as thyself". Each emphasis has enriched and corrected the other. Each demonstrates the need of its companion obligation. Other-worldly religion fails in its flight from the living present, even as a merely human religion fails in the provincial incompleteness of its broken circuit. True religion is co-operation of God and man. In creation of life, in formation of new patterns of energy, in evolution and progress of the race, man is not revolting against but working with the creative purpose and the power of God. In serving God, we bring our human need and resources to a larger destiny, while in serving our fellow man is manifest the religious touch of divine love. Religion in its effective expression must ever preserve these two poles, for the potential energy here involved is dependent upon that unbroken contrast of God and man—not separated one from another but united in the essential opposition of mutual completion.

PAUL E. JOHNSON

[While recommending to the humanist the acceptance of the God idea the writer of the above article argues that without God men are compromising with religious ideals. But then, how is it that the greatest compromise with spiritual ideals takes place in the church—irrespective of denomination? Because Christianity tightly holds to the "contrast between the divine and the human" it is fast failing—has already proven its failure. God is not only not away from man as our author rightly contends, but man is identical in nature and powers with God. Dethrone the Personal God idea, and prayer to God transforms itself into communion with the Divine Self in the heart of every man and every woman. The author refers to the "commanding, unapproachable ideal"—but why unapproachable? Let the reader turn to the next article.—EDS.]

RELIGION AT THE CROSSROADS

PSEUDO-MYSTICISM VERSUS MYSTICISM

[The day of bleak theology is over; on every side the note of mysticism in religion is being heard. In this article a warning note is struck against pseudo-mysticism and a false method in the comparative study of religions by Dr. Saroj Kumar Das of the University of Calcutta, the author of *Towards a Systematic Study of the Vedanta*. He also refers to "secularism" of religion attempted in Humanism but his angle of vision is that of a Hindu Pantheist and Vendantin.

Deity is immanent and transcendent, and as man the Microcosm is the miniature but exact copy of God, the Macrocosm, there is the transcendent aspect to man also. It is possible to demonstrate the existence of God and the immortality of man's spirit like a problem of Euclid. Madame Blavatsky wrote in 1877 :—"We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as one drop of water proves a source from which it must have come. Tell one who had never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE."—EDS.]

In the clash of ideals and the conflict of loyalties which the modern world is experiencing, Religion is being weighed in the balance. Religion as an "experience of God, not a proof of Him" arises directly from, and is man's response to, the intuitional perception, however dim, of the uncreated and adorable—"the abiding presence and persuasion of the Soul of souls".

Religion is in its essence mystical. With Whitehead we recognise that "Religion is solitariness" and that "Religion in its decay sinks back into sociability". When, however, the mystical essence of Religion is overborne by institutional paraphernalia, the conditions of right judgment fail, and we are constrained to repeat that "religion is the last refuge of human savagery". There has ever been this alternating preponderance of the mystical over the institutional factor in the religious life of mankind. But, as Dr. Inge once remarked, "the aberrations or exaggerations of institutionalism have been, and are, more dangerous than those of Mysticism". The best service, therefore, that Mysticism can render to Religion and to human civilization in general is to rid us of what Dr. L. P. Jacks has happily called "institutional selfishness". The supremely important thing in any religion is the revelation of Deity, which has a regenerating moral effect upon our conduct. *What we actually need, therefore, is a new orientation of Religion.*

There is no denying that in matters religious the appeal to experience (not to dogma) will ever remain the central fact. This has been the contention of the mystics through the ages, and is also one of the vital ele-

ments in the Modernist's plea for a reorientation of Religion. But though Religion is mystical in essence, it must not be overlooked that in the past it has suffered from its association with Mysticism, solely on account of the abuses and extravagances into which the latter has run. Pseudo-mysticism has always proved the canker of Religion.

The necessary preoccupation of Religion with experience breeds in its adherents a loyalty which not infrequently degenerates into bigotry. The native absolutism of the religious temper registers itself in an aggressively hostile attitude towards other positive religions. The comparative study of religions is a healthy check upon religious fanaticism. The absolutionist's claim rests on the belief that his own specific dogmas and creeds are unique, a belief which comparative study has demonstrated to be totally erroneous. All revelation, we should not forget, is *ad modum recipientis*; and the claim of a revelation to any authority should not be confused with the claim to infallibility. Comparative study confirms this. There need not be either rivalry or hostility between one religion and another; the question of truth or falsity of religions, or of the supersession of one by another need not arise at all.

The comparative study of religions is of recent growth, and has had to encounter objections from many quarters. It is urged against it that comparisons are odious. Only invidious ones are; comparisons that breed not only tolerance but also genuine appreciation and respect for others certainly are not. But that comparative study which commits itself *ab initio* to the elicitation of the points of agreement only is sure to end by bringing down all the historical religions to the dead level of a barren uniformity.

The enormity of the error is heightened when it is sought to explain the affinities in question as cases of conscious or unconscious borrowing. Every fresh discovery of close parallelism furnishes evidence for belief in a universality which exhibits itself as a unity in variety, and not as a colourless uniformity. Regimentation is altogether out of place in the sphere of religious experience and religious expression. The motive of counteracting religious intolerance by discovering whatever element of truth or value there is in all the historical religions, is laudable, but the inspiration seized on the wrong side does more harm than good to the cause of Religion. Too often a comparative study of religions, as one of its devoted students once remarked, leaves men only comparatively religious! The dogged search after the "least common multiple" of religions ends in the reduction of religion to its lowest terms, and a dilution of it past recognition. Eventually the dividing line between religion and irreligion is carried to the vanishing point, and the search for a man who is not religious becomes difficult.

The comparative study of religions leads, by its logic, to the point from which we started, that some basic, integral experience is the very soul of Religion, relatively independent of its diverse expressions. Comparative religion thus shades off into, and consummates itself in, the philosophy of

religion, which is concerned, not with the antiquity and origin of religious expressions but with their value. The philosophy of religion is the religious life of man brought to the focus of self-consciousness. Thus focalised, the religious life reveals itself as the integrative life, as the reaction of the whole man to the whole reality, in marked contrast to the partial reactions that come about in art, science, etc. This explains the "transcendent importance" of religion.

When this integrity of religious experience breaks asunder into the exclusive preponderance of the constitutive elements, we have what may be called "near-religions" or religious approximations. They form a class distinct from Religion; they masquerade as Religion. As things of arrested development they miss the inward "drive" of Religion; and theirs is a somewhat precarious existence. But these can never be satisfactory substitutes. In daily living they cease to inspire their votaries with the native warmth of a living faith.

Disengaged from the centripetal influence of religious experience, these religious "comets" pursue a centrifugal course, disturbing the harmony and equilibrium of the religious life of the community.

Consider the flutter created by the psycho-analytical study of religion. Making due allowance for its so-called discoveries, the eroto-mania which has seized the modern psycho-analysts in their attempt to account for "the whole choir of heaven and furniture of earth" as cases of the Freudian complex, or even as sublimation of the "libido", urgently calls for a "defence of philosophic doubt". When the "Idol of the scientific method" is irresistible in its triumphant march, and claims a votary from every freshly annexed department of knowledge, it is no wonder that religious thought should fall an easy prey to the craze of the day.

One substitute for religion is Agnosticism with its Unknowable. It is, indeed, undeniable that a "learned ignorance", due to the "Divine Darkness", to which mystics in all ages have testified, is the inalienable partner of all the considerable religions of the world. To barter away this agnosticism for a cheap gnosticism is to sell the birthright of religion for a mess of pottage. As Dr. L. P. Jacks once wrote, "What discredits religion is not the unknowableness of God, but the knowableness of Mumbo-Jumbo". There must ever be "the cloud of unknowing" over the face of the Highest that we know and worship. There is force in Jacobi's warning—"a comprehended God is no God"; particularly in its pointed reference to the Kantian "Religion within the limits of mere reason". But it is equally undeniable that the worship of the Unknowable, drawing its inspiration from a faulty metaphysics of relativism, or phenomenalism, must stultify itself sooner or later with its veritable doom of a *reductio ad absurdum*.

Again, a passing reference must be made to the substitute for historical religion that has been found in Ethical Religion and the Ethical Culture Movement in Great Britain and America, and its appeal during the

last fifty years. Its worship at the altar of the eternal values of Truth, Beauty and Goodness has no doubt a sentimental appeal, but we miss what Alexander called in another reference the genuine 'flavour' of worship". Moreover, the mode of worship prescribed by the Ethical Church bears an unmistakable family resemblance to the worship of "Ideals" anathematised by Dr. Martineau:

> Amid all the sickly talk about "ideals" which has become the commonplace of our age, it is well to remember that, so long as they are dreams of future possibility, and not faiths in present realities, so long as they are a mere self-painting of the yearning spirit, and not its personal surrender to immediate communion with an Infinite Perfection, they have no more solidity or steadiness than floating air-bubbles, gay in the sunshine, and broken by the passing wind.

Without attempting here anything like a detailed examination of Humanism, both old and new, one may justly observe that Humanism is but Religion secularised. Our charge against it is not that it discovers in the highest conditions of human life the supreme revelation of the Divine, and is thus guilty of anthropomorphism—but that it is "human—all-too-human". Its anthropomorphism is understandable but its secularism is indefensible. If the Religion of Humanity professes to be the worship of humanity and nothing more, it becomes a mere travesty of what mankind has hitherto meant by religious worship. If this worship is a fact, "Humanity" is a misnomer; it is only another name for "deiformity". Abolishing, as it does, all reference to a Transcendent Beyond, an aspect of "other-worldliness" which must ever abide in every religion worth the name, the Religion of Humanity borders on Naturalism of the crudest type.

This other-worldly element of religion is no mysterious noumenon, standing in an exclusive or antagonistic relation to this world and all its interests. On the contrary, as has been wisely observed, the "other world is only this world rightly understood". Mysticism reconciles Divine immanence and transcendence in the conception of the organic unit which holds the Microcosm and the Macrocosm, Man and the Universe, in a relation of reciprocal support and dependence. This Higher Pantheism is in perfect accord with the Higher Mysticism.

SAROJ KUMAR DAS

THE RELIGION OF SOCIALISM

[Socialism has become the religion of many, especially in the West, and often socialists do not belong to any church. Miller Watson, a Scotsman, who lived many years in Brazil, idealizes the religion of socialism; he names its main features which are more absent than present: Universal Brotherhood is absent, cliques of comrades exist; there is bond of affection but there is also hatred, and the capitalist is the devil of the religion of socialism; again, the British labourer may shout "The poor people of India must have our support"—but has such support been given in deeds?

The author puts his finger on the cause which makes for the failure of modern socialism as a religion of love and brotherhood when he names the Essenes. They did not much trouble about the politico-economic aspect of socialism, but stressed the moral aspect. They followed the method of self-examination and self-purification and obeyed the instruction of *Ishavasya Upanishad*—"Covet not the wealth of another." There is a higher form of Socialism founded not on economic but moral principles. Right morality adjusts economic deformities; economic redress does not solve moral problems.—EDS.]

Any political theory or social programme which has not a spiritual basis is like a house built upon sand.

Socialism, once considered a political creed pure and simple, has provoked more argument and more antagonism than any other political theory of modern times. It has provoked as much argument and antagonism as a religion, for that is what socialism has become. It has become a religion, a creed, with an ideal. Combated and approved with equal fervour, its structure is a growing reality.

What is the spiritual rock upon which the tower of socialism is being raised? It is Brotherhood. But how can there be brotherhood without the spirit of love? No one, I think, could reasonably suggest that you can love your fellow men as brothers and yet not wish them all equally well. You cannot love two men and desire wealth for one and poverty for the other. The essence of brotherhood is mutual love and respect. Is it a brotherly state in which one man sickens in surfeit while another suffers starvation? The rich man cannot look on the beggar with complacence if he really loves him. If we love our fellow men we must wish to see them happy and contented; nourished, not starved; and partaking of an equal part of the world's riches. Socialism says the world is for all, not for the few. Its wealth and its comforts must be divided equally amongst the brothers. Will a man take something from the brother he loves and leave him with less than his share? It is still perfectly true that you cannot serve God and Mammon and you cannot love your brother and rob him.

It has been said that many socialists are such because they hope to gain something for themselves. This is unfortunately true, but it does not condemn socialism. We do not condemn Christianity for the errors of its followers. It is true, too, that some men have sunk so low in the morass of a selfish society that they are no longer capable of altruism, their

starving desires being concentrated on their own misery. These poor souls stand in great need of socialism. When socialism has cured their ills they will again be able to love their brothers.

But what of the great mass of socialists? Are they selfish seekers after personal gain? No, emphatically, no! What of those who have renounced position and wealth to preach the gospel of brotherhood? Were they selfish? What of those who have gone to prison rather than relinquish their beliefs? Were they selfish? What of the hundreds of thousands of modest workers who speak of "we"? Why does each worker not speak of "I"? Amongst socialists everywhere one constantly hears the word "we", and "we" is the whole of humanity. The socialist does not plead for better condition for himself. He demands it for all mankind. He speaks of the workers and the forgotten classes; is he an egoist that speaks so little of self? No, selfishness is not there. Socialism preaches love. It says, love your neighbour, and all mankind is your neighbour. But it also says, feed your neighbour, for it knows that love is kind and generous. It knows that love does not withhold from the recipient one tittle of all that is due. The love which socialism preaches is the love of deeds. It is not the love which slavers useless sentiment to fill an empty stomach. It is the love which feeds and which binds up wounds. It is the love which divides a loaf in equal parts and the love which asks, "Are we better than they?"

To those who say, "Why do we not hear socialists speak more of this wonderful spirit of love which you say inspires them?", I answer that great love is often not voluble. Is it not natural that in the intense activity of realising brotherhood socialists may speak seldom of the spirit which inspires them? After all it is deeds, not words, which count.

If a man devotes his time and labour to bringing about the greater happiness of mankind; if he works for their social emancipation; if he tries to bring about a state in which brotherhood is a fact as well as a theory; if he fights to help the weak and the despised; if he does all these things with no hope of personal reward—by what spirit can he be moved? By none other than the spirit of love. He is loving his neighbour as himself. No one can deny that socialism teaches all these things, and many are those who devote their lives unselfishly to the good work.

There is an important aspect of socialism which deserves more attention than it usually gets. By insisting on the equality of mankind in its right to the material things of life, it is not thereby making its aim materialistic. Socialists know that man does not live by bread alone. But they do know that it is the staff of life. They know that without bread, or with scarcity of bread, the hungry ones' thoughts never rise beyond bread. The poor must be fed before they can listen to the gospel of love. When every man knows that he is the equal of every other, and can never be more, in the material sense, his thoughts turn to something higher. He is free from the burden of

forced labour; his thoughts can rise above bread and his spirit once more is able to breathe. While mankind struggles for bread the spirit is suffocated by the body.

Socialists say "To man the product of his labour". Jesus said, "The labourer is worthy of his hire". Not a part of his hire but the whole of his hire. When the industrialist employs a worker he pays him only a part of his hire, for the labourer is unable to buy with his pay the product of his labour. The industrialist, by reason of his money, is able to live by the sweat of other brows. The more money he has, the greater the number of people he can get to sweat for him. You do not love by saying, "Give me your all, and I will give you a little". You cannot love while saying, "You are poorer than I am and that is as it should be" You cannot even love by saying, "I am stronger and more intelligent than you and therefore it is just that I should have more money". In love the stronger helps the weaker, by giving of its strength. The strong wealthy man can only love the poor weak man by giving of his strength which is his wealth. If the strong clever man really loves his fellow men he will forego that which he produces in excess of his weaker brethren. For if he is strong it is just that he should help the weak. There is no other course for the man who loves. If he says, "I have worked harder, I am more intelligent and I am stronger than those others, therefore I have the right to keep my riches to myself"—he is thinking only of himself and love is never selfish. How much greater is the British dock-labourer who says, "The poor people of India must have our support!" He thinks of others, even those whom he has never seen.

When the Essenes (of whom Josephus wrote, "They exceed all other men that addict themselves to virtue, and this in righteousness") decided to live a holy spiritual life, their first move was to live as socialists. They formed what was probably one of the earliest Communist societies amongst civilised peoples. They were largely agriculturalists and all wealth was equally divided between them. Josephus says of them :—

> This is demonstrated by that institution of theirs, which will not suffer anything to hinder them from having all things in common; so that a rich man enjoys no more of his own wealth than he who hath nothing at all.

The passage merits several readings. The Essenes not only had economic equality. It is not that they held all things in common. It is more than that. For the wealthy man, receiving only as much as the others of the sect, could not be wealthier in money or goods. He could only be wealthier in the sense that he could produce more. But he enjoyed no more of the wealth than the poor members of his community. In other words the strong man helped the weak. This was the work of love. And it was pure socialism.

It may have been pure coincidence that John the Baptist, who baptised Jesus, carried out many of the Essene practices. His mortification of the flesh and his belief in baptism were like the Essene beliefs, and he frequently denounced the Pharisees and Sadducees, the two other main sects of Israel, whom the Essenes

criticised for their ungodly practices. It may also have been a coincidence that Christ and His disciples lived on a common fund, by which all were equal in the goods of the world. But under the circumstances it is difficult to believe that Christ did not accept the ideal of economic equality. Jesus insisted upon the brotherhood of man, and how often did he repeat, "Love thy neighbour"? How often did Jesus explain the difficulty of the rich man attaining everlasting life! Surely it was not only because the rich man's thoughts are on material things. Jesus knew that the rich man could not love His neighbours as himself.

Who can doubt that Prince Gautama saw the injustice of human differences when he ceased to be a prince to become the Buddha? And that he believed in the essential brotherhod of man is proved by his teaching that caste presented no barrier against salvation. His whole teaching shows us the disgust in which he held human distinctions of wealth, race and class. He, too, said in effect, "Love your neighbour as yourself", and "Do to others that which you would have them do to you". Can any man do this and still wish to be wealthier than his fellow men? It is possible that in the days of Buddha and Christ it seemed difficult to imagine a state in which all men would have abundance, and that a state of relative poverty for all seemed the most just thing. But it seems evident that neither Christ nor the Buddha approved of abundance for a few with poverty for the many. Christ and Buddha may have been more than socialists. But they were socialists when they proclaimed, "Love your neighbour".

The socialists of to-day still cry, "Love your neighbour as yourself". But they say it in another language, in the language of an age which science has made bountiful beyond the dreams of man. They say: All men are brothers and all have equal rights. If you love your neighbour you must not deny him any good thing which you yourself have. If your brother is chained in the bondage of want you must free his soul by setting free his body. You must feed the man so that the soul may grow strong. And in this you, yourself, profit. There is abundance for all, in this world. Let no man take more than his just share and there will be plenty for all. Let no man lay up treasure for himself; but let him love his neighbour. His neighbour is all mankind.

Socialism can throw down the Golden Calf for Love is omnipotent. In the body of socialism courses the warm blood of spiritual strength—Love, universal Love.

MILLER WATSON

A RELIGIOUS SURVEY

OPTIMISM VERSUS PESSIMISM

[Professor A. R. Wadia of Mysore University shows that Eastern Religions are really optimistic. He strikes a true note when he asserts that "there is only one way of doing the right thing", while "endless are the ways of being evil". The question naturally arises—where, in which code of religious philosophy is the one right way to be found? All seek knowledge but are given belief. Which philosophy gives the technique by which man may live from day to day doing right?—EDS.]

The contrast between optimism and pessimism is usually taken to be ultimate, but in fact neither can be taken at its face value. A pure optimist is at bottom a fool, even though he be a very lovable fool like the immortal Micawber of Dickens. A pure pessimist is perhaps a more common species, gloomy himself and casting a blight on all that come into contact with him. But even he radiates at times a certain sympathy, a certain benevolence, which would have no logical basis, if the world were fundamentally evil. The degree of a man's optimism or pessimism depends primarily on whether he is apt to look at life through rose-ate or jaundiced spectacles. This is governed by the number of whacks he has received or not received at the hands of Karma. Lastly there is the influence of the beliefs and traditions of the society to which he belongs. That is why the different cultures are apt to be dubbed optimistic or pessimistic, but unfortunately often without a clear understanding of the terms used or of the cultures concerned. The European tends to look upon the Hindu culture and particularly upon Buddhism as pessimistic, while the Indian retorts that the whole Christian conception of life is rooted in the sense of sin and thus in pessimism.

The roots of European culture go down to two different strata of thought and life: Greek and Hebrew. It is difficult to conceive of two cultures more opposed to each other than these, but in nature extremes often meet so as to produce a certain balance. Greek culture was the child of reason, of a philosophic impulse. It battled against superstitions and blind faith. Socrates is the typical embodiment of the Greek spirit: inquiring and rational, joyous and assertive. Plato stood for a synthetic vision of the whole world. Aristotle stood for patient research, gathering vast masses of facts to facilitate inductive conclusions. Phidias and Praxiteles stood for the beautiful. The Greek crowds that witnessed the Olympic Games and the beautiful forms of the gymnasts stood for that joy in life so characteristically expressed by the French phrase, *joie de vivre*. Of course the Greeks were not unaware of the sombre side of life. The figures of the Three Fates weaving the destiny of human beings, and the grim picture of Hades, the dark abode of the dead, were there in the background. And if they ever tended to forget that, there were Sophocles and

Euripides with their deep tragedies to remind the Greek masses that life was not all a play. Nevertheless it remains true as a general statement that the Greeks were pagans in the finer sense of the term: they were not obsessed by the sorrows of life. They tended rather to be gay and to love the beautiful and the good things of life. Even in the days of their political servitude they kept up their old spirit with Epicureanism, a philosophy of sweet, if shallow, reasonableness. And there was Stoicism, grim but courageous, willing to rise above the joys and sorrows of life alike, acknowledging the Law of Nature and claiming the whole world as the sphere of its citizenship. Rome was the mistress of Europe, a great civilising force battling against the barbarians in central and western Europe. In this world of pagan life appeared the figure of Christ and introduced a new current of ideation, bringing with him centuries of old Hebrew traditions and modes of thought.

Hebrew culture knew no pure philosophy. It was based on revelation. It had an abiding sense of one true God, with whom contact was sought to be maintained by a long line of prophets, who spoke in thundering tones against the iniquities of God's chosen people and melted into pure limpid poetry in their unabashed humiliation before the might of God. The God of Hosts and the God of Vengeance with the lapse of centuries came to be exalted into the God of Mercy and the God of Love and it was this tradition that Christ came to fulfil. His was not the heroic figure armed with sword and shield. Nor was his the voice that argued in logical terms. He was gentleness personified. He did not hanker after the rich, but sought to reach the poor and the lowly. He spoke in parables that the most illiterate can follow and grasp. Verily there was in him a thorough transvaluation of values as understood by the Greeks. The Greeks looked upon man as a potential hero : beautiful in body, great in intellect, brave and daring, revelling in a life of political activity or carving out an empire with his sword and ruling over it with a rod. On the other hand there was the Christian ideal of a God suffering and dying for man, for his was not the kingdom of this earth. Man had fallen and had continued sinful. He was in sore need of being saved from himself and from the anger of God. He needed a redeemer and behold ! there was the Christ to fill the rôle. Europe was converted. The Venus de Milo on which the æsthete had glutted his eyes was dethroned from her pedestal and lay buried and unknown for centuries. Jove the Thunderer was shoved from his pedestal by the ordinary labourer whose ancestors for centuries had grovelled before him in terror. And instead there arose altars with the image of the bleeding God, an emblem of suffering humanity and yet an emblem of universal resurrection.

Does European history for the last 1500 years since Constantine accepted Christ show any harmonisation of Greek and Judaic values of life ? Are we in a position to say that the Greek was optimistic and the Chris-

tian with his sense of sin a pessimist? Open any book of the old Christian Fathers, Augustine or Tertullian, or later thinkers like Thomas à Kempis or Luther and we read of sin. Enter a Christian Church and the hymns and the sermons alike in plaintive tones bear witness to the sinfulness of man. Kempis wrote what a good Christian might write to-day: "When thou art ill at ease and troubled, then is the time when thou art nearest unto blessing....So long as we carry about with us this frail body, we cannot be without sin, we cannot live without weariness and trouble".

Palpably the Greek and the Christian ideals of life are the poles apart. No wonder if Europe has failed to synthesise the two, for how can they be synthesised? One revelling in the life of pleasure, the other turning its back upon it; one intent on the power and the pomp of life, the other on the will to suffer and to serve; one having its vision bounded by the earthly horizon, the other diving deep into the invisible. Was the one necessarily optimistic with its fear of death and the other with its conquest of death necessarily pessimistic? The Greek had his short span of joyous existence and ended in a cold Hades. The Christian, conscious of the limitations of this life with its diseases and pains, its treacheries and struggles, looked forward with absolute certainty to vast vistas of eternity in which he could rest in Christ and attain that peace which the pleasures of this life could not offer. Against the short-lived hectic paganism of the Greeks, the Christian would claim his faith to be optimistic in the best sense of the term.

If this is correct, is the Christian justified in speaking of Buddhism and Hinduism as pessimistic? Both resemble Christianity in emphasising the limitations and the pains of our earthly life. To this extent all appear to be pessimistic, but if Christianity is justified in repudiating pessimism, Buddhism and Hinduism alike can do so too. There is much in common in the life of Buddha and Christ. Both set their faces against the ephemeral joys of earthly existence. Both set their hearts on showing a way out of this morass of life. Both sought to introduce into this world peace and harmony based on the great law of love. They differed in their ultimate goal. Christ sought to establish the Kingdom of God. Buddha sought to rise above the cycle of births and deaths and pointed to Nirvana as the goal of mankind. It was fashionable not so long ago to picture Nirvana as a state of extinction. If this was the end of life, truly was Buddha pessimistic. But modern scholars have come to realise that Nirvana was not mere negation; it was rather a positive state of existence, corresponding to the *anandam* of the Upanishadic Brahman. Buddha thus rose above pessimism, for the end of life is bliss and it can be attained. Here again we find optimism in its deeper sense as against the exaltation of the series of short spans of earthly existence.

Coming to speak of the Hindus, we find in the Vedas a note of primitive joy, an exultation in nature and its different forces, a confidence of overcoming foes and of achieving

victory. They breathe a distinctly higher note of morality than the pantheon of love-sick Greek gods and goddesses. With the Upanishads we come to an age of deeper reflection on life. Instead of the old gods and their worship we come across a new note of the ultimate unity of the universe conceived as Brahman, which as Atman embraces everything in the universe. This leads to a sense of power strong enough to overcome every ill. The triumphant cry is heard in numerous places: "I am Brahma". The Upanishadic seers were also, like Buddha after them, anxious to overcome the round of births and deaths. This may be pessimism to begin with, but it ceases to be such when man begins to realise that he is Brahman and this knowledge is regarded as moksha or redemption. Surely this is not pessimism. For the ultimate realisation of the identity of *Brahman* and *Atman* spells *anandam*: bliss, rising above the turmoil of the world.

In Zoroaster, we come across an acute consciousness of the evil in life. Even his heroic spirit suffers and he becomes despondent. But the realisation that there is Ahura Mazda, the God of Purity, makes him defy the spirit of evil and he tussles and succeeds and has passed on to us the great thought that the good man is sure of ultimate victory, that the doors of Paradise are open to him and that the evil one will lie vanquished and abashed.

Centuries ater Islam shows the same confidence. Life was not a bed of roses for the Prophet. But as the inspired of God, he defied the foes of his new faith and achieved success and promised that the righteous man, whatever his tribulations on this earth, would enter triumphant into Paradise.

Thus it is that in all the great religions optimism is the key-note. In its recognition of evil each of them shows itself removed from the easy and cheap variety of optimism that has raised its head, off and on, in human history. There is a belief that there is no such thing as evil: what appears to be evil is only due to our ignorance, to our incapacity to understand the scheme of things. Thus argued Spinoza. Leibnitz spoke of this best of all possible worlds and was satirised to tatters by that master of sarcasm, Voltaire, in his *Candide*. There is also the mystic attitude, the attitude of the recluse who runs away from contact with life in all its phases, good and evil. It finds expression in the poet's thought:

> God's in his heaven—
> All's right with the world!

This type of optimism, whether philosophic or mystic, may be soothing, but it is cheap and ostrichy. Life is strong and cannot be reduced to illusions, however pleasant. The world is amoral, *i.e.*, morally neutral. It is the privilege of man to be moral or immoral in this amoral world. He can easily be the latter, for endless are the ways of being evil. But if he means to be good—not good in the sense of innocent children—he will have to look life squarely in the face. *In the complex arena of life and its myriad motives, at any one time and under any particular circumstances there is only one way of doing the right*

thing and that is the best; that is moral. The essence of genuine optimism is not the denial of evil—for it cannot be denied—but the recognition of it and the will to conquer it.

A genuine pessimist believes that the world is evil and that it cannot be made better and that there is no way out of it. The only philosophy consistent with pessimism is materialism, with its denial of God and of the immortality of the soul and life hereafter. The only logical outcome of such a life is suicide, both individual and racial. But pure materialism is rare. It appears and reappears in the history of man, but always to be discarded, for it does not harmonise with the manifold experiences of man. It is not possible to undertake a critique of materialism in this place. Suffice it to say that when man begins to think he does not find rest in the idea that he can do all the evil he can and then commit suicide when life loses its zest and ennui sets in. If man has risen above the beast it is only because of the Power of Spirit within him.

The essence of spirit is to recognise its power to mould the raw material of life into beauty, truth and goodness. These are the ultimate values and the man who believes in them and has faith enough to realise them in the face of nature's crude force and man's treachery to man,—he is the genuine optimist: he knows no defeat, for he always rises triumphant above the ills of life. The Roman faith in *Justitia floreat, ruat coelum;* the Christian urge to emulate the love of God; the Buddhist faith in Dhamma; the Zoroastrian's and the Muslim's faith that the good shall conquer; the Vedantin's faith that in the last resort it is only *jnana* that counts and that makes for *shanti*—all these are but the different facets of the one great truth of religion and philosophy alike: that life is not good but that it can be made good; that goodness cannot be bought, that it has to be achieved. It is this faith, this optimism, which constitutes the divinity of man.

A. R. WADIA

THE DEVIL

[Not understanding the problem of pessimism which is intimately related with that of evil, Christian theology has conjured up the existence of the personal devil. Ahriman of Zoroastrianism or Mara of Buddhism are known to be personifications, but the Christian Devil is not only recognized as a personification but as a being, the adversary of God. This theological crudity is fast being dethroned because of the rise of Mysticism in Christianity, and yet the belief in the Personal Devil is deep- eated and its ramifications are numerous as will be seen from the following article. A. R. Williams is the author of *The Cornfield*, a volume of country and nature studies, *Tales for Teachers*, a volume of educational studies, and other books.—EDS.]

Next to God the devil appears the most important person in religion, often getting more attention than the Deity. Some would say this is properly so, as the devil seems to play the largest part in human affairs.

Our ancestors must have become deeply impressed by the potency and frequent interposition of the evil spirit. To go through tradition, legend and literature extracting all references to the devil would be a Herculean task; beside the notice given him by preachers and moralists.

Some day an anthologist will compile a collection of quotations with the devil as central figure. Milton takes a volume to himself.

Shorter references and poems will make a large book, especially if Shakespeare's numerous mentions of the devil are included.

Comic poets cannot be excluded. Robert Burns will have a prominent place. his ' Address to the Deil " forming an admirable introduction to the tome.

I have no wish to trespass on the field of the ethicists any more than on that of theologians—or diabolists —but it seems a pity the human race was ever allowed to attribute its shortcomings to an exterior influence. It looks like cowardice or hypocrisy: it was certainly an evasion of responsibility to shuffle on to a malignant fiend the blame for man's cruelties and bestialities, weaknesses and wrongdoings.

We are not to-day so apt to charge to a perverse demon the errors and failings of which we are conscious.

Nevertheless, belief in the interference of Satan has left its mark on popular phraseology. If we have ceased to believe in the apostate archangel—as most of us have—his titles remain embedded in that mountain of fossils: our language.

Anything extraordinary, weird or vivid was liable to have the devil's name affixed to it.

Consequently we find place names such as Devil Postpile, a mass of basaltic columns in California; Devil's Lake, a saline stretch of water in North Dakota; Devil's Thumb, a promontory off Greenland; and Devil's Tower in Wyoming.

Nearer home we have in Ireland Devil's Bit, a mountain of Tipperary. Devon has Devil's Cheese Wring. A flat-topped rock fronting a hollow in Ivy Scar on Malvern

Hills is Devil's Pulpit. Scotland owns the Devil's Beef Tub.

None of these is ugly or harmful, some being in beautiful surroundings. Surely most ungracious is Devil's Punch Bowl at Hindhead! Devil's Chapel for a glade in the Forest of Dean is nearly as inappropriate. The Devil's Chimney at Leckhampton, Cheltenham, overlooks a lovely champaign.

Attribution of the unique or the incomprehensible to the devil has permanently coloured speech, particularly that used in moments of tension or in rhetoric.

Writing three centuries ago Samuel Butler says in *Hudibras*:—

> Bumbastus kept a devil's bird
> Shut in the pummel of his sword.

He was quoting a typical medieval superstition of imputing Satanic aid to a man who possessed ability or knowledge beyond the understanding of his fellows. It forms the basis of the Faustus legend, as of many another myth. In human relations it worked incalculable injury.

In their fondness for the fable of a human being selling his soul to the devil one is astonished or amused at the high estimate our forebears set upon themselves and their chances of eternity.

Was Mephistopheles really so stupid or so generous or so ready for a bad bargain as that?

Coming to the present century: during the European War the Germans nicknamed the American Marine "Teufelhund"—Devil Dog.

This may have been inherited custom from ancient times, or terror, or humour or admiration. Which, complimentary or otherwise, we will leave the Americans and the Germans to decide.

Though we lack the fears of our predecessors men are still quick to exclaim "The Devil!" at anything striking, to show they are staggered mentally.

The same name is used for a variety of mild oaths and comparisons, sometimes jocularly, as when a saucy child is a "little devil"; scornfully, as in "devil dodger" for a pious or a religiously elusive person; pityingly, as "poor devil", or enviously, "lucky devil".

Proverbially we talk about "the devil to pay" when mischief is afoot.

Kipling uses it with nautical correctness in "The devil to pay and no pitch hot", the "devil" being a ship's seam on the water line and so difficult to caulk, and "to pay" being the operation, from the meaning "to cover".

Old wisdom has it that "He who sups with the devil needs a long spoon".

Thousands must have said at least a part of

> The Devil was sick, the Devil a monk would be;
> The Devil was well, the Devil a monk was he,

without knowing it comes from Urquhart's translation of *Rabelais*.

A man of reckless character with a love of boisterous pleasure is "a devil of a fellow" or a "devil-may-care".

The kitchen sends us devilled bones and devilled kidneys.

In the same gravely comic vein we speak of a printer's devil, and of hacks devilling for lawyers and authors.

A " devil-on-the-neck " was an old instrument of torture.

Modernly a devil may be a workman's open-air fire, or a machine of rough type, vigorous and destructive in action.

From the tropical ocean comes the devil-fish, the largest ray. Less often the term is applied to the octopus, the angler-fish and the grey whale.

The dasyure of Tasmania has won the name " Tasmanian devil " from its habits.

A number of other creatures have the same disparaging cognomen, among them insects, as the " Devil's coach-horse ", a large black beetle.

The flowers of the field have not escaped this diabolical appellation. There are some dozens of them, usually of a coarse nature, the adjective being roughly synonymous with " dog " as in dog-daisy or " horse " in horseradish. Such are wild chervil, devil's parsley; couch grass, devil's grass scabious, devil's bit, and a long list more.

Two fungi, the stinkhorn and the puffball, are the devil's candlestick and the devil's snuffbox.

So " Devil " has permanently coloured our language with quaint and significant phrases. Searching of dictionaries reveals columns of them, with cognates from other titles of the adverse spirit and his habitation.

A few must suffice. " Divil " is the favourite expletive of the stage and literary Irishman.

The First Battalion Connaught Rangers were " The Devil's Own ".

In his " Ballad of Reading Gaol " Oscar Wilde says of himself and his fellow prisoners,

" We were the Devil's own brigade ".

Playing-cards are " devil's picture books ", as dice are " devil's bones ".

A person who drums with his fingers and toes is beating a " devil's tattoo ".

A. R. WILLIAMS

Archaic philosophy, recognizing neither Good nor Evil as a fundamental or independent power, but starting from the Absolute ALL (Universal Perfection eternally), traced both through the course of natural evolution to pure Light condensing gradually into form, hence becoming Matter or Evil. It was left with the early and ignorant Christian fathers to degrade the philosophical and highly scientific idea of this emblem (the Dragon) into the absurd superstition called the " Devil ". They took it from the later Zoroastrians, who saw devils or the Evil in the Hindu Devas and the word Evil thus became by a double transmutation D'Evil in every tongue (Diabolos, Diable, Diavolo, Teufel). But the Pagans have always shown a philosophical discrimination in their symbols. The primitive symbol of the serpent symbolised divine Wisdom and Perfection, and had always stood for psychical Regeneration and Immortality.

—H. P. BLAVATSKY

A PHILOSOPHY OF RELIGION

II MAN: HIS NATURE, ORIGIN AND DESTINY

[Below we print the second of the articles of **Albaq G. Widgery**, Professor of Philosophy at the Duke University.—EDS.]

A philosophy of religion is concerned with man as he reveals his nature in religion. In it he manifests needs which have no specific relation to the physical world or to human society. That is a central fact for a philosophy of religion. Needs are not the same as desires: needs are generic, basic in human nature; desires are more or less spasmodic. Particular desires can be suppressed without any necessary evil, in some instances even with advantage; but *the extent to which an individual fails to satisfy his needs is an extent to which he remains deficient.* Religion not only reveals specific needs but also that which is found to satisfy them.

In religion man is aware of a capacity to apprehend himself—not merely the externals of his physical body—but his thoughts and feelings, and to pass judgment on himself. In short, he differentiates his nature from the physical, calling himself spirit, and spirit as such is an ultimate or a complex of ultimates being incapable of explanation, definition in terms of, or derivation from something that is not itself spirit. In religion man has stressed the fact of his own inner power: that he need not be a mere slave either to the physical or to his fellow men. As spirit, he possesses freedom. But in religion his consciousness of freedom is associated with an awareness of his own deficiency; and that which makes him conscious of that deficiency challenges him to action. His freedom is a capacity to act in one way or another in face of that challenge. Preaching in all religions has been, in the last issue, an appeal to the individual to exercise his freedom in this way or that. It has sometimes wrongly been supposed that some religions deny freedom. But the careful student of the *Quran*, for example, will see that the fact of freedom is admitted in it, though along with other expressions which superficially may seem to contradict it. The Oriental doctrine of a Law of Karma, too often represented as a negation of freedom, really implicates it in the context in which it is actually taught. What it involves is that the individual will enjoy or suffer the fruits of his action, not that the acts are determined. All Oriental religions admit the possibility of spiritual advance, implicating some freedom of present acts whatever the consequences of past acts.

This characteristic of the freedom of man as spirit can only be accepted as an ultimate feature of his nature. Freedom cannot be regarded as derived from something other than itself; nor can it be refuted by reference to anything other than itself. It may be noted in action, but its character as such in no way defined. A philosophy of religion must simply

acknowledge it as a fact, and challenge critically all attempts to deny it. This it may do by indicating that all theories that deny it either imply an absolutely static existence or themselves involve essentially the same implication as the doctrine of freedom, in that the fact of change must be acknowledged, and this in every instance includes something different in the later stages called effects from the earlier called causes. The so-called naturalistic philosophy of emergent evolution is an admission of this mystery of change, limiting itself to mere description of the facts of emergence. A philosophy of religion has as much justification for maintaining the truth of the proposition that man as a spirit is free, as naturalism has in acknowledging the actuality of emergents.

This freedom of the spirit is a fundamental characteristic of man as he finds himself in religion. For it involves his capacity at any time and in any place to start off in a direction different from that in which he has previously been pursuing satisfaction. Expressed in the language of the religions, he can experience "regeneration", spiritual "resurrection" Whatever his past may have been, it can never hold him completely in its paths : with his freedom he may strike out in new directions or return to old ones from which in the previous exercise of his freedom he may have wandered away. The whole history of religion is replete with such turnings and such renewals. These in themselves are sufficient evidence for a philosophy of religion to admit the truth of the freedom of man as spirit.

It is in itself an interesting question and one significant for a philosophy of religion to ask : Has man, as spirit, an origin ? The expressions in the different religions have been diverse on this subject. Jainism and Advaitist forms of Hinduism suggest that man, as spirit, has no origin. Judaism and Christianity describe him as having an origin. The question for a philosophy of religion is whether, in spite of such different expressions, there is any similar implication. It should be recognised that the doctrine of pre-existence may be held with either view. For a human spirit may have originated and may pass through a number of lives ; or it may always have existed and may experience innumerable lives.

Jainism and Advaitist Hinduism do not discuss the question of origin because the idea seems ruled out by other forms of expression. For the former the spirit as real, is eternal ; for the latter the spirit as real is identical with the eternal Brahman. The difficulty with both of these is virtually the same. Advaitist Hinduism does not really face the problem as to the manner in which or the occasion for the eternal Brahman to assume the forms of finite spirits, or to manifest itself as such. A thoroughgoing Advaitist may reply that there are no forms of finite spirits, no such manifestations. Individuals as individuals are so many illusions. But then the question rises again with reference to the illusions ; and with the answer that there are no illusions, the problem is evaded. Jainism asserts that each is actually pure spirit in his ultimate nature.

But the problem which is not seriously considered is how the pure spirit ever began to become associated with what gives human beings their apparent finitude. However, in both these views there is one fundamental implication with reference to that with regard to which the question of origin is significant for a philosophy of religion. This is, that whatever the description of man as apparently finite, both regard him as such as not self-explanatory. The Advaitist account implies that all apparent finite spirits are grounded in one supreme Reality. In referring back from apparent finite selves to the Brahman, it implicates a basis for significant relationship between finite selves and between these and the apparent physical world. And Jainism, whether it describe the ultimate as one or many, involves harmony because of the nature of pure spirit beyond the apparent finite beings.

The conception of the human spirit as originating in creation does not include any understanding of the "how" of creation as a process. It has a similar implication to the doctrines discussed in the last paragraph : that the finite beings are not self-explanatory, that they have some dependence on something other than themselves as finite. And thus, that their appearance is not chaotically spasmodic but co-ordinated. The expression as "creation" is meant to imply this dependence as related with the reason, activity and feeling of the Supreme as itself spirit. *A philosophy of religion is thus interested in the question of the "origin" of man, not because there is anything valuable in having an origin, but rather as concerned with a spiritual basis for the relations of finite spirits to one another and to the physical world.* And forms of expression so different as those discussed, Advaitist Hinduism, Jainism, and the Christian doctrine of creation, involve such a spiritual basis as their chief significance. Thus, religion regards man, as spirit, as not simply a product of the physical.

The question of human destiny has received consideration in all the great religions. All have represented the significance of the human spirit as extending beyond the limits and the temporality of its sojourn in association with a particular physical body. This has been done with different forms of expression. A philosophy of religion is not concerned so much with the differences of expression but with the general implication. Doctrines of transmigration and of immortality alike imply a continuity beyond an individual life on earth, but it is clear on examination that in no religion is the emphasis on mere continuity. Destiny is thought of mainly as a form of realisation in which the discontent of the spirit, apprehending itself as finite, or as in bondage, or as imperfect, is transcended. The significance of continuity is with reference to its providing opportunity for the satisfaction of needs of the spirit. And here, in opposition to the criticism, often made by adherents to the view of personal immortality, that other views, such as that of Advaitist Hinduism, imply a "loss", it must be pointed out that not a "loss" but an expansion is involved. The question here finally

concerns the ideal of religion and varying forms of its expression—the subject for the final article.

But in considering human destiny it may definitely be asked : Can and will the ideal be realised ? The religions have, at least for some spirits, given an affirmative answer to that question, and most religions have implied the possibility for all. First to be remembered in this connection is that the ideal envisaged is an ideal of the spirit. Now man finds the range of his freedom limited with reference to the physical world. But it is not evident that there are limits to his spiritual advance, to his development of his own spiritual nature, and it is especially with regard to the use of his freedom in affairs of the spirit that the religions are interested. His relation with the physical and the social is secondary, and it may be in the forms we know it only temporary. From the standpoint of the freedom of the spirit, there is at least the possibility of ultimate realisation of the spiritual ideal. And as it cannot be shown that the human spirit is a temporary product of a temporary physical body, there is the possibility of the continuity of the spirit enabling it through many lives or some kind of personal immortality to achieve the ideal.

Nevertheless some forms of expression associated with some religions seem open to question in this connection. Advaitist Hinduism virtually states that that about the possibility of which we ask, already is : that the Brahman is eternally the realisation of the destiny of the human spirit, and that as the human spirit is in essence one with the Brahman its destiny is eternally guaranteed. But this raises the objection that if the existence of the discontent now is compatible with the Brahman as eternally realised ideal, there seems no reason why it may not always be compatible. Jainism is apparently in a similar position in its form of expression. For if the essence of the human spirit is already " pure spirit ", that is, realised destiny, this also seems to be compatible with the present bondage in which the human spirit misapprehending itself as finite now finds itself. If the " pure spirit " actually now is, and is compatible with such bondage, it may always be. • Claims have been made that individual Hindus have attained apprehension of their identity with the Brahman and lost all trace of discontent and evil ; and that some Jains have attained complete spiritual freedom ; but there is no way of deciding on the validity of such claims.

There is a slight advantage in theistic forms of expression which do not represent the spirit as in any way inherently in its essence as perfect nor as identical ultimately with God. The difficulty may still be urged that if God permits evil to exist now, may He not always do so ? The only answer to that, at this stage, is that man does seem to be able with a proper exercise of his freedom to eradicate and avoid evil, and that the spiritual attainment by man is actually found to be through struggle. There is the possibility of a complete triumph of the good.

ALBAN G. WIDGERY

REVERENCE FOR LIFE

[**Beatrice Lane Suzuki** is a Buddhist and her article brings out some of the highest phases of religious life.—EDS.]

I think I could turn and live with animals,
they are so placid and self-contain'd,
I stand and look at them long and long...
Picking out here one that I love, and now
go with him on brotherly terms.

WALT WHITMAN

I regard Albert Schweitzer as a Christian Bodhisattva. Over thirty years of age, he renounced his profession as theologian and university professor to study medicine and fit himself as a medical missionary to the Negroes of Central Africa. He says, "By devoting myself to that which needs me, I make spiritual inward devotion to being a reality and thereby give my own poor existence meaning and richness".

According to Schweitzer, a man should give himself in devotion not only to men, but to animals, insects and plants, when these enter the circle of his life needing his help. When building his third hospital in Africa he used always to inspect the bottom of a pit before a heavy beam was slipped into it, lest a toad had jumped and might be crushed; he insisted that certain trees should be transplanted at great trouble, not merely cut down, because unless necessity justified life should be held in reverence. For him duty is a "limitless responsibility toward all that lives" and it is not only his thought but his life activities which put him in the company of Bodhisattvas, who feel themselves one with all life and work to help it. Schweitzer remarks :—

European thinkers walk carefully that no animals run about in the field of their ethics. Either they leave out altogether all sympathy for animals or they take care that it shrinks to a mere afterthought which means nothing. If they admit anything more than that, they think themselves obliged to produce elaborate justifications or even excuses for so doing. It seems as if Descartes with his dictum that animals are mere machines had bewitched the whole of European philosophy.

He shows that Wundt and Kant asserted that the only object for sympathy is man and that ethics has to do only with the duties of man towards men. In Indian and Chinese thought ethics consists in a kindly relation to all creatures. In *Kan Yin Pien* we read, "Be humane towards animals, and do no harm to insects, plants, and trees". The following acts are condemned: "shooting with bow and arrow at birds; hunting quadrupeds; driving insects out of their holes; frightening birds which are asleep in the trees; blocking up the holes of insects, and destroying birds' nests." Delight in hunting is described as a serious moral perversion.

Except in recent times the East had been more compassionate to animals than the West. The Old Testament teaching that animals were created for the good of man has become so ingrained in the minds of Westerners that the average person considers the practice of *ahimsa* absurd. Nowadays a small but growing earnest minority has organised humane and animal welfare work, advocates a vegetarian

diet and condemns vivisection.

The problems of vivisection and killing for sport meat-eating, wearing furs, etc., would adjust themselves if men would practise true compassion and revere life because all are one. *The question is not whether man shall be the master of the earth but what kind of a master, cruel and selfish or compassionate and responsible* ? Man is feared by animals and in his cruelty to them he becomes a barbarian. John Galsworthy has written truly :—

You creatures wild, of field and air,
Keep far from men where'er they go !
God set no speculation there—
Alack—we know not what we do !

The Buddha is the supreme example of one who taught and practised reverence for animal life. He stopped animal sacrifice whenever he came in contact with it, rescued doomed and wounded animals whenever opportunity offered and in his teaching emphasized compassionate treatment for them.

The Emperor Asoka was animated by compassion towards men and animals. One of his edicts reads in parts :—

Everywhere has His Sacred and Gracious Majesty made curative arrangements for men and beasts. Medicinal herbs also, wholesome for men and for beasts, roots too, and fruits wherever they were lacking, have been both imported and planted. On the roads both wells have been caused to be dug and trees planted for the enjoyment of man and beast.

A meritorious thing is abstention from the slaughter of living creatures.

In times past Their Sacred Majesties used to go on so-called " pleasure tours ", during which hunting and other similar amusements were practised. His Sacred and Gracious Majesty the King, however, after he had been consecrated ten years, went forth on the road to wisdom.

In Japanese history we find many instances of Reverence for Life. In the period of the Civil Wars (*Sengoku-jidai*) the Buddhist temples kept records of the deaths not only of friends but of enemies and also of animals. To set free creatures destined to be killed is a Buddhist custom in China and Japan, and it has played its part in turning people's mind to compassion. In the ancient Shinto rules recorded in the *Engishiki*, we find admonitions against the killing of animals. Shotoku Taishi, the Japanese Prince, Buddhist scholar and lawmaker, respected animals and inculcated kindness to them. Ruokwan, surnamed " Iwö Bosatsu ", a holy priest of Kamakura, helped not only sick people but also animals, maintaining shelters for horses, oxen and dogs. Zen Buddhism teaches reverence not only for teachers, animals and plants, but even for fire and water, for all are forms of life.

St. Francis of Assisi also spoke of Wind and Fire as his Brothers and Water and Earth as his Sisters. He called the fish his brothers, the doves his sisters. Lecky tells us that the wild beasts attended St. Theon when he walked abroad, and the saint rewarded them by giving them drink out of his well. An Egyptian hermit had made a beautiful garden in the desert, and used to sit beneath the palm-trees while a lion ate fruit from his hand. When St. Poemen was shivering one winter night a lion crouched beside him and became his covering. Lecky tells us also of ancient legislative protection for animals.

" The ox, as a principal agent in agriculture, and therefore a kind of symbol of civilization, was in many different countries regarded with a peculiar reverence." The sanctity attached to it in Egypt is well known. The beautiful passage in which the psalmist describes how the sparrow could find shelter in the temple was as applicable to Greece as to Jerusalem. The sentiment of Xenocrates who, when a bird pursued by a hawk took refuge in his breast, caressed and finally released it, saying to his disciples that a good man should never give up a supplicant. was believed to be shared by the gods, and it was regarded as an act of impiety to disturb the birds which had built their nests beneath the porticoes of the temple.

Among the early Romans it was for long actually a capital offence to slaughter an ox, that animal being in a special sense the fellow-labourer of man. A similar law is said to have existed in Greece in early times. Despite the Roman games with their cruelty to men and animals, Roman literature, and that of nations subject to Rome, abound in delicate touches displaying a high degree of sensitiveness to the feelings of the animal world. Lucretius drew a beautiful picture of the sorrows of the bereaved cow whose calf had been sacrificed upon the altar. This tender interest in animal life is a distinctive feature of Virgil's poetry. Plutarch urged kindness to animals with a zeal unparallelled in Christian writings for seventeen hundred years. He wrote :—

We certainly ought not to treat living creatures like shoes or household goods which, when worn out with use, we throw away, and were it only to learn benevolence to humankind, we should be merciful to other creatures. For my own part, I would not sell even an old ox that had laboured for me....I cannot without grief see so much as an innocent beast pursued and killed that has no defence, and from which we have received no hurt at all.

We do not treat animals with love and respect because we lack understanding and consideration for them ; and the universal sympathy which the Buddha, the Bodhisattvas and many saints have possessed.

How dare man think himself civilized when he considers the unthinkable atrocities perpetrated upon the hapless and defenceless animals ? Schweitzer says that when we think of this there should spring " a compulsion to do to every animal all the good we possibly can ".

By helping an insect when it is in difficulties I am hereby attempting to cancel part of man's ever new debt to the animal world. Whenever an animal is in any way forced into the service of man, every one of us must be concerned with the suffering which it has thereby to undergo. None of us must allow to take place any suffering for which he himself is not responsible, if he can hinder it in any way, at the same time quieting his conscience with the reflexion that he would be mixing himself up in something which does not concern him. No one must shut his eyes and regard as non-existent the sufferings of which he spares himself the sight. Let no one regard as light the burden of his responsibility. While so much ill-treatment of animals goes on, while the moans of thirsty animals in railway trucks sound unheard, while so much brutality prevails in our slaughterhouses, while animals have to suffer in our kitchens painful death from unskilled hands, while animals have to endure intolerable treatment from heartless men, or are

left to the cruel play of children, we all share the same guilt.

Some call this feeling for animals sentimentality. But there are many others who feel that "Reverence for Life is the highest court of appeal". John Galsworthy writes :—

Our modern sentiment towards animals is not parvenu. Nor is it excessive. The love for animals aids and abets a general benevolence.

Reverence for Life in connection with animals is an extension of Reverence for Life in our fellow-men. If I have laid more stress upon Reverence for Life in animals than in men it is because it is less practised and is a lesson much needed to-day. True, cruelty and lack of consideration for children, for aged persons, for the poor, is among us. Schweitzer felt it so strongly that it compelled him to go to the rescue of the sick Negro in Africa, who may be taken as a symbol for all sick, unhappy, lonely souls who need our help, consideration and reverence. *Man's lack of respect for man is something to which we cannot close our eyes.* But how seldom we find respect for animal life! In my opinion this reverence for life is what we need most to cultivate, for faithfully practised it would put an end to war and to the exploitation of both men and animals.

I have quoted much from Albert Schweitzer because his views on this subject coincide with my own and are expressed more valuably. He is a Christian but much of his thought is closely akin to Eastern thought which through many teachers upholds Reverence for Life. Santi-Deva, a Mahayana teacher, urges us to bear the sorrow of others, to take and practise the Bodhisattva's vow :—

May I ever accompany and protect all sentient beings, remove from them things that are not beneficial and give innumerable blessings, and also, through the sacrifice of my body, life and possessions, may I embrace all creatures and thereby practise the Right Doctrine.

The ideal of the Bodhisattva as found in Mahayana Buddhism is, I think, the superlative expression of the principle of Reverence for Life. Let us all aspire to the understanding and love of the compassionate Bodhisattva.

BEATRICE LANE SUZUKI

"I will not hurt any living thing needlessly. Nor destroy any beautiful thing, but will strive to save comfort all gentle life and protect all natural beauty."

—RUSKIN

DHARMA RAJYA

DEMOCRATIC PRINCIPLES

[Last month we printed the first study in this series by H. Krishna Rao of Mysore on the good character of the rulers, which is regarded as a basic principle for right Democracy, as the following article shows.—EDS.]

The scope of the present article is the examination of Indian political thought in the light of Democracy. The term democracy is used as a form of Society or State. The Democratic State is consistent with any form of Government so long as all laws and institutions are framed with a view to public welfare. In estimating public welfare every one is to be counted as one, and in allocating public offices every one is considered to be as good as another. Democracy, thus understood, means the progress of all under the leadership of the best with the consent of all.* Full consent and Government are incompatible. Government by consent ordinarily means that Government rests on the *moral* acquiescence of the ruled.† Democracy is not a sum in addition. It is a genuine union of true individuals, for Democracy depends upon the creative power of every man.‡

Public welfare (*Lokahita*) is the very purpose for the realisation of which the state stands in India. Government in Indian thought is in the nature of a conditional contract.§ The power of the ruler is limited from within and without. Righteousness binds the king in all his actions. He who is unrighteous ceases to be a king. "A king of unrighteous character...though an Emperor, falls a prey either to the fury of his own subjects or to that of his enemies".** The right of the people to depose a bad ruler is inherent in Indian thought. If the king be an enemy of virtue, the people should resist him as the ruiner of the state and such bad rulers may be deposed by the priests and ministers and their successors may be appointed.†† Royal prosperity, which is so difficult to attain and more so to retain, entirely depends upon the good will of the multitude and rests steadily *only* on the moral purity of the ruler. A king possessed of loyal subjects and royal qualities is greatly to be desired.‡‡ Subjects are loyal when their ruler washes them clean like a washer-man, washing away their dust without taking away their dye.§§ If the ruler is infatuated with the conceit of power and filled with greed and pride, he is bound to lose what has been acquired.*†

Ministers are neither mere crea-

* Hernshaw, *Democracy at the Crossways*, (Chap. I).
† Lindsay, *Essentials of Democracy*, (Lecture I).
‡ Miss Forlet, *The New State*, (Introduction).
§ *Cf.* Locke: "Why does political power exist? It can only be for public good." (Quoted by Professor Laski).
** Kautilya.
†† *Sukra Nitisara.*
‡‡ *Kamandaka Nitisara,* §§ *Mahabharata.* *† Brihaspathi.

tures of rulers nor party men. They are men of character and ability. It is their duty to know what is unknown, or partly known, to decide what is already known, and to dissipate doubts.* Their aim is to combine order with progress. If there is no improvement in the State's extent, population, efficiency, revenue, if the administration is jeopardised by the ministerial counsel, what is the good of having such men ?† The ministers are to be loyal to their masters and selfless in their work. They should not do anything that is good for the king but harmful to the people.‡ Even a son at variance with policy is an enemy. Dharma is the main factor, not personal objects. One bad man ruins many. Fate depends upon manhood.§ The king should appoint men to office after examining their fitness for it and he should know that there is no person who is utterly unfit. He should appoint them by rotation and should have three men for each department, the wisest of them for three to ten years. He should never give office for ever to anybody. One should judge the ministers by their record of work. Nothing should be done by any officer without a written order. The written document with the King's seal is the real king ; the king is not a king.**

The acts of ministers should be in conformity with Dharma. Councillors must speak of measures regardless of their master's preference. The fruit of policy is the attainment of Righteousness (*Dharma*), Productive works (*Artha*) and Enjoyment (*Kama*) and the last two are to be tested by Righteousness (*Dharma*). The Council is meant to effect unity of opinion.†† Acts regarding which the minds of Councillors agree and which are not contrary to the spirit of the time should be passed.‡‡ All administrative measures are to be deliberated in a well-formed Council. Utmost secrecy is to be maintained in all Council proceedings. The ruler should consult ministers individually and collectively and ascertain their ability by judging the reasons they assign for their opinion.§§ He should seriously weigh any opinion they give before taking action on it.*† In case of difference of opinion among them he shall not generally abandon the many for the sake of one but if that one transcends the many in consequence of possession of many accomplishments, then he shall for that one abandon the many.*‡

Judicial administration is popular and righteous. Representatives of different communities are to be consulted by the King in administering justice. Persons so chosen should be men of dignity, free from envy, conversant with *Sruti* and *Smriti*, impartial and competent to decide readily between disputants.*§ There should be no delay in justice and no secret trial. Provision should be made for :—

* Kautilya.
† *Sukra Nitisara.*
‡ *Sukra Nitisara.*
§ Brihaspathi.
** *Sukra Nitisara.*
†† Brihaspathi.
‡‡ *Sukra Nitisara.*
§§ Kautilya.
*† *Sukra Nitisara.*
*‡ *Mahabharata.*
*§ *Mahabharata.*

(*a*) Trial by one's equals in case of artisans, agriculturists, corporations, etc.,
(*b*) Local men to judge matters in dispute,
(*c*) Panels of judges, three, five or seven in number,
(*d*) Courts of various grades of intelligence to help people in getting justice at the hands of the State.

The king would be considered a sinner if he were to decide cases arbitrarily without reference to *Dharma Sastra*. Judicial investigations are vitiated through the greed of the king and his ministers. The Councillors should not be indifferent to a King's immoral methods of procedure in judicial administration.* Righteousness consists in inflicting chastisement on all offenders, rich and poor, according to the measure of their offence.† Punishment accorded with due consideration makes people devoted to righteousness, productive works and enjoyment. Punishment ill-awarded on account of greed, anger and ignorance excites fury even among hermits, not to speak of householders.‡

H. KRISHNA RAO

* *Sukra Nitisara.* † *Mahabharata.* ‡ Kautilya.

OCCULT AND MODERN SCIENCE

[This extract from *The Secret Doctrine*, I. 477-8 should be read to better appreciate the article which follows.—EDS.]

So far as Science remains what in the words of Prof, Huxley it is, viz., "organised common sense"; so far as its inferences are drawn from accurate premises—its generalizations resting on a purely inductive basis—every Theosophist and Occultist welcomes respectfully and with due admiration its contributions to the domain of cosmological law. There can be no possible conflict between the teachings of occult and so-called exact Science, where the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, over-stepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its *living* Forces from Spirit, and attribute all to blind matter, that the Occultists claim the right to dispute and call in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely dormant—save in a few rare and exceptional cases—in the constitution of the off-shoots of our present Fifth Root-race in Europe and America. He can in no other conceivable manner collect the facts on which to base his speculations. Is this not apparent on the principles of Inductive Logic and Metaphysics alike?

—H. P. BLAVATSKY

SCIENCE AND OCCULTISM

THE LAW OF CYCLES

[J. S. Collis lectured for seven years at Toynbee Hall in the Adult Education Movement; he is the author of *G. B. Shaw, Forward to Nature, Farewell to Argument* and *Irishman's England.* This thought-provoking article is referred to on page 160. We also draw our readers' attention to page 138 where the position of the Occultist in reference to modern science is given in the words of H. P. Blavatsky. —EDS.]

I find extremely difficult to see why people want to divide knowledge up into distinct types. I have recently been reading the works of Madame Blavatsky who is regarded —is she not?—as an occultist, *par excellence.* But the reader of *Isis Unveiled* and *The Secret Doctrine* is overwhelmed, even knocked down and floored, by the enormous extent of her intellectual knowledge. She states facts. Not high-flown ones but the very kind open to direct scrutiny and corroboration or contradiction by others. When in *Isis Unveiled** she says, "No subsequent people has been so proficient in geometry as the builders of the Pyramids and other Titanic monuments, antediluvian and postdiluvian. On the other hand, none has ever equalled them in the practical interrogation of nature"; when she categorically states what were the facts recognised by Plato and Aristotle; when she tells us that in 2000 B.C. the Hindu sages and scholars were acquainted with the rotundity of our globe and the Heliocentric System; when she speaks to us of the contents of the *Ebers Papyrus,* of the medical teachings of the Kabala, of the marvellous knowledge of natural science upon which Chaldean Magic was based, of the so-called magical effects brought about by natural active causes—we do not feel that we are dealing with an unscientific author, but rather with one who in the truest scientific way wishes to use all the facts and all the senses in her pursuit of absolute truth.

When we are dealing with facts or what we believe to be facts, how can we be scientists *or* occultists? What is the difference between a scientific fact and an occult fact? For instance, Madame Blavatsky † divides human and cosmic history into great cycles of about forty thousand years when the polar and equatorial climates gradually change places and when, according to popular tradition, the world in turn is burnt and deluged. Such a statement is either true or false: it cannot be either scientific or occult—unless it be supposed that occultism is a sort of inspired guess occurring in some mysterious way in the head of a mysterious person.

In *Isis Unveiled* Madame Blavatsky states that the ancient philosophers divided the interminable periods of human existence on this planet into cycles, during each of which human races gradually reached

* Vol. I., p. 22.
† *Isis Unveiled* Vol. I, pp. 30-31.

the culminating point of spiritual evolution and then gradually relapsed into abject barbarism. To what eminence the race in its progress had *several times* arrived "may be feebly surmised by the wonderful monuments of old, still visible, and the descriptions given by Herodotus of other marvels of which no traces now remain". And only from hearsay was he able to give a report of some marvellous subterranean chambers of the Labyrinth where lay the sacred remains of the King-Initiates.*

In 1888, as every one knows, Madame Blavatsky produced *The Secret Doctrine*, one of the most difficult and amazing books ever published. It is a mass of statements dealing with the birth and history of our planet. For some time it was assumed that as she was an "occultist" her facts must be wrong. But it so happens that her statements are now found to tally with those of modern scientists. In which case we must acknowledge that science and occultism cannot be fundamentally antagonistic. That occultism is not fundamentally opposed to science but is rather the complement and the missing soul of the latter is indicated by these statements in *The Secret Doctrine*:

No Occultist would deny that man—no less than the elephant and the microbe, the crocodile and the lizard, the blade of grass or the crystal—is, in his physical formation, the simple product of the evolutionary forces of nature through a numberless series of transformations; but he puts the case differently.†

That man originates like other animals in a cell and develops "through stages undistinguishable from those of fish, reptile, and mammal until the cell attains the highly specialized development of the quadrumanous and *at last the human type*," is an Occult axiom thousands of years old. The Kabalistic axiom: "A stone becomes a plant; a plant a beast; a beast a man; a man God", holds good throughout the ages.‡

The Occultists trace cycle merging into cycle, containing and contained in an endless series. The embryo evolving in its pre-natal sphere, the individual in his family, the family in the state, the state in mankind, the Earth in our system, that system in its central universe, the universe in the Kosmos, and the Kosmos in the ONE CAUSE...thus runs *their* philosophy of evolution.§

Madame Blavatsky said in *The Secret Doctrine* that the earth is the fourth of a chain of seven globes. Evolution takes place by means of seven successive journeys, during which a main stream of life passes round and round this chain. Each complete Cycle is called a Round, while the seven Rounds complete the evolution of the Chain. We are now in the Fourth Round, and the time since evolution in this cyclic form began on our planet is roughly two thousand million years.** (See especially *The Secret Doctrine*. "Stanzas from the book of Dzyan".)

Recently scientists, adopting the methods of astronomical calculations in regard to the orbit of Mercury, considering the deposition of the sedi-

* *Isis Unveiled*, Vol. I, p. 5.
† *The Secret Doctrine*, Vol. I, p. 636.
‡ *The Secret Doctrine*, Vol. II, p. 258.
§ *The Secret Doctrine*, Vol. II, p. 189.
** *The Secret Doctrine*, Vol. II, p. 68.

mentary rocks and so on, have come to the same figure as that advanced by Madame Blavatsky. Sir James Jeans* says :

> While these various figures do not admit of any very exact estimate of the earth's age, they all indicate that this must be measured in thousands of millions of years. [Which was not the "scientific" view when *The Secret Doctrine* was written.] But if we wish to fix our thoughts on a round number, then probably two thousand million years is the best to select.

Unless this is a mere coincidence it is absurd to say that science is any more scientific than occultism.

But the idea of coincidence will not do ; for coming to the next step, we recognize that if Madame Blavatsky was right in saying that a current of life goes seven times round, then life must necessarily appear and disappear on the earth after definite periods of time, periods of activity followed by periods of inaction and lifelessness. *The Secret Doctrine* states that the earth has already passed through three such major periods of activity and is at present in the fourth

Does Geology support this ? Does it find traces of such periods and intervals on the materials of the earth ? We find that this is so, that the geologist is compelled to divide past time on earth into Eras quite separate from one another and with distinct characteristics. The successive breaks in the geological record have forced scientists to the conclusion that the earth has passed through a series of cycles or rhythmic changes. Summarising these findings, H. G. Wells and Julian Huxley in *The Science of Life* say :

> The great earth revolutions seem to come at regular intervals. What causes this rhythm of occurrence is not our concern ; what does concern us is the fact that these revolutions have the profoundest effect upon life's development.

In short, the occultist speaks in terms of Rounds and the scientist in terms of Eras, and instead of First, Second, Third, and Fourth Rounds the latter says the Archeozoic Era, the Protozoic Era, the Paleozoic Era and the Mesozoic Era.

And if we further examine the occult descriptions of the earth during the First Round as advanced by Madame Blavatsky together with the scientific evidence we again get a remarkable agreement. The first says that the earth was fiery, cool and radiant as its ethereal men and animals were during the First Round.† Such terrestrial conditions as prevailed had no touch with the astral or ethereal evolution then proceeding.‡ All forms being ethereal no fossil traces would remain. The scientists speak of the earth beginning in a nebulous condition at a high temperature, life beginning as tiny floating drops of jelly-like protoplasm—this not being at all impossible since "living organisms are still found to exist at a temperature of 150°-180° Fahrenheit in the hot springs of the Yellowstone Park."§ Green scum (*algæ*) appeared in the hot mud—"Life may be said to dawn, but

* *The Universe Around Us.*
† *The Secret Doctrine*, Vol. I, p. 252, foot-note.
‡ *The Secret Doctrine*, Vol. II, p. 157.
§ Professor Schuckert, *The Earth and Its Rhythms.*

being soft-bodied would have no fossil traces". The agreement is more or less complete.

According to *The Secret Doctrine*, each Round repeats the same evolution on a more solid material basis, the astral prototypes of vegetation, animals and men in earlier Rounds contributing to the formation of the types in this one,* though only in the Fourth or the present Round did the Earth reach its present stage of density,† or even physical vegetation its present form.‡ The break or interlude before the rhythm of life returns for the Fourth Round is acknowledged by Wells to represent millions of years. When the veil lifts, science declares, the Age of Reptiles is at an end, the stupendous monsters have absolutely disappeared—and the Age of Man begins.

We see, then, that the rhythmic and cyclic flow of life is the finding of both occultists and scientists. If this is so then I cannot understand how occultism can be regarded as something upon which it is less safe to rely than science. The occultist does not receive his facts haphazard out of the blue. He adds two and two together from his knowledge of the ancient scientists.

To my mind it is not safe to read the scientists without the occultists. For if we do we are, or up till recently have been, in danger of thinking of evolution not in terms of cycles but in terms of a steady progression. Madame Blavatsky continually reminds us of the *immense* antiquity of man, and of how the oldest esoteric traditions teach that many races of human beings have lived and died out in turn and that some of those races may have been far more perfect than anything we know of—a real spiritual race, a race of gods. There is no proof that the closer we come to the origin of man, the more savage and brute-like he must be. "Plato describes admirably in *Phædrus*", Madame Blavatsky reminds us, "the state in which man once was, and what he will become again: before, and after the 'loss of his wings.'"§

J. S. COLLIS

It is not physical Science that we can ever ask to read man for us, as the riddle of the Past, or that of the Future; since no philosopher is able to tell us even what man is, as he is known both to physiology and psychology. In doubt whether man was "a god or beast," he is now connected with the latter and derived from an animal. No doubt that the care of analyzing and classifying the human being as a *terrestrial animal* may be left to Science, which occultists—of all men—regard with veneration and respect. They recognize its ground and the wonderful work done by it, the progress achieved in physiology, and even—to a degree—in biology. But man's *inner*, spiritual, psychic, or even moral, nature cannot be left to the tender mercies of an ingrained materialism; for not even the higher psychological philosophy of the West is able, in its present incompleteness and tendency towards a decided agnosticism, to do justice to the inner.

—H. P. BLAVATSKY.—*The Secret Doctrine*, I. 636

* *The Secret Doctrine*, Vol. II, pp. 256-7.
† *The Secret Doctrine*, Vol. I, p. 252, footnote.
‡ *The Secret Doctrine*, Vol. II, p. 186. § *Isis Unveiled*, Vol. I, p. 2.

NEW BOOKS AND OLD

THE RELIGIOUS QUEST

[This month our reviewers have supplied us with viands which enable us to make up a very interesting menu—progressively entertaining; not that the latter reviews are more tasty than the earlier ones, but the sequence is progressive in developing the theme of Religion—from sectarianism to mystical idealism.—EDS.]

LITERATURE AND SPIRITUALITY

[The first review examines the influence of the Victorians on the twentieth century; their "lack of spiritual certainty" has left its mark on us, but this "lack" is examined from the point of view of literature and misses the spring from which "a new creative tide must flow"—is already flowing.—EDS.]

Towards the Twentieth Century. Essays in the Spiritual History of the Nineteenth. By H. V. ROUTH. (Cambridge University Press. 21*s.*)

"The more one examines oneself and talks to other people", writes Dr. Routh at the beginning of this long and very able book, "the more it becomes evident that what the twentieth century lacks is spiritual certainty". And since, as he is able to show, all our most daring and destructive ideas were freely mooted among our fathers and grandfathers and we are still living on the thoughts which they originated, he believes that we may win to a glimpse of the future by looking towards the past and discovering to what extent and why the eminent Victorians, despite their show of confidence, failed to achieve as writers and teachers the integrity which is the mark of all great literature. His book therefore is well described as "an inquiry into ourselves as tested by our predecessors". The Victorians were the heirs of the Romantic Movement and if they could have developed what was true in that movement, its enlarged spiritual vision, and outgrown the false egoism or futile titanism in it, things would have been very different. Goethe, in Dr. Routh's view, succeeded in doing this, Emerson failed. In thus making Goethe and Emerson illustrate the strength and weakness of the epoch which they close he overestimates, I think, the integrity with which the one bridged the rift which had sprung across the culture of Europe and undervalues the spiritual insight of the other. But certainly in investigating the expedients by which Victorians tried to bridge the gulf he is able to adduce homesickness for the past as one of the maladies which most disabled them. This is particularly true of Newman, Tennyson, Browning, Carlyle, Clough and Arnold; less so of Froude and Ruskin. And to each of these he devotes full and searching chapters. Each of them, he concludes, laboured in different degrees under a secret sense of weakness, and was unable to reconcile insight with experience. Each of them embodied a conflict between culture, which restores a man to the consciousness of his intimate self, and civilisation, represented in the social activities of his epoch. And so amid the perplexingly rapid and ramified developments of the nineteenth century they found an increasing difficulty in rallying their true selves. In Arnold the quest of spiritual self-possession amid the welter of intellectual distractions became more conscious but his attempt to live on the spirit of Homer, Sophocles, Shakespeare or Goethe, because his own spirit was unfulfilled, inevitably failed. The essence of a great writer's genius, as Dr. Routh remarks, depends on his belief in himself, not as an infallible

authority, but as an adventurer on the threshold of a more spiritually perfect existence, which could be shared by others. And lacking this belief, each of these representative Victorians was driven to take refuge in a traditional culture against the evils of their own age, which they misjudged because they were not at home in it. Nor were the rationalists or those in whom "rationalism impinged on reason" in much better case. Dr. Routh concentrates on three of them, Mill, Spencer and George Eliot and finds each of them disappointing. They explain too much, they mistake the problem of society for the problem of life, and while a controversial one-sidedness was inevitable to Mill and Spencer, George Eliot, despite or because she aimed at humanising science, failed in the one thing demanded of an imaginative writer, real creativeness. A chapter on Darwin, Huxley and Haeckel traces the further advance of rationalism and materialism in the century and how it influenced imaginative writers to become neo-realists, with no other standard by which to measure life than their own inhibitions and disappointments. Gissing, Meredith and Hardy are taken as examples of such neo-realism. Finally a chapter is given to three philosophical humanists, Butler, Nietzsche and Bergson, who have encouraged the twentieth century to turn its back on the past and start on the exploration of its subconscious self. Such a summary of Dr. Routh's penetrating survey may suggest unfairly that he finds no virtue in and allows no greatness to these eminent Victorians. But that is far from the truth. His essays are as full of fine literary appreciation as they are persistently critical of a spiritual inadequacy. Yet he is driven at the end to describe Victorian literature as a magnificent failure,

> not for lack of genius or idealism, but because the spirit always rears its fabric on intellectual foundations; and these in the nineteenth century crumbled. The foundations had crumbled because man is bound to seek an enlargement of power and in this case had found it in science—both a new direction of himself and a new control of his circumstances—but had not found an adequate recognition and expression of this victory in religion and culture. The consciousness of power had stopped short at the intellect. So the first problem of the twentieth century would necessarily be the creation of ideas and ideals to serve a spiritual revival: to restore our zest in life, our confidence in our species and consequently in our intimate selves, without sacrificing intellectual truth.

This is well put. But Dr. Routh has little to offer the "modern man of culture" who is now "looking for a new spirituality which must be authorised by science and yet contain a religious value". And this is inevitable for one who considers the problem only from the standpoint of literature. Doubtless a new spirituality would in time create for itself a literature which would give it "the clear outline of a living form". But Dr. Routh has shown clearly enough in his Victorians how far fine writing and the atmosphere of books can be from reality and how it can enervate the spirit which it consoles. Yet he fails in the end to realise how free from all "literary" associations the birth and growth of a new spirituality may be. And so in conceiving the culture of the future, "the world of humanistic insight and scientific imagination, which poets, moralists, and novel writers also must capture," he is bound by a too "literary" view of life and overlooks the deepest channels through which a new creative tide must flow. But as a survey of the way in which the human spirit betrayed an inner conflict through the literature of a century his book is a fine piece of imaginative research.

HUGH I'A. FAUSSET

SECTARIANISM

[The tendency to monopolize the Spirit still prevails in the Occident, of this mystical sectarianism the two following reviews make mention. Dr. Betty Heimann, an exile from Germany now employed by the London School of Oriental Studies, not only is biassed in favour of Christianity but also thinks that even in philosophy East and West will not meet. "Religious tradition" is "equated with Christian tradition" and professor Goodenough seems to miss the point that unless Christianity regains the universal basis which Jesus gave to it and which the Church has destroyed, it is of little value even to Christendom. He does not write about Religious Tradition and Myth, but about Christian Tradition and Myth.—EDS.]

Indian and Western Philosophy. A Study in Contrasts. By BETTY HEIMANN. (George Allen and Unwin, Ltd., London. 5s.)

In reply to my pointed query whether Indian philosophical doctrines, now claimed to have been popularised in the West, as the result of research and publications by some Indian and European scholars, have in any vital degree influenced the life and conduct of the civilized Western nations, Dr. F. W. Thomas, Boden Professor of Sanskrit at Oxford University and President of the Oriental Conference which has just concluded its session in Trivandrum, has written to me admitting that Indian philosophy and philosophical doctrines *have not materially altered or affected the outlook of the West on life.* Dr. Betty Heimann's booklet under notice sets forth and demonstrates this thesis with added emphasis. Her conclusions are these :—

(1) The contrast between Indian and Western philosophy is grounded on factors climatic and geographical. (2) The *force majeure* of tropical nature is responsible for the characteristic Religion, Theology, Ethics, Logic, Æsthetics, Sciences, in fact, pure and applied, of India. The conditions of the temperate zone are responsible for the characteristic Western culture and civilization. (3) The contrast between the two types of culture and civilization is vital and real and their *rapprochement* apparent and unreal.

I do not know whether existence in the temperate zone made Dr. Heimann make the grammatical blunder of NYAYAM (p. 42)—this must be deemed inexcusable in a philologist-Indologist—and remark that the "Indian God appears to be divested of every personal attribute of divine Omnipotence" (p. 45) but one thing is certain. Unless Dr. Heimann abandons the absolutely sterile and barren philological method of research, there is no hope of her understanding the significance of the truths of Indian philosophy in the right perspective.

I regret to note that Dr. Heimann's assessment of the value of Indian philosophy stands vitiated by *two* dominant psychological currents. There is the feeling that Christianity offers a better God than the Vedanta or the other Indian systems, and side by side with it, the equally strong feeling that the climatic conditions of the temperate zone have made man not merely the measure of all things, but the unquestioned master of his destiny—secular and spiritual.

The significant question, however, is this :— Granted that the Kipling touch in philosophy paints the true picture of life and culture in East and West, is the maximum spiritual advantage secured by the pattern of conduct available in the temperate zone or that in the tropical? Sooner or later, the question has to be boldly faced and answered. Sri Sankara is said to have expressed horror at the apparently endless prospect of transmigratory thraldom. (*"Punarapi-jananam - punarapi - maranam-punarapi-jananee-jathare-sayanam..."*). Is escape from this possible?

The Kipling touch in philosophy is not at all a matter for regret and artificial unity-mongering is the bane of all philosophy and of conduct based on it, but Dr. Heimann's "Epilogue" is most disappointing. Indian philosophy is cosmic. Western philosophy is anthropological. Granted. Does Dr. Heimann envisage a higher synthesis *à la* the Hege-

lian, which is intended to swallow up both? Or is a third and radically different pattern visible anywhere on the horizon? To none of these and allied questions are there any answers in Dr. Heimann's book. I am sure the reviewer's disappointment will be shared by others. I desire to submit in conclusion that Dr. Heimann's Sanskrit requires brushing up. UPADHI (pp. 80-156) in Nyaya-Vaiseshika is irreconcilably different from UPADHI in Advaita-Vedanta. None of these comments would touch the general excellence, however, with which Dr. Heimann has worked out the contrasts between Indian and Western Philosophy.

R. NAGA RAJA SARMA

Religious Tradition and Myth. By ERWIN R. GOODENOUGH. (Yale University Press. $ 1.50)

The intellectuals of the modern world are in an unstable and untenable position. Most of them were brought up in a world of certainties and have made of it in every direction a world of uncertainty.

The spread of scientific knowledge, now flooding softly after the stormy breaking of the dykes in the last century, the study of comparative religion, the political and economic chaos, the shadow of the vulture wings of war, all these have left the modern man in a stage of complete uncertainty about everything, have left him a weary agnostic without even the fierce delight that inspired agnostics of a previous generation to give battle to the hallowed certainties of tradition. We are in a sceptic's paradise in which everything may be doubted, in which everything *is* doubted. The God of sceptics has rewarded his worshippers —our mouths are filled with dust and ashes. Our faith is nil and as the *Gita* says, "what a man's faith is, that is he himself".

This book is, however, no mere lament for the lost certainties of the past; still less is it an attempt to set those certainties upon their feet once more, a thing which the author sees cannot and should not be.

Yet, the more I live with my unbelieving associates, the more I am apt to discover that we, in surprising proportion, have, as our most carefully guarded secret, a vital if lonely sense of mystical association with that same perfection of which our ancestors spoke so freely.

The author feels profoundly that "the loneliness and inarticulateness of the modern intellectual's religious life is robbing our civilization of one of its deepest needs" and his aim is to try and render the modern man's inchoate mystical feelings more articulate and so more vivid by an analysis of the fundamental elements which flowed in the mixed stream of Christianity and for so long made it the living thing it was for Western men.

The first stream, the ethical idealism of the Jewish prophets (and summed up by Jesus) with its insistence on "mercy and not sacrifice" is still a necessity for us but it must be divorced from its association with an anthropomorphic, or at least anthropo-pathic God and conceived as an ethic immanent in the human heart.

The second stream gives us the metaphysical God of Greek philosophy, the abstract centre of the sphere of being, the unseen sun behind the blaze of light, the unthought mind behind the changing thoughts. Our metaphysics may have developed in new directions but there is still the need for such an absolute being, the unconceived and inconceivable term of all our thoughts.

The third stream is that of Greek nature worship. This has passed into Christianity in the form of the worship of local saints and of "Our Lady", of this, that and the other place, a worship really of local goddesses loosely syncretised. This worship is an expression of that sense of communion with nature which has inspired so much poetry and is perhaps a vital necessity for a healthy psyche but the author omits to note that it has roots which go down into the bog of primæval superstition and that in times of crisis its tree bears sinister fruits.

The fourth stream is that of the Hellenistic "mystery" tradition especially as exemplified in Philo Judæus. The myths of the various traditions (including the Jewish) were seen to be glyphs of the return of the Soul from its immersion in matter to the realms of pure spirit. It gave Christianity its sacramental mysticism and the higher forms of prayer. Its symbolic treatment of the Divine mediators may teach us to tread the mystic path to the inconceivable Godhead without entangling ourselves in hard and fast dogmas about the nature of the mediating Logos, the forth-streaming "utterance" of Light.

The author's contention is that each of these four streams represents something vital and enduring in the human psyche, something that cannot be destroyed and can only be suppressed at our peril. They are present within us whether we will or no and it is time for us to come to terms with them by giving them an expression in harmony with the best thought of our times.

The author's arguments are straight and scholarly with none of the apologetic special pleading that mars so many books on the subject. "Religious tradition" for him seems to be equated with Christian tradition and this is certainly a limitation in the book, the title of which suggests a wider field. Perhaps he considers that Christianity is the only living option for the average Western man. Those of us who think otherwise must at least remember that non-Christian religions are often romantic exotics in the West and that *other things being equal* a scheme of symbolism that has its roots in the cultural past of a nation is more likely to bear healthy fruits for the average man.

SRI KRISHNA PREM

IDEALS WESTERN, EASTERN, UNIVERSAL

[Leaving the past and tradition behind we come upon an attempt to recover ideals of social philosophy and of the philosophy of religion; according to our learned reviewer the book falls short because the Indian points of view on different problems are not considered.—EDS.]

The Recovery of Ideals. By GEORGIA HARKNESS. (Charles Scribner's Sons, New York.)

It used to be said of the Irishman that he does not know what he wants but that he won't be happy till he gets it. The gibe may be urged as a literal truth in the case of the present generation. There is feverish activity everywhere but a total absence of anything that gives it meaning. There is supreme listlessness combined with movement, blank despair marked by surface gaiety, a tragedy of souls functioning without ideals. Even in countries like our own, where the war did not make itself felt as intensely and directly as in Europe, the contact with alien cultures has been responsible for the numerous disintegrating influences noted by Professor Harkness. The old ideals are gone; fresh moorings have not been secured; in the meantime there is no faith in the possibility of any moorings. People cling to life not because life is worth while but because death seems even less so.

Redemption from such a situation cannot come with merely waiting for time or nature to effect their own cure. If ideals were really dead beyond hope of revival, creative idealism would be a delusion. But man is finite-infinite, sinner and saint; his very restlessness and despair testify to the persistence of ideals. Instead of ignoring them and being miserable, it is for him not merely to use them, but to live up to them,

letting them suffuse and inform his whole being. Many of our ideals are susceptible of explanation on psychological or socio-biological grounds; but this does not deprive them of compelling force. Origin does not detract from validity. Incarnating ideals in life, active saintliness, living greatly—such facile expressions hide practical problems, in solving which we seem to have no certain criterion. To look for such certainty, says our author, is futile; we can attain a great measure of practical certainty by a sufficiently comprehensive view; this is all that is attainable or essential.

So far Professor Harkness is clear, persuasive, inspiring and sound. Students of Indian culture will find much that is reminiscent of the Sankhya and the Vedanta. When she proceeds further, however, to develop her metaphysics, to elaborate her doctrine of God, the problem of evil and so on, both soundness and persuasiveness seem to be lacking, though the clarity remains.

The trouble with our author is that she is a half-way idealist. As a religious soul she will have it that God "triumphs already—and always—in the fullest sense", but she would avoid the metaphysical idealism which holds perfection to be always and eternally achieved. She says that God is both the source and the goal of ideals; but at the same time she would invest God with such personality as consists in "the power to envisage high goals and work toward their achievement". What precisely can be meant by this anomaly?

Again, it is not clear to our author how the moral could emerge from the non-moral. What does the moral progress towards? If it is true that God has triumphed already and always, does this not indicate a condition where there is no strife between good and evil, a non-moral condition? Such a question is not envisaged, much less answered by our author. She would consider God limited by "inertia in things and chance in events", though these things and events are caused by Himself. Evil though *caused* by Him is not *willed* by Him; hence it constitutes a limitation in a sense to His power but not to His goodness; a useful analogy is that of a speech made by any of us; its consequences are caused by us but it often has many consequences, good and bad, not willed by us; it may be misreported, misinterpreted, misused. But surely what applies to a human agent who has to take the world as *given* to him cannot apply to God, and in spite of our author's cleverness in exhibiting a process as also a thing, the reader is left dissatisfied. It may be more satisfying to believe that God is limited than that God willed the Bihar or the Quetta earthquakes. But the limitation formulated must be such as does not disrupt our very conception of God.

In this, as indeed in her central quest, Professor Harkness would have derived much inspiration from Hindu thought if she had been familiar with it. The law of Karma (which is not even mentioned in the various answers to the problem of evil) would have supplied a more intelligible account of God's limitation. And for creative idealism and triumphant religion one would have found a firmer foundation in the doctrine that whatever object is dear is so, not for the sake of that object, but for the sake of the Self, a doctrine which starts from the ineradicable and inalienable basis of the Self and with its self-luminous radiance illumines all the vexed problems of personal and non-personal, creation and limitation, absolute and relative, God and man. *The Recovery of Ideals* would then have achieved a far greater measure of certainty.

S. S. SURYANARAYANA SASTRI

[Here is the biography of a struggling soul who has passed through the Christian Science Church and then the Roman Church; war experience brought him to Socialism and to Yoga. The author is against the ecclesiastic, the soldier and the capitalist, but for Swami Vivekananda.—EDS.]

Victims Victorious. By W. O'SULLIVAN MOLONY. (Victor Gollancz, Ltd., London. 12*s.* 6*d.*)

This is a fine, far-ranging and absorbingly interesting book. But it is hard to classify it, so varied are its contents and so informal, though bright and vivid, is the writing. Beginning as an autobiography, it passes into a treatise on the spiritual experiences of mystics—Christian, Sufi, Hindu and Buddhist—and ends up as a fierce polemical attack on Rightist forces and a vigorous plea for Communism. The "Victims" of the title are the People, and by some mysterious process (whether organisational or spiritual, we are not sure), the People are at last to be "Victorious". The book's chief defect is looseness of construction; but this is a weakness both amiable and thankworthy, for to it we owe the presence between two covers of three excellent books, revealing, allusive and warmly generous by turns.

Mr. Molony is an Irishman who passed through Oxford (where he was a friend of Anthony Eden), Christian Science, Roman Catholicism, the Great War, Socialism and a serious illness. Before the book opens, he has had an inner experience of some moment in Switzerland, and now, aged forty, at a French hill-town overlooking the Mediterranean, he receives confirmation of the validity of that experience by study and practice of Vivekananda's *Raja-Yoga.* Calling himself a sensualist and a failure as an official, as a humourist and as an artist, he describes very prettily the dialectic movement in the process of his New Birth. While students of mysticism may well protest against his communistic diatribes, Communists may be impatient with his yogic exercises and his wanderings in hagiology, and indeed none may find this a wholly satisfying book, it must be to all its readers the next best thing, a disturbing book.

It is from Romain Rolland, "builder of bridges" not only between peoples, Eastern and Western, but also between religious mysticism and political communism, that Mr. Molony derives the quality and the fabric of his thesis, summed up in the simple statement of Ramakrishna: "If you wish to find God, serve Man." Vivekananda repeats the same message. It was his writings which revealed to Mr. Molony the oneness of the hidden Freedom of Man's spirit with the liberty of political and economic organisation, and thus saved him from developing "into a Jesuitical mystic, or into a Tantric mind-pirate with a taste for fanatical dictatorship over a sinful mankind". Mr. Molony agrees with the Mahayanist philosophers that Nirvana and Samsara are the same: "That which appears as Samsara to the ignorant is Nirvana to the enlightened. There is no question of crossing any river." The mystic who has experienced the highest bliss must come down again to use it in everyday life.

The heights are attainable by all. In religion as in the arts, all men have immeasurable latent powers, but in the people this inner mechanism lies inert, unused. The practical technique for experiencing "the eternal present" has been either unknown to the Churches or kept away from the people. Dominated by the spirit of politics and the lust of dogmatic rule, the well-established and well-housed religions have, according to Mr. Molony, become the enemies of man. But Communism, being a "total reaction upon life", is itself a real religion, a losing of the smaller in a larger collective self, a "re-binding" of broken parts. And it offers the motive, while Yoga supplies the means, for arousing the subconscious consciously.

One of the best chapters is devoted to voluntarily accepted poverty. The moral equivalent to war and revolution, which alone can destroy the triple alliance of

ecclesiastic, soldier and capitalist, is to be found in the new man liberated from material attachments, indifferent to personal poverty and therefore unbribable. Without equanimity and disinterestedness, there can be no heroism in practice. This is the teaching of the *Gita*, as of the Buddha, and without this there is no hope for the political reordering of the world.

K. SWAMINATHAN

[The Unitarians form a broadly liberal sect of Christianity. They recognize that religious tradition did not begin in Judea and that ideals inspired the ancient East also. The brochure examined, has an inspiring message for East and West alike.—EDS.]

World Vision. By LESLIE J. BELTON. (The Lindsey Press, London. 1s.)

The chapter titles of this little book: "Towards World Loyalty", "Towards a United World" and "Towards a Religion of Fellowship" represent the great needs of humanity, split up by conflicting and partisan loyalties into mutually antagonistic groups. "Nationhood and national sentiment are justified only as they contribute their distinctive genius to the well-being of mankind." (p. 13) Potentially they constitute "a terrible menace to the peace of the world". (p. 13) This danger cannot be combated through mere Pacifism, in itself a negative creed.

"Technical achievement has unified the world, materially" (p. 23) but mere physical unity, without consciousness of the spiritual oneness of the whole of humanity, must prove fatal to civilisation. Increasing recognition that "technical progress has outstripped sociological and psychological progress" (p. 24) is leading thinking minds to seek those universal ethics which will enable the power obtained through material knowledge to be used for constructive purposes. Orthodox religions claim to supply this need, but the various cults with their conflicting claims and revelations, can only leave the seeker agnostic. To their discredit "stands the sorry story of persecutions, mass-conversions, and crusades". (p. 17) The great religious teachers are not "founders of new religions, but spiritual reformers, light-bringers, supreme exemplars of the art o life". (p. 46)

The last chapter refutes the exclusive claims made for Christianity.

> Is Dr. Rabindranath Tagore the less noble a citizen of the world because he is not a Christian? Was Ramakrishna the less a saint because, for all his sympathy with other faiths, he remained a Hindu? The very questions are absurd on any sane and spiritual view... Charity, justice and truth are universal virtues, universal values belonging to the Religion of Man ... (pp. 28-9); Only a Religion of Fellowship can save the world". (p. 17)

World Vision is a substantial contribution towards the fundamental object of the Theosophical Movement, "Universal Brotherhood". It should contribute to the "cultivation of a deeper understanding of the essential oneness of spiritual aspiration, and the futility of creedal strife", resulting in an ever-increasing number of men and women, "consecrated to the task of achieving world-order, world-fellowship and world-peace". (p. 31)

N. F. K.

[In this last review of this series we come upon the labours of an open-minded enquirer ; we shall draw attention to our reviewer's preference.—EDS.]

I Went to Church in New York. By W. M. BOMAR, Ph. D. (The Graymont Publishers, New York.)

This book represents quite a novel idea. Holding that "Man does not live by bread alone" and yet that he should be discriminating in his choice of spiritual sustenance, or at least stimulant (for such sustenance is only from within), the author went the rounds of the "Churches" in New York, and now presents the result, as heard from the pew so as to help the reader to make a choice. She offers no personal opinions, but simply reports a meeting of each of the organisations she visited. She gives us the hymns which were sung (excellent pointers to the temper of the "Church") as well as the sermons and lectures presented from pulpit or rostrum. Thus leaving the reader to draw his own conclusions, the author has produced a very useful and interesting book of 300 large pages.

The book deals with 31 organizations, ranging from the dogmatic and orthodox —Roman Catholic, Presbyterian, Dutch Reformed, Congregational, Methodist Episcopal, Pentecostal, etc., through various liberal movements to the Humanists, Ethical Culture, Vedanta, Theosophy and even the Freethinkers. Divine grace is the predominant doctrine at one end of the series ; self-reliance at the other ; or to put this in other words, the divine is more able to touch us from without than within (as the within of us is so sinful), or *vice versa* (as the without is only Karma, and not particularly good Karma, at that).

It is quite important that the author went to Church in New York, for there he would find no hypocrisy, humbug, or church maintenance and attendance for mere social reasons, since nine out of ten of the population do not care whether any one whom they know or deal with goes to a church or not. Again, one finds the sermons of even the most orthodox singularly liberal, for the spirit of the town permeates the churches.

It is not possible to give even a sketch, picture of any of the cults in a brief review, but in general one receives the impression of a riper, richer, more cultivated and artistic atmosphere in the older foundations than in most of the newer, some of which are quite crude and altogether too explanatory—too much concerned with the bones and muscles of the spiritual life, rather like an artist who might paint pictures of the digestive tract rather than the more pleasing and graceful exterior of the human form. All the same, every one of the movements has a charm of its own (even to the personal devil introduced to us with such earnest impressment by the speaker of the National Bible Institute—which by the way does a prodigious amount of public work ; in one branch alone, for example, 62,000 lodgings to homeless men and 140,000 free meals in the year). Not even one of them seems cursed by nationalism or such insincerities as the blessing of arms. There is very little religious "dope" in any of them.

If your reviewer may be permitted to use the book as the author intended, he will say that without hesitation he prefers the United Lodge of Theosophists meeting, at which there is shown all the humanism of the liberal churches, all the self-reliance of the more exotic cults, but in addition an appreciation of the idea of reincarnation as a means to whatever reasonable goal an aspirant may desire. This is much softer and more encouraging than the rather hectic affirmations with which some of the more exotic cults work their members up. It is noteworthy, incidentally, that the United Lodge of Theosophists in New York has not diverted its energies to ceremonials, dancing and theatricals, as some theosophical bodies in India appear to have done.

ERNEST WOOD

FELLOWSHIP OF FAITHS

ATTACK AND APPRECIATION

The World's Need of Religion. With a Preface by SIR FRANCIS YOUNGHUSBAND. (Nicholson and Watson, 5s.)

This volume of some two hundred pages brings us the proceedings of the World Congress of Faiths held at Oxford in July of last year. It contains the addresses delivered at the Congress and brings us a message of hope, inasmuch as there are men and women of different creeds whose religious persuasions do not prevent them from studying faiths of other people. Such a movement as the Congress of Faiths, however, will succeed in its real object provided it enables the sectarian to see that his own religion is not superior to other religions that what is valuable in it is also to be found in them; even while he uses his own special form of religion he may be educated into the perception of that truth. This will naturally lead him to another significant conclusion, *viz.*, that his prophet, his holy book, his rites, his formulæ are but temporary material symbols trying to convey eternal spiritual verities, and that other symbols equally good and equally potent are used by men of faiths other than his own. By these two steps man can cross the barren deserts of formal exoteric creeds and reach the Heavenly City of Esoteric Wisdom-Religion.

S. A.

[How true are the remarks of S. A. in the above will be seen from the following four reviews which deal with.—EDS.]

BUDDHISM, CHRISTIANITY, TAOISM AND ISLAM

Gautama Buddha. By IQBAL SINGH (Boriswood, London. 15s.)

A new approach, if sound, should enrich the literature of any subject. Unfortunately this cannot be said of Mr. Iqbal Singh's book. Instead of attempting to understand the Teacher from his Teachings, the author blunders in approaching the Buddha from the legends about him. (pp. 130-1) He fails miserably in explaining away the shell of mythology, not only because it hides from him the kernel of truth, but because he conjures up a new personal fiction, a web of unclean fancy.

Disclaiming any definitive clue to Gautama's personality (p. 5), the writer nevertheless pretends to familiarity with the thoughts, feelings, motives and reactions of the Buddha. He is certainly free from "pious reverence towards the subject". (p. 6) After describing most questionable social practices of the day (p. 107 ff.), he suggests the likelihood that Gautama may have enjoyed such life. (p. 117) The aim of breaking down Gautama's exalted pedestal is no justification for attributing to that Enlightened Mind inclinations revolting to any decent man. The book is not devoid of appreciative remarks (pp. 170-1; 272), but these are far outweighed by the many disparaging and presumptuous statements.

Mr. Singh attributes the Ajanta paintings to the Buddhist Bhikkus' attraction to and craving for the pleasures of the world, a notion which he tries to elaborate. (p. 299 ff.) "Practically the whole of Buddhist Literature manifests a tortured pre-occupation with things of the flesh." (p. 123) To the decent-minded reader the author's morbid preoccupation with sexual interpretations of every natural emblem and symbol provides but proof of an unclean imagination, which many a turn of phrase substantiates.

We fail to see what purpose this book serves. Volumes on Gautama's life and

philosophy exist by the dozen, but few more unreliable than this. It is misleading. It is an impertinence and a profanation; a mind like Mr. Iqbal Singh's is unfit to "assess" the superior, lofty and noble morals of the Buddha.

DAENA

The Gospel of Peace of Jesus Christ by the Disciple John. The Aramaic and Ancient Slav Texts compared and edited by EDMOND SZÉKELY. Translated by EDMOND SZÉKELY and PURCELL WEAVER (C. W. Daniel Co. Ltd., 3*s.* 6*d.*)

Mr. Székely tells us in his Foreword that "an edition containing the complete text with all the necessary references and explanatory notes (archælogical, historical and exegetic) is at present in preparation". It is a pity that he did not await its completion before printing this unannotated fragment, for the antecedents of the latter are vague.

Many of the sayings attributed to Jesus go directly against not only the letter but also the spirit of those in the Gospels. Here is quoted with apparent approval a reference to God as a "jealous" God (pp. 65-6); Jesus here declares that "everything which kills your bodies kills your souls also" (p. 70); he commands fasting on the Sabbath (p. 80)—(*Cf. Mark* 2 : 23 ff.); he takes part in common prayer (p. 86)—(*Cf. Matt.* 6 : 6). He condemns not only a diet of flesh but even the eating of cooked food. (*Cf.* his feeding of the multitude with loaves and fishes, described in all the Gospels). It is almost inconceivable that if Jesus had given such detailed directions as this book makes out, as to diet, internal cleansing and other physical practices, no trace of such concrete, easily grasped and easily retained teaching should have survived until the Gospels were recorded. Until the promised substantiating data are available, this addition to the teachings of Jesus must be accepted, if at all, with grave reservations.

E. M. HOUGH

Tao Te Ching. A New Translation. By CH'U TA-KAO. (The Buddhist Lodge, London. 3*s.* 6*d.*)

The *Tao Te Ching* is perhaps the greatest of all the mystical books of China, not only because of its metaphysical profundity, but also because what we know of Taoism really begins with the *Tao Te Ching*. "No other book in the world", says Dr. Lionel Giles in his foreword, "perhaps, with the exception of the Bible, has been translated so often as the Tao Te Ching".

There is something about this great work which is really esoteric. The secret of its inordinate fascination has not been explained quite satisfactorily and will, perhaps, never be known. It is a collection of a number of aphorisms—often quite crude; it lacks continuity and is essentially incoherent in construction, quite obviously attempting no logical arrangement—and yet it has a peculiar fascination! Perhaps the secret lies in the baffling obscurity of many of its passages which have defied generations of translators and have remained still as enigmatic as ever.

The actual authorship of the *Tao Te Ching* is a much disputed subject, although it is usually ascribed to Lao Tzu, contemporary of Confucius. Many authorities, however, even dispute the historicity of Lao Tzu, although, according to Ssu-ma Ch'ien, there is evidence to show that Confucius did actually meet Lao Tzu. Confucius is reported, after the interview, to have likened Lao Tzu to a dragon "which mounts on the wind through the clouds and rises to heaven".

The word *Tao* means "way"; although there is no word in the English language which expresses precisely and accurately what Lao Tzu meant by Tao; nor does Lao Tzu attempt to explain quite clearly the exact interpretation he himself puts on that word.

The present translation by a Chinese will be especially welcome. On the dust cover we are told that "Never before has this masterpiece of Chinese wisdom

been translated into English by a Chinese."

However, this translation, coming as it does from a man of the same race as the original author, does represent a really commendable effort. The translator has the advantage of a really profound knowledge of Chinese philosophy and, what is still more remarkable, an equally profound grasp of Western literature, to say nothing of his command over the English language. Technically, the book is a perfect translation—that is, as far as it is possible to have a perfect translation. There are no signs of the laborious style which unhappily characterises the writings of many Orientals when writing in an alien language—especially in English.

The prose is simple, clear and flawless. There are no redundancies and the translator has made a praiseworthy attempt to preserve the terseness and the laconic wit of the original—which are really half its charm.

ENVER KUREISHI

The Book of Truthfulness : Kitābat Al Ṣidq. By ABU SAID AL KHARRAZ. Edited and translated by ARTHUR JOHN ARBERRY. (Humphery Milford. 6s. Rs. 4.)

This is the sixth and latest publication of the Islamic Research Association. The earlier issues were Persian and Urdu, and the Association is to be congratulated on the excellent beginning they have made in regard to the publication of an Arabic text and translation. The attractive get-up of the slim volume and the clearness and beauty of the English type as well as of the Arabic text, arrest the attention of the reader, as much as the grace with which the learned translator expresses his gratitude to the Association for offering to publish his translation. The Association must feel gratified that so scholarly a translator should express himself as so desirous of placing his labours at its disposal. The Association is as yet in its adolescence. But all lovers of scholarship and research will watch its progress with increasing interest and hope.

The short preface points out that "the importance of the treatise lies in the fact that apart from the writings of Muhasibi it is the earliest systematic presentation of the theory of Sufi experience written by a practising Sufi". This shows the true scope of the treatise. The nucleus of the title, Ṣidq (as explained in Lane's Lexicon) has not only the primary meaning of truthfulness but the secondary meanings of "hardness", "soundness", "firmness of heart" : "a noun signifying anything to which goodness is attributed is prefixed to Ṣidq governing it." So that the title may have been translated by the words "the Book leading to The Aryan Path". It ought therefore, to appeal to readers of this journal. Those interested in THE ARYAN PATH who will dive into this treatise will not be disappointed. The preliminary part is devoted to classification and analysis which might seem somewhat cumbrous, were it not illuminated by passages which reflect its central purpose, such as this :

> A man should desire God in all his acts and deeds and his actions together, both outward and inward, not desiring thereby anything other than God, with his mind and knowledge standing guard over his spirit and heart, being watchful of his purpose and seeking God in his whole affair ; and that he should not love the praise or applause of others, nor rejoice in his acts performed before his fellows.

This sentiment recalls the words of the great lady Saint of Islam, Rābi'a al Adamijal who died about a century before Kharraj, and who said that her heart was so full of the love of God that it had no room for hating Satan, and who in a dream told the Prophet that her love of God had so possessed her that she had no place for loving any save Him !

Those "not unwise" who "delight in judging and interposing such thoughts and meditations" will be grateful to the translator and the Association.

FAIZ B. TYABJI

Notes on the Way. By VISCOUNTESS RHONDDA. (Macmillan, London, 6s.)

It is to be hoped that those, unfamiliar with *Time and Tide,* will not be deceived by the title of this volume. "Notes on the Way" is somewhat colourless, but there is no lack of colour in this immensely alive book.

Viscountess Rhondda possesses the major gift of the essayist :—she makes her subject-matter seem secondary. The reader feels that she would be informative, unexpected, amusing, or illuminating on any subject. Even when you do not agree with her you half-suspect you are wrong.

There is plenty of hard hitting in this book, plenty to disturb armchair complacency and postprandial optimism. "No, the Hitler and the Stalin gods are not for us. But neither, surely, is the still barbarous country in which we live—a living lie of a country really....." But although there is hard hitting, there is no anger. Tolerance is usually no more than indifference yawning on its way to bed, but the tolerance animating these essays is born of passionate detachment.

The best approach to the book is to read a few essays at random. Start with "Jerusalem", then go in spirit to "Gibraltar" (you will not want to go in the flesh after reading the essay) then jump to "Middle-Aged Women"—"Prominent Women"—and "The Fascist Way with Women". Every word of the last three should be broadcast—but the author has a word or two about the B. B. C. If after reading a selection of these essays, you are not impelled to read all of them, then you are luckier in the books you discover than is one reader of this volume.

Space does not permit an adequate review of these essays, but, possibly, the following quotation will convey something of their candour, detachment, and penetration :—

> I am not a particularly modest person. I believe that I have energy and some capacity. If I had been born a man and had had parents sufficiently well off to give me a first-class education and a reasonably good start in life, I think I might very possibly have done the rest for myself, even if they had been able to do no more than that. But I have no illusions. I know perfectly well that, being a woman, if I had not happened to have a famous—and rich—father, devoid of the usual inhibitions about using female material if it happened to come handy, I should never have been heard of outside my own locality at all.

CLAUDE HOUGHTON

India in 1934-35 (Published by the Manager of Publications, Government of India, Delhi. Rs. 1-2-0.)

Students of Indian affairs have long been familiar with the annual surveys (formerly known as the "Report on the Moral and Material Progress of India") issued by the Bureau of Public Information, Government of India. As a work of reference this series of annual reports is invaluable. It is comprehensive, compact and factual. But its limitations are obvious : it represents the official point of view, and in its treatment of such topics as "Politics and Administration", it reflects the necessarily biassed and one-sided outlook of the authorities. Efforts have been made in recent years to entrust the production of these volumes to "independent" officials, but it is difficult to say that any improvement has yet been effected, except perhaps in point of style, which is lighter and more "readable" than it used to be. The only observation that needs to be made concerning the present volume is that it is three years late.

K. S. S.

Ends and Means. An Enquiry Into the Nature of Ideals and Into the Methods Employed for their Realisation. By ALDOUS HUXLEY. (Chatto and Windus, London. 8*s.* 6*d.*)

Mr. Aldous Huxley's new book may come as a surprise to those who have looked upon him principally as a master of ironical fiction bordering on cynicism. He has no more any doubt about the "ideal goal of human effort" though the road to it may be long and the obstacles complicated. He is prepared to define the "ideal man" who is simply the "non-attached man".

> Non-attached to his bodily sensations and lusts. Non-attached to his craving for power and possessions...Non-attached to his anger and hatred; non-attached to his exclusive loves. Non-attached to wealth, fame, social position. Non-attached even to science, art, speculation, philanthropy.

Mr. Huxley claims no originality for this faith; and indeed it is the world-denying creed of Buddhists, Stoics, Christian pessimists like Huysmans, and metaphysical pessimists like Schopenhauer. To the outside world it seems a creed of negation, but to its initiates it means the forsaking of a realm of illusions for a supreme Spiritual Reality which can only be described by—more negations. Mr. Huxley's palinode must be one of the most complete in literary history.

True mystics in the world's history have been few, and the probability of the mass of mankind ever being included in their band seems negligible. Mr. Huxley, however, offers to prescribe not for the members of a select community but for the ills of mankind at large. The question which he poses is whether the doctrine of non-attachment, expressing itself in practical affairs in terms of absolute pacifism, the renunciation of violence, the surrender of ambition, a strictly ascetic attitude to the satisfactions of sense will suffice to guide the world of ordinary men and women out of their troubles and perplexity. One may humbly venture to doubt it—and that without being the champion of war, violence, tyranny or libertinage. Indeed, though Mr. Huxley's professed belief is brotherhood and universal love, he seems to have very little sympathy or even common justice to spare for the large section of humanity that is still struggling in what he deems the paths of darkness. Nietzsche and Hegel are dismissed as ethical and political "eccentrics"; Shakespeare's personages embody "the extravagant day-dreams of paranoiacs"; he seems unwilling to admit even relative services rendered in human history by dictators, warriors or empire-builders, and subscribes to Lord Acton's grotesque dictum that, "All great men are bad". When we learn that for an example of a "non-attached" civilization we can go to—the Zuñi Indians, we cannot help smiling, and we seem to catch Mr. Huxley reluctantly smiling too. Indeed he concedes that "as a matter of historical fact, scientific progressiveness has never been divorced from aggressiveness". That is a raw maxim; let us say progress has involved struggle to realise desired ends. If "creative energy" rather than "non-attachment" were taken as the human ideal the question of the ineluctable element of conflict involved would sink to a secondary place. And must the Divine be reached by abstraction from ordinary human desires and ambitions, by the *via negationis*, or can it not be found also *within* the life of the senses, of science and art, of effort to realise the individual personality and subdue a recalcitrant environment? Monasteries have sometimes been the salt of the earth, but must the whole earth be made a monastery?

D. L. MURRAY

CORRESPONDENCE

PRACTICAL VALUE OF PHILOSOPHY

There is a common belief that philosophy is a dry, impractical subject, fit only for the academician who has nothing better than to theorise. Philosophy is somehow believed to have little bearing upon practical problems with which man is faced at every step in his life. Philosophers are reputed to "deal with nothing but abstractions, serving merely to puzzle and befog the brain of the practical man who has to deal with a hard materialistic world". The philosopher is not unoften compared to a man soaring in a balloon, who has thus lost his moorings on solid earth. The Proceedings of the Thirteenth Indian Philosophical Congress, held at Nagpur last December, however, belie such a conception of the philosopher and of his pursuit.

Sir Hyde Clarendon Gowan, Chancellor of the Nagpur University, emphasized in his opening speech the valuable lessons which philosophy offers to a practical man, and the rôle which philosophers have to play in the modern world. Sir Hyde admitted that at one time, during "his two years of somewhat puzzled wandering in realms of pure thought" as an undergraduate at Oxford, he was inclined to think that his struggle with Plato and Aristotle and Kant was a losing battle and a huge waste of time. But now, after thirty-six years of a busy lifetime spent entirely in worldly affairs, when the varied experiences of an administrative and political career had induced in him some measure of wisdom, he happily reversed his judgment of callow youth, and declared that "one who has been through that struggle, has in reality been thrice blessed in his preparation for the future which lies before him". He said :

> For myself I can say that the more I look upon what I have called my losing battle with the philosophers, the more I realize how invaluable that battle really was. For one thing it taught to all of us the beauty of clear and logical language, stripped of all metricious adornment, and directed solely towards the furtherance of the argument.
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> For another it taught us to exercise the faculty of observation and analysis. It taught us, again, to dislike sloppiness of thought, the mental attitude which refuses to face the facts of a situation ; to realize that truth can never be suppressed, and that no subterfuge, no verbal smoke-screen can prevent it coming into light at last ; to realize that one's moral judgments proceed, not from expediency, but from one's innate consciousness.

Man could not ask for a finer guide to conduct in life, concluded the speaker.

The more a *practical* man like Sir Hyde tried to visualize the effect his philosophic studies had upon his life, the more he liked to say that "although those studies might have brought him to no definite conclusions and might have even seemed to leave him in a maze of uncertainty, nevertheless in course of them he had insensibly shaped his own character, had acquired a definite outlook and habit of mind which, unconsciously, perhaps, determined the whole of his subsequent outlook upon the world.

No previous period of the world's history, remarked Sir Hyde, has stood in greater need of the philosopher than the present does. Modern civilization in its craze for speed leaves no scope for reflection and judgment. The world to-day is madly "devoting an increasingly large part of its resources and of its creative genius, not to the betterment of humanity, but to devising engines for its own destruction". Under such circumstances, "the only hope of a return to sanity lies in the spread of the philosopher's spirit, the spirit of truth, of wisdom, and of tolerance, and above all, of the ultimate brotherhood of man".

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Professor R. D. Ranade, General President of the Session, pleaded for realism in philosophy from another standpoint. Although he believed that a

consideration of certain physical, biological, physiological and psychological facts and theories led him to a spiritual interpretation of Ultimate Reality, yet he was careful to point out that that was no ground for indifference towards the affairs of the world. Man, he argued, had a duty towards his fellow beings, towards society and towards the country. He would, therefore, be indeed failing in his duty, and be false to his being if he did not perform his part in the social and national activities.

Indian philosophy particularly has been accused of breeding a spirit of otherworldliness detrimental to material welfare and national development. Our metaphysical-mindedness has been held responsible for our economic miseries, political backwardness and bondage, and social evils. The spiritual conception of Reality, the identification of the individual soul with Brahman, have conspired to engender a philosophical outlook which places more value upon the things of the Spirit than upon the demands of the normal psycho-social *milieu* in which an individual moves and has his being. Bodily existence with its quota of pain and suffering has to be tolerated so long as deliverance from the cycle of births is not achieved. Life is at best a means and an opportunity of ensuring salvation or *moksha*. Self-realization, the logical end of all our activities, thus becomes a selfish affair which does not take into account the wider problems and issues of the state and the nation.

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Dr. C. Kunhan Raja, President of the Indian Philosophy Section, strongly discountenanced such a conception of the teachings of Indian philosophy. Indian philosophy recognizes two distinct ways of life, the way of renunciation (*nivritti*), and the way of participation (*pravritti*). At times, no doubt, in the history of Indian civilization, the way of renunciation became more popular than the way of activity; but those periods express only a passing mood of the national mind. In fact, the way of renunciation as such cannot be the basis of any social philosophy, for it strikes at the very root of social existence and modes of behaviour. The heights to which Indian civilization reached, the material prosperity which India enjoyed at one time, the commercial, maritime, colonizing and missionizing activities of ancient India imply a zest in life which can certainly not be the result of an anti-social or even an a-social philosophy of life.

It is a gross misreading of the history of Indian thought, Dr. Kunhan Raja urged, to regard it as inculcating a flight from the realities of life for the purposes of contemplation, meditation and self-realization. The Mimansaka, he pointed out, is specially emphatic on this point. In this connection, he also brought out the full significance of the doctrine of *adhikarin*, and traced many of the misconceptions about philosophy to an abandonment of that doctrine in view of a movement for the democratization and popularization of knowledge.

To-day, more than ever, Dr. Raja contended, there is an imperative necessity for removing misconceptions about the true teachings of the Indian philosophical schools. The social motif of Indian philosophy must be emphasized, so that Philosophy may no longer continue to act as an opiate, but may, on the contrary, act as a stimulant to unceasing effort which, in its turn, may raise India from its present condition of starvation and servitude to heights yet unattained.

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Prof. U. C. Bhattacharya, in his presidential address to the section of Ethics and Social Philosophy, similarly pleaded for the harmony of theory and practice in the realm of morality. He drew attention to the terrible problem of war which is threatening to disintegrate and undermine the very bases of moral life. He also stressed the necessity of adopting a realistic attitude towards the innumerable problems, social, economic and political, which confront Indian society to-day.

Lucknow RAJ NARAIN

ENDS AND SAYINGS

It is one of the tasks of this magazine to point to an ever-growing interest in the teachings and doctrines put forward over sixty years ago by H. P. Blavatsky. We have been observing a dual phenomenon in reference to them; first, among the most modern ideas in almost every department of knowledge, there are facts and theories which approximate to the teachings recorded by that "lover of the ancients"; secondly, an increasing number of thinking people are taking to the study of her books and are finding her writings not only interesting and valuable but also profound and practical. In our pages attention is drawn month by month to the effects of this dual phenomenon.

At the same time, there have been open and covert attacks on the personality of H. P. Blavatsky. In more than one "biography" and "critique" an *exposé* of her personal character, methods and manners has been attempted, which has glamoured the gullible, and prejudiced a little more the orthodox in religion, the sectarian in science, and the drones and butterflies of sundry academies. Curious is the fact, often overlooked, that while her personality has been ruthlessly attacked, her philosophy has not; the latter has not even been seriously analysed or examined by those who have attacked her. But it goes without saying that those who indulge in personal attacks without any serious consideration of her teachings have done so to safeguard vested interests; for there are vested interests in the world of mind and morals as in the world of trade and finance. There is mind exploitation by the priest and the propagandist, as there is body exploitation by the employer of labour. H. P. Blavatsky herself in the preface to the first volume of her first book—*Isis Unveiled* (1877)—named her future enemies: theologians, pseudo- or half-hearted scientists, free-thinkers who would go so far and no farther in their quest of truth, authorities whose eminence the advance of knowledge and pressing enquiry threatened, and the mercenaries of the press who sell their pen to any tempting purchaser. It is easy to abuse, difficult to argue. And so H. P. Blavatsky has continued to be one of the most hated persons of modern times; and withal one of the most loved and revered—by those who take even the slightest trouble to give her an impartial and a judicial hearing.

But the tide has been turning. This journal has consistently and regularly pointed to the teachings and doctrines of H. P. Blavatsky—to their logic and reasonableness; to their profundity and their capacity for illuminating obscure corners of philosophy and for pointing out the missing links in science; to their breadth which encompasses every field of human interest, offering principles for application and for practice. While doing this we have more or less

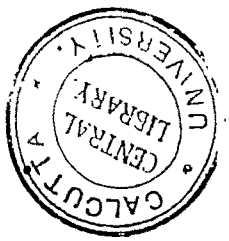
ignored the rabid attacks on her personality—not because they are unanswerable but because every single one of them without exception is a re-hash of what has been dished up to the public during many decades. Further, the important consideration which has weighed with us is that only those who approach first the philosophy she taught can possibly understand the personality of H. P. Blavatsky. Shall we abuse Darwin as mad after we consider *The Origin of Species* and *The Descent of Man?* But he was abused by those who had never studied either of these volumes. The great Huxley was called names by those who never understood what he meant by Agnosticism. And so with H. P. Blavatsky, the champion of Gnosticism.

Several good defences of H. P. Blavatsky have been published recently; and we welcome, naturally, the formation of a new association—the Friends of H. P. Blavatsky. These Friends have undertaken the noble as well as useful task of gathering data to confront the verbiage of the personal attackers and to labour for bringing "pressure on the Society for Psychical Research to withdraw their Report" which is unjust. The association is sponsored by Mrs. Beatrice Hastings. We wish it success. Its labours will supplement our own effort, which is to press on the attention of the thinking public the teachings of Theosophy as recorded by H. P. Blavatsky in her writings. For, we repeat, that unless the philosophy she taught is understood to some extent, re-hash of attacks which are uncalled for as well as representations of defence which are unnecessary must continue. A reviewer in *Time and Tide* of 4th December makes the following remark:

> Controversy and hearsay still gather round the figure of the founder of the Theosophical Society; attack and defence are still being freely published, and the time for an unprejudiced study of a woman who was at the least a very odd personality and at the most a very queer channel for inspiration is not here yet.

The beauty of that "odd personality" and the grandeur of that "queer channel for inspiration" bursts upon our vision only when an unprejudiced and calm examination of the Teachings she presented takes place.

That these teachings are worthy of serious consideration is evident from such an article as the one we publish in this issue from the pen of Mr. J. S. Collis on "Science and Occultism: The Law of Cycles".



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Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. IX APRIL 1938 No. 4

A MODERN PROPHET

"All that we are, is the result of what we have thought." This Buddhist axiom forms the basis of Aldous Huxley's remarkable book, *Ends and Means*. Conviction of this psychological truth has shown him not only why humanity's course has been so erratic and ugly, but also what is needed to straighten it. He examines Christendom and the Occident but numerous ideas which he presents will be of priceless value to Asia as well. He reproduces the pattern of life which the *Gita*, the *Dhammapada*, and *The Voice of the Silence* drew ages ago.

A fearless and an honest survey of the prevailing religious, political and social creeds has convinced Mr. Huxley that the moral order of the Occident is neither moral nor orderly ; and that the illness of modern civilization is due to false concepts of the universe, of man and of their interdependence.

Men live in accordance with their philosophy of life, their conception of the world. This is true even of the most thoughtless. It is impossible to live without a metaphysic. The choice that is given us is not between some kind of metaphysic and no metaphysic ; it is always between a good metaphysic and a bad metaphysic.

The cure, therefore, is to turn to a good metaphysic and with its aid to change the mind of the race. Mr. Huxley is in dead earnest. His "enquiry into the nature of ideals and into the methods employed for their realization" is a challenge to every champion of the materialistic civilization of our day and a rallying cry to every sincere man who desires to contribute his share to the ushering in of "an age of liberty, peace, justice and brotherly love".

The first duty of the would-be reformer is "seeking an alternative philosophy that shall be true and therefore fruitful of good", and then testing in the light of that philosophy every theory and every action. The notion that the ideal goal can be reached by following means diametri-

cally opposed to the end in view is sophistry, both foolish and dangerous. Our civilization suffers not only from plans devised and carried out by men who do not believe in peace and brotherhood, but also from those chosen by men who do accept in theory such ideal ends, but imagine that they can be achieved by war and injustice.

If your goal is liberty and democracy, then you must teach people the arts of being free and governing themselves. If you teach them instead the arts of bullying and passive obedience, then you will not achieve the liberty and democracy at which you are aiming.

Reforms by legislative enactment are indeed necessary, but they will not bring about universal peace unless they are preceded and accompanied by a change in the moral perception of individuals.

Once a man is convinced of the unity of all beings he must, if at all logical, become in his own daily life a practitioner of non-violence. This demands constant and unremitting self-discipline.

Those who would use non-violence must practise self-control, must learn moral as well as physical courage, must pit against anger and malice a steady good will and a patient determination to understand and to sympathize.

The most powerful factor for the ultimate establishment of world peace is, therefore, the training of the individual as a non-violent resister of evil and injustice. "Resisters acting alone or in association have a very important part to play in the immediate future." Only the advocates of peace who are also its practitioners will create that enlightened faith which alone can furnish the solid basis for all external reforms. The first task of such devoted individuals is—

The establishment of peace through the doing and teaching of those things which make for peace. Their other task is to cure themselves and the world of the prevailing obsession with money and power.

Both alone and in association with others the individual can work at formulating the ideal of reform and then at popularizing that ideal among the masses. As an individual each can be either a writer or a public speaker or both. But "the work of the solitary individual is mainly preliminary to the work of the individuals in association". Mr. Huxley recommends, therefore, that like-minded individuals form groups which will provide training-fields for putting into practice the principles adopted. Such groups will serve as a living demonstration that the ideas put forward can be applied and that they *do* work, thus powerfully reinforcing precept by example. Success as a group is naturally more difficult to attain, but the means thereto, as some students of pure Theosophy have found, lies in similarity of aim, purpose and teaching. This Mr. Huxley confirms :—

The first condition of success is that all the members of such associations should accept the same philosophy of life and should be whole-heartedly determined to take their full share in the work for whose accomplishment the association was founded.

Next arises the important question : Where is the right philosophy with its metaphysics and its ethics to be found ? Mr. Huxley perceives the common basis of the teachings of all great prophets and found-

ers of religions. They have all described the ideal individual as the non-attached man, and have pointed to the underlying identity of humanity as the basis for true ethics. "Good is that which makes for unity ; Evil is that which makes for separateness." This ethical principle, correlated with a "scientific mystical" conception of the universe, alone can satisfy the mind and the heart of man. It is to this universal philosophy that Mr. Huxley bids us turn ; and it is precisely such a philosophy of true mysticism that many have found in the Theosophy of H. P. Blavatsky. (Parenthetically we must once again call attention to the wide gulf that lies between the grand philosophy of Theosophy as put forward by the founders of the modern Theosophical Movement—H. P. Blavatsky and William Q. Judge—and the pseudo-theosophy of unreliable psychics and their dupes, who have corrupted the pure teachings.)

Mr. Huxley quotes freely from different systems of the past, especially from Buddhism, which appears to be the main force behind his own inner conversion, but nowhere does he mention Madame Blavatsky's synthetic and faithful restatement of those ancient truths. Yet she started the Theosophical Movement with precisely the same aim as Mr. Huxley's own—to change the mind of the race by drawing attention away from religious intolerance and fanaticism, away from scientific materialism and dogmatism, back to the acceptance of the cosmology of all true mystics and prophets. We must assume that Mr. Huxley has not directly studied the philosophy of Theosophy. All the more interesting is it, therefore, that through independent thought he has reached the Theosophical conclusions on so many vital points.

The greatest value of his book, however, is that it presents to the English-speaking world—and doubtless it will be translated into several European tongues—ideas which can be immediately put into practice to stem the rising tide of war. If the European public not only read and reflect upon the contents of the volume but also make proper applications of the doctrine of Non-Violence, which as a political instrument has succeeded to a great extent in India, immediate beneficial results will accrue. The principles of Boycott applied in social circles by strong-hearted individuals and in the political sphere by organized masses, would raise the standard of morals in the home as in international life.

Finally, we may well describe this volume as filling the gap to which Professor Brown refers in the article which follows. He shows discernment in the scheme he offers for consideration, a scheme which, we hope, will attract widespread attention. There is some truth in Professor Brown's contention that books which faithfully and ably describe the doctrines of Eastern Philosophy are few ; here is one, at any rate, and it is most timely and fraught with great benefit for all. Many will read *Ends and Means*, but how many will practise its teachings ?

THE WEST MUST LEARN ABOUT INDIA

[Professor William Norman Brown, Professor of Sanskrit in the University of Pennsylvania, Philadelphia, U. S. A., is the author of *The Panchatantra in Modern Indian Folklore, The Indian and Christian Miracles of Walking on the Water* and *The Story of Kalaka.* In the following article he makes a sincere appeal to all Westerners for a real understanding of the mind and heart of India. He outlines a scheme which would result in this better understanding and to which we draw the attention of all our readers, but especially of those who desire to see a real and unbreakable friendship between India and the western hemisphere.—EDS.]

Fifty years ago, India was an economic prize to supply an industrial western country with raw materials and consume its manufactured products, while the will of her people was of no consequence outside her own borders, if a will even existed. During the twentieth century her status has changed. She still is an economic asset to the West, but she has cultivated so much of political nationalism and asserted herself so effectively toward nationhood that her opinions and desires begin to affect the outside world. When another fifty years will have passed, her expanding industry, her growing trade with its wider diffusion among the nations, her more vigorous and modernly motivated intellectual life, all heightened in importance by the great numbers of her population, will compel the rest of the world to listen to her voice and reckon with her aims and actions, and she will herself have become a power.

With this increase of India's potency, the West will need the same sort of knowledge about India that India has long been seeking about the West. While India has been weak, she has had to study western economic organization, western social and political philosophy and development, western history that she may understand how the West became so strong and so may live with the West on the best possible terms. This study she has been pursuing for a century, and must continue to pursue. But now that she has a prospect of competing some day on an equality with western nations, and western domination must therefore yield to conciliation, the West in its turn must seriously search to understand the ideals that motivate India's conduct and determine her policies. Only if each knows the other can they meet without unprofitable disagreement and mistrust and co-operate to build a better and a peaceful world. The problem, then, for a western nation is to ascertain just what it needs to know of India to understand that country in its world relationships, and to develop a method of getting that knowledge to enough of its leaders to guide its national policy toward India. It may be that all the western nations, including particularly the United States and Britain, have failed in the case of the Far East and waited too long to understand Japan and China; but prompt action may still save the future with respect to India.

The focus of western utilitarian interest in India will clearly be on

the modern, but that fact does not mean that a western country can understand India's present and reach an adjustment with her merely from observing contemporary phenomena. It could not do so in the case of another western nation, which has relatively small cultural differences from its own ; still less could it do so with India, whose dissimilarities are very great. The present must always be viewed in historical perspective, and statesmen will have to utilize the work of scholars. We can see that this is true even of political and economic contacts, which are the first phases of clash between two nations. The West will want to know —should be trying to learn right now —how strong the desire is in India for independence, if the final demand will be for separate statehood or if home rule within the British Empire will be satisfactory. Again, what form of government will India adopt —democratic, fascist, communist— what will her foreign policy be ? And will she develop industry within her own borders, using her abundance of raw materials and labour and marketing her products at home, with exportation of her surplus to other countries, and so enter into competition with western industrial nations, or will she remain primarily agricultural, and a consumer of imported products ? What are the chances that Britain can hold her preferred position in India, and what the chances of Japan for economic and perhaps also political domination ? What is the substance of India's will to assert and develop herself : will it grow stronger or is it only an illusion ?

Even such immediate questions as these lead at once to the study of India's past. This is not a novel idea to Indians but we of the West hardly seem to have grasped it. We must examine the development of her political institutions during the millennia of which we have records, if we are to estimate the significance and strength of the current demands for representative responsible government. The temper of India's mind as revealed in her literature and previous dealings with governmental problems give shape to her present political thinking. and will affect that of the future. And, further, it is not enough to search only the literature of her political science and her political history ; for the temper of her people is a part of her whole life, which we can appraise only in view of its other manifestations, in the social order, fine-arts, religion, philosophy. Here another complication arises from the divergent cultures existing in the land —the Hindu and the Mohammedan —and the separate ethnic strains in the population. With only such brief suggestion before us, and none of the elaboration that any informed and thoughtful person can supply for himself, we can see that the answers to the political problems we have posed are too difficult for the statesman alone to reach ; he needs the assistance of the ethnologist, the linguist, the student of literature, of philosophy, of religion—in short, of every specialist in the diverse field of Indology.

The economic questions we have raised require the same sort of treatment. The economic present of the country and its probable future must be viewed in the light of the economic

history we can reconstruct from records of the past; and the economist, like the political scientist, must have the aid of the historian and the linguist, even of the archæologist.

If politics and economics must be studied and interpreted in the light of general Indic culture, still more obviously must social phenomena. It is of profound importance to the world at large that it should understand the social organization of a country containing over three hundred and fifty millions of inhabitants. What is happening among so many people is important in itself; to outsiders it is additionally important because of the effect, in this narrowing world, which their social developments will have upon the rest of us. The institution of caste alone is sufficient to illustrate the point. The effect it has upon life in India and upon the relation of India to the world at large, the changes it is now experiencing, its probable future, the character it will give to the India with which the West will have to deal—these are so weighty as to demand that we study it intensively. A puzzling and complicated phenomenon, of universal direct significance to all the Hindu portion of India's population and of marked, though indirect, influence upon the rest, its present is linked to its past and so too is its future. And it affects, and is in turn affected by, every other social aspect of India—the relations between groups and those between individuals, the process of education, the maintenance of public health, the character of religion. The observer of the present must collaborate with the student of the past to understand this institution, foresee the effect when it is confronted with the social dislocations brought about in a future India by expanding industry. And, again, the sociologist, like the statesman and the economist, must have the assistance of the Indologist when he seeks the answers to the problems which the world will expect him to solve.

It takes but little imagination to see that the same sort of situation exists with respect to the arts. Indian painting, sculpture, and architecture —some of whose characteristic features appear as early as in the Indus civilization of the third millennium B.C.—so different in their fundamental motivation from the Greek that dominates the western tradition, so profound in their intellectual content, so rich and varied in their form, so powerful in their hold upon the people, these we must know from the Indian point of view, if we are to make any adequate appraisal of Indian civilization, while from them western artists may themselves derive ideas of value in their own creative work, as indeed some have already. In *belles lettres* and theories of æsthetic criticism and literary expression, the same remark applies. We shall ourselves benefit if in connection with our artistic creation we come to comprehend what India has done and learned, as well as what lies within our own tradition, and we shall so better take our own place in the larger and more closely knit world that is coming to be.

Need we dwell on the message of Indian ethics, the emphasis unequalled elsewhere which it puts upon the doctrine of *ahiṁsā* ("non-violence"), a doctrine which it and the world

must join in applying to group action instead of individual, as has traditionally been its use in India? Or, again, should we speak of thought in its purest sense? Indian philosophy, almost completely ignored by the West in its educational institutions, is at once the chief expression of India's mentality and the most powerful force in shaping her future character, and joined with western thought and science it should move into new creative effort that will contribute to our highest intellectual life.

Conceding all that has been said above and much that could easily be added, we may ask ourselves what are the practical means of bringing the West to learn about India. It is not enough to point out the needs and advantages of acquiring such knowledge and then to leave it to chance or the unassisted efforts of our public or our leaders to find the necessary and valuable information. Those who are interested in seeing India and the West understand each other, and who have some measure of specialized information about India, should try to think out a programme of specific and definite means for accomplishing that end. Scholars, for example, have recently presented books of interpretation, such as the volumes on *Ancient India* (by Masson-Oursel and others), the *Legacy of India* (published by the Oxford Press), the *Cultural Heritage of India* (published by the Ramakrishna Centenary Committee); and these in our generation succeed the writings of Max Müller, who spread abroad knowledge of India half a century ago. Such books reach a few; but *India has no gifted interpreters of commanding literary power to carry their words to the world at large.* Lacking such spokesmen, we must still continue to write the kind of works we can and to place articles in popular and learned periodicals which endeavour to purvey reliable information. We must promote the visits of thoughtful Indians to Europe and America and of thoughtful Westerners to India. Such means as these cannot well be organized or planned in any large and detailed way; they are likely to come about rather informally and spontaneously.

Within our educational system we may be able to work more systematically. In America, for example—and America is no worse off than any European country to-day—we need in our universities more chairs specifically devoted to Indic studies. This means training more of our scholars to become Indianists; for them training consists of study in our own institutions and further study in India. The scientific investigation of Indian civilization, resulting in publication, must be continued by these scholars in every phase of Indic culture from the most remote periods to the present. These chairs, both the existing ones and the ones still to be created, will have to be the centres of the movement to inform America of India, and their occupants should be the leaders and planners.

To reach a wider audience the Indic scholars will need to operate indirectly through other disciplines of learning besides their own. Doubtless they can do a work of usefulness by each offering a general course on Indic civilization to advanced undergraduate students who have no Sanskrit

and never expect to take any. Possibly they could offer non-Indological work in a lecture course to graduate students. Most Sanskrit professors do offer some such work; they will perhaps find it worthwhile to draw in more of these "general" students. More effective, if it can be worked out, would be a programme of co-operation with other departments in those universities where Indic departments exist to train jointly with them selected students. For example, a philosophy department, recognizing the importance of Indian philosophy and desiring to present work in it, might have one of its graduate students study in the Sanskrit department, and write his thesis on some phase of Indian philosophy under the joint guidance of the two departments. After receiving his doctorate, this student could continue his Sanskrit studies in India for a couple of years. He would to all the intents and purposes of the West be an Indologist—in India he would, more precisely, be considered a student of Indian philosophy—but he would be employed in a department of philosophy in an American university, and there he would offer not only such routine courses as his department might require but also specialized work in Indian philosophy. The same sort of procedure would apply for the fine arts, history, anthropology, political science, and a number of other disciplines. These men, trained in the Indian aspects of their fields, would present India to the students in our colleges and universities in a far more widely reaching manner than is possible for the present few professors of Sanskrit. Expensive as it would be to finance the training of these students, it is not impossible that interested agencies might co-operate to supply the funds, if university departments handling the various disciplines involved can make an initial guarantee to engage the student once he has been trained.

Perhaps, being in academic life, I see in education the most feasible and systematic means of helping the West to learn about India. Publicists and diplomats may in their turn have definite and practicable suggestions. But, in every case, the first requisite is that our attitude should remain objective: for, *just as it is indefensible to try to make Indians think and behave like us, so too we should not aim to make Occidentals believe and act like Indians.* A humility and respect for each other, too often lacking in India as well as in America, must especially mark those who endeavour to interpret the one to the other. The aim is understanding, not proselytism; so will success follow.

The issues between us in Europe and America and our kinsmen in the sub-continent of India, now risen above the horizon, will blaze in noontide heat within a half dozen decades, it may well be within only a couple. We must be ready to use that heat so that it may not scorch the fields of international relationship, but may warm to life seeds of knowledge and produce understanding, tolerance, and co-operation.

W. NORMAN BROWN

THE VISION OF JOHN KEATS

I.—KEATS, THE POET

[Dorothy Hewlett is a playwright of some distinction who has had several of her plays, including "Bright Star", the love-story of Keats and Fanny Brawne, successfully produced in London. Under the title of *Adonais*, she has recently published a new life of the poet.—EDS.]

A Man's life of any worth is a continual allegory—and very few eyes can see the Mystery of his life—a life like the scriptures, figurative... Shakespeare led a life of Allegory : his works are the comments on it.—*John Keats.*

Mr. Buxton Forman opens his preface to *The Letters of John Keats* by, "What manner of man was John Keats, and how did he live the life poetic? The answer to these questions lies, it seems to me, within the pages of this volume."

There are three hundred and forty-four of the letters (three new ones have come to light since the last edition of 1935) and many of them are long, intimate and, without a trace of egotism, self-revelatory to an extraordinary degree. We can add to the knowledge of himself and his movements by the documents of close friends and others who met him. Of Shakespeare's life and intimate thoughts the direct evidence is of the scantiest; his utterance was largely dramatic and nearly always "in character". Even the sonnets have been considered by one great Shakespearean scholar to be, in the main, conventional in plan and subject-matter. Yet Keats, a great thinker and in the closest sympathy with him, could say of Shakespeare that he "led a life of Allegory : his works are the comments on it". Of Burns too, the personal tragedy of whom he felt deeply, he wrote, "We can see horribly clear in the works of such a Man his whole life, as if we were God's spies."

If we had as little evidence of Keats as we have of Shakespeare how much could we deduce from his work of his great aspirations, his philosophy of life? In a short article it is only possible to indicate certain lines on which readers may look for "the comments on" the allegory of Keats's life.

Of his poetic aim we could be certain: it is a commonplace that "Sleep and Poetry", printed at the end of his first published volume, is a statement of his creed, the creed to which he adhered closely throughout his brief existence here. A communion with nature, letting his young imagination have play in the realm of "Flora and old Pan", was to prepare him for "the nobler life", an interpretation of "the agonies, the strife of human hearts". His attitude to poetry is defined, and much has been written about it, but there is perhaps a little more to be said.

> A drainless shower
> Of light is poesy; 'tis the supreme of power;
> 'Tis might half slumb'ring on its own right arm.

The last line has been discussed, but his concept of poetry as "a drainless shower of light" has not, I think, been fully stressed.

In the beautiful Church of England service we pray God: "Lighten our darkness, we beseech thee, O Lord,"

—but, by dint of repetition, it is often mere lip-work. But to many of us poetry and beauty, as almost interchangeable terms, have become a religion, and to most creative artists there is given, perhaps only once in a lifetime, a revelation that vivifies this familiar plea. It is an experience difficult to put into words, but the concept is "light". The contemplation of a beautiful scene, the fluttering wings of a bird, the impact on the mind of a great work of art will bring for a moment to the mind a brilliant whiteness, diamond-clear, or a rich inner glow. This may be a mystical experience, but of that, since I have no gift for mysticism, I cannot be certain. To the lesser creative mind this flash, this illumination may come but rarely and bring with it some measure of terror: to the makers of beauty, the great interpreters to lesser mankind of the life-force, it may be a familiar state of mind. "A drainless shower of light is poesy."

This definition affords a vital clue to the poetry of Keats and can best, I believe, be linked to the word "star". The moon was an emblem of beauty to him; he walked, bathed in her light, but this is common to many of the great romantics. The moon governed the restless tides of their minds. The sun, both as a physical life-giving force and as Apollo, the god of poetry, was so vivid a concept that he projected a long poem on Hyperion and his overthrow, but the stars guided him and they serve both as emblems of strength and wisdom. When Hyperion, haunted by "Phantoms pale", dire omens of his fall, "upon the boundaries of day and night....stretch'd himself in grief and radiance faint",

> There as he lay, the Heaven with its stars
> Look'd down on him with pity.

At the counsel of old Cœlus,

> Hyperion arose, and on the stars
> Lifted his curved lids, and kept them wide
> Until it ceased; and still he kept them wide:
> And still they were the same bright, patient stars.

Saturn seeks for guidance in an "old spirit-leaved book"

> Which starry Uranus with finger bright
> Sav'd from the shores of darkness.

Apollo, awaiting his high destiny, cries out,

> What are the stars? There is the sun, the sun!
> And the most patient brilliance of the moon!
> And stars by thousands! Point me out the way
> To any one particular beauteous star,
> And I will fit into it with my lyre,
> And make its silvery splendour pant with bliss.

There is more than one indication in the letters that the stars were to Keats the symbols of that wisdom which is poetry. Exalted by the beauty of Lake Windermere he wrote, in a moment of high vision, to one of the loved brothers far away from him:—

The two views we have had of it are of the most noble tenderness—they can never fade away—they make one forget the divisions of life; age, youth, poverty and riches; and refine one's sensual vision into a sort of north star which can never cease to be open lidded and stedfast over the wonders of the great Power.

The word "stedfast" he again linked to a star in the love-poem which, although not the last to be composed, was the last to be written down by him before he left England to die:—

> Bright star, would I were stedfast as thou art—
> Not in lone splendour, hung aloft the night
> And watching with eternal lids apart,
> Like nature's patient sleepless eremite,
> The moving waters at their priestlike task
> Of pure ablution round earth's human shores.

In attempting to classify the reality of "Ethereal things" into "things real—things semireal—and no things" he put under the first

heading "existences of Sun, Moon & Stars and passages of Shakespeare". Love he placed, with clouds, under "things semireal", "which require a greeting of the Spirit to make them wholly exist". Later when his passion for Fanny Brawne made love a reality, we find him in a love-letter calling her "fair Star".

In his school days, he tells us, woman was to him a pure goddess and his mind "a soft nest in which some one of them slept". In the early poems starry epithets are often given to women. In "Specimen of an Induction to a Poem", an immature work, from among vague images of chivalry there stands out this lucid, lovely passage,

> Light-footed damsels move with gentle paces
> Round the wide hall, and show their happy faces;
> Or stand in courtly talk by fives and sevens:
> Like those fair stars that twinkle in the heavens.

Stars are used to heighten beauty in many an accomplished line. I give but two examples:—

> And here is manna—picked from Syrian trees
> In starlight, by the three Hesperides.

> Those green-rob'd senators of mighty woods,
> Tall oaks, branch-charmed by the earnest stars.

The early indications of a looking upward towards the stars as the emblems of wisdom, beauty and poetry are many. At Margate in the summer of 1816, released from the profitless task of healing sick bodies—profitless to him and to the world in his individual case because he was a poet—he was yet uncertain of his high destiny; whether it lay in his power to "pry 'mong the stars, to strive to think divinely". In "I stood tiptoe", finished in late 1816 or early 1817, he speaks of the clouds as

> Full in the speculation of the stars.

In the rimed epistle written to his brother George from Margate, and quoted from above, there is an early example of his many references to the music of the spheres. He hoped when "prying 'mong the stars" to "catch soft floatings from a faint-heard hymning" and "To see the laurel wreath, on high suspended". The last line clarifies a curious image in the early sonnet, "To my Brother George",

> the laurell'd peers
> Who from the feathery gold of evening lean

The "laurell'd peers" are the poets in Heaven. The poets are linked with the stars; they sit on "spherey thrones". Chatterton, much admired by Keats, is "among the stars of highest Heaven". Shakespeare stands highest, and apart. Of him Keats wrote,

> The genius of Shakespeare was an innate universality—wherefore he had the utmost achievement of human intellect prostrate beneath his indolent and kingly gaze.

Shakespeare looks down from his "sphered throne" on humanity like a "stedfast" planet. So closely did Keats link Shakespeare and the dead poets with the stars that he even, with characteristic humour, imagined the signboard of the old Mermaid Tavern, that haunt of Elizabethan poets, as flying away to Elysium, so that the poets dead and gone might sit

> Underneath a new old sign
> Sipping beverage divine,
> And pledging with contented smack
> The Mermaid in the Zodiac.

The detached gaze, steadfast as a star, the ideal of the poet in his wisdom, was the philosophic height Keats laboured to attain to, and did attain before illness broke him down and poisoned his mind with agonised

doubts and misgivings. In the midst of the torture and grief of seeing his beloved younger brother, "with an exquisite love of life", die slowly before his eyes, he could write :—

Now comes the pain of truth, to whom 'tis pain ;
O folly ! for to bear all naked truths,
And to envisage circumstance, all calm,
That is the top of sovereignty.

"Beauty is truth", naked truth, beautiful as a part of an ordered universe, however difficult it may be to realise in the midst of human strife and stupidity. The Grecian urn does not represent a withdrawal from life, "here, where we sit and see each other groan",* but is "a powerful lens through which there stands revealed a miniature pageant of the past merging into the present of all time...a tiny portion of the verities of the ages", as Professor Clarence D. Thorpe puts it so admirably in *The Mind of John Keats*.

At 'the top of sovereignty" the poet looks at the world, not in it but above it, but he is also *of* it in his peculiar power of "disinterestedness". Keats employs this word sparingly for a selfless, understanding love. He considered that only Socrates and Christ possessed it in full measure, but he found it in his young sister-in-law, Georgiana. And, before the poison of tuberculosis distorted and enlarged the natural jealousy of the male, he wrote in a love-letter of Fanny Brawne's "disinterestedness towards" him. The perception of beauty and truth must come from a large, detached view but no one stressed more than Keats "the holiness of the heart's affections". He had a universal mind, but he had also that power to live in others, to understand. His imagination could penetrate not only into the hearts of men of his time, but into those of past ages. "I do not live in this world alone", he said, "according to my state of mind I am with Achilles shouting in the Trenches, or with Theocritus in the Vales of Sicily". It is hardly necessary to amplify this statement by examples from his work : the poet who could create the splendid, fiery vision of Hyperion "full of wrath" or fix for all time the tiny human scenes on that enchanted urn needs no advocate to urge for him a sympathy of the widest scope.

But Keats's clear vision of life was not attained without travail. Suffering was his lot from boyhood. The family affections were strong : he lost father, mother, grandmother, brothers, and his only sister was kept from him by stupid guardians. Although he was blessed with the love of friends, the love of a woman in complete consummation was not for him. Nor was this travail only of the spirit. He early knew that intuitive genius was not enough and he worked so hard, reading, learning languages, "chastising his thoughts" with earnestness, that this labour alone, combined with the strain of creation, was enough to kill a strong man. "Pangs are in vain", he wrote,

until I grow high-rife
With old Philosophy.

But what of the allegory of his life ? We can see him walking, sometimes with friends or brothers, bathed in the light of sun and moon, star-led, through English meadows, by running water, by the sea and ever

* "Ode to a Nightingale."

haunted by its "eternal whisperings". He climbed the stern heights, fortifying a mind which could range abroad over space and time with the wisdom of the ages. He gave himself freely in creation, in friendship and in a great love. He rose to the lonely heights of human genius. When the cruel disease had crept like a fungus over the greatness of mind and soul, he had ceased to write, though, happily, we learn from the devoted Severn that the sweetness of nature which was a birthright, the fundamental "disinterestedness", was never wholly obscured. On a painful death-bed his last thought was for the safety and welfare of his friend.

DOROTHY HEWLETT

II.—KEATS, THE PHILOSOPHER

[Ram Bilas Sharma is a graduate of Lucknow University who has been engaged in research work on Keats and the Pre-Raphaelites. He has written some poems in Hindi, and a novel from his pen has recently been published in Allahabad. —EDS.]

While recognising transcendentalism as one of the characteristics of Romantic poetry, Keats has presented some difficulty to those who make a psychological study of literary movements. At one time, the tendency had been to rate him as a sensualist content to dream of the sweetnesses of the world and an escapist who like many another romantic sought refuge in dream from the miseries of the world. The modern tendency has been to take him more seriously as a thinker, and critics have tried to analyse his ideas about the fundamentals of life as expressed in his poems and letters. A study of Keats from this single standpoint has been carried out by Mr. Middleton Murry in his two books on Keats. Mr. Murry has been handicapped from the beginning by a preconceived idea of proving Keats as of the tribe of Shakespeare. His study, as pointed out by Sélincourt and others, has not been catholic enough to embrace the various aspects of Keats's thought. When Keats asserts his supreme faith in imagination, when he denies a poet his personality, when he says that both the good things of the world and the evil ones end in speculation, we are not to take such statements at their face value but have to read their meaning and relative importance in the wider context of his work as a whole. While Keats, on the one hand, demands only a passive experience on the part of the poet and its expression in poetry he, on the other hand, does not leave the experience to be expressed in verse as it is, but tries to analyse it, reason about it and express the truth of it, to which it ultimately leads him, in his poetry. This is the fundamental difference between Shakespeare and Keats, that while the one is content to present in dramatic form his experience of man and the world, the other does not only objectify this experience but also expresses in so many words the result

attained after a sifting of his experience. In his letters Keats has been prone to emphasise the importance of unbiassed experience of life and its expression in verse but despite his assertions against the didactic poetry of Wordsworth, he has stated his own axioms in poetry only too clearly and they are like anything but Shakespeare. He was too much of his age not to join in the search for truth and express his findings in his poetry.

In "Sleep and Poetry", he has been thinking of his future progress as a poet, his experience of happiness and of misery, but as yet he has little of the stuff of experience itself to be able to either depict it or draw conclusions from it. His first and perhaps most ambitious poem—for judging by his letters, his ambition to be a poet seems never to have been higher than at this time—is "Endymion", a work which contains the germ of all the future thought of Keats. While recognising the manifold character of his genius and the lack of a system in his thought, we shall take count here of such ideas as show him, at least at times, to have been on the way to the realisation of the Advaita. In "Endymion", the hero wanders through earth, sea, air and heaven, gathering into his consciousness an amazing variety of experience until in the end he is united with the object of his search, the goddess of the moon. Keats the lover of sensations revels in the luxury of this multifarious experience until, it would seem, from sheer exhaustion, he unites his hero with his beloved. But when the wanderings of Endymion had come to an end Keats stated the resultant truth in a passage that he added while revising his manuscript.* He emphasised its importance in his letter to Taylor and said that it was a regular stepping of the imagination. His statement shows that imagination too worked by some process akin to that of consecutive reasoning which he condemned. If anything of Keats can be taken literally, it is the saying that they are very shallow people who take everything literally. His faith in imagination is one of such things that is not to be taken literally. Keats does not leave the imaginative experience from undergoing a rational sifting and it is this close activity of imagination and intellect which is connoted by the ambiguous term, the regular stepping of the imagination. The passage is as follows :—

> Wherein lies happiness? In that which becks
> Our ready minds to fellowship divine,
> A fellowship with essence; till we shine,
> Full alchemised, and free of space.

Happiness consists in becoming one with essence. We become free from space and shine in this eternal presence. This is the state of *Ānanda* which is to be the highest achievement of the soul. Keats describes various grades of human experience and the higher ones are those of love and friendship which are more self-annihilating. By annihilation of the self, Keats does not mean the destruction of the *Ātman* but that of the *samskaras* which are formed as a result of man's experience of the world. But the finer the experience of the soul, the lesser the number of the *samskaras* and they are gradually destroyed by this process of refinement. In the end, there is one final experience

* See Sélincourt (1926), pp. 427-28; M. B. Forman, Letters (1935), p. 91.

of the essence which merges the self into the One Universal Self and the individual soul is turned into the *Sacchidananda*. This is the secret of happiness, the realisation of the Advaita and becoming one with it.

Keats's experience had led him to this truth at the end of the writing of "Endymion". The rejected readings of the above passage show his difficulty in finding proper communication for his thought. But he understood what he was about even while he was writing the poem for the first time. When Endymion reaches Glaucus under the ocean, the latter reads to him a passage from his magic book which in the poem as it finally stands is anticipated in Endymion's speech to Peona. The secret of immortality is thus stated in the book of Glaucus :—

> If he explores all forms and substances
> Straight homeward to their symbol-essences ;
> He shall not die.

The lines furnish a clue to the story of Endymion's own wanderings, his search for truth through the four elements of earth, fire, water and air, which the four books symbolise. His consciousness has contacted various phases of human experience while it has also been explorative of the underlying essence behind the sensuous texture of this experience. Passing from more concrete experience to a finer one, he has analysed as it were, the four elements of which the material world is constituted and has seen that the essence behind all is the same. This is the secret of immortality which Glaucus reads of in his book and which Endymion discovers by his wanderings. These two passages explain the meaning of the poem and the significance of the prolonged wanderings of Endymion. It should be remembered that Endymion himself before his final union with Phœbe passes through a process of self-annihilation, such as is described earlier in the poem. At the end of his multifarious experience, he is saddened at the futility of it all and prepares to die.

> Night will strew
> On the damp grass myriads of lingering leaves,
> And with them shall I die ; nor much it grieves
> To die, when summer dies on the cold sward.

In this mood of death, laughing at the "holy countenance" of nature and realising the fruitlessness of all sensuous experience, he begins thinking of things "for which no wording can be found". His state is reaching that which we call *Anirvachniya*. In his own self, he sinks deeper and deeper, until he becomes quite unconscious of his surroundings, the music of Cynthia's choir, and even of the presence of his sister and the Indian Maiden. In this state of trance when he seems unable to have control over his fate, the Indian Maiden is metamorphosed into the shining lady of the moon and with her he is united. The process of self-annihilation according to Keats is thus complete. Endymion has attained the state of beatitude.

An example of Keats's confused reasoning is found in his journal letter to George and Georgiana Keats of February-April, 1817. Too much importance has been of late attached to it without a proper analysis of its contents. The emphasis on Identity has even been mentioned in the same breath with passages where he dwells on a poet's lack of identity and his

negative capability for gathering experience and they have been supposed to belong to one single chain of systematic thought. Keats's position here is the reverse of that in "Endymion"; he is not passing from an experience of the world to the realisation of Truth but makes the soul come from a primeval state of simplicity and Godhood and pass its days in the world to enrich its consciousness by experience and acquire an individuality. This is going from freedom to chains, from essence to form, from happiness to a state of misery. Three things are requisite, according to Keats, for the formation of human identity, the intelligence, the human heart and the world. The world is the field of experience; the heart gathers experience; and the intelligence sifts it and assimilates the result.

> As various as the Lives of Men are—so various become their Souls, and thus does God make individual beings, Souls, Identical Souls of the sparks of his own essence.

Circumstances by their great variety evolve a singular experience for the human soul from which it takes its individuality. This he calls a system of salvation without waiting, however, to explain how salvation is made possible by the formation of these identities. Are not Souls, in their primeval state when issuing as sparks from Deity pure and innocent and nearer to It than when they have been defiled by experience! Keats does not see here the souls moving in a cycle of creation, gathering experience in their various lives and in the end being merged in the One from which they once proceeded. Salvation lies in the very lack of identity, the extinction of all kinds of experience, of *samskaras*, and the union of the soul in its primeval state with Deity. That children by Keats's system would gain salvation because they had had no time for the evolution of their identity is childish. No child is like another and biologically, there are no children as innocent sparks from God, pure and undefiled. Keats, no doubt, when he wrote it, had Wordsworth's Ode on Immortality in his mind. His talk about Vishnu is equally erroneous. He takes him as a mediator like Christ between God and man and not as He is represented in the Hindu Shastras, the personification of one of the three Cosmic powers. In this letter, he is trying to justify human experience for quite other reasons than those in "Endymion". In the latter, it finally leads him to happiness; in the former, it makes a man, the individual man, only the clearer defined in his dimensions.

But Keats resumed the chain of his earlier thought in "Hyperion". He sees humanity in a cycle of progressive movement, and old orders fall and new ones take their place, and only those are happy who realise the reality that underlies this progress. Of these is Apollo, who realises truth and becomes a god. Before his transformation, he had been feeling miserable like Endymion, but at the height of his misery he looks at the face of Mnemosyne and attains to godhood. There was something sudden and unexpected in this vision of beatitude, for the drama of the fall of the Titans had been enacted as it were somewhere apart from Apollo. The main

action had hardly touched him though he embodied in himself its final teaching and this shortcoming led Keats to revise the poem. In the Fall of Hyperion, he creates a character who has sight of the whole drama of the fall of the Titans and instead of a god, gains godhood himself. Incidentally, it may be mentioned that as the poet himself had been transformed into a god, little remained to do for Apollo, and as another such transformation was impossible, he had to drop the poem. His conception of the architectural part of the poem was defective. But for all this, Keats's meaning is clear. He makes merry in the garden, then falls asleep, on waking sees a temple, he tries to reach the steps, but finds life ebbing out of him, when he touches a step and new life is infused in his veins. This dying before attaining a new life, is a favourite device of Keats, as we have seen in "Endymion" ; it symbolises the extinction of human consciousness or identity, the life of *samskaras* which are the result of past experience and the passing of the soul into the realisation of a higher reality. The poet then ascends the steps. He is gradually advancing towards Truth. He faces Moneta, the symbol of universal human experience. She has seen the fall of Saturn and his peers and this drama she would show even to Keats. When the power of vision is granted to him, he can see things as a god indeed. What is more, he can penetrate to the essence of things and not remain bound to the knowledge of external forms :

> ...there grew
> A power within me of enormous ken
> To see as a god sees, and take the depth
> Of things as nimbly as the outward eye
> Can size and shape pervade.

This communion with the essence of things had been the secret of immortality in "Endymion" and this the poet has realised in the Fall of Hyperion. In the poem as it is, he sees only the drama of suffering ; it is not continued to allow him, with the acquisition of his new power, to have also the vision of final beatitude. But the trend of Keats's thought is clear ; he is communing with the essence of things as in "Endymion" and reaching the ultimate reality behind material substances. Experience here is not conducive to the formation of man's identity but it leads him to the Unity of life, to Truth and to Happiness. Keats was admitted to the temple because he had dreamt of misery and made his days miserable in the world. Now, from Moneta, he was to have the vision of true happiness. In this respect, he is more with Dante than with Shakespeare. He was certainly on his way to the Advaita although he did not live long enough fully and finally to realise and express it in his poetry.

RAM BILAS SHARMA

A PHILOSOPHY OF RELIGION

[Mr. Alban G. Widgery, at present Professor of Philosophy at the Duke University (U. S. A.) was formerly Professor of Philosophy and Comparative Religion at Baroda, India, and later was Stanton Lecturer in the Philosophy of Religion in the University of Cambridge. He delivered the Upton Lectures in Oxford last November; special arrangements made with him enable the publication of the six lectures in condensed form as six articles, the third of which we give below.

The series considers certain religious principles from an unsectarian point of view; the discourses were penned to suit the requirements of the Upton Lectures Foundation; but their background is more universal than Christian.

In this third lecture the much discussed subject of God is presented. The use of the very term "God" tends to obscure the thoughts which this reasoned paper tries to set forth. "God" has come to mean for most people, especially in Christendom, a person of the masculine gender possessing human emotions and among them the sense of might and power which may manifest as wrath and of right which can be made to manifest itself as love through petitionary prayers and propitiatory rites.

In the articles which follow this "god" is described as "but an illusion" and as 'the most tottering of all fictions". The philosopher has ever rejected this debasing caricature of the Divine Impersonal Omnipresent Spirit which wisely and sweetly ordereth all things.—EDS.]

III.—THE REALITY OF GOD

In the previous article it was shown that according to the great religions the destiny of man involves something more than his relations with the physical world and with his fellow-men. In religion there have been revealed to man fundamental needs of his being, that physical nature and his human environment fail to satisfy. Yet religions have never been merely phases of human striving; they have also been in part experiences of actual achievement. And that attainment has depended not merely on the subjective effort but also on relation with somewhat apprehended as other than nature and society. In order in so brief an article to simplify the phraseology I shall refer to this as God. Is God real? If so, what is His nature?

In the first article I represented revelation as a characteristic of all knowledge whatsoever, implying thereby that besides the functions of knowing (apprehension and reason) some object is involved presenting or revealing itself to the subject. In religion it is God who is revealed, presenting Himself as object to be known by the subject by means of his forms of apprehension and reason. It may be said that in order rationally to hold that God reveals Himself, one must know that He is. Yet, on the other hand, for one to know that He is, He must reveal Himself. A philosophy of religion has here to recognise one of the ultimates it is one of its purposes to specify. ***The fact of God's reality and the fact of His presenting Himself for human knowledge are alike apprehended in one and the same experience.***

What could be meant by those who might deny that God is real? Generally this: that the term represents no

more than an idea which is a merely fictional construction of the human mind. It is quite clear that there are such fictional ideas, conceptions formed no doubt on the basis of some experience but not apparently as such representing an actual being. I shall not at this point discuss the other contention that there can be nothing known as real except ideas, for the rejection of this position will be implied in later parts of this article.

A type of philosophical exposition often met with is in marked contrast with the kind of philosophy of religion I am endeavouring to formulate. That exposition tries to show that the idea of God is compatible with what man knows of the mundane. Put briefly, the idea of God is presented as a hypothesis used with reference to reflection on characteristics of the physical and the social. But there is no evidence that mankind in general, or individual men, have first arrived by reflection at an idea of God, have then accepted that as an hypothesis and around it formed their religion. An examination of religion seems to justify the contention that though forms of intellectual expression of the nature of God have been attained gradually by the exercise of thought, the being of God, somehow apprehended by man, has been the actual basis with reference to which such developments of expression have had significance. The idea of God has arisen in the relation of the mind with something other than itself, just as definitely as the idea of the physical world has. When thinkers have taken over the idea of God and introduced it into their philosophies, even hypothetically, to give something to their general view which is otherwise lacking, it is because the idea of God has some needed reference beyond that upon which they have centred their attention. If anything is gaining by thus taking over the idea of God, it is because of such implications. These can be understood and accepted only if it is admitted that the idea of God has arisen in religious experience as *a form of expression* of what is not apprehended in the physical and social worlds. In short : religion implicates God as real and cannot be correctly described in terms of the acceptance of a hypothetical idea of God.

Some modern writers who accept the view that for religion God is real, proceed to say that this reality is the actual complex of forces of integration of which we learn in the scientific study of physical nature and of social organisation and development. Taking nature in a wide sense, and emphasising its integrating processes, these thinkers wish to have this exposition regarded as an expression of the real God of religion. This is supposed to implicate no reality other than that which the physical sciences, psychology and sociology are concerned with.

The most general objection to this type of exposition is that it does not implicate what religion as it has appeared among men has involved. Its account of God seems plausible only because it surreptitiously brings in what has not been derived from the data admitted and omits something that is to be found in those data. There is a sense in which religion is concerned with "all that is real". But religions have never implied that

all that is real is human society and the realm of physical nature studied in the physical sciences. On the one hand, when the processes of integration in the physical world and human society are presented as God, there is always an idealisation, generally more or less vague but an idealisation nevertheless. The processes are viewed as tending to values not yet achieved as they are to be achieved, and thus not yet "real" in the sense that is admitted, but nevertheless conceived or in some manner apprehended "ideally"—without any admission of the basis for such, nor for the implication that the processes eventually at least get nearer and nearer to their realisation, if not entirely attain it. On the other hand, these expositions entirely ignore or fail to give adequate attention to the aspects of disintegration. A very slight investigation of what religion has been and is suffices to show that in it physical and social reality is at least subordinate to something other than that reality. Even those forms of expression which have identified the reality of God and the reality of the Whole have more often than not described the physical and social worlds as illusory, as not truly real. From the point of view of actual religion, nature and human society have aroused much repulsion, and this because of some contrast with that with which in religion man is otherwise in contact. The view here criticised takes over from religion in its ordinary sense the characteristics of optimism and fails to face the pessimistic characteristics of religion which in part have led mankind in general to avoid the identification of God with the physical and the social, whether viewed simply as processes or as involved in process. Such a form of exposition of the reality of God can only make its appeal by fundamental transcendence of the alleged empirical facts upon which it is supposed entirely to rest.

Religion implicates God as real, whatever may be the diverse forms of expression developed by thought with the aid of language with reference to Him. God as reality is not the same as an idea of God. If a man truly says he has a hundred dollars, it is because he has a visible apprehension of a certain quantity of actual coin, or of paper accredited for public purposes as equivalent to that coin, or some inscription in his bank deposit book, or in some other manner indicating that coin. In other words, he treats the hundred dollars as real because of the evidence supplied by some form of apprehension other than his possession of the idea of a hundred dollars. Something analogous with this is involved with regard to the affirmation of whatever kind of reality. There is no theoretical "proof" of reality. *No amount of rational reflection on an idea can enable one to pass to a reality signified by that idea.*

The question then is as to the application of the term "real". In being aware of the hundred dollars as real, a man need make no affirmation either that they always existed or always will exist. There is no ground in experience or reason justifying the affirmation that the physical has always existed and will always exist. The individual apprehends himself as functioning, and does not consider

that he is only an idea with an idea of functioning This is because of certain specific forms of apprehension involved in what has been called self-consciousness. Through these he apprehends himself as a reality which may be signified by his idea of himself. In so knowing himself he is not aware of himself as "more real" than the physical objects he apprehends. There is no criterion which he could apply by which he could judge one more and the other less real. Each is real in its own kind, and each is known through specific forms of apprehension. Similarly, God as real, as other than the idea that signifies Him, must be apprehended as such, with specific forms of apprehension. The ideas that have been conceived to signify God indicate that we have not to do here simply with a manipulation by reason of what has been apprehended as physically real and as finite self-consciousness.

In contrast with the view which presents man as the highest form of being, in religion man apprehends God as so utterly transcendent that in comparison he appears to himself insignificant. It is thus that Hinduism has at times regarded God as beyond description in terms of human language; and every religion in its higher forms has insisted on the inadequacy of its expressions. Nevertheless religion has definite implications as to the nature of God. God is not apprehended as having the characteristics of the physical. God is spirit, like and yet unlike what man knows himself to be. Terms have been coined to refer to God that man does not apply to himself as he finds himself on earth and as a member of human society. Thus God is "infinite", "eternal". However impossible it is to define these terms they are for religion modes of reference to positive characteristics. They certainly do not represent negatives arrived at by processes of theoretical reflection. God has aroused mankind to various forms of response, trust and fear, awe, reverence and worship, and thereby to the use of a multiplicity of terms such as majesty and glory, wisdom, righteousness and holiness. Apprehending the reality of God, man has looked upon the realm of nature as something subordinate, even at times as though in part hostile. Knowing God, himself, and nature, he has been aware of himself as more akin to God than to physical nature. Consequently he has learned in religion that the satisfaction of his deepest needs is to be sought more in his relation to God than to nature. His knowledge of God has made him aware of qualities and attitudes which, when achieved in his own personality and conduct are accompanied by peace and satisfaction and a sense of harmony. These qualities he has summed up in the terms, the goodness and the righteousness of God. The character of God is recognised as the objective ground of his moral judgments. And it is thus that the moral has been allied with a sense of authority based on what transcends the individual and human society.

ALBAN G. WIDGERY

FALSE GODS AND THE TRUE GOD

I.—PISGAH VIEW

[George Godwin, writing about the failure of the churches and the growing influence of psycho-analysis, fears that the God of Freud also is an illusionary phantom.—EDS.]

And Moses went up from the plains of Moab unto mount Nebo; to the top of Pisgah, that is over against Jericho... And the Lord said unto him, This is the land which I sware unto Abraham unto Isaac and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine own eyes, but thou shalt not go over thither...

Deuteronomy, xxxiv, 1 & 4.

Does modern psychology offer a satisfactory and satisfying alternative to the creeds of those great corporations, the churches? Will this probing of man's mind reveal the many forms and expressions of his creeds as wish-fulfilment fantasies and nothing more?

Anybody who reads psychology must have put such questions to himself: they are inevitable. Whether we admire or abhor the teaching of such men as Freud, we are unable to ignore them or to dismiss their theories as of small importance. To belittle the significance of Freud's central theory would be foolish, for he stands high in that hierarchy of minds whose contributions to knowledge have involved the unwilling surrender of long-cherished ideas.

Nature assigns to all innovators the rôle of iconoclast. For the acceptance of the new involves the destruction of what was formerly held as true and immutable.

The justification of man's faith in a loving heavenly father, and the promise of eternal life, are no longer as easily accepted as the rising and setting of the sun, though they were by our forefathers. Modern psychology has not only cast doubt upon the goodness of God, but hints at his non-existence.

To make the mental and emotional readjustment called for by this tremendous heresy is the problem now facing great numbers of people who formerly rested quietly on the unexamined rock-bed of an unquestioned faith.

The story of the progress of knowledge is the history of jettisoned ideas and abandoned creeds. The earth was flat by ocular demonstration until the mathematician revealed it as a sphere. The sun, as obviously, went round the earth until Galileo revealed the actual behind the obvious. Man was accepted as a special creation until Darwin propounded his theory of natural selection and set the reactionary prelates by the ear. It remained for Freud to question the all-loving heavenly father and to suggest that the intangible Prime Mover may be but the projection by man of the father imago and its apotheosis.

It is not easy to be at once a Christian and a disciple of Freud, though there are many in the camp of the orthodox who are working overtime to-day to make the best of these two mutually destructive worlds. Freud, in a word, has cast doubts on things formerly held as

sacrosanct, revealing to us ruthlessly the mainspring of our actions and the source of our dreams, those dreams of which our religion is but the waking expression. Freud gives the law to-day as Moses gave it yesterday. But unlike the high priest he offers neither promise nor hope of a fabled Land of Promise. These he has taken away. Psychology has taken our heaven away (or at least the sustaining illusion of it). And in its place? In its place we are offered an elaborate explanation of the human machine as a complex of instinctual urges and primeval drives. Is it enough?

While the learned doctors argue and dispute, the ordinary man must either swallow whole traditional faith and clerical authority or do as the writer has done, submit to the intellectual operation of excising them to work out anew some more satisfactory creed.

Psychology because it seemed, at first glance, to offer something clear-cut and demonstrable, lured the enquirer on. But very soon a difficulty presented itself. For just as the convert to Christianity is faced with the almost hopeless task of choosing from the many sects, each one claiming the truth, so the enquirer into psychology finds. not an established scientific doctrine, such as Newton's Law, but large numbers of schismatic schools, rival systems and, among the leading exponents, open hostility. Psychology not only has its heretics, but at times the mood to burn them. The quarrels of these men of science is one of the most distressing things the man seeking guidance at their hands has to contend with. Yet sooner or later psychology must inevitably play a vast part in our lives and in determining our attitude towards the unseen world.

The concept of a loving God, the Divine Father, may be but the greatest and grandest of all the wish-fulfilment dreams of humanity, yet the need which produced it remains to be satisfied. Nothing is more real than man's need of God, or, if you prefer it, for the idea of godhead. Does modern psychology involve us in the sacrifice of this? And, if so, is this surrender merely one more growing pain essential to man's progress along the evolutionary path?

Yesterday we cast out devils: to-day we analyse neuroses and re-educate the victims of them. And where yesterday we venerated the saints we re-read our hagiological literature with new eyes to discover in these holy ones of the Christian calendar a collection of psychopaths exhibiting all the symptoms of well-defined psychological abnormalities. And as Christianity dies by inches in that western civilization which Havelock Ellis has likened to an aberration, psychology gains ground.

What is to take its place?

Nationalism in its extreme form? High ethical codes adopted and adhered to without hope of reward hereafter? A revival of the old, forgotten gods?

There are plenty of signs that these alternatives are being tried out in the western world to-day. But that they will last one may doubt, for the truth is that man cannot do without some satisfying faith involving his relationship with the deity.

By undermining and exposing what

is false in revealed religion, Freud has performed a service of the first magnitude to humanity. He has struck at the priest so subtle a blow that their fate is inescapable. He has invited us to have the courage to contemplate facts which humble us; he has challenged us to pursue truth, foot by foot, slow, painful mile by mile.

And now, far along the unaccustomed road with this new Moses, we enquire of him: Whither?

Is this but a longer road to a greater truth? Is the Promised Land to be the ultimate reward—or are we from the height of Pisgah merely to view a blessedness forever denied to us by a God who is but an illusion, the mirage of our lonely and questing hearts?

GEORGE GODWIN

II.—STATE VERSUS GOD

[In this article Claude Houghton shows how the false Personal God-Idea is sought to be perpetuated in nationalistic religions whose popes are dictators. Many are the false gods daily created by human fancy but Mr. Houghton points the way to the Deity which is Truth. H. P. Blavatsky once wrote: "If man proceeding on his life journey looked—not heavenward, which is but a figure of speech—but within himself, and centred his point of observation on the inner man, he would soon escape from the coils of the great serpent of illusion."—EDS.]

An interesting, if disturbing, aspect of life to-day is the number of fictions which humanity is expected to accept as realities. Not long ago an American journalist gave an interesting selection, instancing the Non-Intervention Committee; the League of Nations; the autonomy of Abyssinia; the British "National" Government; the official quotations on Wall Street—contrasting these with the "bid-and-offered" prices then ruling—and so on. It would be possible to extend the list almost indefinitely, and many would give "God" pride of place at the head of it. To an increasing number of people, God has become the most tottering of all fictions—a phantasy created by fear, superstition, or self-interest.

So true is this that, in many countries, State fanaticism is ousting organised religion. Actually, these fanaticisms are inverted creeds. They may claim to be "materialistic", "atheistic", "utilitarian", "logical" and so on but, in fact, they are creeds and, true to type, they permit no rivals and countenance no criticism. Also, as ever, they proclaim their world-wide mission with Messianic fervour.

Each of these modern creeds has its Bible or prophet, its martyrs, heretics, apostles, dogmas, and its Inquisition. And every one of them trains Youth to die for the faith. Nothing new, therefore, has been invented in the way of "technique". Instead of a Pope, there is a Dictator. Instead of cathedrals, there are barracks. Instead of Eternity, there is a series of Five Year Plans.

One thing is new in these modern

creeds and one only :—they are concerned wholly with this world. The Tower of Babel is to be rebuilt but, this time—with modern machinery and mechanised humanity—we are going to make an efficient job of it. Recently one Dictator affirmed that "the ideal is mechanisation from the cradle to the grave". Another exclaimed how splendid it was that we all thought and felt exactly the same about everything. And a third announced that he spat whenever he heard the word "spiritual".

Now, men react most violently when they believe they have been cheated. It is the reason why they go to extremity. If This is false then That—its opposite—*must* be true. For centuries we have heard plenty preached about the Kingdom of God —and have seen precious little of it —so we had better try to make a job of this world by our own unaided efforts. That is the reasoning, conscious or unconscious, of millions today—and it is the actual creed of many who profess another one.

Organised religion no longer creates hope in men's hearts, or opens a vista in their minds. For many, the church is merely the accomplice of the State. Professed ideals count for very little nowadays. Every cause pays lip-service to the most elevated ideals—it is common form—but only acts convince and inspire. Men are bored by a Christianity that seeks to sanctify in Christ's name practically everything on which he turned his back—that "consecrates every successful massacre with a Te Deum". And men are bored, terribly bored, by the dogmas of theology—by attempts to render static the dynamic God of the living. If the crown of the spirit is joy, there is none in this type of Christianity. And so men are leaving their temples and are returning to the desert, seeking a new vision of reality.

One by one our gods have failed us. Science, which many believed would lead us into a land flowing with milk and honey, now proffers benefits with one hand and threatens extinction with the other. Art has become a chaos of conflicting theories—an internecine war of petty cults—for, possessing no common vision, what can artists give us but an "ape-like mimicry of the obvious", or a glimpse of a private heaven or hell? Directly man ceases to be an organism—directly there are no unanimous ideas about the value of life—a multiplicity of gods is inevitable, for every one has an isolated conception of the nature of truth. A result is that men have discovered their loneliness—and therefore unite under any banner rather than remain alone under none.

It has been said that men get the government they deserve. It is equally true that they get the god they deserve. They get the god they desire. We *will* that which we desire and, often, there is no correspondence between the desire of the heart and the prayer uttered by the lips. *If false gods have brought us to the brink of ruin, it is the quality of our desire that invoked them and gave them power.* Sooner or later we discover the nature of the god we have served.

It follows that the only chance of discovering the true God is to desire It simply and solely because It is the truth. When we desire It—ardently, exclusively—no matter what effect Its coming may have on our in-

terest, prejudices, traditions, prestige, and all the rest of it, then we may find that a long-locked door is slowly opening. Desire will be Its herald, and a new consciousness the sign that It has come.

But one thing is certain. The self-consciousness of this dispensation is sick unto death. Everything is based on the illusion of "separateness"—of the individual isolated "I". We may believe that all souls, or selves, are one, but this belief belongs to the brain, not to the blood. We dare not admit the unity of the spirit of life: that what happens to another happens to us; that we are ourselves—and every one else. We remain egocentric because we dare not even desire to become cosmic-centric. And, if many aspects of life to-day are a nightmare, on balance we prefer a nightmare to the New.

It may be that the coming religion will have no formal creed, no temples, no ritual, no saints or martyrs. If these could have delivered us, we should have been delivered long since. It may be that a race with a consciousness other than ours will come into being—a race of men and women, whole, free, fearless, who will not proclaim a new message but, in themselves, will be the new Word. A race which will live, move, and have its permanent being in that realm which is glimpsed by us only in isolated flashes of vision. A race to which harmony will not be "an arrow of longing", but an inheritance. A race that will realise its organic relationship with every level of life—realise it not as a mental concept but in the throb of the pulse. A race wondrously alive, responsive to intimations from levels more profound than any sounded by plummet of ours. A race which, initiated into the mystery of Being, will hold all things holy.

If this is a dream, all that for which men have yearned and struggled in the age-old darkness is a dream. But dream or not, the hope of the kingdom—the longing for wholeness, and, simultaneously, the fear of it—is the deepest desire of man. So deep that, to-day, in desperation, he creates a nightmare travesty of this desire rather than abandon his vision of unity in a mighty synthesis.

And so, despite the fears that darken the horizon, in the depths of us—if we dare to listen—we may hear an echo of Carpenter's cry:—

Out of the litter and muck of a decaying world,
Lo! even so
I see new life arise.

CLAUDE HOUGHTON

DHARMA RAJYA

SOCIAL WELFARE

[This month H. Krishna Rao of Mysore University continues his studies describing some of the social welfare work which was done in old India.—EDS.]

Protection of subjects is the paramount duty of the king. Establishing all his subjects in the observance of their duties, he should cause all of them to do everything according to the dictates of righteousness.* Whether the king does or does not do any other act, if only he protects his subjects, he is considered to have accomplished all religious acts. All duties have kingly duties for their basis, for all orders are protected by the king.†

The term protection is comprehensive and includes :—

(a) Protection of the people from oppression by artisans, musicians, beggars and buffoons.

(b) Fixing the profit of merchants, the charges for the processing of commodities, and wages. Wages are to be so fixed that the worker can maintain those who are his compulsory charges. Low wages are those by which the worker can maintain himself alone.

(c) Providing relief in cases of material calamities like fire, floods, famine, etc.

(d) Suppression of the wicked who live by such foul means as adulteration of food-stuffs, using false weights and measures, counterfeiting coins, administering poison to others, and bearing false witness.

(e) Seizing of criminals on suspicion or in the very act.

(f) Protecting people from the tyranny of Government servants.‡

Preservation of good order is preferable to a seeming increase of prosperity, for when all order is lost, then prosperity, though present, is of no use.§

Life and property of the people are considered too sacred to be encroached upon by any one. The law provides protection to the people against robbery, defamation, assault, gambling, betting. One should not give up even an inch of land so as to part with his rights to it. The king shall protect agriculture from molestation, from oppressive fines and taxes, and herds of cattle against thieves and cattle diseases.** Citizens are prohibited from giving shelter to men of wicked habits and activities.†† When violence is committed by any one the aggressor must be caught by the people and handed over to the State. Without the permission of the king, the subjects may not gamble, drink, hunt or use weapons, nor may they without his permission either sell or purchase useful animals, immovable property, intoxicants, poisons, etc. All subjects should try to qualify themselves for the performance of meritorious activities.

Political efficiency is realised where there is an honest supply of information to the Government. Nothing can

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* *Mahabharata.*
† *Sukra Nitisara.*
‡ Kautilya.
§ Kautilya.
** *Sukra Nitisara.*
†† Brihaspathi.

secure this object more effectively than an intimate connection between the ruler and the ruled. Sukra instructs the king to go round his capital on an elephant and to inspect the villages, cities and districts every year in order to know whether the people are pleased with the Government or oppressed by its officers. The king is advised to take the side not of the officers but of the people, and to dismiss any officer who is accused by one hundred persons.

A sound system of Government should necessarily provide for the conservation and development of natural resources and of the national traditions and culture. The Indian political thinkers earmark large sums of money for charitable purposes and items of social welfare. With a view to providing bodily comforts for government servants and infusing in them the spirit of enthusiasm for work, political thinkers recommend not only a fairly high salary but also provide for them leave with allowance, pensions and other such amenities.* Their salaries range from 60 to 48,000 *panas* per annum. (Kautilya.) Three months' pay for one who has served for five years, six months' pay for one who has been ill for a long time, full pay for the one ill for fifteen days, fifteen days' leave a year to all, and half the salary as pension to one who has put in forty years of work are some of the privileges of service† The king shall not only maintain his servants but also increase their subsistence and wages in accordance with their learning and their work.‡ Sukra remarks that those who get low wages are enemies by nature and are plunderers of the people.§

The king shall not only keep in good condition the timber and elephant forests, the building, and the mines created in the past but also set up new ones.**

He should have domestic plants cultivated in villages. He should make canals, wells and tanks accessible to the people. Bridges are to be constructed over rivers. The king should have temples built in the squares of the capital and in the centre of villages and should arrange for festivals in honour of the deities. He should train officers in the cultivation of arts and sciences and appoint them in their special fields. He should honour those every year who are distinguished in the arts and sciences.††

Aided by ministers the king should examine the hearts and the acts of all. He shall ever be wakeful. In Court he shall never cause his petitioner to wait at his doors, for when a king makes himself inaccessible to his people and entrusts his work to his immediate officers he may be sure of engendering confusion in business, causing thereby public disaffection and rendering himself a prey to his enemies.‡‡ The king whose subjects are devoted and who is devoted to the protection of his subjects and has disciplined himself enjoys great prosperity. It is better to lay down life itself in the observance of righteousness than to win victory by sinful means.§§

H. KRISHNA RAO

* Kautilya.
† *Sukra Nitisara.*
‡ Kautilya.
§ *Sukra Nitisara.*
** Kautilya.
†† *Sukra Nitisara.*
‡‡ *Sukra Nitisara.*
§§ Brihaspathi.

SPIRIT OF PEACE IN SOVIET THEATRE

[**Huntly Carter** is already known to our readers by previous contributions on the Drama. He is one of the leading men who believe in the Theatre as a means "of the redemption of man from evil and the attainment of the ultimate good of society". This may be a possibility for Drama *per se*, but what about the actors themselves to-day? Mr. Aldous Huxley in *Ends and Means* tells us that "modern dramas (even the best of them) are essentially secular", and that "acting is one of the most dangerous of trades".

Acting inflames the ego in a way which few other professions do. For the sake of enjoying regular emotional self-abuse, our societies condemn a considerable class of men and women to a perpetual inability to achieve non-attachment.

Mr. St. John Ervine, the well-known playwright and dramatic critic, is very much displeased with Mr. Huxley. An actor, writing in THE ARYAN PATH for October 1932, on "The Soul on the Stage" warns us of its dangers and of their minimization by a study of Theosophy. The dangers that lie along the way of acting, he tells us, are "vanity, ambition, conceit, pride, the sense of personal egotism, the illusion of greatness,"—all leading obviously in an opposite direction to non-attachment.

Mr. Huxley would agree, we think, that the application of his philosophical theories would have a transforming effect on both playwrights and plays. Mr. Carter is more hopeful about the drama of to-day, but again, he views it from an angle different from Mr. Huxley's.—EDS.]

The vital question of peace occupies the attention of all humane and cultivated minds to-day. And it is not surprising that the long continued quest by the Soviet Union for peace as shown in decrees, policies, diplomats' speeches, and in other ways, and the close association of the Soviet theatre with Government policy and the internal and external situations which it has produced, have given rise outside Russia to the very important question: Is the Soviet theatre concerned with peace and if so, why and how? The purpose of this article is to answer the question.

Owing to this unity of the theatre and national life it may be assumed that there is a peace spirit in the Soviet theatre and that one of its sources is Government peace policy. It is in fact one of the theatrical consequences of that policy. In Maxim Gorki's play, "Dostigaev and Others", one of an unfinished trilogy reflecting the social situation produced by political policy during March to November 1917, we have a red soldier saying to a representative of the fallen merchant class, "There won't be any uniforms in future. We have finished with war. One of our first jobs is to convince the world that war is useless. We [Bolshevists] shall see the beginnings of a world peace."

But though political policy has done much to influence the peace idea and spirit in the Soviet theatre it is not the sole influence. Considered as a whole, the structure and work of this theatre is the logical result of that organic unity of the Soviet theatre and the humanized life of the Soviet Union which I have considered in two articles contributed to THE ARYAN PATH. ("Drama: The

Organic Part of Human Life"—December 1930 and "A Comparison of the Hindu and the Soviet Systems of the Drama"—April 1936.)

In the first I dealt with the Eastern concept of Drama as an organic part of human life and with the appearance of a similar concept in Russia in 1917 when the theatre and its content were conceived of as an integral part of the new life of the entire community, and the drama within the theatre as a reflection of the mighty politico-economic and social dramatic spectacle without the theatre. In the second I traced the logical result of this unity in the beginning of a great Soviet system of the drama having marked resemblances to the few great historical systems of the drama, Hindu, Shakespearean and other. I explained that it was a system of the epitomisation by outstanding contemporary writers and other dramatic agents, of the high events of a transitional and heroic period of social history for dramatisation within the limits of the contemporary theatre. The theatre itself varied in structure and method according to the period in which it was placed. Thus the Soviet theatre is determined by the revolutionary events of the culminating period of the four hundred year old Secular Age, and by its socialist collective purpose. Its method is the outcome of an expression called "socialist realism". The latter is best understood if we speak of the pre-revolution realism (for instance, the Moscow Art Theatre photographic realism) as static, and socialist realism as dynamic. The Soviet conception of realism is the realism of an entire country and community, that is, Russia seen unfolding as a whole; the pre-war conception was little pictures of slices of real life, such as we find in Mr. Bernard Shaw's plays. The Soviet definition of the drama can be best explained by reference to its great period plays. For instance, there is "Aristocrats", one of the big constructive-effort period plays which deals with the vast subject of the building of the White Sea-Baltic canal by criminals. It is a dramatic illustration of the immense present-day politico-ethical problem and its Soviet solution of the redemption of man from evil (that is, crime) by his labour, and the attainment of a big step forward in the salvation of society. Here is the theatre serving a great moral and social purpose.

The epitomisation system has its peace basis. So far as Russia is concerned, we have the mass amateurs, the nationalities within the Union and individual Soviet writers creatively condensing for dramatic representation the principal periods and events of the unfolding life of a new country and a new community. In particular, there are the periods of the Revolution, Civil War, New Economic Policy, and of the Five Years' Plan with its four colossal and comparatively peaceful revolutions—agrarian, industrial, cultural and constitutional (1937).

Much could be written about the many and varied peace elements and influences contained in the gigantic synthetical process of bringing together all the new forces of a sixth part of the earth's surface in one great collective theatrical effort—the dramatic interpretation and repre-

sentation of their own unfolding life —unfolding from a level of backwardness and illiteracy to a higher level of social efficiency, cultural enlightenment and taste.

From a spiritual and pacifist point of view there are, in particular, three influences that have operated on and through the theatre, mystical and metaphysical, religious, and democratic. During 1918-19 there was a big wave of mystical expression in poetry and literature. Poets hailed the Revolution as a miraculous act of liberation intended to set them free in their ivory tower for the attainment of the fulness and richness of poetical idealism. They made the mistake of accepting a revolutionary movement for an evolutionary one. The result was that for a time they continued their old existence in spite of the new and opposing situation, till finally the hard and real politico-economic conditions compelled some to cast aside idealism and accept the practical policy of revolution, and others to go abroad.

The mystical and metaphysical tendency was also strongly marked in some of the plays staged by the pre-revolution theatrical specialists and reformers who accepted the new revolutionary regime, but for a time continued along the old evolutionary line of the Russian theatre. This meant the continued expression of the many Western European influences, philosophical, mystical, metaphysical, literary, æsthetic, technical, and other under which the pre-war "insurgent" theatres fell, and the interpretation of ideologies forming the content of plays in the repertories of such theatres. Thus several plays were staged that lay a stress on thought and action, and delivered messages to the masses, that were at variance with current thought and ideology. For instance, at the Kamerny theatre there was Claudel's essay in modern mysticism, "The Announcement Made to Mary". And there were new productions also touched with mysticism, such as Vaeheren's "Dawn" at the revolutionary Zon theatre.

In the domain of religion there was much in the plays of the first decade of the theatre to interest the pacifist sociologist. In some of the plays at one of the Children's theatres under the direction of A. B. Lunacharski, Peoples Commissar of Education, he would have found a variety of religious, mystic, domestic, annunciation, birth, death and life subjects. At the Kamerny theatre he would have found religious manifestations in Kalidasa's "Sakuntala", Claudel's play, and others. In the two Jewish theatres, the famous "Habima" and the State Jewish theatre under A. Granovski, there were expressions of Jewish nationalism and religion. For instance, in the mystical "Dybbuk", and "The Wandering Jew", both of which have been seen in London. Then too, in the region of mechanical philosophy and religion there were things to claim his attention. In the early Meyerhold theatre there were many evidences. in representation, of the religion (or better still, faith) of science, according to Mr. J. M. Keynes a commendable new religion inaugurated by the bolshevists. They appeared in machines and tools as dramatic symbols of the liberation of the mechanic to the human mastery of his tools, and in other

mechanical liberations. In more than one of the Meyerhold productions there was a religious attitude in the reconciliation of the peasant and the mechanic.

But the most decided peace influence in the Soviet theatre, one calculated to promote and preserve peace, was, and has been till to-day, the great mass or democratic movement, which has served to bring the entire vast community into the theatre, to unify its systems of the drama and staging and to keep its attention fixed on one central idea, the theatre, as a spirit of service to itself and to its betterment, as a community of human and social beings, and to its attainment of a true democratic system of life. Implicit in this movement is a definition of peace as harmonious unfolding at the touch of spiritually creative experience. Here "spiritually creative" means the creation of souls (the soul of a nation) not the creation of "arms". But it must be said that though Russia's sole object is to preserve peace, its Government is obliged to adopt the prevalent attitude of an "armed Peace"; still, the cultivation of "unarmed" peace is evident.

Evidence of the mass idea and its purpose, that is "spiritual creation", by the people itself aiming to unfold to a higher order, appears at an early period of the Soviet theatre's history. The organisation and work of the Proletcult theatre are instructive. The executive "chiefs" led by Pletnev, a working man, were proletarians. The "expressionals" were artists, painters, sculptors, architects, draughtsmen, art and craft workers. The "interpreters" were working-class actors. The structure was gorgeous, a millionaire's palace still containing many of the late owner's rare works of art of a cultural-educational value. The stage was a circus arena; the "scenery" circus apparatus; the plays mostly improvised satires, embodying the new social ideas, and the workers' memory and aspiration. The whole thing was a remarkable blend of the religion of science and a formative ethical cultural system. The theatre was actually a gymnasium and community centre. The untrained and unpaid worker-actors turned to it for formative recreation in hours of leisure. The plays and settings lent themselves to acrobatic displays, exhibition of the power of improvisation, of art processes and stage craft proceeding spontaneously and freely from the collective theatre workers.

So came the Popular theatre with its spirit of service, and implicit in it a spirit of peace and a theatrical democratic system, together with the incentive to the spread of that theatrical movement which in twenty years has made all the Soviet Union a stage on which the entire population is the actor chiefly concerned with the interpretation of the "soul" of the nation.

The story of the Soviet theatre since 1922 is the story of the emergence of the All-Union united theatrical forces "playing" with the great central idea of a new era of humanity, with the constructive processes of a new order arising out of cataclysm, using the theatre to demonstrate how mankind can enter upon a rightful creative path. Figures might serve to indicate the immense actuality of the demo-

cratic theatre with its high quest, but statistics alone cannot explain the extraordinary phases and novelties of the great cultural revolution beginning in 1928, the year which saw the opening stage of the gigantic mass theatre movement towards unification and universalism.

The first phase of the revolution was the organisation in 1928 of Olympiads with their wonderful display of the dramatic and art expression of the masses. National working-class groups met in friendly rivalry, and then came international ones. The second phase of this mass development was the organisation of ten-day theatrical recitals in Moscow and Leningrad of the National theatres, Ukranian, Georgian, Kazakh, Uzbek, and others. This served to strengthen the bond of unity between the Russian and non-Russian Soviet peoples; to reveal that the 150 nationalities had risen from Tsarist theatrical repression and obscurity to Soviet full theatrical rights and heights; and to show that their contribution to the new folk basis of the theatre, opera, ballet and the drama was a very rich one indeed. The third phase was the merging of the old theatrical intellectuals and the masses and nationalities on a common theatrical ground, the removal of those defects which had separated them, and the acceptance by the intellectuals of the common theatrical task of the building of a new system of life. Finally came the establishment of a Committee of Arts to co-ordinate and control an All-Union theatrical force with its 693 theatres, 446 Russian, and 247 national republics distributed among 150 nationalities, and its 46 languages, and in addition, over 100,000 non-professional circles in factory, field and mining district, exclusive of the hundreds in city and town.

Of peace value is the network of 104 Children's theatres all engaged in the task of making new citizens and encouraging these young citizens to build the new life, by means of Soviet plays, classics, and fairy tales by the great masters. And account must be taken of the big annual Theatre Festivals with their international implications. And now supporting this vast Popular Theatre Emergent with its incipient mighty system of the drama, are the vaster cultural promises held out by the Stalin Constitution. They point to the continued development of a united theatre more concerned with the building of the national soul than with promoting the international clash of arms.

HUNTLY CARTER

PSYCHICAL RESEARCH OR PARAPSYCHOLOGY DURING 1937

[Dr. J. B Rhine is Professor of Psychology at Duke University (U.S.A.) and is directing the research work of the Parapsychological Laboratory. He is known all over the world by his investigations in telepathy and clairvoyance which he names Extra Sensory Perception, or in short ESP. Recently he has published *New Frontiers of the Mind*, a review of which will appear in a later issue.—EDS.]

The problem of the nature and extent of exceptional and unexplainable phenomena has concerned men since ancient times. The systematic effort to investigate those unusual mental oddities generally recognized under the name of psychical research is now in its seventh decade. Yet it might fairly be said that the accomplishments during the year 1937 have been more important for psychical research than those of any other year of its scientific era.

Heretofore, psychical research has been confined largely to private societies devoted to this end, but there has been during 1937 a general movement on the part of university and college laboratories to take up certain of its problems. Up through 1936 the number of experimental studies reported from universities numbered only seven.* During the single past year, reports of experiments coming under this heading were issued from ten different universities and colleges.†

The increase in academic interest has not been accidental. Recent experiments on the problems of telepathy and clairvoyance have led to the development of generally applicable experimental techniques. Criticism and refinement of these methods has allowed the problem to become more and more the concern of university investigators.

This rapid progress led to the establishment in 1937 of the *Journal of Parapsychology*. In its "Editorial Introduction" the purposes of the publication were set forth :—

> ..The title of this journal requires a few words of explanation as to how we conceive the relation of parapsychology to psychical research. Parapsychology is a word that...may well be adopted into the English language to designate the more strictly experimental part of the whole field implied by psychical research as now pretty generally understood. It is these strictly laboratory studies which most need the atmosphere and conditions to be found only in the universities ; and it is these which the universities can most properly promote.

It is convenient to follow the usage here laid down and restrict this review of the past year's work mainly to those more strictly laboratory and quantitative studies which fall within the bounds of parapsychology.

Two important studies of mediumship have appeared during the year. Although they differ widely in approach, they agree in the important respect of emphasizing the need for an objective quantitative procedure.

* These include studies made at Stanford (1917), Groningen (1923), Harvard (1927), Duke (1934), Born (1935), Princeton (1935), and Clark (1935).

† These, confined to America, include six universities (Columbia, Colorado, Duke, Minnesota, New York and Fordham) and four colleges (Bard, Guilford, Hunter and Tarkio).

The work of Dr. John F. Thomas* follows the more conventional methods. Upon noting that communications received in sittings with psychic sensitives ("Mediums") appeared to contain much more personal information than the sensitive might reasonably be expected to have available normally, he launched an extensive investigation to test this observation. By concealing his identity during personal visits, again by sending a proxy sitter, and finally by holding some sittings with only a stenographer present with the sensitive, he rules out explanations in terms of fraud, accidental guesses, shrewd inference, and the like. The stenographic records were studied to see if the statements were so general as to be equally applicable to others than Dr. Thomas. By analysing the records into topics which permitted scoring in terms of right and wrong statements, he found that they were right for him in 90 per cent of the topics. When other people scored the material the points were applicable in only about 16 per cent of the topics. Dr. Thomas concludes that the sensitives which he studied showed knowledge "beyond normal cognition".

A second mediumistic study is that reported by Mr. Whately Carington in the *Proceedings* of the Society for Psychical Research. By giving word-association tests to the trance personalities which appear in mediumistic séances he is able to measure whether the reactions of the various personalities are notably "similar" or "different". The measurement is accomplished by a mathematical analysis of the time of reaction to each word as it is presented.

Mr. Carington's first problem, that of finding a quantitative method for studying trance personalities, appears to have been met in his study. He finds (in at least one case) that the "control" personalities are so significantly different from the medium's waking personality as to suggest that they are repressed secondary personalities. From purportedly "communicating" personalities appearing in the trance states of two different mediums he claims to find significant similarities such as to suggest an individual "communicator". This latter finding has been challenged by Professor R. H. Thouless. The work, however, is yet incomplete; and further results may be of importance for an understanding of the psychology of trance states.

In the field of experimental studies of telepathy and clairvoyance, the reports have added, with one exception, to the growing body of evidence for the frequent occurrence of extra-sensory perception as a normal mental activity.† These reports were all based upon tests in which subjects attempted to identify, with various degrees of extra-chance success, randomly selected and concealed cards. In most instances, the subjects were tested with the so-called ESP cards developed in the Parapsychology Laboratory at Duke University. These cards, each bearing one of five simple designs, are used in packs of

* *Beyond Normal Cognition.* Boston: Bruce Humphries, 1937.

† Baker, K. H., "Report of a Minor Investigation in Extra-Sensory Perception", *Journal of Experimental Psychology*, 1937, XXI, 120-125.

twenty-five (five cards of each of the five symbols) and have a well-established mathematical basis for estimating the probability that any score or average is a mere chance occurrence. An instance of the success with which the Duke experiments* have been independently verified is the investigation conducted at Tarkio College in Missouri. George and MacFarland had subjects attempt to reproduce the order of cards as they lay untouched in a shuffled pack of 25 cards, completely screened from the subject's sight. The total score for all trials of 13 subjects (20,450 indications of single cards) so far exceeded the most probable number of chance successes that it could be expected by pure luck alone once in about 10^{197} times.

Almost all the experiments performed during the past year have, however, been conducted with the further design of getting at an understanding of ESP. If the occurrence of the phenomenon be fully established, its explanation is, of course, the real objective of further experiment.

Some experiments have been concerned with what sort of test situation is most favourable to this unusual mental function. Woodruff and George, and Gibson particularly carried out comparisons between a number of tests involving motor and vocal indications of the chosen card. They found differences in results for different subjects, but all indications point to the origin of these in the subject's attitude. For example, Gibson's subjects failed entirely at a screened matching procedure which was very successfully mastered by the subjects of MacFarland and George.

New evidence was found by Pegram that a subject with ESP ability can direct his scoring within the relatively narrow range of success possible either above or below the level of pure chance. That is to say, the subject can, if he wishes, identify the card by saying what it is *not*, proof complete that ESP is under the subject's voluntary control.

The past year has been marked also by studies dealing with the rôle of the stimulus object in ESP. No limitations upon ESP have yet been found, though the changes in the stimulus object have already been considerable in extent. L. E. Rhine found that her child subjects scored equally well with microscopic and very large symbols. Also she found that a single symbol and many symbols upon the face of a card give equal success. In the study of MacFarland and George it made no difference whether the symbols were symmetrical or distorted in outline. Carpenter and Phalen's subjects called colours and symbols equally well. These discoveries suggest that the physical characteristics of the objects perceived are not important to ESP.

A much wider variety of subjects were successfully tested for this ability during 1937 than ever before. Children as young as five years were able to score significantly under good testing conditions in the experiment of L. E. Rhine. On the other hand, the age range of good subjects was extended upward to at least 60 by Dr. C. H. Rice. Retarded school children in

* *Extra-Sensory Perception*, Boston : Bruce Humphries, 1935.

the third grade proved in an experiment by Bond to be able to work well in a group with the teacher as experimenter. Finally, Pegram and Price found that even the blind were able to demonstrate ESP.

The increased activity within academic circles has brought an increased critical attention. The mathematical basis, so essential to experimental work, has weathered several attacks, the occurrence of which have initiated several contributions to the technical background of the research. Greenwood and Stuart and Huntington have presented mathematical studies firmly establishing the extra-chance conclusions of previous research. These received the following editorial comment in the December number of the *Journal of Parapsychology* :—

> ....whereas minor changes in method are advisable, the mass of [mathematical] criticism has been directed at points which are experimentally trivial.

Other criticisms of experimental details have called out effective response in the *Journal of Parapsychology*. Warner, in a doubly-observed distance experiment with exceptionally guarded conditions, had his subject call cards one at a time from a complete, freshly-shuffled pack; she averaged 9 per 25 calls for 250 consecutive trials (all that were made), a highly significant result. In the December number of the *Journal of Parapsychology*, a survey was made of all the work done under conditions in which sensory cues could conceivably have played no part in the scoring even had the cards been marked or even transparent. These results, numbering over 140,000 trials and representing complete records of special experiments, must be explained by the critic if further discussion of the subject of sensory cues is to be profitable.

The proper conclusion for a review of a research that is just beginning would include a forward glance. A recent survey of new and old evidence seems to prove conclusively that ESP is not affected by space—as are all forms of mechanical causation about which anything is known. And if not space, then why time? Here is another problem in parapsychology—one to be solved, if at all, by the careful and patient methods of science. Already the editors of the *Journal of Parapsychology* indicate that the 1938 volume will take up in its initial number the subject of experiments dealing with the delicate question of precognition. The battle with the critics is perhaps only just begun. Work along many lines is under way in many places. This year promises to surpass 1937 in its yield of interesting discoveries in parapsychology.

J. B. RHINE

NEW BOOKS AND OLD

THE MIRROR OF LITERATURE*

This is an extraordinarily timely and valuable book. Those who read it with the care it demands and deserves will be enriched by a deeper understanding of Germany, of England, and the whole problem of social change. And the temper of the book is admirable: it is passionately dispassionate to a degree that I appreciate and envy. Indeed, I feel that, if I could have read Dr. Kohn-Bramstedt's book, let us say ten years ago, I should have been spared a good deal of illusion and disillusion. I console myself with the thought that perhaps the author could not have written his book ten years ago.

The central question with which the book is concerned is, on the abstract level, the relation between an "estate" (*Stand, état*) and a "class". No small part of the optimistic confusion of our English social, sociological, and socialist thinking is due to the fact that we have no two words which enable us to make the distinction; and that in turn is due to the fact that we have had no practical or political need to make it. Our peculiar political evolution, our early and evolutionary challenge to the monarchical absolutism based on the divine right of kings, the development of a curiously elastic system of aristocratic parliamentarism during the eighteenth century, and perhaps, above all, the custom by which only the eldest sons of the English nobility retained their noble rank, created in England a condition of fluidity in which there was never the clear line of demarcation between privileged and unprivileged "estates" which is necessary if a society is to be aware of itself as a society of "estates".

Thus, in the mere attempt of an Englishman to define, on the abstract level, the question with which Dr. Kohn-Bramstedt's book is concerned, we pass inevitably to the historical level. In France the "estate" society was virtually eradicated by the French Revolution; in Germany, despite an appearance of what Dr. Kohn-Bramstedt grimly and truly calls "pseudo-democracy", the "estate" society endured (even in an overt political form in the Prussian Diet) until the end of the war of 1914-1918; but in England there was a continuous process of ascent and descent to and from the aristocracy, which has blurred the sense of the real distinction between a society based on status, and a class-society in the purely economic or Marxian meaning. Since the emphases of Marxist thinking were directly derived from German experience, for which the distinction was real, an important effect has been that analyses and predictions concerning a class-society (which nowhere exists) have been applied to actual societies which are more or less subtle combinations of a class-society and a society based on status and a society based on function. Two conspicuous results of this mistaken application have been the bewilderment of Socialist thought when confronted by the emergence of Fascism, and (in England particularly) a naïve assumption that the "classless society", postulated as the ideal aim and inevitable consequence of Socialism, means a society without class-distinction, in the common English sense of the word. Class distinction in the English sense, is a unique combination of distinction by status (peer and commoner), of distinction by social prestige (accruing largely to function, *e. g.*, the doctor, the barrister, the clergyman), but above all of distinction by our differential education (the public school and university education of the "gentleman"). Since the

* *Aristocracy and the Middle-Classes in Germany: Social Types in German Literature, 1830-1900.* By ERNST KOHN BRAMSTEDT. (P. S. King and Son, London. 15*s.*)

great social struggle in English society is to secure for one's sons the education of a gentleman, and it is relatively costly, underlying this class-distinction is an economic class-distinction in the strict Marxist sense. But it by no means corresponds to the distinction between capitalist and working-class.

Fortunately perhaps for himself, Dr. Kohn-Bramstedt has not to analyse this complex English system of social prestige which "just growed". He deals with the *relatively* simple German system, the relative simplicity of which is due to the failure or incapacity of the Germans to "politicise" themselves, as first the English and then the French people had done: that is, themselves to exert a positive influence on the shaping of society. In the main the economic upsurge of the new capitalist and industrial middle-class in Germany was controlled by the decisive will of a single man, namely Bismarck.

> It was only due to the superior tactics of Bismarck that the Junkers could maintain their political and social hegemony in alliance with the army and the bureaucracy. After this decisive re-establishment of the threatened conservative feudal stratum in Prussia (which was a result of the victories in 1866 and 1870-1) a division (more or less) of functions took place between political power (aristocracy and ennobled bureaucracy) and economic power (bourgeoisie).... Aristocratic prestige was at first threatened by the economic and political rise of the middle-class, but was later made secure by the political impotence and failure of the bourgeoisie.

In other words, the middle-class submitted to making the money and let the aristocracy go on with governing; it allowed itself to be convinced by Bismarck's conviction that it was incompetent really to participate in the work of government. Behind this powerfully guided evolution, which seems singular to an Englishman, lay the unchallenged acceptance of absolute monarchy.

Against this background, all political terms change their meaning. Thus the "conservative" feudal stratum in Prussia has a radically different meaning from a "conservative" feudal stratum in England. Very few "conservatives" in England can fairly be called "reactionary" in regard to domestic politics. They resist change; but the change they resist is change of a system which admits profound change. Fontane observed the contrast forty-five years ago. Dr. Kohn-Bramstedt quotes this subtle observer writing in 1892:

> Unfortunately, an imitation of the English Tories, in which aristocrats and bourgeois notabilities co-operate, miscarries in Germany through the intolerant character of the Junkers, through the naïve conviction of their exclusive right and capability to rule. The pseudo-conservatism of our aristocracy, which in the long run is based only on egoism and all that is subservient to it, embarrasses the conservative middle-class notabilities considerably and makes them feel extremely desperate.

But their desperation effected nothing; they were not prepared effectively to combine with either the petty-bourgeois or the working-class to challenge the political ascendency of the Junkers, so that in a sense the Junker intolerance and contempt of the bourgeoisie was justified.

Dr. Kohn-Bramstedt's brilliant depiction of the social psychology of Germany during the nineteenth century is based on a careful examination of the evidence of literature; and the relative weight of this evidence in turn is scrupulously estimated. It is the first book we have read in which the all-important imponderables during a crucial period of modern history are sensitively and systematically assessed. Perhaps Dr. Kohn-Bramstedt has predecessors in this method of investigation; if so, their works have not come my way. For me, he is a man who has systematised a singularly subtle and original kind of sociological inquiry. His book is one to set me thinking "all over again". The questions it suggests are innumerable. I will do myself the justice of saying that they are none of them entirely new to me; but his inquiry bestows a new solidity on my scepticism of current social Utopianism. It gives, for example, new substance to my suspicion that the central doctrine of Marxist Socialism is derived from Marx's unconscious eagerness to find a dynamic source of desirable social

change outside the realm of "politics" altogether, and that in making economics *the* determinant in history he was seeking to avoid the despair into which he was driven by his sense of German political incapacity. From this angle, Marxist "realism" is essentially a Jewish compensation for German political "unrealism". Further, and deeper, how far is it possible realistically to conceive any mass-society in which effective political power is not concentrated in the hands of a relatively small élite? And since we may take as proven Lord Acton's dictum that "power always corrupts", where shall we find any safeguard against the abuse of political power save in some such resolute decentralisation of mass-society as Rousseau declared to be necessary if modern society was not to degenerate into a repulsive tyranny? In this connection it is noteworthy how remarkably small a part organized religion occupies in Dr. Kohn-Bramstedt's picture of nineteenth-century Germany. The peculiarity is explained in the one brief but suggestive paragraph in the matter, *à propos* the novelist Raabe.

> He is dominated by the old Lutheran antithesis between religious subjectivity and passive obedience to the secular ruler, between emotional irrationalism and rejection of the "harlot reason", between belief in the value of genuine emotion and pessimism as regards the way of the world. The sociological basis of this old, conservative German attitude is determined by the pluralism of German territorial states as well as by the political weakness of the German middle-class.

But is this "sociological basis" cause or effect? Is not the peculiar emphasis of Lutheran pietism largely the cause, at any rate, of the political weakness of the German middle-class?

J. MIDDLETON MURRY

TOWARDS A NEW ORDER

I*

In a letter to *The Times* last year Dr. Jacks wrote, "Is the League of Nations to reproduce the structure of the armed political state prepared for fighting and with fighting forces trained for battle, or is it to be a community of another type?" And this book is a clear and cogent enlargement of that question. That it is apposite no one can doubt. For the League at the moment has apparently failed, to the rhetorical delight of those whom it has failed to curb. But even those who still believe with Dr. Jacks that it is potentially the world's most valuable institution may not regret that it has failed in the way it has. There are certain failures which are of more ultimate good to man than successes. The authors of the Covenant unwittingly placed peace under the guardianship of war. They invoked Satan to cast out Satan. Their plan, to quote Dr. Jacks, "reduced to its lowest terms, was to put an end to aggressive war-making by an overpowering combination of war-making forces". Need we then regret that the plan failed at the first test? Dr. Jacks shows how inevitably it failed and how false has been the analogy, so generally drawn, between the conditions under which the rule of law is maintained within the state and those which obtain in its external relations with other states. Sovereign States are neither historically nor actually what individual citizens are, and the current contention that a League of them is simply a natural development of the evolutionary process by which they have severally grown into the unities they now are, he believes to be untrue. The mistake, in fact, of the authors of the Covenant was not only to impose upon sovereign states a system of coercion which their nature as sovereign forbids them to tolerate, but to invite them to co-operate self-right-

* *Co-operation or Coercion? The League at the Crossways.* By L. P. JACKS. (William Heinemann Ltd. London. 8*s.* 6*d.*).

eously in the work of the devil. As Dr. Jacks writes :—

> Of all the methods that might be chosen of developing the co-operative spirit and habit, co-operative fighting, no matter in what cause or against whom directed, is positively the worst.

And if the League is to be the organ of a new life and hope for mankind its mission must be "to create for the nations a new model of community life in which fighting force plays no part whatsoever". Gradually, he believes, under the growth of common interests among the nations, the fighting function will die a natural death. And it is on furthering these common interests, particularly in the economic field, that the League should concentrate. In the constructive suggestions he makes he owes something to the American philosopher, Josiah Royce, who conceived "the Hope of the Great Community" on the basis of Mutual Insurance. The transference of the wealth and energy of nations from the service of the war-machine to that of constructive peace can, he realizes, only gradually occur as habits of good faith and mutual collaboration develop. But only a League which has renounced war as an instrument of its own policy can foster such habits and convert the nations by effective practical example to the ideal of co-operation which it embodies.

The constructive side of Dr. Jacks's thesis is inevitably not worked out in such detail as his destructive analysis of the fallacy of the existing League system. But all who are inclined to lose heart for the future of the League or who are still tied to a negative conception of "Collective security" should read his book. They may then come to realize that the failure of the League as a war-machine was a blessing in disguise.

HUGH I'A. FAUSSET

II *

Mr. Lippman rides the lists throughout this lengthy work as a champion of Liberalism, but on how much profounder a level than that of mere party politics we realise long before we arrive at his final conclusion that "it is here, on the nature of man, between those who would respect him as an autonomous person and those who would degrade him to a living instrument, that the issue is joined". Liberalism is to him much more than politics or economics; it is a way of life—he would say the only proper way for all who accept the spiritual inviolability of the human individual, and are bound accordingly to set religion above politics. To-day, it would seem, more are against Liberalism than are for it, preferring, and not only in the openly fascist and communist countries, the development of collectivism—of social and economic control by coercive centralized authority—to freer and more individualistic methods.

This tendency Mr. Lippman strives here to counter in two ways: first, by a detailed criticism of collectivism on practical grounds, a denial that human evolution can be consciously controlled in any case by a minority of arbitrarily selected human beings; and second, by a frank admission of the fatal shortcomings of what in the nineteenth century passed for Liberalism, and an attempt to restate Liberalism in new and more adequate terms.

The old *laissez-faire* Liberalism left the world's markets, the entire complex of supply and demand, to find its own so-called "natural" balance. Collectivism goes to the far extreme of controlling the market in favour of the producer or of some fixed plan. Mr. Lippman certainly believes in control—of natural resources, quality of products, working conditions, currency, incomes, and the like—but directed always towards genuinely freeing trade, and exercised not by the coercion of dictators or even of electoral majorities but by *a com-*

* *The Good Society*. By WALTER LIPPMAN. (George Allen and Unwin, Ltd., London. 10*s*. 6*d*.)

mon law before which all men, of whatever kind and rank, would be free and equal.

It is an attractive scheme, not in its essence impracticable, and very persuasively and sometimes movingly set forth by the author in great and wide-ranging but always relevant detail. It might be criticised as underrating the aggressive nature of Capitalism, and the power of wealth and prejudice to suborn justice (as notoriously in America), but that only brings one back to the consideration that any scheme depends most on the quality of the men directing it.

The book is more than good, it is timely and important, offering a focus for political aims which will not deny spiritual intuitions.

GEOFFREY WEST

III *

Mr. Aldous Huxley describes M. de Ligt's book, here not very smoothly translated from the French translation of the original Dutch, as "a text-book of applied pacifism, in which the techniques of non-violent activity are described with a sober precision of language", and if it fulfils that definition less adequately because less completely than Mr. Richard B. Gregg's *The Power of Non-Violence*, it is still a work of value on a topic of prime importance in these difficult days.

The position of the author, as a "revolutionary" socialist calling in effect upon the proletariat to overcome the wicked bourgeoisie, may repel some of those readers who are affected more easily by labels than by realities, but even they should not have to read far into his pages to discover his socialism to be truly that of human brotherhood, and his revolution only that which all genuine religion demands (however seldom the response) from its adherents—a setting of love before self-interest, and a recognition that all men are one's brothers, across whatever geographical or racial frontier they may chance to be born. If violence is not, against M. de Ligt's—and my own—belief, inherent in the very nature of capitalism, it has assuredly been widely present in its competitive practice. In any case, violence it is which, even before capitalism, is his prime enemy.

He sees to-day, as we all do, violence seizing the world in thrall; even one-time pacifists like Romain Rolland, Einstein and Emil Ludwig, succumb to it in their fear of Fascism. Still he stands firm, assured that violence will not and cannot bring about that individual and social liberation he desires, and that even Russia and Spain visibly defeat their own socialist or communist purpose by going to war to defend it; believing, on the other hand, that in non-violent-resistance there exists an effective weapon and the only practicable one for the great masses of "the people" to exercise against governments armed with the specialised and powerful modern armaments.

With disconcerting completeness he riddles the pretences of what he calls "bourgeois pacifism", as no more than the desire of the relatively satisfied capitalist imperialisms to keep what they have got without further trouble, and a later chapter turns the similar shams of the League, the Kellogg Pact, and partial sanctions inside out to show their hollowness.

But the most valuable part of his book is that in which, more fully than Mr. Gregg in his work, he sets forth any number of actual cases in which the exercise of non-violent resistance has proved its power. Some of the outstanding instances are drawn from India, but no part of the world is without its examples, showing that here is a weapon, unaggressive yet effective, which can be utilised by men and women of all kinds and creeds. Clearly, though, it is not

* *The Conquest of Violence: An Essay on War and Revolution.* By BART DE LIGT. Translated by HONOR TRACY. Introduction by ALDOUS HUXLEY. (George Routledge and Sons, Ltd., London. 7*s.* 6*d.*)

easy in its use, and the main lack of M. de Ligt's volume is that of any attempt to deal with the "physical, intellectual and moral growth of human personality" which he sees as necessary.

> For one thing is certain: if our forces do not rise from a deeper source, if our horizons are not wider, if our goals are not nobler than those of all the imperialisms in the world, our enterprise is foredoomed to failure.

Still, the clear importance of the book remains. The upholders of violence, of whatever party, dwell in a vicious circle rapidly growing to a deadly whirlpool. The principle of non-violent resistance offers the one practical means of breaking out of it, the only means possible to moral and religious men. Whether the world is yet sufficiently spiritually mature to practise it remains to be seen.

GEOFFREY WEST

The Spanish Inquisition. By CECIL ROTH. (Robert Hale, London. 12*s.* 6*d.*)

The difficulty about writing a book on the Spanish Inquisition is that there are already multitudes of works on the same subject, and therefore it is almost impossible to say anything new about it. Dr. Roth does not pretend to say anything new; but his book nevertheless is timely and useful. It is timely not only because the tragic war in Spain makes anything about that country interesting, but also because the rise of dictatorships in various countries has familiarised us in our own times with that very spirit and practice of inquisitorial repression which, before 1914-1918, we thought dead. Dr. Roth's book, moreover, escapes the defect of violent partisanship which spoils most books on the Inquisition. It is balanced and just: understanding even the motives of the Inquisitors themselves as having been largely honest and conscientious. For of course nothing can be farther from the truth than what Dr. Roth calls "the Protestant legend" that the Inquisition was merely an engine of wanton cruelty and oppression. Its origin was in the urgent problem, after the final expulsion of Moorish power, for the Spanish Government to safeguard the unity of the country. Innumerable Jews had become nominally Catholics, but secretly adhered to the old beliefs and rites. They made their way into all the professions: even into bishoprics of the Church. The Inquisition was founded primarily to deal with this problem and the similar one of "converted Moors".

Not, of course, that this was the sole object of the institution. The peculiar severity of the Inquisition in Spain and Portugal (Dr. Roth deals with both countries) certainly arose from those Jewish and Moorish problems: but there would have been an Inquisition in any case. The Roman Church regarded wilful desertion of its faith (heresy) as the worst of crimes, and required the civil power to repress it. Thus the Inquisition busied itself with all forms of heresy. Dr. Roth grimly describes the cruelties (torture, burnings, life-imprisonments, confiscations, etc.) which resulted from this policy; but he points out that the numbers of those who submitted to the Church enormously exceeded those whose persistence entailed punishment. Thus the Inquisition in the main succeeded, for generations, in enforcing unity: but at the price of what misery and eventual national decay! Its whole theory, in fact, was false. By free, healthy intellectual development alone is progress possible or genuine. Attempts to force a nation into one mould only vitiate its life.

J. W. POYNTER

The Magic Plant: The Growth of Shelley's Thought. By CARL GRABO. (The University of North Carolina Press. $4.00)

The Living Torch. By A. E. Edited by MONK GIBBON (Macmillan and Co., London. 12*s.* 6*d.*)

The spirit that refuses to abdicate before the beast in man and in nature is the sovereign reagent which brings out the great poet. Has any other English poet possessed this to such a degree as

Shelley? Rebel and reformer, philosopher and poet, Shelley passed through many phases in his all too brief life—as deist, atheist, agnostic, realist, pantheist, Platonist; in the imperial noon of his incarnation he blazed gloriously, radiating the power of mystical philosophy. He was not the *Ariel* of M. André Maurois, a filigrain character. He who knows his Shelley well is certain to take umbrage at such a misrepresentation.

Professor Grabo brings the ardour and the endurance of a research scholar to his biographical and critical study of Shelley and his mental evolution. He brings out the powerful and persistent attraction which the occult exercised upon Shelley from his early years, "the evident attraction for him of neo-Platonism and Theosophy," and his "mystical intuition of the ultimate unity of the universe". It is known that he read Paracelsus at Eton and he writes of having, presumably in that period, perused "ancient books of chemistry and magic .... with an enthusiasm and wonder, almost amounting to belief".

Shelley, by his unfailing allegiance to the intellect, by his fight against unreason and hostility, by his passion to deliver the human race from the darkness of evil and to illumine it with the light of freedom, attained freedom of mind and caught the light of the spirit.

To Shelley this seemingly solid world of things is in itself only a symbol a shadow of the divine world of ideas. It is evanescent and imperfect. The discerning mind sees in it intimations of the reality which dwells behind it. Poetry is the revelation of this divine reality.

Professor Grabo traces Shelley's mental history from materialistic rationalism to mysticism, and the acceptance, at least tentatively, of the neo-Platonic belief that intuition and imagination are higher faculties than reason. We may concede to Professor Grabo that "to understand Shelley it is best to believe that in his thirty years he lived longer, both emotionally and intellectually, than most men live in eighty," but we cannot doubt that but for the accident that cut short his career he would have won through to greater conviction if not to greater depth of insight. His unfinished poem, "The Triumph of Life", ends abruptly on the note: "Then, what is life? I cried."

Through psycho-mental perception he was able to sing of

> Peace within and calm around
> And that content, surpassing wealth,
> The Sage in meditation found,
> And walk'd with inward glory crown'd.

But the sceptic and the seer oftentimes warred within Shelley, and although he made use of myth which helped him to a proper discipline of his moral perception, he did not realize his own Atman.

What Shelley conceived but did not realize, that A.E., inheriting Shelley's fire and mellowing it with a maturer wisdom and the experience of age, did. The passions which circulate in the blood A.E. sublimated by his self-chosen discipline. A. E.'s relation to Theosophy and to the great Theosophist, W. Q. Judge, enabled him to chasten and to elevate his Psyche. His contacts, which are as wide as life and which Mr. Monk Gibbon has gathered so well, build a beautiful Parthenon of meditative philosophy. Writes A. E.:—

> There can be no profound spiritual certitude except for those who have consciously chosen between the dark and the light.

And to probe that dark he, like Shelley, made use of myth and with the clairvoyance that it gave him perceived a world above man's, over the shadowy tumult of the sensuous universe, and he invested the physical with the light of the spiritual he saw.

To Shelley this world was Heaven's shadow, whose darkness had to be endured; to A. E., the Light of Heaven was on earth and gave to every object its glow. With the aid of the glow within him he saw the glow everywhere. A. E. realized within himself the wisdom of the Upanishads: "That which is the subtle essence in each one that exists is its Self. It is the True. That Self thou art."

MANJERI S. ISVARAN

The History of Great Light : Book I. Original Instructions in Tao. By HUAI-NAN-TSZE. (The Shrine of Wisdom, London. Manua. No. 17)

The Taoist of royal lineage, sometimes called Lew Gan, who wrote this, the first of twenty-one treatises making up his *History of Great Light,* and who is said to have died in 122 B. C., was thoroughly imbued with the spirit of Lao-Tze. Much of this valuable little book, in fact, is a development of the latter's thesis that " by the practice of Inner Life stillness we can continually conquer all things ". It can hardly be read without the reader's glimpsing, however fleetingly, the " tranquillization of the interior life " which, once attained, is unaffected by outside events. " Hidden purity and repose ", the writer declares, " are the quintessence of virtue ", and serenity and spontaneity are the characteristics of the Sage, who, when he has no definite task, takes his ease ; " when pressed, he exerts himself. . . as promptly as an arrow flies from a bow " ; " pliable yet invincible ", long in making up his mind but strong when he comes to act.

" What *I* call a ruler ", writes Huai-Nan-Tsze, " is one who is master of *himself*—that is all ". He cites the ancient Emperor Shun who, without uttering a word of admonition or lifting a hand to correct his people, " simply held the principle of virtue firmly in his heart, and the reformation of the people was spiritually achieved ".

This book will not find favour with advocates of " preparedness ", for the writer declares : " If armour be strong, the weapons brought against it will be sharp ; when the city wall is completed, battering engines will be prepared ".

The Editors are to be congratulated on making this little gem available as a separate text, for the first time.

PH. D.

The Poetry of the Invisible. An Interpretation of the Major English Poets from Keats to Bridges. By SYED MEHDI IMAM. With a Preface by C. F. Andrews. (Allen and Unwin, London. 8*s.* 6*d.*)

To Mr. Imam the poet is " a psychic sensitive of a rare order " and in this book he has sought to illustrate from the works of ten English poets some of the theories of psychic science. His method is to quote at length from the poets of his choice and to explain each quotation in the light of psychic theory. For example we are told that the " moony vapour " which Tennyson described as rolling round King Arthur as he moved ghostlike to his doom " refers to the white etheric substance, known as ectoplasm, which usually rolls out of the medium's mouth as thin glistening drapery " ; that a passage from a poem by Lascelles Abercrombie expressing the conflict in an individual of " two kinds of Being " describes " the two subtle bodies in different grades of matter struggling to escape from the mortal coil " ; while the sense of past passions haunting the present, so frequent in Hardy's poems, is neatly docketed as " impressions of the Past which are preserved in etheric substance—the Akashic records —recovered by the seer ". The danger of going to poetry merely to confirm preconceived theory, will be suggested even by these few quotations. Mr. Imam's explanations of the intuitive imagery of Keats, Shelley, Byron, Tennyson, Browning, Swinburne, Abercrombie, Hardy, Charles Williams and Bridges in terms of " interpenetrating planes " or " subtle bodies " are monotonously uniform. But his appreciation is not concerned merely with psychic mechanism, but with the mystical perception with which the poet discerns the subtler and higher conditions of spirit, whether it be Browning divining the real Self of man in the Over-Soul, or Shelley singing of the ascent of spirit through " the gradual paths of an aspiring change ". He does well, too, to emphasise that for the poet as for the seer, the spiritual kingdom is not a haze, but a world of matter with breathing presences in it. And despite his tendency to reduce this world to the terms of a particular science, he has retained his sense of its

wonder and beauty. Indeed occasionally, as in the opening passage of the chapter on Tennyson, much of which is unintentionally in the rhythm of verse, his style is too ornate. But his conception of poetry, as the mirror of the invisible, is interesting.

HUGH I'A. FAUSSET

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700 Chinese Proverbs. Translated by HENRY H. HART. (The Stanford University Press, Los Angeles, Calif. $ 2.00)

That the proverbs of a nation reveal its soul is itself an old observation fit to be classed as a proverb. This book reveals in a crystallized from the great cultural inheritance of China, her magnificent code of ethics which has defied time for close on three thousand years, the mellow philosophy of the Chinese people and their capacity for suffering which has been largely responsible for their survival as a people.

There is hardly a country in the world which possesses such a wealth of proverbs as China. A modest estimate places the total number there current at 20,000. The Chinese love proverbs. They have a proverb for everything and for every occasion. Not only do the Chinese put their philosophy into their proverbs but these proverbs also display a literary quality, a terseness often combined with a laconic wit, which leaves us wondering whether to admire more the profound truth embodied in the proverb or the manner in which it has been stated.

Consider the following proverb : "To open a shop is easy ; the difficult thing is keeping it open." Here is another example : "The only way to prevent people knowing it is not to do it." Both these proverbs not only state metaphysical facts but, what is more important and especially characteristic of Chinese proverbs, they contain the maximum amount of thought in the minimum amount of words. Even if we disregard the metaphysical aspects of these proverbs we can still admire the economy of words, and the play of wit which is only faintly suggested.

Most proverbs, because they represent the accumulated experience of the ages, have something in common. Often we find the same proverbs only slightly varied—to suit local conditions—reiterated in various languages. "Like master, like man" has probably an equivalent in every language. In the Chinese version it is "Like mistress, like maid". There is a Sanskrit version : "Like rajah, like subjects." Other proverbs picked at random which have equivalents both in English and in Indian languages are : "Too many pilots wreck the ship." (Too many cooks spoil the broth.) "In haste there is error." (Haste makes waste.) "Better be kind at home, than burn incense in a far place." (Charity begins at home.)

The result of years of despotism by autocratic monarchs has made a deep impression on Chinese character. "To attend an emperor is like sleeping with a tiger," sums up the experience of a people who have suffered from the tyranny of despots. Wolsey's great indictment of Henry VIII, "Had I but serv'd my God with half the zeal with which I serv'd my king, he would not in mine age have left me naked to mine enemies", is summed up with magnificent terseness and with the characteristic wit of the Chinese in the following proverb : "When a Prince wants a minister to die, he dies."

The tolerance, the rich humanity of the Chinese, in fact of the whole East, is brought out in this exquisite proverb : "He who rides in a chair is a man ; he who carries the chair is also a man." A proverb such as this, which comes from the same East that has often been accused by second-rate European writers of possessing no "humanity worth speaking of," is more than revealing ; by contrast it makes European proverbs seem both insipid and casual.

It is impossible in a brief account such as this to do justice to the great wealth of proverbs that are contained in this book and that reveal almost every aspect of Chinese character.

ENVER KUREISHI

The Realm of Truth. By GEORGE SANTAYANA. (Constable and Company Ltd., London. 10*s.*)

The notion of truth developed in this book is supposed by its author to be based on common sense. According to common sense, there are real things and events. They constitute the realm of existence. This realm is to be distinguished from the realm of truth. For truth does not exist. It is something ideal. It is generated by existence. It is only when something exists that we can speak of a truth about it. Thus truth does not exist, but it has a necessary relation to existence.

This truth is also to be distinguished from opinions.

> Opinions are true or false by repeating or contradicting some part of the truth about the facts which they envisage; and this truth about the facts is the standard comprehensive description of them. (Preface, p. vii).

The terms of this description are ideal terms. They are called by Santayana "essences". These essences constitute, so to say, a realm of pure being. They do not exist side by side with things. They have a logical being only. They are infinite in number and variety, and constitute the only language in which existence can be described.

This view, although it may appear to be based on common sense, is really novel. In common sense, we do not interpose a realm of truth between existence and our knowledge of existence. Truth is a quality of knowledge only. A piece of knowledge is true when it conforms to facts. The comprehensive standard description of all reality, which is the absolute truth, is, however, not anybody's knowledge. In fact, Santayana gives away his whole case when he admits that all description of existence is partial.

> Existence is once for all irrational and cannot be wholly elucidated in terms of essence. And since it is only in terms of essence that facts can be described, partiality and instability beset all description. (p. 23)

Thus the partiality of knowledge is quietly transferred to the so-called realm of truth; for no description of existence can be adequate to existence. We do not need to postulate a realm of truth as distinct from the realm of existence.

Let us grant the possibility of a realm of truth. We shall now naturally suppose that truth about events that occur in time cannot be eternal. Things past and present have generated the truth about them. But the truth of the future is not yet. Truth is thus a growing quantity. This would also seem to follow from Santayana's view that truth is ontologically something secondary. It is the moving object that lends truth and definition to the truth itself, and that is substantial and fundamental in the universe. But Santayana holds all truth, including the truth of the future, to be eternal.

> The truth of the future, like all truth, is eternal, and exactly as definite and complete as what, at any date, is the truth of the past.

This would be so, if we could take our stand outside time, and review the whole series of events in time. But this is, in the very nature of the case, impossible. For time does not stand still, and the events in it cannot have an accomplished character. And then will not the survey itself be in time? Truth would be eternal if it were prior to existence and determined existence; or if existence itself had any intelligent plan or purpose in it, so that omniscience at least could reconstruct the whole. But for Santayana, "every particular fact is contingent, arbitrary, and logically unnecessary, since infinite alternatives were open to existence, if existence had chosen to take a different form". Such truth cannot be eternal.

We might agree with the author when he says :—

> To see things under the form of eternity is to see them in their historic and moral truth, not as they seemed as they passed but as they remain when they are over... In the infinite mosaic of history that bit has its unfading colour and its perpetual function and effect.

But historic truth implies a historic perspective. The historian interprets truth and not merely records it. And this interpretation is necessarily subjective.

The longer and more comprehensive the view one takes, the better will one see the meaning of a particular fact. But then can there be any fixity about such meaning, when new events are ever occurring and providing newer perspectives? We need to come to the end of history in order to know the full historic truth. This again is in the nature of the case, impossible. Historic truth cannot be eternal. And so far as moral truth is concerned, Santayana does it scant justice. He explains it away. He reduces it to individual preference. "The root of morality is animal bias." Moral truth is not the same for all. "The most contrary goods are beyond mutual censure if pursued at different times or by different spirits."

Santayana enters a protest against all forms of moral and religious mysticism. According to him, simple and naked truth is unpleasant. People hate it. They accordingly build the imaginary world of mythology and of religion. That might be so. But we should still need to know the naked truth. Santayana does not think that to be possible. Truth for him has a superhuman status. He is a subjectivist in knowledge. He fails to see the connection between the philosophical demand to know *the* truth and the mystic's beatific vision. He is an empiricist who despairs of any higher philosophical truth than that which is vouchsafed to common sense.

The book is written in a style more literary than philosophical. The author is in general agreement with the empirical and positivistic tendencies in contemporary philosophy. But his notion of truth is based neither on common sense nor on sound reasoning. It is a mere dogma. The ultimate truth would seem to be that the truth cannot be known. We must merely believe. That is not good philosophy.

G. R. MALKANI

Bramarshi Venkataratnam's Sermons and Discourses. (Routhu Book Depot, Rajahmundry.)

Vedic Religion and Philosophy. By SWAMI PRABHAVANANDA. (Sri Ramakrishna Math, Madras. Rs. 1-4.)

Aryanism. By SHIV KRISHNA KAUL. (To be had from the Author, 29 Lawrence Road, Lahore Rs. 2-8.)

Sir R. Venkataratnam is a leading figure of the Brahmo-Samaj movement in the Andhra Desa. On his seventy-fifth birthday was issued this book, containing epitomizations from his sermons and discourses. The volume will appeal to all interested in the theory and practice of the Brahmo-Samaj, being selections from what are "considered to be some of his masterpieces". But it would be utterly impossible to agree with the too facile synthesis between "monism and dualism" suggested by Sir R. Venkataratnam, namely, that "Jeeva and Siva" are "conceptually not one" but "essentially one", as if all the sins of duality, dualism and difference between God and Man could conveniently be thrown on "Conception". No problem of philosophy can be solved on the basis of this distinction between "conception" and "essence".

Swami Prabhavananda has attempted a fine exposition of the Advaita of Sankara in reference to the *Upanishads* and the *Gita*. He refers to some ill-informed criticisms of Indian philosophy prevalent in the West, and approvingly quotes from Sri Aurobindo Ghose and Sir S. Radhakrishnan. But his *obiter dictum* that the "Upanishads, on the whole, support the philosophy of Samkara" and his observation that Ramanuja "propounded the doctrine of Parinama-vaada" cannot be assented to. In his *Janmadhi-Adhikarana-Bhashya*, Ramanuja definitely held Brahman to be the Creator, and Swamiji cannot be unaware of the claim that all three schools—Dvaita, Advaita, and Visishtadvaita—stand grounded on the three textual totalities (*Prasthanas*) of the *Upanishads*, the *Gita* and the *Vedanta-Sutras*. Swamiji must know that the *Abhinna-nimittopadana* of Ramanuja is not the same as *Parinama-vaada*.

Mr. Kaul does not like the term

" Hinduism ", which in his view is a misnomer : he advocates a mass-religion to be named " Aryanism ". Few will agree with Mr. Kaul that Religion " should teach the way to obtain the greatest degree of harmonious *physical pleasure* " (italics mine), and fewer still with his " Aryanism " grounded on the abolition of castes, on equal rights for women and on mass-religion and mass-worship. I do not know if Mr. Kaul will succeed in prevailing upon Congress Governments in different Provinces to legislate for the introduction of uniform mass-religion and mass-worship, but I cannot tolerate such outrageous misprints of Sanskrit as appear on pp. 21 and 27. I admire every patriotic Indian who desires to see the spiritual conquest of the whole world by Indian philosophy and culture, but whether the type of mass-religion christened " Aryanism " by Mr. Kaul will convert this world of sin, sorrow and suffering into a Paradise, is a question on which opinions are bound radically to differ.

These three books under review have the common object of bringing life and religion into the closest possible intimacy. On this their authors deserve to be felicitated.

R. NAGA RAJA SARMA

Jesus and His Sacrifice. A Study of the Passion Sayings in the Gospels. By VINCENT TAYLOR, Ph.D., D.D. (Macmillan and Co., Ltd., London. 10*s.* 6*d.*)

This book embodies the results of the research and the thought of one who has devoted about twenty-five years to the study of the problems of literary and historical criticism of the Gospels.

His conclusions in regard to how Jesus interpreted His own sufferings and death are accordingly based on a very careful and exhaustive study of the relevant passages. In our modern craze for specialisation, it is not often that a New Testament critic turns theologian and gives us the theological implications of his literary findings. And yet it is obvious that Christian theology, to be sound, needs as a prerequisite a historical and critical study of the life and sayings of Jesus.

This book is a needed corrective against the very superficial tendency prevalent to-day to find in Jesus's Life and Teachings whatever meets one's fancy and to eschew the rest as either a gloss or a later interpolation. As against this, the author makes a very comprehensive survey of all the relevant texts as well as of the interpretations put on them by scholars, whether they be in consonance with his own theory or not. The result is a very authoritative work which cannot be overlooked by those interested in this topic.

Part I is devoted to a consideration of important Old Testament concepts such as the Kingdom of God, the Messiah, the Son of Man, the Son, the Suffering Servant of Yahweh, and Sacrifice, all of which formed the intellectual heritage of Jesus and determined His attitude towards His work and mission. Part II concerns itself with a critical investigation of the sayings of Jesus bearing on this topic as found in the Gospels, and in Part III an attempt is made to outline a theory of Atonement most in accord with these conclusions and hence presumably with the mind and thought of Jesus.

The thesis developed is that Jesus looked upon His sufferings and His death as part of a divine purpose with which He was in complete agreement. He did not regard them as intended to propitiate an angry god, but as representative and vicarious in that they involved His participation in the consequences of human sin. So far was He from thinking of His work as crudely substitutionary, automatic and self-acting in its results that He provided a rite (the Eucharist) whereby men should be able to share in the power of His surrendered life and make ever increasingly His offering their own. There is a penal element in the

suffering and the death of Jesus, not in the sense of something legal and vindictive whereby the suffering of one is taken to cancel the evil doing of another, but in the sense of Jesus taking upon Himself by virtue of His love the consequences of the sin of the loved ones, even as a mother may in love suffer the shame and the degradation brought on himself by an erring son. All these accordingly are part of the significance of the sacrifice of Himself which Jesus offered.

The author has spent most of his life teaching in a theological college. While therefore he is thoroughly well acquainted with the sources he is using, his attitude throughout is that of one who must find support for the best traditions of the Church. This constitutes both the merit and the demerit of the book.

BHARATAN KUMARAPPA

Inside India. By HALIDE EDIB. (George Allen and Unwin, London. 10s. 6*d*.)

Madame Edib was invited to deliver extension lectures in the Muslim University in Delhi in 1935. Having taken part in the struggle for freedom in her own country and feeling grateful to the Indian Muslims who had helped Turkey at that time, she came to India with doubled sympathy. Her early affection for the English and her recent friendships with Indians make her tolerant of both.

The book is in three parts. The first gives vivid life-like sketches of a number of people whom she met in Delhi : Sarojini Naidu, Lord Willingdon, Mahatma Gandhi, and a few other well-known men and women, mostly belonging to the Congress. The second part is devoted to the cities she visited. Some noteworthy feature or past event connected with each is brought in, like the Brahmo Samaj in Calcutta, or the house in Lucknow "called Dolly's Garden after some fair Englishwoman of bygone days", recalling the time of the "Mutiny" and the "siege of Lucknow", or the Afridi child in the Khyber Pass who got her Greek beauty from "a handsome ancestor in the army of Alexander the Great". The third part, "India in the Melting Pot", deals with current ideas and movements and discusses whether Mahatma Gandhi and men like Abdul Gaffar Khan will symphonize the Hindu-Muslim discord, and what will be the position of the British in the India of to-morrow.

The writer is widely read and widely travelled and handles the English language almost like a native. There is no apparent aiming at effect ; the book reads easily and smoothly and moves naturally from one topic to another like the plot in a drama. And the writer sees the Indian scene as actual human drama in the making, with whole races and religions as actors. It is all noted and explained with sympathy and understanding ; the solution for all problems being the brotherhood of man, and the only way of getting up from "the bottom of the pit" to the "throne above" for all to go up together.

But the book lacks completeness by reason of the fact that the southern part and peoples of India are completely out of the picture.

S. V. KUMARAPPA

ENDS AND SAYINGS

A subject which is rarely brought to public notice is that of premature interment. It is, however, a very present danger, and it is well that such should be the theme of a book recently written by Dr. Georges C. Murols, entitled *Ne M'enterrez Pas Vivant, Les Signes de la Mort Réelle* (Éditions Médicis, Paris). A review of this book under the signature of "Occultus", as well as a newspaper cutting sent to us some time ago, show that the advance of science has not fathomed the mysteries of physical death and that the danger of being buried alive is quite a possibility. Therefore, something should be done about the matter. "Occultus" writes :—

In Madame Blavatsky's *Isis Unveiled*, (1877) she relates numerous cases where the "dead" were not really dead, but only appeared so, and warns against disposing of seemingly dead bodies too soon. She explains that it is most difficult to ascertain *real* death and adds, quoting Dr. Todd Thomson, a prominent London physician, that

> The immobility of the body, even its cadaverous aspect, the coldness of surface, the absence of respiration and pulsation, and the sunken state of the eye, are no unequivocal evidences that life is wholly extinct.

This accounts for the not infrequent stories of persons who are pronounced dead but who amaze their relatives and friends by returning to life just before their bodies are buried! This also explains the fear so many people have of being buried alive. This dreadful possibility of taking for actual death what is only a state of suspended animation is dealt with medically in the volume under review. The introduction by the publishers sets forth the necessity for such a book and explains its purpose, namely to prevent, as far as it is humanly possible, the repetition of such tragic mistakes. The author traces the history of well-known instances where the "dead" were not really dead. This awakens the reader to the thought that the danger is not a fanciful one, and that it is time that something practical be done to avoid it.

Dr. Murols explains some of the causes which produce all the signs of "death," as far as appearance or outer evidence goes; and he concludes with an analysis of the signs of real death, indicating the various tests which should be made before pronouncing a man "dead".

He earnestly appeals to every family to take precautions and not to pronounce a man dead until it is proven that he really is so. The writer gives at the end of the book two tabulated diagrams, one an "*aide mémoire*" of the real signs of death and the tests which can verify them; and the other an "*aide-mémoire*" of the classical methods of reanimating the seeming "dead". The first diagram ends with the quotation in bold type :—

"***It is better to treat a dead man as if he were alive, than to risk treating a living person as if he were dead.***"

The second concludes with the following instruction :—

"***One has no right to despair before having tried these methods for several hours.***"

And after a few instances showing how long it has sometimes been necessary to work upon a person before reanimating the body—he says : PERSEVERE !

It is advisable that people not only read but also keep Dr. Murols's book for ready reference.

From *The Daily Mirror* of November 25th, 1937, we take the following thrilling presentment of a still more thrilling incident :—

All the police and military were out controlling the crowds which packed the streets of Missolonghi, Greece, for the funeral of General Larnakutis, who was

placed in an ornate coffin, which was not screwed down, put on a hearse, and drawn through the streets.

Suddenly the lid of the coffin rose. The bewildered face of the "dead" General appeared. Women screamed and fainted at the "spectre". Hundreds cried, "It is a miracle."

The General, apparently, did not care whether it was a miracle or not. Exasperated, he seized his sword, which with other military regalia had been placed in the coffin, and charged at a section of the crowd.

He was overpowered before anyone was injured, but indignantly demanded why he should be presumed dead just because he had fallen into a deep sleep.

"Occultus" referred in his review to Madame Blavatsky's *Isis Unveiled*. This book was written in 1877, but even after sixty years her remarks hold good. She cites many instances of suspended animation, and then defines what she terms "absolute" death in a most interesting paragraph :—

But, in the case of what physiologists would call "real death", but which is not actually so, the astral body was withdrawn ; perhaps local decomposition has set in. How shall the man be brought to life again? The answer is, the interior body must be forced back into the exterior one, and vitality reawakened in the latter. The clock has run down, it must be wound. If death is absolute ; if the organs have not only ceased to act, but have lost the susceptibility of renewed action, then the whole universe would have to be thrown into chaos to resuscitate the corpse—a miracle would be demanded. But, as we said before, the man is not dead when he is cold, stiff, pulseless, breathless, and even showing signs of decomposition ; he is not dead when buried, nor afterward, until a certain point is reached. That point is, *when the vital organs have become so decomposed, that if reanimated, they could not perform their customary functions* ; when the mainspring and cogs of the machine, so to speak, are so eaten away by rust, that they would snap upon the turning of the key. Until that point is reached, the astral body may be caused, without miracle, to reënter its former tabernacle, either by an effort of its own will, or under the resistless impulse of the will of one who knows the potencies of nature and how to direct them. The spark is not extinguished, but only latent—latent as the fire in the flint, or the heat in the cold iron.

While on the subject of bodily death, we must make mention of the great popularity that Cremation—undoubtedly the most hygienic method of disposing of corpses—is achieving in Europe and in America. In 1876, the Theosophists, led by H. P. Blavatsky, gave wide publicity to the event—for it was then quite an event—of the cremation of Baron de Palm in New York, and drew upon their devoted heads religious wrath and social ridicule. Since then Cremation has been making steady progress, latterly even rapid progress, many eminent persons having chosen it in preference to burial. Hundreds of Crematoria are now in existence, to meet the increasing demand for cremation. Cremation is the cleanest way of disposition of the body, not only from the point of view of the living but also in respect to the dead. Occultism has other reasons also for favouring Cremation, but it opposes the embalming of the corpse before it is burnt.

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Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. IX MAY 1938 No. 5

ADULT EDUCATION

> Yea, ignorance is like unto a closed and airless vessel; the soul a bird shut up within. It warbles not, nor can it stir a feather; but the songster mute and torpid sits, and of exhaustion dies.
>
> But even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it.—*The Voice of the Silence.*

The critical state of the modern world has compelled leaders and helpers everywhere to transfer their attention from school and college education to education of the adult; the value of the adult citizen of to-day stands higher than that of the boys and girls. The latter are the citizens of to-morrow, it is true, but they may have no civilization to-morrow to live in. A double responsibility devolves upon the present generation. It has not only the usual duty to rear the young and to educate them to extend the bounds of culture and civilization; it has also the extra-ordinary task of producing some order in the chaos wrought by the war and its aftermath. The rearing of the future generation has now become a secondary function. The primary task of the present generation is to save its own skin. Therefore adult education is more important at this hour than child education.

In India, where the effects of the last war were indirect, and where the ills of Western civilization have just begun to attack the vitals of the people, especially in cities, adult education assumes a different but an equally important position. Indeed, from one point of view, speedy education of the right kind for the Indian adult is more important for the whole world than education of the adult elsewhere, because rightly educated in his native culture the Indian can help the world perhaps as no one else can. This is well brought out by Dr. Radhakumud Mookerji and Dr. J. M. Kumarappa.

The right type of education is partly envisaged in some of the articles we publish in this issue,

One contributor, Professor S. S. Suryanarayana Shastri mentions the doctrine of Reincarnation in its bearing on the programme of education. In our view no system of education can produce really beneficent results unless it takes into account the vital fact that each child carries within himself an unfolding Soul—a Soul which has gathered experience in the past through other Personalities and which is now wearing a fresh mask of Personality, with a new name. What are we educating? Are we helping this old Soul—or Individuality—to work through and to master its new Personality? Or are we training from outside the new Personality in the ways of the world and thus pushing inwards and backwards that Individuality till it becomes impotent?

Is not our modern world full of the living-dead, whose Personalities prate and strut and fret but whose Souls or Individualities are silenced by the "education" and the "breeding" given to the former? Answering an enquirer as far back as 1889 H. P. Blavatsky wrote of the then prevailing system of Education :—

> The future generations will hardly thank you for such a "diffusion of intelligence", nor will your present education do much good to the poor starving masses.

Who can say that she was wrong? The spread of education has not abated competition or prevented war. However "high" the standard of physical living brought about by scientific advancement, the moral standard and the intellectual integrity have actually been lowered and that cannot but be traced to the system of education which has been in vogue.

We would draw the attention of those who are interested in this key-reform to peruse the collection of the articles of Gandhiji just published, *Educational Reconstruction*; and no one should miss a careful study of a volume published in 1911 entitled *What is and What Might Be* by Edmund Holmes, the well-known and recognized Educationist of England.

In answer to another question Madame Blavatsky said :—

> We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by proper and truly theosophical education.

For those who are interested in the subject, Madame Blavatsky's views have been reprinted as a pamphlet, entitled *Theosophy and Education.*

The key to the right system of education has to be looked for in ancient Indian psychology. Unless a definite answer is available in regard to the constituents of man—What is soul? What is mind? What is consciousness? What is the body, whence its vitality and its magnetism and how these function?—it is more or less futile to prepare plans of education.

EDUCATION IN ANCIENT INDIA

[In this able article an authoritative historian, Dr. Radhakumud Mookerji of Lucknow University, writes on the educational method adopted in Ancient India and the goal which the Gurus of old always kept in view. The practical educational reformer of to-day will find here many ideas of great value to his work.—EDS.]

I.—THE SCHOOL

The principles on which the West is ordering life do not seem to make for stability. That can come only from the Indian view of life which, by its toleration, makes for universal peace. The exaggerated nationalism of the West is defeating itself, a victim to its own system. At this juncture, surely Indian thought has its own place to fill. India must live up to her mission in history. She must carefully conserve and foster the particular type of personality or character which she has been building up through the ages by a corresponding system of education.

The ancient Indian educational system has a most significant name—*Brahmacharyc.* The name indicates that education is a process of life. The *Atharva Veda* describes the Brahmachārī as a practiser of ascetic austerities, wearing the skin of the black buck (*kārshnam*), the girdle (*mekhalā*) of kusa grass, wearing his hair long, radiant with the inner glow of *Tapas, Śrama* (self-restraint) and *Dīkshā* (dedicated life), and achieving the highest knowledge and immortality (*Amritatva*). The creation itself is described in the *Atharva Veda* (XI. 5) as the outcome of *Tapas* and *Brahmacharyc,* the principles of subjectivity and abstraction.

The first point of this system is that a school is a natural formation, not an artificial institution. The pupil must seek the teacher who can admit him to his teaching. "Let him (the pupil) in order to understand this (Ātman) approach a Guru who is learned and dwells entirely in Brahman", says *Muṇḍaka* (I. 2, 12). Again (III. 2, 3) : "Not by self-study is the Ātman realised, not by mental power ; nor by amassing much information." The *Chhāndogya* in a famous passage (VI. 14, 1-2) compares the pupil without a teacher to a man who is blindfolded and unable to find his way home. He can find it only when the teacher takes off the bandage, *i.e.*, disperses the mist of empirically acquired knowledge from his eyes. The pupil thus finding his teacher must live with him. He is called *ante-vāsī* or *ācharya-kula-vāsī* (I. 6 ; II. 23, 2 ; III. 11, 5). The formal admission of the pupil is by a ceremony called *Upanayana,* of great spiritual significance. The teacher is supposed "to hold the pupil in the womb of his soul" (*tena garbhī-bhavati*), to impregnate him with his spirit and to bring him out in a new birth. The pupil becomes a *dvija,* twice-born (*Śatapatha Brāhmaṇa,* XI. 5, 4).

In ancient India the school was the home of the teacher. It was a hermitage. The constant touch between teacher and taught was vital to edu-

cation as conceived here. India believed in the domestic system in both industry and education, and not in the methods of large-scale production in factories turning out standardised articles. Artistic work is the product of human skill and not of the machine. The making of a man depends even more on the human factor, on individual attention and treatment on the part of the teacher. A modern school teaches pupils by "classes", and not as individuals with their differences. Can any one conceive of a common treatment of patients suffering from different diseases? While such treatment is not applied to the diseases of the body that can be visualised, why should it be applied in dealing with invisible, intangible material, with different minds and different spiritual conditions? And there are deeper psychological reasons for this individual treatment in education.

The pupil's membership of the family of his Guru constitutes a constant stimulus to the ideas to which he is dedicated, while it also appears as a protective sheath, shutting out unwholesome influences, and as a restraining force. Again, the novice feels that he is not lost in a crowd. He feels himself one of a family where he has a distinct place Hence there grows in him the sense of personal worth and of placid individuality which a healthy social group always engenders.

Apart, however, from the special educative value of the teacher's home as the school, there is the factor of its environment or setting as an integral part of the scheme. The school is in sylvan surroundings. The pupil's first daily duty is to walk to the forest, cut and collect wood, and fetch it home for tending the sacred fire. The Upanishads frequently mention the pupil approaching his teacher "with fuel in hand", as a token that he is ready to serve the teacher and to tend his household fire. The *Śatapatha Brāhmaṇa* explains (XI. 5, 4, 5) that the Brahmachārī "puts on fuel to enkindle the mind with fire, with holy lustre".

A profound spiritual and cultural significance attaches to this worship of Agni by the offering of choicest oblations. It is the visible image and reminder of the primordial cosmic sacrifice in which the Supreme Being whom the Veda calls the *Virāt-Purusha* (*Rigveda, Purusha-Sūkta,* X. 90), offered up His infinite body as the material and the foundation for the construction of the Universe. It was an act of supreme self-immolation by which the Universe is created and sustained. "Man is created after God's image" and is subject to the same law of being which governs manifestation. He, too, is the creator of his system which depends on his self-sacrifice. The ceremony of *Agnihotra* brings home to the pupil the reality of religion in the form of sacrifice.

The pupil's next duties were to tend the teacher's house and cattle. Tending the house was training the pupil in self-help, in recognition of the dignity of labour, of menial service for his teacher and the student-brotherhood. Tending cattle was education in a craft as part of the highest liberal education. The craft selected is the primary industry of India. The school and the homestead centre

round the cow, whom the Indian counts as his second mother, whose milk nourishes the child and is the best food even for adults. "Three acres and a cow" has been India's economic plan through the ages. The pupils received valuable training in their regard for the cow and in the industry of cattle-rearing and dairy-farming, with all the advantages it gave of outdoor life and robust physical exercise more fruitful in every way than the modern barren games of football and hockey. The *Chhāndogya Upanishad* tells of the great sage Satyakāma Jābāla who in his boyhood was set by his teacher to take charge of his cattle and under whose guardianship their number grew from 400 to 1000. And this training in industry was the foundation of the highest knowledge for which the Rishi was known. The *Bṛihadāraṇyaka* also tells of Rishi Yājñavalkya, the foremost philosopher of his time, a good enough herdsman, with his band of pupils, to drive away home from the court of Janaka the thousand cows which the King bestowed on him as the reward of his learning.

That education was not exclusively theoretical and academic but was related to a craft as part of a liberal education may also be seen in the following description of the home of a Rigvedic Rishi (*Rigveda*, IX. 112) :

We different men have different aptitudes and pursuits (*dhiyo vi vratāni*). The carpenter (*Takshā*) seeks something that is broken ; the physician (*Bhishag*) a patient (*rutam*) ; the priest (*Brahma*) some one who will perform sacrifice (*Sunvantam*).

I am a poet (*Kāruḥ*), my father is a physician, and my mother a grinder of corn (*upala-prakshiṇī*).

Here we find in a Rishi and his mother the highest philosophy yoked to the humble craft of grinding corn, while his father was pursuing the useful art of healing. Therefore, the highest education was quite consistent with manual and vocational training —to give a practical turn to human nature, and training to deal with objects and with the physical environment.

Another duty of the Brahmachārī is to go out on a daily round of begging, not for himself but for the support of his school. Its educative value is explained in the *Śatapatha Brāhmaṇa* (XI. 3, 3, 5), which points out that it is meant to produce in the pupil a spirit of humility and of renunciation. But its moral effects may be examined more closely. First, the contrast between his own life and that of the world at large brings home to him the value of the scheme for which he stands, which he will now all the more try to consolidate. This makes for a more complete organisation of the personality, a deeper loyalty to his system. Further, the daily duty of begging makes the Ego less and less assertive, and, with it, all unruly desires and passions, which do not shoot forth, as their roots wither. Thus there is reached a greater balance of the inner life. A sense of balance and harmony further brings out the contrast between the behaviour of his own group and that of the men of the world, and this further confirms his faith in his own group or order.

Again, an acquaintance, through begging, with worldly life and its trials makes the student realise more vividly the security of his own life. Lastly, begging makes him feel how unattached he is to any ties, and gives him a sense of independence which contributes to a sense of selfhood. It is like a ritual for the cultivation of impersonal relations in life. This contact of the recluse with the world is a valuable corrective to the exaggerated subjectivity of the isolated meditative life in the hermitage. Isolation and intercourse thus lead to a higher synthesis of the inner and the outer, *Purusha* and *Prakriti*, Self and the World.

We may now have an idea of the working of the school as a whole. Its physical surroundings away from centres of population give to its students opportunities for contact with nature and for solitude. Urban life and human society wean away man's affections from the phenomena of Nature. The individual becomes in this way wholly dependent upon the social group; he comes gradually to feel himself a mere limb of the Great Society. One way of counteracting this sense of dependence, and of poverty of spirit, is to place a man in the world of nature, and so to give scope to the growth of an emotive relation between man and his *milieu*. He can then break away from his social habits and reshape them. Alone in the woods or pastures, he gets emotive responses in the form of fear, wonder, or joy, which reawaken in him the consciousness of self which he loses in the crowds of the city. For emotional tension brings in its wake the feeling of selfhood.

Then, again, solitude has its own effects on a man's inner development. In the normal course of life, each desire is directed to an object. The fulfilment that an impulse finds in its working obscures the phase of recoil that arises through the operation of a man's instinctive tendencies. Isolation from objects, material and social, permits man to observe both the aspects of his reaction, the urge and the recoil, elicited by an object-situation. Hence the life of conation can achieve more complete growth when man is alone with himself, untrammelled by the external environment. Thus the system helps in the elimination of the disharmonies of the inner life (*Chitta-Śuddhi*) by giving scope for reflection and isolation, for self-possession, for the integration of different life processes, and for complete awareness of one's individuality, of selfhood, so that man's being may not be dissipated like "broken shreds of cloud" (*Chinnā-bhramiva naśyati*).

It is these sylvan schools and hermitages that have built up the thought and the civilization of India.

II.—THE GOAL

We now proceed from the externals of the educational system of ancient India, dealt with in my last article, to its ideational background.

India's highest and most distinctive thought utters itself in the Vedas, including the Upanishads. The *Rig-veda*, the earliest book of India and the world, marks at once the dawn and the meridian of India's culture. It is like "Minerva born in panoply".

This primordial Vedic Thought has influenced the entire course of India's national and cultural life and it is better to give a glimpse of it before studying its most important expression in education.

Of all the people of the world, the Indian is the most concerned by the fact of death, by his observation that "Man proposes, God disposes". Therefore he feels that he cannot take life seriously and plan for it, without a knowledge of the whole scheme of manifestation. He devotes himself to a study of the fundamental truths of life and does not care for half-truths and intermediate truths. His one aim is to solve the problem of death by achieving a knowledge of the whole Truth of which life and death are mere parts and phases. He perceives that it is the individual that dies, not the whole or the Absolute. The individual must merge himself in the universal to escape from change, decay and dissolution. The Absolute is not subject to change. Individuation is death, a lapse from the Absolute. Individuation results from the pursuit of objective knowledge and this has to be stopped. The individual's duty is to achieve his expansion into the Absolute, his self-fulfilment, for he is a potential God, a spark of the Divine.

It is an arduous task which is thus set. "Art is long but life short." And the art of life is longer still, the supreme art of self-fulfilment. The first requisite for such an undertaking is to make life long. This philosophy at the outset emphasised the importance of the physical vehicle through which it was to express itself. Its motto was: "*Śarīramādyam khalu dharma-sādhanam.*" ("It is the body which is the primary requisite of religious life.") Thus the Veda insists on longevity as the fundamental objective of life which it assesses at the normal span of 100 years. "*Satāyurvai purushah*": *Āyu* or longevity is stated in the *Atharva Veda* (XIX. 64) to be an objective of education. All religious and social schemes were planned with reference to this prescribed expectation of life. The four stages or *āśramas* into which Hinduism divides life, the *āśramas* of the student, the householder, the hermit and the anchorite, are taken at twenty-five years each. Modern education sometimes emphasises too much the physical to the detriment of intellectual growth by laying undue stress on games, sports and military training. The educational system in ancient India sought to lay the foundations of longevity in appropriate regulations for the healthy growth of the body in due subordination to the Mind and Spirit.

The *Chhāndogya* (VII. 15) states that "the time remaining over from work for the teacher (*gu-*

roh karmatīeshe) was to be given to education" of which the supreme objective was the highest imaginable, nothing less than the individual's self-realization. Education must aid in this self-fulfilment and not in the acquisition of mere objective knowledge. It is more concerned with the subject than the object, with the inner than the outer world. There is a method in this madness. The theory is that it is hopeless to get at the knowledge of the whole through its parts, through the individual objects making up the Universe; the right way is directly to seek the source of all life and knowledge and not to acquire knowledge piecemeal by the study of objects. The pursuit of objective knowledge is not the chief concern of this education. When the mind is withdrawn from the world of matter and does not indulge in individuation, then omniscience the knowledge of the whole, dawns on it. Individuation shuts out omniscience. Individuation is the concretising of the Mind. The Mind takes the form of the object in knowing it. It limits itself to the object, "like the water that limits itself in a tank". Thus individuation is bondage. It limits vision. Knowledge, omniscience, perception of life in the perspective of the whole is Mukti or Emancipation, which the individual must achieve to escape from bondage, *samsāra*, from disease, decline, death, desire and its satisfaction recurring in a vicious circle of birth and death, to use the Buddha's word.

In its indifference to objective knowledge, the system assumes that the Universe is not what is revealed by the bodily senses which man shares with the lower animals, that our faculties of perception are not necessarily confined to the five senses, and that mental life is not entirely bound up with, or completely dependent upon what is called the cerebral mechanism or the brain. It is, therefore, considered as the main business of education to open up other avenues of knowledge than the mere brain or the outer senses.

The method of ancient Indian education was to train the Mind itself as the medium and the instrument of knowledge, to overhaul the mental apparatus, to transform the psychic organism and to raise the level of mental life, rather than to fill the Mind with a store of objective knowledge. It was the method of yoga, the science and art of the reconstruction of self by discipline and meditation—the science of sciences and the art of arts. Yoga is defined as *Chitta-vṛtti-nirodha*. It is to stop the functioning of the Mind as the avenue or vehicle of objective knowledge, the inhibition of individuation. The theory is that the Mind, seeking external knowledge, contacts and is contaminated and transformed by Matter, and communicates this contamination to the Soul, Self or *Purusha*, who enters into bondage. The question is, How to break this bondage and escape from the clutches of Matter. By simply cutting off the inflow of Matter upon Mind, checking the materialisation of the Mind and the Soul, for the Soul, too, in Milton's words of insight, "enbodies and imbrutes". Thus Education is control of the Mind, to drive it to its deeper layers, its

subterranean depths, not ruffled by the ripples of the surface, the infinite distractions of the material world by which the Mind wears itself out in fatigue. When the Mind is thus led to rest in itself, falls back upon its innate strength and does not lose itself in the pursuit of knowledge of individual objects, there at once dawns and bursts forth on the Mind and Soul the totality of knowledge, material and spiritual, universal knowledge, omniscience, as already stated. In the Upanishads the Universe is likened to a peepul tree rooted in the universal consciousness (*ūrddhamūlam*), spreading its branches and leaves as the life and the phenomenal world (*guna pravṛiddhā vishayapravālāh.. Karmanubandhīni manushya loke*).

In such a scheme of Education, mere study as such occupies a very subsidiary place. The Upanishads mention three steps of education called (1) *Śravaṇa*, (2) *Manana* and (3) *Nididhyāsana* (*Bṛihadārāṇyaka Upanishad*, II. 4, 5). *Śravaṇa* is listening to words or texts uttered by the teacher. It is the system of oral tradition by which India has built up her whole culture through the ages; the system called *Guru-pāramparya* or *Sampradāya* which Udyotakara (in his *Nyāya Vārtika*) defines as the uninterrupted ideal succession of pupils and teachers, by which knowledge is conserved and transmitted (*Saṁpradāyo nāma śishyopādhyāya-saṁbandhasya avichchhedena śāstra-prāptiḥ*). Thus the Book of Knowledge in those days was called *Śruti*, "what was heard". This character of knowledge also fixed its form known as *Mantra* or *Sutra* by which the maximum of meaning was compressed within the minimum of words, of which the crowning example is the letter OM containing within itself a universe of meaning.

Knowledge did not then exist in the form of MSS. which could be stored up in a library like household furniture, for knowledge was the furniture of the mind, while the teacher himself was the living and walking library of those days. For thousands of years, even up to the time of *Kumārila* (about the eighth century of the Christian era), it was considered sacrilege to reduce the Veda to writing, for learning was not reading but realisation, and knowledge was to be in the blood, as an organic part of oneself. Another point to be noted in this connection is that *Śabda* or Sound by itself has its own potency and value, apart from its sense, and its intrinsic attributes, its rhythm and vibrations should be captured. *Śabda* is Brahman, "the Word is God".

The hearing of texts and words uttered by the teacher was to be followed by the process of *Manana*, deliberation, reflection on the topic taught, but that resulted only in intellectual apprehension of the meaning.

The situation is best summed up in the words that Nārada addresses to Sanatkumāra (*Chhāndogya* VII. 1) which throw light not merely on the methods of this education but also on the then subjects of study :—

"I have studied the Rigveda, the Yajurveda, the Sāmaveda, the Atharva-Veda as fourth, Itihasa-Purāna as the fifth Veda, Grammar (called *Vedānāṁ Vedam*, "the Veda of Vedas"), Biology (Bhūta-Vidyā), Arithmetic (Rāśi), Div-

ination (*Daiva*), Chronology (*Nidhi*), Dialectics (*Vākovākyam=Tarkaśāstram*), Politics (*Ekāyana*), Theology (*Deva-Vidyā*) or Exegetics (= *Nirukta*, as explained by Śaṅkara), the doctrine of Prayer [*Brahma-Vidyā*, which Śaṅkara, however, explains as the *Vedāṅgas* of *Śikshā* (phonetics), *Kalpa* (ceremonial) and *Chhandas* (metrics, prosody)], Necromancy (*Pitṛya*), Military Science (*Kshatra-Vidyā*), Astronomy (*Nakshatra-Vidyā*), study of Snake-venoms (*Sarpa-Vidyā*), and the Fine Arts [(*Devajana-Vidyā*, explained by Śaṅkara to mean *Nṛitya* (dancing), *Gīta-Vādya* (Music, vocal and instrumental) and other Arts (*Śilpādi*); but Raṅga Rāmānuja takes it as *Deva-Vidyā* (*Gāndharva-Śāstram*) or Music and *Jana-Vidyā* or *Ayurveda* (Medical Science)].

"These subjects, Sir, have I studied. Therefore am I learned in the scripture (*Mantra-Vit*) but not yet learned in the *Ātman* (*Ātma-Vit*). Yet have I heard from such as are like you that he who knows the *Ātman* vanquishes sorrow. I am in sorrow. Lead me then over, I pray, to the farther shore that lies beyond sorrows."

Nārada here utters the prayer of all human beings carrying the common and universal burden of sorrow, "the ills which flesh is heir to". It was given to India to find the knowledge which would achieve man's release from this fundamental burden and bondage of life.

The reply of Sanatkumāra to this appeal of Nārada is interesting: "Whatever you have studied is mere words."

Similarly, Śvetaketu, after spending twelve years in a "thorough study of all the Vedas", is found by his father, the Rishi Uddālaka Āruṇi, only 'full of conceit and confidence in his study and wisdom, without the knowledge of the One through whom anything is known". (*Chhāndogya*, VI. 1)

Upakośala Kāmalāyana was another student who despite his twelve years' study and austerities was not considered by his teacher fit for the highest knowledge. (*Ibid.* IV. 10)

Therefore, the *Bṛihadāraṇyaka* states (IV. 4, 21) :—

> The seeker after the highest knowledge should not seek after the knowledge of the books, for that is mere weariness of the tongue.

Again :—

> Therefore, let a Brāhmana, after he has done with learning, wish to stand by real strength (knowledge of the Self which enables us to dispense with all other knowledge).

The *Kaṭha* also points out :—

> Not by the Veda is the *Ātman* attained, nor by intellect, nor by much knowledge of books. (I. 2, 23).

Therefore, there was the highest stage of learning called *Nididhyāsana* or Meditation, by which could be attained the realisation of truth. As the *Muṇḍaka* points out (II. 2-4) :—

> A mere intellectual apprehension of truth, a reasoned conviction, is not sufficient, though it is necessary as the first stage as a sort of mark at which to shoot.

The distinction between the intellectual apprehension of truth and its realisation may well be explained in the words of Gautama describing his own training for his attainment of Buddhahood or Enlightenment. His first teacher was Ālāra Kālāma who was so used to meditation that "he would not, sitting on the roadside, be conscious of a caravan of 500 carts rattling past him". He taught Gautama the doctrine of

Nirvāṇa. Gautama said :—

Very speedily I learned the Doctrine and so far as concerns uttering with mouth and lips the words, "I know, I understand", I, and others with me, knew the word of wisdom and the ancient lore. We speedily acquired this doctrine so far as concerns lip-profession. Then the thought occurred to me, "When Ālāra Kālāma declares : Having myself realised, and known this doctrine, I abide in the attainment thereof, it cannot all be a mere profession of faith ; surely, Ālāra Kālāma sees and knows this doctrine."

Very soon, Gautama states, he achieved the stage at which he was able "to abide in a realisation and knowledge of the doctrine".

This realisation of truth is described as *Darśana* or "perception" of Truth. *Ātma Vā are drashṭavyah* in the passage quoted above means that the Ātman or the Self must be "seen". The theory is that seeing is believing, and so the reality of the *diversity* of the material objective world, in which we believe, because we *see* it, is to be pitted against the other reality of unity, which must equally be *seen.* The *Ātman* must be as much the subject of immediate perception as the material world of diversity. Then alone will the one result of immediate perception be wiped off and replaced by the other. At the Congress of Philosophers that met at the court of King Janaka of Videha (the world's first Philosophical Congress), the philosopher Ushasta put to Yājñavalkya the question :—

> When any one says, "That is an ox, that is a horse", it is thereby pointed out. Point out to me the revealed, unveiled Brahma, the Ātman which dwells in everything. The Ātman which dwells in everything—what is that, O Yajñavalkya? (*Bṛihadāraṇyaka Upanishad*).

The Upanishads prescribe certain preliminary exercises in meditation to lead up to its final stage. These are called *Upāsanās,* giving training in contemplation. *Nididhyāsana* represents the highest stage of meditation which, with reference to Brahma or the One Reality, has been defined as "*Vijātiya-dehādipratyayavira-hita advitīya-Vastu-Sajātīya-pravāhaḥ* as the steady stream (*pravāha*) of consciousness of the One, undisturbed by the slightest consciousness of the Many, or any material object, contradictory to the sense of the One or the Soul".

RADHAKUMUD MOOKERJI

EDUCATION AND DEMOCRACY

[This article by James Truslow Adams has a message for every educational reformer in India.—EDS.]

In a large modern self-governing state in which the whole or a large part of the adult population has the right to vote and hold office the problem of education is of fundamental importance. (Of course there are many kinds of education, such as that derived from family and social life, general reading, the press, radio, one's occupation and so on, but in this article I am dealing with that to be obtained in schools and other institutions of learning.)

In a small and simple community, even if self-governing, formal education is perhaps of minor importance. In the Town Meeting of early New England, for example, in which the matters to be voted on were largely such as the allocation of lands, building of bridges, maintenance of highways, and others of similar sort, it did not require "book learning" to do one's duty as a citizen and to lead a fairly satisfying life. The educational system of schools and Harvard University, as started there, was religious in origin,—the schools to enable people to learn to read their Bibles and the college to educate ministers. In the South education for the rich was intended to make cultivated gentlemen and many boys were sent to study in England. In both sections there were many schools of low grade for the poor but such education was far from universal. It is interesting to note, however, that this haphazard system was able to produce such a group of wise men as has never been gathered together since in this country, the men who drew up the American Constitution in 1787.

To us to-day it seems clear that if society is to be governed by the people, the people must somehow be educated. The problems which have to be faced and solved, if possible, by both government and electorate in our modern world are so numerous and often so complex that it appears absurd and dangerous to have them decided by persons without as much education as it is possible to give them. Moreover our economic life calls for both trained leaders and skilled workers.

It was not, however, until after the nation had won its independence of England, and political problems had become national rather than local, that education ceased to be regarded from the standpoint of religion or personal culture, and to be discussed from the standpoint of the relations of the citizen to the state and society. Thomas Jefferson was the leader of the movement but even national problems were then comparatively simple in a sparsely settled country, ninety per cent agricultural. His plan, which oddly enough is said to have formed the basis of the French system but was not adopted here, was to provide free education for all young children of both sexes in the "common schools" for reading, writing, arithmetic and history. Above these were the grammar schools, but only a limited number of the poor children,

those judged best fitted to profit by going on higher, were to be educated at public expense. From these again still fewer were culled to go on to college. With the labour and democratic movement of the 1830's, however, there was more and more pressure from the poorer classes for free education for all.

This pressure has never relaxed until practically every boy or girl in the land can get a free education from kindergarten through college, and we have five million children in the High Schools alone at public cost. Besides this public system there are the private schools and colleges and universities and certain religious ones, such as the Catholic Parochial Schools. It is needless to pile up statistics as to the vast educational establishment which has grown up, such as the more than 900,000 students in institutions of higher learning, the more than $500,000,000 spent a year by the several state governments alone, and so on. We can touch only on certain topics in a limited space.

The vast majority of young Americans attend the public schools at public expense. The cost is raised by taxation, chiefly in the local school districts, and no effort is made to make schools self-sustaining. Few, if any, efforts have ever been made to make the private institutions of any grade support themselves. They carry on by means of tuition fees and in many cases incomes from endowments.

On the other hand, many ways have been tried to help the students at private institutions and at the public colleges to lessen their expenses or to make money to help them through. Many years ago, for example, the Evangelist, Dwight L. Moody, founded a school for boys at Mount Hermon on a large farm. The boys spent part of the time studying and part working the farm which helped to carry the school and also to reduce the cost to the boys. At Kent School the boys do much of the work, such as waiting on table, making their beds, and so on, which has the same results. One interesting experiment at this school is the absence of a fixed price for tuition and board. The headmaster fixes the total amount which it will cost to run the school, and that must be raised, but as the economic position of the parents of the students varies greatly, each parent pays for his child what he can, some much more than others. No one except the parent and the headmaster knows what is paid for each boy, so the rich and comparatively poor can get the same advantages with the added one of mingling together, the boys being very carefully selected. It has worked well.

Many schools and colleges, aside from giving certain students scholarships which pay in part or in full for their education, help them to find work of some sort by which they can make money. Great numbers also find such work for themselves, both during the academic year and in the long summer vacation, taking jobs of almost every sort, tutoring, waiting on table at hotels, anything which they can find. In fact, a good number of boys whose families are comfortably off but not rich, take a pride on reaching college age in relieving their parents of further expense and "working their way

through", as it is called. Those who do, rather object to having the college make things too easy. It is the pioneer strain coming out. Yesterday I was talking with a successful publisher who told me he arrived at college with just fifty cents in his pocket and by getting various jobs put himself through without ever asking his father for a penny though his father would have paid for him.

One of the most interesting experiments in our college education is that which has been tried with much success at Antioch College since 1921. The college is nearly a hundred years old, and was well-known during the presidency of Horace Mann, the great educational reformer, who became its head in 1853. This experiment, however, about which there is much misunderstanding, was started by Arthur E. Morgan, then president of Antioch and now head of the T. V. A., the great government regional project in the Tennessee Valley. At Antioch practical work, "a job", so to say, has been made part of the regular college curriculum. Many think that this is done to help the student pay for his course but that is not the object.

From what we have said above it will be seen that the relation between college studies and the practical experience of a job is a purely casual and accidental one. Some boys and girls only study and take no jobs. Others take them only to make money and usually with no relation to their aptitudes and tastes. What Morgan saw in the job was not its financial help to the student but its educative value, which was largely lost by the ordinary haphazard combination of scholastic and practical work. Taking a broad view of the meaning of education he realised that it could not be a matter alone of books and lectures but that it should also develop initiative, maturity and judgment and help the student to find his vocation in life. With this in view he extended the college course from four years to six and took "the job", which had been merely an unrelated money-maker into the student's life as an educative influence. The students of both sexes —the college is co-educational—work in the college and at some outside job in alternate five or ten week shifts. At the job the student is paid but it is also part of his college education, and he or she cannot get the degree on graduation unless they have done the prescribed work on jobs as well as the usual college work. The jobs are found for the students, not with the idea of making it easy but in order to develop the character of the particular student and help him to find himself in life. Jobs in the Freshman year are often dull and monotonous but they bring the students into contact with skilled workmen, and they learn about groups of people in American life they might otherwise never meet, as well as a good deal by talking about labour problems and seeing them at first hand. Through the six years the kind of job, or the particular industry in which it is, may be varied so that by the end of the course the student has not only got a pretty good idea of many aspects of American life but also usually has learned what he would like to go into himself when he graduates.

It was of course a difficult matter at first for the college to find the right kind of jobs in sufficient number to meet the varied needs of the students. Many business concerns did not want to bother with a boy or girl for only five or ten weeks. That was got over by pairing off students for the same job, so that one works his five or ten weeks in college while the other is doing his time on the job. Then they exchange. The plan has worked so well, and the business concerns have so learned the value of getting good college students with the experience of the six Antioch years to come into their business on graduation that now over 250 concerns of all sorts are co-operating with the college, including some of the greatest in America, such as the American Telephone Company, the Ford Motor Company, the General Electric, and so on, down to tea rooms. All branches of American life have thus been opened to the students to try, learn about, and perhaps devote themselves to, such as merchandising, journalism, manufacturing, publishing, transportation, government departments, hospitals, summer camps, schools, libraries and museums, social service institutions, and others. Working in college and out, exchanging their experiences and impressions, it can be well imagined that the 600 students get a far wider outlook and a better preparation for life and national service as citizens than most college students who merely study and live their four years in the same group, except for the unrelated jobs that some may get. It is needless to say that the ordinary college work is planned with the same care and with a view to the same end. That is the Antioch experiment.

Space precludes an examination of other aspects of the American educational problem. At no time has education been more under discussion and criticism than now. Mann once wrote that " we need general intelligence and integrity as we need our daily bread. A famine in the latter would not be more fatal to natural health and life, than a dearth in the former to political health and life." Education has long been almost a fetish in America. While still believing that the electorate must have wisdom and knowledge if they are to rule well, we have learned that knowledge does not always bring wisdom. Wisdom, character, and understanding do not necessarily come from text-books, examinations, and diplomas or degrees. That fact, and how to cultivate these qualities in our citizens of the future, is the problem of American education which we are facing but have not solved. Yet we still believe that education, the *right* education, whatever it may be, is the pre-requisite to liberty in a self-governing nation.

JAMES TRUSLOW ADAMS

THE ANTIOCH SYSTEM AND THE WARDHA SCHEME

[Professor Srikantaya, Editor of the *Quarterly Journal of the Mythic Society*, compares the successful American System examined in the preceding article with the Wardha Scheme which is shaping the educational future of India.—EDS.]

The present-day cry is against an overemphasis on the academic in the educational curriculum and for a reorientation with vocational instruction, if possible from the very beginning of a student's career. The Wardha Scheme, prepared with considerable experience of educational institutions elsewhere, is bound to have remarkable repercussions on educational ideology in India. Whether we succeed in remedying unemployment by this process or not, it is worthy of serious consideration by all who have the welfare of India at heart.

In this connection, it would be well to refer to Antioch College, a unique institution at Yellow Springs, Ohio, U. S. A., which, while undertaking to educate boys and girls on ordinary lines, imparts technical instruction as well. Under the caption *A Continuing Heritage*, the President of Antioch recently published a retrospect and a report. The college was founded about 1853 to provide bodily health, mental enlightenment and moral education to students. Religious freedom, co-education, absence of racial discrimination and insistence on unblemished character, characterized the institution from the first. Antioch College believes in education for the living of life. Among its main features are—a required programme in the arts and sciences, health examinations, student responsibility for student conduct and activities, and a co-operative plan of study and work outside the college. Antioch encourages students to formulate a philosophy of Life and seeks to train them, in body and mind, to lead an adequate and a satisfying life. General courses of study as an introduction to the major intellectual interests of the race are provided along with courses for specialisation, according with our system for the B. A. and B. Sc., where a special subject is taken along with a group of subsidiary subjects.

Education should strengthen the moral fibre and encourage integrity and responsibility. Dogma and theory are losing their sanctions and truth is approached less through authoritarianism than through critical inquiry, and college practice should be consistent with this new approach. Mahatma Gandhi stakes everything on truth. Informal friendly association, experience of the world with its perpetual conflict between ideals and practice, a progressive assumption of responsibility by students for student conduct and activities, will develop a community government. Where all participate with a true sense of self-respect to set up standards of conduct and of social and cultural activity the student will emerge into outer life with maturity of judgment. The Antioch co-operative programme of alternate work and study aims at better integration between work ex-

perience and academic experience and at developing initiative and judgment.

Thus Antioch has a course of study aiming at certain definite life needs, providing liberal education and giving a proper place to skill and to applied subject-matter. The Antioch Scheme, reserving education for its own sake for the few who are extraordinarily brilliant in literary pursuits, prepares the student for the world we live in. It satisfies Dr. Zakir Hussain's demand, in defending the Wardha Scheme, that "education, if sound in its principle, should be imparted through some craft or productive work which would provide the nucleus of all other instruction provided in the school."

Even in England a modern university permits an employment emphasis. It is said, if you cannot teach your son a trade, you teach him highway robbery. In America any honest work gives title to respect. There are colleges where students of both sexes earn their livelihood as waiters in summer hotels. They have no false shame for, where every child in the country has the chance of being taught in the elementary common school and education is conducted by the States themselves, purely intellectual pursuits do not command the artificial prestige that they do in India.

Through Antioch's co-operative plan young people are enabled to make vocational explorations and to select a career on the basis of first-hand knowledge. Aptitude and inclination are discovered from general equipment, interests in the liberal arts, sciences, manual labour, business aptitude, commercial instinct and the like.

The old crafts and guilds of a hereditary occupational system have given way, but the child's natural tendency is towards the inherited craft, and the Wardha Scheme perhaps intends to utilize that instinctive potency. The old industrial schools sought to encourage vocational emphasis by giving a small sum to induce high school pupils to take up carpentry; later on, the Sloyd took its place; still more recently, with the main object of giving vocational emphasis, some twenty additional courses were offered in the high school. The response was not adequate: the hunger for university education persisted and ultimately, except for a few courses like typewriting, book-keeping and drawing, the new subjects dropped out of the S. S. L. C. Scheme. Separate schools and workshops have been started; diploma courses have been created in the university, and mechanical engineering, medical, agricultural, silk weaving and forest schools have been founded; but the successful students emerging from them invariably look to the Government for employment. Industrial and commercial depression and Indian poverty are, perhaps, responsible in a way for this deplorable state of affairs. Students coming from rural parts and getting acclimatized to the luxuries of town life are reluctant to leave the electric lights, the cinema and the public halls, while the unfortunate village parent gets no adequate return for the investment he makes in his child's education. His

lands are deserted and, old and weak, he is left to plough his lonely furrow.

The Wardha Scheme starts with the basic craft in the elementary stages of a student's career. Manual labour, learning and play in equal parts in school or college, would be calculated not merely to solve the unemployment problem and to chasten the would-be snob but also would give a distinct fillip to a movement "back to the land and to the village". The significance of the Wardha Scheme lies in its basic-craft emphasis and its insistence on the mother tongue as the medium of instruction. If this Scheme is pushed through with sufficient diligence and knowledge, it will give far more to the student than its greatest protagonists are claiming for it. Students following the Scheme would not be left entirely to a craft. They would be free, like the Antioch students, to follow an educational career in schools and colleges.

In Antioch, each year, students are placed for their work experience, integrated with academic studies, with leading business, industrial and professional organizations in more than twenty-five States. The work experience is a discipline and an opportunity and a student must respond and make adjustment to changing situations. Its co-operative plan emerges as an educational device of proved merit and as a means towards all-round personal development. Antioch maintains accurate and detailed information about employers and jobs as well as about its students' prospects for employment. We are not unaware of unemployment information bureaus and registers of the alumni in universities and colleges in India. It is not that we are getting fresh information, but it is the method, the efficiency and the spirit of service characterizing the work of Antioch College which command our respectful admiration.

The Wardha System is not claimed to be self-supporting, but in a properly worked and efficiently managed school it would not be difficult to realise a good amount towards the pay of the staff. It is inaccurate to say that the Wardha Scheme overemphasizes economic values as opposed to educational, because the basic craft is the very foundation of the educational system. The pupil's progress in skill, at least in the villages, is a concrete advantage; even if he had to leave school at eleven or twelve years of age, he would still have acquired a valuable fund of practical experience. The question of time to be given to the craft, as compared with study *per se*, is a matter of adjustment with time and experience.

Life is tragic and exacting as it is, and child life should be free to develop without being made to feel orphaned. It is not implicit in the Wardha Scheme that students would feel that they are earning their education. This is not the Antioch result. There are numerous instances to-day of poor boys having to support themselves. Where families are well-to-do, there is nothing to prevent parents from making contributions and endowments. Educating a child for a craft is not to support child labour, but to promote self-reliance and an appreciation of the dignity of labour and of the joy

of producing. Vocational emphasis in an ordinary educational curriculum has been tried and found wanting ; hence the necessity for linking manual training to a specific craft. This would not interfere with sound psychological laws and principles. Young boys and girls would take manual work, when correlated to school studies as recreation, and that would make learning more interesting.

If college education and high school courses are correlated with primary and elementary courses having a basic craft as the foundation of instruction in the mother tongue, with sympathetic and capable hands to work the scheme in its initial stages, it cannot then be said that secondary schools are dominated by university requirements, or that education has failed in its purpose. A diploma in brick-making or carpentry from a university would not be one to be ashamed of, any more than that of a fitter or a nurse. In each career there is the joy of labour, and students might take up one or another from innate aptitude or deliberate selection.

Whether there is need for religious instruction does not arise for consideration at present. Moral instruction is essential particularly in the early stages. An education which would bind the intellectual and the moral elements would be true education and would provide a good safeguard for individual conscience, ensuring adequate preparation for citizenship and for due performance of social duties. The teachers for these schools must be specially trained and provision made for that training.

The Scheme would not compete with private industrial enterprise ; it would promote it. The Antioch experience suggests advantages and encouragement to enterprise. Business concerns can always call for help from these institutions in time of need, relying on the integrity, knowledge and habit of work of their recruits.

In a mass movement which is a war against illiteracy, regional considerations and local requirements must be properly studied while shifting emphasis from books to crafts and from words to action. The present system has produced some wholesome results, but we may be reminded that the poet, Tagore, is no product of any university, though the universities of the world vie with one another in honouring him ; and we cannot forget that under the existing system the uplift of the masses has been left far behind.

The Wardha Scheme is a heroic measure, as Mr. Manu Subedar says and is to be treated as such. It gives a non-violent view of the philosophy of life and purposes to train millions of children to live and to earn a living. It emerges from a non-violent brain, though it does not centre round non-violence.

S. SRIKANTAYA

TRAINING THE HAND

CREATIVENESS IN EDUCATION

[For his work as an educational, religious and social reformer, Dr. L. P. Jacks is well known. In this article he writes about a subject which, at the present hour, is much discussed in India. Dr. Jacks well brings out the interdependence of head and hand-learning.—EDS.]

One of the most deeply human, and therefore most deeply religious of the recorded prayers ever uttered by man to his Deity, will be found in the Ninetieth Psalm of the Christian Bible. It voices man's sense of the transitoriness of his life in presence of the Eternal God, and comes to a perfect conclusion in the following words : "Let the *beauty* of the Lord God be upon us ; and establish thou the work of our *hands* ; yea, the work of our hands, establish thou it." The italics, of course, are mine.

A modern worshipper or a modern thinker (if he happened to be a religious man) would probably bring his prayer to a different conclusion. He would not be thinking about his *hands*, in spite of the fact that he was actually employing them in committing his prayer to writing. He would be more disposed to thinking about his soul, his spirit, his mind, his character and to end his prayer somewhat thus : "Let the *truth* and *goodness* of the Lord be upon us : and establish thou the work of our *heads* ; yea, the work of our minds, our characters, our spirits (if it has been good) establish thou it." The odds are great that the modern praying man would omit all reference to the *beauty* of the Lord ; forget all about his own *hands*, and lay the emphasis on the work of his head, or perhaps of his heart, as the thing he wanted his God to ***establish.***

For my part I prefer the ancient to the modern way of concluding any prayer whose keynote is the transitoriness of human life in presence of the Eternal God. I think it goes deeper towards the root of the matter. One of the greatest defects in the modern way of looking at life is that it underrates the work of our hands in comparison with the work of our heads. Not, of course, that the work of our heads is unimportant—far from that. But the work of our heads is not likely to *last*, unless the work of our hands confirms and establishes it ; and the same with the work of our characters. I imagine that the benevolent disposition of the Good Samaritan would not have come to very much unless it had been implemented by a strong and skilful pair of hands to bind up the bleeding wounds of the robbers' victim, hoist him up on to the back of his beast and keep him steady there as they jogged along to the inn. Imagine what it all would have come to if the Good Samaritan had lost both his hands in an amputation, leaving him only the stumps of his arms to work with. How many edifying sermons would never have been preached ! The Good Samaritan's performance was a piece of handwork as well as a piece

of headwork or heartwork. Had it not been the latter as well as the former, there would have been nothing for the preachers to preach about. But, fortunately for the preachers, as well as for those who are not preachers, God established this work of the Good Samaritan's hands and left it as an imperishable monument for all ages and a standard of conduct for men of every race. He established it in the parable which is a perfect work of art, the work of the hands that wrote it.

Connected with our modern habit of underrating the hand in comparison with the head is the equally modern habit of underrating beauty in comparison with truth and goodness. Indeed I am inclined to think that the two habits are fundamentally the same. The ugliness of modern civilization—and how sad it is that the mass of the people seems unconscious of it—is largely the fruit of a culture in which the head has been developed at the expense of the hand. And yet unless the "beauty of the Lord" be upon it, unless the hands of men put beauty into their own work, and at the same time refrain from defiling the beauty which God has put into His, what civilization can be other than a foul and sordid affair? How many of us, alas, look upon beauty as a rather nice and pretty thing if it happens to be there, but a thing we can easily do without and suffer no serious loss if it is totally absent from our lives! How few of us possess a pair of hands capable of creating any beautiful thing for the eyes to see, the ears to hear, and the soul to rejoice in! How few of us are aware that beauty, far from being a thing as unimportant as the rouge on a woman's face, is an essential human *want*, an essential element in the diet of the soul, lacking which its food is without vitamins, and soul-starvation (a far worse thing than the "night-starvation" of Mr. Horlick's advertisement) the inevitable result!

When I say that beauty is a human want, I do not mean that we want only to *look at* it. We do want to look at it; we do want to hear it; but the reason we want to see and hear it is that deeper down in our nature is a craving to have our part in *creating* it. Strange as it may sound, it is nevertheless strictly and literally true that all of us are born into the world to be creators of beauty and are endowed with a pair of hands for that purpose among others, but for that purpose chiefly. The human body is designed by nature as an instrument for the creation of beauty, for that chiefly (though doubtless for other things as well) and there is not one of us who can claim to be fully the man or the woman that nature intended us to be until the creation of beauty is at least *one* of our occupations, and one moreover without which our other occupations, whatever they may be, will lack something of the value they ought to have. If we understood *ourselves*—and there is nothing of which most of us understand so little—we should see this quite clearly and have no doubt about it at all.

There is fine teaching on this point in the philosophy of Immanuel Kant, though I observe that students of Kant generally overlook it. According to Kant our life, as thinking and self-conscious beings, is under the rule of two faculties—the Under-

standing and the Reason. The Understanding is this faculty of knowledge, of science. The Reason on the other hand *knows* nothing, and yet, oddly enough, is always *affirming* something without which nothing could be known, so that except for Reason's affirmations there would be no science at all and in fact nothing to know. And yet—again oddly enough—what Reason *affirms* and what Understanding *knows* flatly contradict each other. Reason is continually affirming three things—God, Freedom and Immortality,—all three being names for the same Reality in different aspects. Understanding, on the other hand, knows nothing about any one of the three, nor is it able to find out the least iota about them. On the contrary, the more our Understanding busies itself about the matter the more definitely it comes to the conclusion that there is no God, no Freedom, no Immortality. And yet all the time our Reason, at the back of our Understanding and without which we should know nothing at all, goes on continually affirming all three, and in fact affirming nothing else. So the two contradict each other, and soon trouble arises in consequence.

Does this strife ever come to an end? Can a bridge be found between this everlasting Yea of the Reason and the everlasting No of the Understanding? Yes, answers Kant. The bridge is found and the strife ended in the perception of beauty, in the "æsthete judgment". There at last, in beauty, is peace, the peace of God that passeth Understanding and the satisfaction of the fundamental *want* in every one of us. My statement is rough and ready and must needs be so, for I have something else to fill my remaining space. The reader who wishes to know more about this matter will find what he seeks in an article by the Baron von Oppell on "Beauty as a Human Want" in the *Hibbert Journal* for October 1936.

What has all this to do with the training of the hand?

The human body is, as I have said, an instrument designed by nature (or if you will, by God) for the creation of beauty in endless forms, itself, the body, being, when rightly trained and nurtured, a most beautiful thing and the most wonderful of all the Creator's visible works. Of this wonderful and lovely instrument the hand, whose work the Psalmist prays God to establish, is the working end. But the working end only, and as such not to be trained in isolation from the whole body of which it is an integral part. A trained and skilful hand on an untrained and unskilful body is a most unpromising combination, indeed I think we may say an impossible one. If the body as a whole is untrained in balance, poise, natural self-control, the economy of movement and energy, if it knows not how to breathe, to stand, to walk and to co-ordinate the action of one part with that of every other part, then I do not see how it is possible to get good results in the arts, the handicrafts or anything else by the training of the hand alone. Perhaps we may ***begin*** by training the hand, but if we do so we shall find we cannot get very far until we have trained the rest of the body to back it up and support it. If, on the other hand, we begin by training the whole body in the qualities

just mentioned we shall probably find that the hand will soon participate in the general skill so acquired, become not only ready, but eager for skilful work and take to it spontaneously. This I consider the better beginning. In my view the education of the human body on the lines indicated is the right beginning for all human education whatsoever—the beginning, but of course not the end. Until mental and moral education is *underpinned* by a right physical education—and there are many wrong kinds—it will have no firm foundation. All human education, as Aristotle says, *begins* with the education of the body. And that is true of the training of the hand. It should rest upon a training of the whole body, and bring that training to a point at the body's working end.

Were such education to be made universally accessible and given not only to boys and girls but continued into adult life, we might then see the fulfilment of the Psalmist's prayer, "Let the beauty of the Lord be upon us; and establish thou the work of our hands; yea, the work of our hands, establish thou it."

Kant's philosophy, too, would have come to its own.

L. P. JACKS

THE EDUCATION OF WOMEN

[The following is extracted from a speech delivered by India's great leader, Gandhiji, in 1918.—EDS.]

Education, therefore, is necessary for women as it is for men. Not that the methods of education should be identical in both cases. In the first place our State system of education is full of error and productive of harm in many respects. It should be eschewed by men and women alike. Even if it were free from its present blemishes, I would not regard it as proper for women from all points of view. Man and woman are of equal rank but they are not identical. They are a peerless pair being supplementary to one another; each helps the other, so that without the one the existence of the other cannot be conceived, and therefore it follows as a necessary corollary from these facts that anything that will impair the status of either of them will involve the equal ruin of them both. In framing any scheme of women's education this cardinal truth must be constantly kept in mind. Man is supreme in the outward activities of a married pair and therefore it is in the fitness of things that he should have a greater knowledge thereof. On the other hand, home life is entirely the sphere of woman and therefore in domestic affairs, in the upbringing and education of children, women ought to have more knowledge. Not that knowledge should be divided into watertight compartments, or that some branches of knowledge should be closed to any one; but unless courses of instruction are based on a discriminating appreciation of these basic principles, the fullest life of man and woman cannot be developed,

EDUCATION AND REINCARNATION

[Prof. S. S. Suryanarayana Shastri, M.A., B.Sc., Bar-at-Law, is a member of the Department of Philosophy of the Madras University. In this article he writes about education which is a "remembering, but the remembrance is a realisation" and examines this proposition in the light of Reincarnation which doctrine he views metaphysically. There are aspects of Reincarnation, individualistic and psychological, which are not detailed here.—EDS.]

Reincarnation is a dogma that is susceptible neither of proof nor of disproof. Our finite individualities come we know not whence and go we know not whither. Our faith in causal law does not commit us to looking farther than the phenomena of heredity. There seems hardly to be any need to look for a history of the individual in addition to the history of the race. To say that a man is what he is, not merely because of his parents but because of his own past, seems not unreasonable, if that "past" be confined to the compass of this life; but when we look for a past beyond these confines, we seem to transgress the canons of scientific explanation with no urgent call to do so except perhaps the craving of the individual to believe in his own persistence in the future (as well as in the past). It is not as if scientific hypotheses had been fully tested and found wanting. The facts of heredity have not been observed in their collectivity; much less have their laws been finally formulated.

Nor is the hypothesis of reincarnation intelligible even on metaphysical grounds. What is it that is supposed to survive or to be reborn? Not the gross physical body, since that is disintegrated. If the various elements come together again somewhere, that will be a new body having no more claim to identity with the old than will any one of a host of other bodies. The psychical part of the psycho-physical organism, the mind, the intellect, etc., which we call the subtle body, is it this which is reborn? Perhaps; but there are difficulties even in this hypothesis. The Indian philosopher looks on the mind too as matter; it is *prakriti*, not *purusha*, nature not spirit; and the persistence of subtle matter in a specific configuration or collection would, if true, be rather interesting but irrelevant to him who maintains the reincarnation of soul. The subtle body, if it persists, may provide a vehicle for the soul; but it is not the soul. And as regards that persistence itself there is room for some doubt.

Is it the soul which survives and is reborn? With this we are up against another lot of difficulties. Is the soul atomic or all-pervasive or of medium size? The last hypothesis is dismissed by all who hold to the eternal existence of the soul, since what is of medium size must have parts subject to accretion and depletion, and consequently to decay. An atomic soul may be imperishable, but its conjunction with organisms raises other problems. Does it pervade the entire organism? If it does, how can it be atomic? If it does not, how does it experience through the whole of the organism, having sometimes

similar and sometimes divergent experiences through different parts of the body? The view that an atomic substance may have non-atomic properties brings us up against the unsolved question of substance and attribute. If the imperishable soul is not atomic, it must be all-pervasive; and with this the problem of reincarnation comes to wear a different aspect altogether.

Plurality and pervasiveness go ill together. Nor is it proper to urge that our difficulties are due to a spatial view of pervasiveness, a view *ex hypothesi* improper in the case of the non-material soul. For plurality goes with limitation of characters and purposes, even if not of temporal or spatial qualities and it has yet to be shown that limitation in any sense can be an attribute of the pervasive. Even if such attribution could be justified in some measure on the ground that attributes which are usually multiple need not rank in every respect as on a par with substance, it is open to us to consider the sum total of limitations and differences as in some similar sense attributes of a single soul, as, in other words, phenomenal manifestations of a single Absolute Real. With such a conclusion we have no longer a multiplicity of souls, but a multiplicity only of organisms. What is the sense in asking in such a case whether the same soul existed before and will be born again? For the soul is one and eternal. In one sense it was not born and will never be born; in another sense, it is continually being born; it was, is and will continue to be manifested. The reality of this Self and its identity with the inquirer being known on other grounds (not to be gone into here) each inquirer may legitimately feel that in his deepest nature he always was and will ever continue to be. Whether preëxistence and future existence are possible for what is considered a finite personality, this he cannot know for certain. If the infinite can (as it does) take on finite masks, there is no reason why it should not continue to wear any particular mask, nor any reason why it should not continually change the masks. If the non-embodied can take on one body, it may as well take an endless host of bodies, simultaneously and in succession. The only sense, however, in which reincarnation will be valuable or significant to the inquirer who has got thus far is that *the eternal Spirit is continually and continuously manifesting itself in time.* And that Spirit being Value, from which all other values and goals derive, no one who holds this doctrine will be worried or have doubts about the conservation of Value. Individual values may rise or disappear, but Value will always be with us, being our own nature.

And this, as I conceive it, is the importance to education of the reincarnation doctrine. Educability involves the eternal existence of value. What is not preëxistent cannot be "brought out"; and what will not survive is not worth bringing out; but preëxistence and survival in a crude sense will not suffice; for we shall be asked: "Why bring out what already exists?" The antinomy involved in education is that involved in all causation; the produced can neither be wholly new nor wholly

preëxistent; and any recourse to terms like "partial" does not help us even partially, since the old difficulties recur with reference to each of the parts. It is the eternal that is ever being produced; in education, as Plato held, we are remembering, but the remembrance is a realisation of what is timeless; not a recollection of the earlier in time. On the latter interpretation we should have only a more or less meaningless repetitive process. Not thus is there repetition in the manifestation of the eternal; for repetition and copying hold as between objects in time, not between the atemporal and the temporal. It is for him who is reincarnated in this sense that novelty has any real significance. As Bhagavan Ramana says:

"Whence was I born"? He that inquiring thus is born in Brahman, that is his substrate, he alone is born; he is constantly born; for that prince of sages there is novelty from day to day. (*Saddarsana-anubandha*, v. 12.)

Short of this one may seek to establish the reincarnation of the teacher or the taught. Neither is demonstrable for the reasons already set forth. Nor is either postulate necessary, though the latter demand seems more urgent than the former. So long as we are assured of the competency of the teacher, his "personal" continuity with an earlier master is irrelevant. Those masters may in their day have commanded much less reverence than they get from us who idolise them in varying degrees. And even granting that personal continuity is intelligible, the master who is centuries old does not necessarily have more vigorous or less impaired faculties than one for whom no such ancestry may be claimed. The incidence of senility is not necessarily confined to a single life; time's ravages may well span a succession of lives. From the view-point of the taught it is essential that what has been gained should not be lost, that the progress made should not count for nothing. And continuity of teaching is of far greater importance than the personal identity of the teacher. Both requirements can be satisfied by holding to the view of reincarnation as an ever-new birth of the timeless Self instead of the perpetuation of finite souls through a temporal succession.

The latter hypothesis satisfies not even our emotional demands. If we refuse to be satisfied with anything short of the personal immortality of our friends, what about the survival of our foes? As Bradley pertinently asks: "Friends who made up their quarrel over a woman's grave, will they, at the resurrection, be friends?" And as for the moral argument implied in words like Browning's

> God unmakes but to remake the soul
> Else He first made in vain

it has no application to a view like the Hindu which considers souls to be non-created and ever-existent. Not in these senses, but only as a continual and continuous manifestation of the atemporal Spirit in time may reincarnation be admitted; and in that sense it is both necessary and sufficient for the requirements of educational work.

S. S. SURYANARAYANA SHASTRI

EDUCATIONAL REORGANIZATION AND INDIA'S WORLD MISSION

[Dr. J. M. Kumarappa is Professor of Social Economy at the Tata Graduate School of Social Work, Bombay.—EDS.]

On the eve of his departure for Europe, Professor Gustave Jung, the famous psychologist, who was one of the Continental delegates to the recent session of the Indian Science Congress, sounded a note of warning that India, though a land of great religions, was in grave danger of losing her soul.

"It is", he declared, "the half-baked education the Indians now receive, which will ultimately ruin their souls. This mixture of materialistic Western ideals and spiritualistic views is doing more harm than good. India must choose one or the other." His warning, like many others from the admirers of Indian culture, is not without justification.

This dualism has almost severed the intellectual element of the nation from its historic traditions. It has reduced us to a life of intellectual parasitism in this very land which was once so famous for its learning. The most humiliating part therefore of our modern life is the paucity of original thought and creative activity. The intellectual sterility of modern India, its pitiful inability to contribute new and valuable ideas in the realms of literature, art, science, philosophy and religion, and the dearth of noble ideals are all evidences of our intellectual degeneracy. True, we have now some outstanding scientists, artists and literary men, but they are few and far between. Since nothing is more debasing than intellectual pauperism, our greatest concern must now be not so much with our material want—bad as that is—not even with political subjection, —degrading as that is,—but with our present-day cultural poverty.

I

The present reaction to Western domination in India is expressing itself in all phases of our national life. There is a widespread conviction that the present system of education is pitifully ineffective and hopelessly inadequate to the task of regenerating India. No one need be surprised at this inadequacy since a peep into the history of Western education in India would, in my judgment, reveal the fact that *neither the missionaries who actively engaged themselves in the task, nor the government authorities who supported them, were actuated by any disinterested motive to educate the Indian people* to the point of taking over their own direction of Indian civilization. Further, the system would also reveal itself as too much a product of *a priori* reasoning, with little or no regard to the historical background of Indian culture, or to the economic and social needs of India's teeming millions.

The fatal step to introduce Western learning was taken in February of the year 1835 in accordance with

the famous minute of Macaulay. And the lamentable principle, that henceforth all the funds available for education should be devoted mainly to the maintenance of higher schools and colleges which should impart Western education with English as the medium of instruction, was accepted as the official educational policy. It must be noted that this policy concentrated its attention on secondary education because those in control maintained the theory that Western learning, if imparted to the upper classes through higher institutions, would filter down through natural processes to the lower classes. Judging by results, we find that this policy, instead of filtering culture down to the masses, has given us a fatal legacy of ninety per cent illiterates which is not only a national but an international problem.

Further, one may say without exaggeration that it has resulted in severely divorcing the literary classes from the illiterate masses; so much so, that it will be difficult to-day to find anywhere on earth a class of people so different in outlook from its own masses as the typical product of this system of education. Rightly therefore does Gandhiji maintain that this system of education does not meet the requirements of the country in any shape or form. "The excessive importance given to English", he points out, "has cast upon the educated classes a burden which has maimed them mentally for life, and made them strangers in their own land."

That our education is foreign in its character is not the only fault of our present system. Another main defect is that it has been developed more with a view to meet the urban needs rather than the rural. In other words, it is a device to spread education from top downwards rather than from bottom upwards. In formulating this system, our alien experts ignored the most important aspect of Indian civilization. They missed the fact that *our civilization is a product of the village,* and not of the town, of the forest and not of the city. Observes the poet, Tagore :—

> A most wonderful thing that we notice in India is that here the forest, not the town, is the fountain-head of all its civilization....It is the forest that has nurtured the two great Ancient Ages of India, the Vedic and the Buddhistic. As did the Vedic Rishis, Lord Buddha also showered His teaching in many woods... The royal palace had no room for Him; it is the forest that took Him into its lap. The current of civilization that flowed from its forests inundated the whole of India.

This rural aspect of Indian civilization should not be lost sight of, if education is to be made truly Indian and is to serve the needs of our masses.

II

We are thankful that Gandhiji, more than any single leader of to-day, has given a definite rural bias to our thinking on national problems; he is absolutely right in laying down the principle that the future education of India must so develop as to meet the needs of rural India since India's civilization itself is rural and her population also chiefly rural. It is, indeed, highly gratifying that he has now turned his attention to this most important problem

of educational reorganization. If our system of education is to be Indian in character, it must bear close relation to the cultural and economic life of the people. *If we are to avoid the disastrous ways of Western industrialism, our educational system must be true to the national genius of our people,* and should reproduce the environment of the nation in the life and atmosphere of the school; for the customs, traditions and ways of living of a people are the results of the process of historical growth through which it has passed. For want of this vital connection, our present system of education makes its products strangers in their own motherland.

Culture is as important to a nation as face is to a man; it is culture that gives individuality to a race or a nation. To quote the poet Tagore again :—

> The physical organization of the race has certain vital memories which are persistent, and which fashion its nose and eyes in a particular shape, regulate its stature and deal with the pigment of its skin. In the ideal of the race there also run memories that remain constant, or, in the sense of alien mixture, come back repeatedly even after the elapse of long intervals. These are the compelling forces that secretly and inevitably fashion the future of a people and give characteristic shape to its civilization.

Therefore the main lines of a people's education must be determined by its inner life, its character and predisposition. Since it is the living consciousness of the race's past ideals and achievements which differentiates one cultural group from another, it is imperative that such historical traditions and ideals should be made to form the intellectual equipment not only of every student but also of the lowest unlettered member of the race.

Among the fundamental factors of national cohesion, the chief is the moral, that is cultural, or what the Romans spoke of as *communio sacrorum.* The common memories, traditions, aspirations and ideals sacred to the group are the ties which bind a nation or a human group together. The total cumulative effect of such common memories, traditions and ideals of the group is even greater than the community of race, language and religion. It is common culture therefore that forms the basis of social solidarity and national unity. Sadly have we overlooked hitherto this psychological fact.

III

If education is to contribute to India's economic regeneration and bring about a healthy social revolution, it must not only take full account of the genius and civilization of the people and the environment which influence them just as surely as the inborn qualities, but also lift our literature and the vernaculars to their lost but legitimate place in the scheme of studies; for, is not a nation's literature the record of its wisdom, of its learning and intellectual achievements? Is it not the embodiment of the nation's intellect and the sanctuary of its spirit? We may venture to say that there is no surer test of a nation's real greatness than its literature. Indian literature is the product of India's mental activity extending over a period of at least three thousand years. It is small

wonder, therefore, if this literature embraces practically every subject of human knowledge, and contains an accumulation of incalculable and priceless material.

Many indeed are the Orientalists who have expressed unstinted appreciation of Indian learning and wisdom. Max Müller declared :—

> If I were to ask myself, from what literature we here in Europe,—we who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans, and of one Semitic race the Jewish,—may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact, more truly human, a life, not for this life alone but a transfigured and eternal life, again I should point to India.

In the light of statements such as this, and on the basis of the evolution of Indian culture, one may say that there is a hidden purpose in India's history. She has a mission to perform, a mission of peace and reconciliation. She has ever stood for a true and living harmony of toleration and discipline, of law and love of restraint and freedom. If the world is to take cognizance of her never failing emphasis on the abiding values of the spirit, then she must demonstrate the superiority of her spiritual culture over the secular culture of the West. And such demonstration is not possible unless and until *we ourselves are taught to live up to the high and noble ideals of our sages and saints.* To this end our education must be so reorganized as to develop the racial traits in each child till it makes him a perfect incarnation of the spirit of the race. Our first aim in educational reorganization must therefore be to meet the immediate need of providing the children of India with a culture that is the product of India's thought and creation. Such a cultural foundation is necessary to enable them to take legitimate pride in their own intellectual aristocracy as well as to assimilate to greater advantage the best in Western culture.

Besides, in this age of international strife, India must offer to the world her philosophy of life, of peace, based on her conception of the spiritual unity of all human beings. In order to make the best in our culture available to the peoples of the West, it is essential to revive our own learning and make it available first to the children of the soil. Our schools and colleges must really become saturated with our own indigenous culture, thus making it possible for the youth of the land to drink deep at the fountain of its wisdom. We can no longer continue to stand as outcastes deprived of our place among the cultured peoples of the world. India has had a glorious past, and her future is not without promise, but the latter really depends on the education of the young. Therefore *in whatever way we reorganize education, it must be such as to revive our culture* and make Indian life seem as noble in men's eyes as any the world has ever seen. Further, it must make it possible for India to resume her place among the nations, not so much as a competitor in material production but as a teacher of all that belongs to a true civilization, a spiritual leader of the future as of the past.

J. M. KUMARAPPA

DHARMA RAJYA

EDUCATION OF THE PRINCE

[Mr. H. Krishna Rao, M.A., of the University of Mysore writes this month on the education that was considered suitable for the princes of Ancient India. It might be well if these rules were pondered over and the ethical principles inculcated in the future rulers of the Indian States and of such Western countries in which are still to be found hereditary rulers.—EDS.]

One becomes a king by acting in the interest of righteousness and not by conducting himself capriciously. All creatures rest upon righteousness and righteousness in its turn rests upon the king. Such being the ideal of monarchy, monarchy cannot rest on mere birth. Apart from making a very careful selection of the heir-apparent, the ruler should bestow great attention on the question of giving a good training to the prince. Gifts, study and sacrifices are the essential virtues which bring prosperity to the king. Penances are said to be greater than sacrifices and penances mean abstention from injury, truthfulness in speech, benevolence, compassion. As Sukra puts it, "practising one's own duty is a paramount penance".

Kautilya and other political thinkers prescribe for the prince a life of discipline, of study, of good company, of military exercise and of celibacy. Kautilya recommends that sciences be studied by the prince under the instruction of specialists; the Vedas and Philosophy should be taught by teachers of acknowledged authority, Economics by Government Superintendents and Politics by theoretical and practical politicians. He remarks that there can be no greater crime or sin than making a wicked impression on an innocent mind. Hence he (the prince) shall be taught only of righteousness and of wealth.*

The king should make the children of his family well informed upon politics and ethics, proficient in archery and capable of standing the strain of hard work. Through his ministers he should make them masters of all the arts and sciences, upright in morals as well as disciplined. The result of learning is wisdom and humility, that of wealth is sacrifice and charity and that of strength is the protection of the good.† The prince should aspire to be superior to his predecessors and successors in respect of wealth, popularity, nobility and magnanimity. Traditional rights and the good will of dependents, councillors, relatives and friends, he should alike consider. The prince should have the companionship of one whose superiority is in himself. Up to the age of twenty-five years he should passionately practise the study of sport, cultivate the quality of manliness and then turn to the acquisition of wealth.‡

* *Cf.* "A sham profession of virtues should be avoided by the prince." (Brihaspathi.)

† *Sukra Nitisara.* ‡ Brihaspathi.

All thinkers speak with an emphatic voice of the importance to the prince of self-control. Kautilya speaks of six enemies, *viz.*, passion, anger, greed, lust, vanity and jealousy, and recommends that the prince should be given such a training as to enable him to shake off these enemies. He concludes by saying that whosoever has not his organs of sense under his control will soon perish, though possessed of the whole earth bounded by the four quarters. Discipline is the chief thing to guide a king. This comes through the precepts of the Sastras and gives mastery over the senses. The king should first discipline himself and then his subjects. He should never display his ability in only advising others. How can one who is unable to subdue his mind master the world extending to the sea? Sound, touch, sight, taste and smell, each of these five senses alone is sufficient to cause destruction (if uncontrolled).* Cannot the five combined cause the destruction of man?

The prince need not necessarily lead the life of a Puritan. All political thinkers are in favour of allowing him to enjoy life provided he does not go to excess in any respect. Indulgence in gambling, association with women and drink produce many disasters. There are three types of kings of which the best is called a Sātvika. The king who is constant to his own duty, who is the protector of his subjects, who performs all sacrifices and conquers his enemies, who is charitable, forbearing and valorous, who has no attachment to things of enjoyment and who is dispassionate is called Sātvika.†

After overthrowing all of the six enemies and acquiring wisdom the prince shall take up the responsibility of ruling his subjects.‡ The Crown Prince should thoroughly satisfy his subjects by his learning, action and character and should show his self-sacrificing spirit and his vigorous nature.§ Men become deeply devoted to that king who properly discharges the duty of protection, who is endued with liberty, who is steadfast in the observance of righteousness, who is vigilant and who is free from lust and hate.**

H. KRISHNA RAO

The modern method in the modern school does not depend on any method of teaching. We hear a great deal about methods of teaching languages, mathematics, science; they are all trivial The great purpose is to enlist boys or girls in the service of man to-day and man to-morrow. The method which makes learning easy is waste of time. What boy will succumb to the entreaty: "Come, I will make you clever; it will be so easy for you; you will be able to learn it without an effort"? What they succumb to is service for the community. I have tested that in the workshops.—*Sanderson of Oundle.*

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* *Sukra Nitisara.*
† *Mahabharata.*
‡ Kautilya.
§ *Sukra Nitisara.*
** *Mahabharata.*

THE SPIRITUAL EDUCATION OF A CHILD

[Stella Gibbons contributes another chapter in her autobiography—she will pardon us for so designating her contributions—as delightful as the one she gave our readers in her article, "A Satirist's Apologia", which appeared in our issue of April 1937.

Here she offers her experience-struggles with a problem that every young mother encounters. At the moment she has been won over by a not uncommon view of religious education for the child—Give to it that which will make it happy and keep it satisfied till growth compels it to find for itself a religion of its own. But in so acting, are not the parents, albeit unconsciously to themselves, gently pushing the child into that very condition which Miss Gibbons "hates", namely, Hell? Hell is no locality, but a state of human consciousness in which inner or subjective doubt and formal, outer hypocrisy assume the chief roles of hero and heroine. What about the hellish agony the maiden of seventeen will feel in breaking the old frame and "making a new one for herself"? Is the object of Life "to get through life", or is it something more purposeful? Surely the very story of Jesus which Miss Gibbons is teaching her little girl offers a lesson that Life is not for mere happiness and that its goal is spiritual service through soul-sacrifice. If consistently and logically the parents proceed in this line of education, they must teach their daughter the doctrine of "Resist not Evil", which is the frame of the Sermon on the Mount. To turn the other cheek, to give away the coat to the robber of the cloak—what would the life-teaching of Jesus be without these? Will the parents teach the Christian doctrine of *Ahimsa*, Non-Violence, when their child is eight?

Miss Gibbons refers to Kwan-Yin, the Chinese Goddess of Mercy. Does she know this vow of Kwan-Yin's? Is there anything more sublime as a spiritual concept and ideal?

> *Never will I seek nor receive private individual salvation. Never will I enter into final peace alone; but forever and everywhere will I live and strive for the redemption of every creature throughout the world.*]

When my daughter now aged three (and like all daughters aged three, unusually intelligent and beautiful) was about a year old, her father and I used often to talk about what we should teach her of Religion. He and I are incurable discussers of religion, he as a Christian with his mind at rest and I as a confirmed God-Struggler (this expression was once used to me by an acquaintance and I have adopted it). He thinks of death without horror; I am not afraid of experiencing it but for me it is the end, and every ceremony connected with it is hideous. I think that the beliefs held by Christians are, to put it mildly, unlikely to be true; my husband thinks that they most reasonably explain what we see all about us. So we discuss, rather than argue, and of course we discussed what we should teach our daughter.

Her father wanted her to be brought up as an everyday Christian, who should accept the ideas of God, Jesus, Heaven and Immortality as naturally as she accepted the pussy in the garden next door and the moon shining over Hampstead Heath which she could see from the nursery window. I did not know what I *wanted*; but I knew that I did *not* want her picture of the world to

be shut into the narrow, if exquisitely-shaped, frame that Christianity seems to me to be. At the Chinese exhibition I looked at the statue of Kwan-Yin the Mother Goddess, and I could not push from my mind the thought that a practising Christian whose religion is *felt* cannot look at that calm beauty without feeling superior. He assumes that he knows the truth. This was my stumbling block I could not bring myself to print my daughter's mind with THE TRUTH, as believed by Christians. Perhaps no one can know it; probably the savage knows as much of it as the scientist.

In any case, I shrank from marking her fresh mind with strong, deeply-graven lines.

My husband reminded me that the whole of my adult life after I had escaped from the emotional tangles of youth had been shadowed by my God-Struggling. But for that, I was happy. He asked me if I wanted our daughter to grow up with the same miserable burden, and of course I said that I did not.

I noticed what my friends were teaching their children about religion and trying to answer those questions which are linked with it: Who made the sea? Where has Mrs. Harvey gone now she's dead? What am I, Mother?

The artists detested Christianity because, they argued, it was Anti-Life (up to a point I agreed with them) They were not telling their children anything about God and of course no Bible stories and nothing about immortality. They told their children that no one knew who made the world, but that it was very beautiful and surely that was enough. When we die, they said, we go to sleep and never wake up. Therefore let us be happy and kind and work hard, for the night draweth nigh....

The scientists happened to be applied, not theoretical, or pure, scientists; and in their work they had met so much cruelty and stupidity masked as religion that they hated God. One of them said to me in the middle of an argument, "I hate the Beast", and I knew that she meant it. They gave their children books which told in simple words the story of the world's making; the fire, the cooling, the coming of life, the making of tribes and tools and gods. They taught their children, as they grew older, to mock at people who inscribed on the gravestones of their dead the brave words about Resurrection. I strolled through a country churchyard with Clara aged eleven, who observed on reading a sentence about Rising Again upon a tombstone: "Some of these people have got a hope, haven't they?" which was too much for even my sense of humour. A Victorian parent would have felled a child to the earth for saying that, and I am not sure that he would have been unjust.

The mere Intellectuals whose philosophy was a mixture of vague artistic feeling, scattered scientific reading, and sentimentality were so terrified of teaching them about Jesus and limiting their Life-Appetite and teaching them about Relativity and limiting their Sense of Importance that they ended by teaching them nothing at all, and answering all questions as they came up. I had a

faint feeling that I belonged in this last group; though I hope that I should not be so ingenuous as the young father with whom I had this dialogue: *Self.* "But suppose Bartholomew asks you who made trees? Shall you say 'God'?" *Bartholomew's Father.* (pained) "Oh, not *God*. I'm sorry, but I really do rather resent the idea of being asked who made trees and answering 'God'. You see, trees mean so much to me."

(If I had invented this, I would admit it. It's true.)

Now after my examination of the methods used by my acquaintances (I have purposely only mentioned those who were not bringing up their children on traditional religious lines) I found that two features stood out clearly from these methods.

The first point was Silliness. The second, and more serious was the imposition of an unfair responsibility upon the mind of the child.

The Silliness which I noticed is surely the besetting sin of the twentieth century. It is unlike the old silliness; the word used to mean "simple" and "harmless" and one thinks of it when one looks at lambs or talks to gentle people who are "not all there" as the beautiful saying is. In the old kind of silliness there was laughter. The new silliness is solemn as Hell, and I hate it, just I hate the idea of Hell, wherever and whatever it may be.

The new silliness is narrow because it will not accept laughter as well as tears; it is cowardly because it wants everything and everybody to be "happy"; it is arrogant because it cannot accept simplicity, but must continually analyse it and find in it meanings which are not there.

I know so much about this kind of silliness because I have had it, like a disease, and am only just convalescent.

This unpleasant Silliness, I decided, was being infused into the minds of their children by my friends the artists, the scientists, and the mere intellectuals.

The gentle artists misunderstood the teachings and meaning of Jesus as narrowly as any Puritan misunderstands the painting of a naked woman by a master. They had their art, which was their religion, and overlooked the fact that their children might not be artists and would therefore not be able to produce their own religion, like home-brewed ale, as their parents had done.

The applying scientists had been so sickened by the stupidity and cruelty of man that they turned to science as a religion, overlooking the fact that their children might not find in it enough comfort. Their children might not be strong enough to drink nothing but scientific fact. I felt angry, too, with my scientist friends for teaching their children to be flippant about death. I knew that it was only a reaction from the teaching of their own parents, who taught them that death was beautiful and desirable because it was the gateway to Heaven, but even when I had made this excuse for the scientists I was still angry. If life is worth our energies and our love, death, which takes us away from life and destroys our energies and love, is worth hatred. It is certainly worth some attitude more serious than a flippant courage (the

virtue in which the best and most characteristic minds of this century excel).

I was angriest of all with the mere intellectuals, probably because I understood their attitude better than that of either the artists or the scientists. I, too, was afraid of teaching my daughter the tenets of Christianity because they might limit her appreciation of life. I too, was afraid to teach her the facts of science because that teaching might make her feel that it did not matter what she, an infinitely unimportant animal without a soul and a life after her death, did.

But I, at least, was determined with all my will that I would give her some frame into which to fit the horrible and beautiful puzzle of the world and mankind, and I was angry with my mere intellectual friends because they shied at giving their children a frame.

And I was angry with all three sets of people—the artists, the scientists and the meres—because they confidently laid such an enormous weight of responsibility upon their children's growing minds.

This was the true crime, this was all that mattered, for the time being. After all, when my daughter was seventeen she might break the frame I had given her and make a new one for herself; most of us do (though the shape of the old frame usually lingers in our minds, like the mark on the wallpaper when the picture is taken down) and with the help of the frame our parents gave us and the frame we make ourselves, we get through life. But if I gave her no frame I should surely only condemn her to the miserable God-Struggling that has tormented me since my late twenties.

My *instinct* was to evade her questions until she was about eight years old and then answer her in words rather like this:

"Some people believe one thing, some another. Some believe (and tell her the Gospel story) but that cannot be *proved*. Others believe (and tell her the Evolution story) and that *can* be proved.... all except the Missing Link. You can believe which you like."

But then I imagined her saying: "Mother, which do you believe?" And I should have to say: "Dear heart, I don't know"...and because I don't *know*, and I cannot *feel*, I am condemned to struggle with the Idea of God for ever, (only of course I should not tell her the last part of that sentence).

But my *reason* told me that at eight years old she would already be wanting to be told something solid, and comfortingly real, and would not be capable of deciding for herself which of my two stories she should believe. I argued the position out: I remembered that she has been made, as she grew older, to say "please" and "thank you", to say she was sorry when she had been rude or naughty and eat up her crusts. The result was that she was a well-behaved, happy, delightful little girl whom everyone loved. Of course, her own nature had helped her; she has strong passions but she is not naturally sly or greedy, but her father and I and her aunt (who is her nurse) had developed and strengthened these good qualities and the result was certainly most pleasing.

I did not (I argued) tell her that she must decide whether she would eat her crusts or say she was sorry; I *made her do it*, and the compulsion certainly did not seem to have done her the slightest harm, but rather good.

So I decided, after much thought and heartburning, to adopt the same method with her religious training, and also to let her father have his way. We had inculcated the Christian virtues of gentleness, penitence for sin, and love; now we would go further and inculcate the Christian story.

After all, I decided, it is one of the loveliest frames in the world, into which a child's mind can gently be coaxed (yes, I know with what horror my intellectual friends will read the word "coax" and "frame") and I made up my mind, too, that if I was to be a really good mother I must make up my mind not to pass my own cloudy, uncomforting, unstrong view of the Universe on to her. Against my instincts and selfish wish, I must give her a frame. And that is what I am doing.

I think very firmly that those parents who put the responsibility on to their children of deciding what is right and what is wrong are selfish asses. Of course, very frequently they do not themselves know what is right and what is wrong, having talked themselves into a muddle, so that explains, if it does not justify, their crime. In exactly the same way those parents who will not take the responsibility of giving their children a firm religious frame-work that shall sustain and comfort them are selfish asses. And I am not going to be one of them. I hope that she will not love me the less when she finds that I have told her what I believe to be beautiful fables.

We began with the Baby Jesus in the straw, calling him "That baby who came a long time ago and there was no room in the hotel." We went on to stories of how good he was, and how all the world (may I be forgiven) kept his birthday at Christmas. We went on to God (Who made the sea, and you, and Heaven). I cannot, even now, look into her eyes when I tell her about Heaven without a feeling of guilt but I will not let this feeling bully me into any other attitude of mind than the one I have chosen.

Within the narrow, exquisite frame of Christianity I shall try to fit as much of the sense of mystery and of the reverence and love for God as it will hold and my daughter can absorb. I am not at all looking forward to tackling the Problem of Evil when it arises, as it is sure to do sooner or later, but I am hoping by that time my own views on that subject may have drifted, perhaps, a little nearer to the shore where I want to land.

When I tie on her bonnet and she lifts to me a face not much bigger than the palm of her father's hand, serene and happy, I am sure... I am almost sure.... that I have done the right thing. Inside that small brown head are shut the mighty ideas of God, Immortality, Divine Order, Right and Wrong. At present they are asleep, but when they wake out of the long slumber of childhood, she and they will be at home.

STELLA GIBBONS

NEW BOOKS AND OLD

EDUCATING THE SIXTH SENSE*

The New Frontiers of the Mind which Professor Rhine discusses lie in a power or powers in the mind which can learn things without employing the ordinary sensory avenues of information. The phenomenon of perceiving things without using the recognized channels of sense has been called Extra-Sensory Perception, or in brief E. S. P.

(1) E. S. P. is, by definition, a mode of perception, a mental activity—an activity, however, which is sharply differentiated from the sensory type of perception, and yet which is not completely isolated or discordant, but which functions jointly with the other processes of the mind, *e.g.*, memory, imagination, recognition, and motor activity. (2) It is voluntary, and, like other mental processes, capable of being directed or brought under control. (3) It requires the attention of the subject as well as freedom from distraction. (4) It, like many other difficult mental processes, calls for confidence in its performance. (5) Nervous dissociation, whether it be the result of narcotics, extreme fatigue, or sleepiness, impairs the capacity for E. S. P. in the same manner as it affects reasoning, creative thinking, or judgment in general. (6) It declines with a diminution of interest. "Fresh, original, personal interest" is important for its success.

E. S. P. is emphatically unlike *sensory* perception. (1) It is not merely perception *beyond* the recognized senses, it is essentially perception *outside* the senses in every respect. The subject does not know where or when an E. S. P impression strikes him. (2) The range of objects perceptible in E. S. P. is relatively unlimited. All the senses taken together do not range so widely. (3) Sensory perception resists the effect of narcotic drugs long after E. S. P. is blotted out. The same thing is true of the effect of excitement, distraction, and perhaps many other things. (4) The sharpest distinction of all between sensory and extra-sensory perception is that none of the senses show any such relative independence of distance or space relations as seem to hold with E. S. P. (5) The sensory relations of the personality with the world are characterized by the stimulation of the receptors by appropriate stimuli, *e.g.*, light energy for the eye, sound waves for the ear, and chemical energy transformations for the senses of taste and smell. There is, however, no known form of energy which may be said to convey E. S. P.

E. S. P. again, is a general process of which telepathy and clairvoyance are but special forms:—

> The differentiating characteristic is simply that different orders of things are perceived: in the case of telepathy, a thought; in the case of clairvoyance, a symbol on a card.

The thesis of this book possesses no element of novelty for the student of ancient Indian Sanskrit literature. Practically every system of Indian philosophy (psychology inclusive) believes in E. S. P. The *Yoga-Sutras* are specially devoted to its technique. Only the materialist Charvaka cannot believe in any other source of knowledge than sense perception. And the Mimamsaka also denies the possibility of supernormal perceptions, because according to him, the past, the future, the distant and the subtle can be known only through the injunctions of the Vedas. But the Nyāya-Vaiśesika, the Sāṁkhya-Pātañjala, the Vedāntist, the Buddhist, and the Jaina believe in supernormal perceptions though they give different accounts of them.

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* *New Frontiers of the Mind: The Story of the Duke Experiments.* By J. B. RHINE. (Farrar and Rinehart, Inc., New York. $2.50. Faber and Faber, London. 8*s*. 6*d*.)

Indian Psychology makes a distinction between *laukika* and *alaukika* perceptions. The former is immediate knowledge given by the senses, and the latter immediate suprasensuous knowledge. Again, Bhasarvajña divides perceptions into yogic (*yogipratyaksha*) and non-yogic or ordinary (*ayogi-pratyaksha*). He defines ordinary or non-yogic perception as direct and immediate apprehension of gross objects, produced by a particular relation between sense-organs and their objects with the help of light, time ("now"), space ("here") and the merit or demerit of the person. And he defines yogic perception as direct and immediate apprehension of distant, past, future and subtle objects. Several sub-varieties of yogic perception are also distinguished. The distinction between *laukika* and *alaukika*, between yogic and non-yogic forms of perception is similar to that made between sensory and extra-sensory perception.

The chief merit of Professor Rhine's work lies in his experimental and quantitative approach to the problem of E. S. P. His experiments are simple and conclusive. A deck of twenty-five cards consisting of five cards each of five "suits" or symbols (a rectangle or a square, a circle, wavy lines, a star and a plus or a cross) was shuffled and cut, and the subject was asked to name the symbol of each card which was, of course, face down. The mean chance expectation for correct readings under the circumstances would be 5, but the results of the experiments showed an average of 6.5, which was taken as the mathematical proof of E. S. P. The verification and demonstrability of the results of E. S. P. tests devised by Dr. Rhine have done more to win recognition for the *fact* of E. S. P. than years of patient psychical research and centuries of belief in and experience of it.

RAJ NARAIN

JAPANESE BUDDHISM*

This book is ably written and repays perusal. It deals with eleven Japanese Sects.

The *Kusha* sect is extinct. The doctrine of this sect was brought to Japan by two Japanese priests in 658 A.D. The canonical text of this sect, translated into Japanese, is the *Abhidharma-Koşa Shastra*, composed by Vasuvandhu. It derived its name from *Koşa* meaning "treasure".

The *Jo-jitsu* sect no longer exists in Japan. Its doctrine was imported into Japan by Korean teachers. This sect holds that the ego does not exist, neither do the elements of which human beings are made up. Its canonical text is the *Satya Siddhishastra*, which is a collection of interpretations of the conception of Primitive Buddhism. It was composed in the fourth century by the Hindu sage Harivarman, and was later translated into Chinese.

The *Sanron* sect also has ceased to exist in Japan. The three canonical works of this sect are *Madhyamika-Shastra* composed by Nagarjuna, *Sata-Shastra* by the same author, and *Dvadasa Nikaya Shastra* by Deva. Its doctrine is that nothing exists, all is vacuity.

The *Hosso* sect was founded in Japan by a monk named Dosho on his return from China, where he had been taught by the celebrated pilgrim, Hiuen Tsang. The texts are numerous but one of them deserves mention, namely, *Vijñaptimatrata Siddhi-Shastra*. This sect holds that thought alone is real and the rest is but a dream. It has many temples, monasteries, priests, perpetual subscribers and more than ten thousand occasional subscribers who practise Shintoism.

The *Kegon* sect was imported into

* *The Buddhist Sects of Japan: Their History, Philosophical Doctrines and Sanctuaries.* By E. STEINILBER-OBERLIN with the collaboration of KUNI MATSUO. Translated from the French by MARC LOGÉ. (George Allen and Unwin, Ltd., London. 10*s.* 6*d.*)

Japan by the Chinese teacher Dosen. Its doctrine is founded on the text known as *Avatamsaka-Sūtra*. This sect holds that everything is derived from one source which is unconditioned state or absolute nature.

The *Tendai* sect was introduced into Japan from China in 1804. It got its name from a sacred mountain in China known as Tien T'ai. It holds that men, beasts, plants and things can reach Buddhahood. This sect refers essentially to the *Saddharmapuṇḍarika Sūtra*.

The *Shingon* sect came into existence in Japan, through the exertion of a Japanese Saint, Kobo Daishi. The canonical texts of this sect are *Mahavairocanabhisambodhi* and *Vajrasekhara Sūtra*. According to this sect, the Universe, the essence of which is Mahavairacana Buddha, presents two aspects: (*i*) the exoteric and (*ii*) the esoteric. This sect has many temples, monasteries, abbots, priests, perpetual and Shinto subscribers.

The *Zen* Sect is very original. It is one of the important sects of Japan. Its method of teaching is oral and intuitive and its followers have no canonical texts. In Japan this sect comprises three groups, namely Rinzai, Soto, and Obaku, each of which has temples, monasteries, priests, abbots, perpetual and occasional members. The word *Zen* is an equivalent of the Sanskrit word *Dhyān* or Pali *Jhāna* meaning meditation.

The *Jodo* sect was founded in Japan in the twelfth century A.D. Its doctrine is based on the Sutras of Amitabha, and in particular on the *Sukhavativyuha*. It has many temples, priests, abbots, etc.

The *Shinshu* sect professes the same doctrine as the *Jodo* sect, namely, the doctrine of absolute faith in the Saviour who promises us paradise or the pure land. This sect is the most important sect in Japan. It has ten branches, all practising the same doctrine.

The *Nichiren* sect was founded by Nichiren who was a great Japanese saint and patriot. The canonical text of this sect is the *Saddharmapuṇḍarika-Sūtra*. This sect is a purely Japanese growth without any prototype in China. It has many temples, priests, perpetual and occasional members. This sect firmly believes in the ultimate triumph of the Good Law. After the death of its founder, there were differences of opinion as to the doctrine of the founder, which differences ultimately led to the creation of nine branches. Chapter XII of this book should be omitted in the second edition, as it contains nothing noteworthy. The author has written a note on the coming Buddhism which forms the concluding chapter of this book. The list of canonical texts of the different Japanese Sects is very useful. The bibliography supplied by the author is not complete. Yamakami Sogen's *Systems of Buddhist Thought*, and Sir Charles Eliot's *Hinduism and Buddhism*, Vol. III ("Buddhism in Japan", chap. LIV) have not been included. *Japanese Buddhism* by Sir Charles Eliot ought to have been noticed by the author. Nothing has been said regarding the *Risshu* sect (*Ritsu-Shu* sect).

All the important Japanese sects are Mahayanists excepting the *Kusha*, *Jojitsu* and *Risshu* sects which are Hinayanists. The Japanese became acquainted with Buddhism through the Chinese texts and commentaries. Buddhism penetrated into Japan from Korea and all the Buddhists aspire after Nirvāṇa, the ultimate goal of life.

This book is very interesting and instructive and has four beautiful illustrations. We wish there were more books like this dealing with Buddhism and Buddhist sects in Buddhist countries other than Japan.

B. C. LAW

Le "Crime". By LOUISE HERVIEU. (Les Éditions Denoël, Paris.)

A small volume of 64 pages, and yet a great and far-reaching book attacking one of the greatest sins of our civilization, the crime of marrying and bringing children into the world when one is suffering from syphilis, either by direct contagion or through heredity. The author makes a pathetic appeal, and her cry is all the more moving, since she herself is an invalid, carrying in her blood the awful curse of her parents' crime. She writes these tragic pages from her sick bed and her book is a first-hand testimony to the evils of hereditary syphilis, which extend to the moral and mental spheres and which she considers the chief cause of insanity, wickedness and violence. She is not content merely with an appeal; she also offers practical suggestions such as that of a "health record" (*Carnet de Santé*), a record which each one should be called upon to keep up to date, and which would indicate the person's pedigree in addition to diseases he or she has had year by year. The presentation of this health record would be compulsory before marriage, as well as after conception and during the period of pregnancy, thus both preventing the marriage of a person who should not be allowed to marry and enabling special treatment for those who are in need of it.

The figures given by Louise Hervieu show what a staggeringly high percentage of the people are syphilitics or "*hérédo-siphilitiques*" and she denounces the trait common to most—the impulse to hide their curse from others. Why this hiding?

> Consciously or unconsciously, through hypocrisy, through thoughtlessness, through stupidity, we fool the doctor who has in front of him but a closed book and is treating appearances only.

And even when a doctor does diagnose the disease and warns his patient that he must not marry until he has been treated, again and again the patient disappears—and the doctor has no way of denouncing him as unfit for marriage since he is bound by his professional secrecy. That these things are so no one doubts, but no one does anything about it. Louise Hervieu from her bed of agony has the courage to raise a fearless and loud protest against the prevailing irresponsibility and hypocrisy of the masses, and we can only hope that her protest will arouse the conscience of at least a few who will search for a reliable remedy for the evil inheritance and seek for the real cause hidden in that inheritance.

OCCULTUS

Crime and the Community. By LEO PAGE. (Faber and Faber, Ltd., London. 12*s.* 6*d.*)

Many forces converge to make a penal system. Creed, fear, anger, reason, charity—all these have a hand in the making of a law, a law-court, a prison. In the degree of their relative influence we can detect precisely the quality of a country's civilisation. Where greed, fear and anger obscure the legal vision, we know that culture has an uneasy tenure. Where we see reason and charity working to change the too-familiar outline of repression, we wards of peace are heartened.

This is the significance for us of the forthcoming Prison Bill. The penal system we inherited from the fathers of industrialism had little of reason and nothing of charity in it. Greed for possession, fear of losing possession, anger at lost possession—these were the forces which built the separate hells of Pentonville and peopled Dartmoor with a grey, furtive race. Of late years we have tried to overscrawl these "dreary syllogisms in brick" with our moderate messages of progress. But our palimpsestic economies, the Departmental Committee's report, have no legible result. The grey furtive race of recidivists is still with us. Hence the Prison Bill—not wholly erasive of the past, but certainly, we anticipate, limning the progressive present with a bolder pen.

Mr. Leo Page has written a book to equip us for the change. He is a reasonable man. He prepares us for reason, though not for charity. After all, crim-

inals cost us Englishmen something to the tune of £35,000,000 a year; charity would be costly at the price. "It is out of place to talk of the moral law." Yet reason has much of interest to suggest. The magisterial bench is largely untutored and needs penologico-education; the probation-system is insufficiently used; the psychiatrist should replace the jailer where necessary; prisons need to be reclassified, individualised, ameliorated (within reason). Arguments for these reforms are presented with sobriety, dignity scrupulosity. Only the best sources are used; for the evidence of exprisoners Mr. Page has little but contempt.

Justice pervades the book, tempered by a faint pulse of impatience with those who would sentimentally spare the rod. The impartial temper will appeal to lawmakers, who, we hope, will profit from its reasonableness; with improving effects on the framing of the Prison Bill. We others must not be impatient; the time is not yet ripe for charity. The community has still to learn that it is more degrading to resent stealing than to steal.

MARK BENNEY

Geographical Essays. By BIMALA CHURN LAW. (Luzac and Co., London.)

For many years of his far-reaching researches Dr. B. C. Law has paid special attention to the geography of Early India. One welcome result of these studies was his *Geography of Early Buddhism,* (1932), comprising all the geographical data from the Pali Canon. In various subsequent articles he extended his collection and brought forward much materia hitherto scattered and inaccessible.

In the book under review the author has reprinted several of these articles, and as they have already been reviewed elsewhere it is not our intention here to be critical, but we think it advisable to acquaint the reader with some difficulties involved in the subject.

All students of ancient literatures are familiar with the fact that names appear in different forms, not only in different spellings. This fact is especially striking (and irritating) in Indian history and literature where a name may appear in both its literary (Sanskrit) and its dialectical form. The scholar is not always sure which is the authentic (aboriginal) one: whether the name is (in the case of Brahmanical literature) a Sanskritisation of a Prakrit (Pali) form, or (in the case of Buddhist literature) a Palisation of a Sanskrit form, or any other vernacular (Prakritic) variant which may be the homespun garment of the name. We are familiar with these problems in the history of names generally, but in the case of geographical designations identification is especially difficult and trying, since the actual place designated has often changed its name several times or has in the course of history vanished from the map altogether.

Dr. Law has done his best to elucidate this problem and has come to definite conclusions, but it goes without saying that many difficulties have not been cleared away yet. Even in this book the spelling of names could have been made more uniform, and sometimes Dr. Law does not follow the recognised usage. The author has in many cases pointed out the impossibility of identification and acknowledges that much remains to be done to establish a reliable Gazetteer of Ancient India. Still, from all that he has brought forward it is evident that much has been achieved and that the author deserves credit for having pushed investigation a good deal farther.

Summing up, we may say that the chief value of these essays lies in the extensiveness of their material; as such they are a collection of importance. Further research will be obliged to make use of them and will be indebted to Dr. Law for having rendered such research possible. The author is right when in his very short and unpretentious preface he hopes that "these essays will be found useful by those for whom they are intended".

W. STEDE

The Spiritual Awakening of Man. By HARI PRASAD SHASTRI. (Shanti-Sadan Publishing Committee, London. 1*s.* 6*d.*)

This little book has been written, the author tells us, in response to "the growing demand.. for the pure metaphysical teachings of India". Its seven essays are based on the Upanishads and the *Bhagavad-Gita* mainly, though the writer's use of the word "God" would appear to be an appeasement of Western susceptibilities. He even states that it is true "as the Old Testament affirms —the Lord our God is a jealous God, desirous of our adoration and service". What has this to do, we may ask, with the philosophy of the Upanishads? We share Mr. Shastri's hope of "mutual love and lasting peace between the East and the West"; but we would add that such a peace must be well founded on Truth and Justice. An uneasy compromise resulting from inadequate knowledge would only end in disillusionment.

There is a tendency on the part of most writers to deal superficially with what Mr. Shastri calls "spiritual Yoga", and confusion has too often been the only result. In Theosophical teachings, as given by H. P. Blavatsky (than whom there is no surer guide in the study of Eastern teachings), the term Spirit "is applied, solely to that which *belongs directly to Universal Consciousness*". From this point of view "Esoteric Philosophy teaches the existence of two *Egos* in man, the mortal or *personal*, and the Higher, the Divine and the Impersonal". In a survey of the Cosmogony of the Esoteric Philosophy, we are on the ascending arc of Spirituality, and "vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so". It is of the highest importance, therefore, that the student should first grasp the subject intellectually before he proceeds to any practical work on a basis of Yoga training. Without this he will be unable to judge impersonally his daily actions, and will be liable to find himself in an emotional morass from which extrication will be difficult. This being premised, we may assent to Mr. Shastri's statement :—

> The thought of the indwelling Lord (Ishta Dev), dwelt on daily with spiritual devotion and love, is of great importance in purifying the mind, the ego, and the emotions; and in developing in the soul the true spirituality of the religious consciousness.

B. P. HOWELL

Mahavira: His Life and Teachings. By BIMALA CHURN LAW, Ph.D. (Luzac and Co., London.)

The author has dedicated this book to the late Mr. Puran Chand Nahar, a well-known Jaina scholar. Dr. Law's concise presentment of the Life and Teachings of the last Tirthamkara of the Jainas is based on original Buddhist and Jaina texts. The Jaina texts are, however, all of the Swetambara creed. The Digambara version has been completely ignored.

Dr. Law has arrived at the conclusion that the immediate predecessor of Mahavira was Parshwanatha, who, like Mahavira, has been proved to be a historical personage. He lived to the age of a hundred and died two hundred and fifty years before Mahavira.

The book is very carefully written but the statement on page 48 that Parshwa's doctrine of six classes of living beings served as the *basis* of Mahavira's doctrine of the six *Leśyâs* is obviously wrong.

After discussion of various data, Dr. Law fixes the date of Mahavira's Nirvâna (demise) as 498 B.C. All Jainas, however, are agreed that the event happened in 527 B.C.

With reference to *Syâdvâda*, the author writes :—

> This doctrine was formulated as a scheme of thought in which there is room for consideration of all points of view, and of all ideals. This was brought forward at a most critical period of Indian life, when many conflicting dogmas were adumbrated without leading to certitude.

The statement on page 70 about six *Astikâyas* is also erroneous. They are only five: *Jiva, Pudgala, Dharma, Adharma,* and *Akâsha. Kâla* is not an *Astikâya.*

Towards his conclusion, Dr. Law has very thoughtfully observed :—

> The heart of Jainism is not empty as Mrs. Stevenson thinks, it is only emptied of all that go to constitute selfishness, haughtiness, cruelty, wickedness, inconsideration, and such immoral propensities.

AJIT PRASADA

An Irishman's England. By J. S. COLLIS. (Cassell and Co. Ltd., London. 7s. 6d.)

The author covers a wide range of topics, including for instance, at one end, closing-time scenes outside a cigarette factory and, at the other, the state of poetry and art in contemporary England. The difficulty of dealing at all adequately with such heterogeneous material is enhanced by Mr. Collis's method. "My approach is purely prejudicial and not judicial", he says frankly; and the reviewer cannot but be conscious of the unwisdom of attempting to appraise in a few sentences a varied assortment of "private" opinions. It may be doubted, however, if a subjective method is appropriate when, as in this case, the questions dealt with are essentially historical, socio-political and psychological in character.

Mr Collis's main conclusions are not startling in their originality. He agrees that Napoleon's jibe about a "nation of shopkeepers" is not ill-founded, and that "even when we move outside the actual commercial field we discover that money is still the first consideration". He makes all the customary observations about the Englishman's genius for muddling through, compromise, for blending tradition with progress, for achieving without a revolution the results that elsewhere have only been achieved by means of revolution. He believes that while the English are "civilized" they are not "cultured", and that they are totally wanting in a "passion for the absolute".

A restatement of conventional views of this kind would not be altogether without value if it were supported by a fresh analysis of the relevant data. Directly or indirectly, these judgments have political and economic implications; they purport to sum up aspects of the historical experience of the English people. But politics and economics are external to "culture", as Mr. Collis understands the term. Hence his reflections on these themes tend merely to reflect traditional fallacies. The British Empire, it seems, is "so expressive of the people....They did not look for an empire, they found one by mistake"—the same sort of mistake, doubtless, as Japan and Italy seem to be finding profitable in our time. The British brought peace to India, "and it would have probably worked out all right to this day if a lot of busybodies had not come along and insisted upon bettering and democratising and elevating the people". We are seriously asked to accept this as a "summary of British imperialism", on the authority of—Rudyard Kipling. No wonder, then, that Mr. Collis proceeds to write about the English working-man in language reminiscent of pre-War Anglo-Indian "reflections" on the character of the Indian people.

Mr. Collis quotes approvingly from Dr. Barker : Law and Government, Religion, Language and Literature, Education, "men make these great and august things, and these great and august things in turn make men. We are made by what we have made." Profoundly true. One could only wish that Mr. Collis himself had meditated on it a little. He simply recommends it to the Marxists for *their* consideration—in blissful ignorance of the fact that it is one of the corner-stones of their social philosophy. *They,* however, take a comprehensive view, and decline to exclude Economics from among the interacting forces that condition the life of societies.

K. S. SHELVANKAR

CORRESPONDENCE

THE REALISM OF MADHVA

While I am deeply thankful to L. E. Parker for his notice of my work—*Reign of Realism in Indian Philosophy*, in the February number of THE ARYAN PATH, I should like to be permitted to point out that in one or two important particulars, he has failed to grasp the correct significance of the position taken up by Madhva in philosophic realism of the most uncompromising type. Mr. Parker asks : "Is it not equally correct to proclaim identity and non-identity?" And again : "Does not Madhva's argument actually substantiate the illusionary nature of the universe..from the new vantage-point attained?" Questions like these demonstrate the fundamental fallacy of degrees of reality as understood and developed by Idealistic theories of knowledge, Eastern and Western. To Madhva, *every degree of reality is as real as the Absolute.* This I believe I have made clear on p. 14 of my book. In Mr. Parker's illustration, the sun and sun's rays impinging on the organism are perfectly real, as real as the Absolute, but the movement of the sun from East to West is apparent, and stands corrected *even at the time of apparent awareness in the light of astronomical conclusions, of the movement.* On page 439 I have discussed the illustration of a Patagonian appearing as a dwarf. In the light of these illustrations, *i.e.*, shell-silver appearance, rope-snake appearance, etc., the contrast between appearance and reality is basic, objective, and cannot be reduced to mere degrees.

Identity between finite and Infinite (Jiva and Brahman) is the logical contradictory of non-identity. *Both can never be equally correct.* Either identity or non-identity must be the merest fiction. There is absolutely no chance of any compromise on this head.

When a new vantage-point is attained, the old or previous point does not always and necessarily become as illusory and non-existent as silver appearing in shell. The stultification or supersession, or repudiation has meaning only when rise is made from appearance to reality. "*Real enough at the time*", has for Madhva no meaning. The Universe is *real at all times, and for all time.* Whether the problem can at all be solved by the speculative genius of mankind is quite another matter but one thing is certain, contradictory concepts like *identity and difference* between the finite and the Infinite can never both be equally true.

Mr. Parker must see that to Madhva "illusion" must for ever be different from "transitory changing knowledge". Transitoriness is not emphatically illusoriness. The transitoriness of a Jar just made and annihilated (*Utpanna-dhvastaghata*) notwithstanding its transitoriness is a reality as full as the Absolute, but the silver-in-shell is *illusory.* There is thus no compromise between illusoriness and transitoriness.

In reference to Madhva's conception of Moksha, Mr. Parker remarks : "It is finite in conception and represents a stage of progress rather than finality." My contention is this. If independent evidence is forthcoming that the stage of *finality* is one of *identity* between the finite and Infinite, then Madhva's conception of release may be viewed as marking a stage. But, Madhva's view that identity is without the support of the consolidated testimony of the three *Pramanas*, (*Pratyaksha, Anumana*, and *Sruti*) is never refuted by a mere assertion of identity or a tacit, unproved postulation thereof. If identity be a methodological postulate, difference is equally valid as a methodological postulate. How does Mr. Parker know that "the final evolutionary stage" is a merger, an identity between the finite and the Infinite? Which is the *Pramana* on the basis of which identity is believed or held to be final?

Mr. Parker and other sympathetic students of Eastern Thought should be told that Madhva and his followers are not willing to be assigned existence just by sufferance as a stage. Any eleemosynary dole of recognition is repugnant to Madhva's champions and commentators, and Madhva's challenge to all idealistic and monistic systems of thought must be taken up and answered in a sportsmanlike manner. Scripture is susceptible of different interpretations. Sense-awareness does not support identity. Ergo, inference which must always be grounded upon previous sense-perception cannot. Identity is thus without the sanction and support of the three well-known *Pramanas*. The thesis of Madhva cannot be disproved by a mere postulation of identity. The identity must be demonstrated on the basis of the three *Pramanas*. The charge of Madhva is that it has never been so demonstrated. The discussion as elaborated in my book (p. 439 *et seq.*), contains an answer to all objections noted by Mr. Parker. Modern Biological evolution from the amœba, and the electron-proton view of the cosmos urged by physics do not demonstrate, as far as I can see, identity between finite and Infinite, matter and spirit, Purusha and Prakriti—irreducible entities existing in their own rights. The followers of Madhva would refuse to accept Ramakrishna's judgment for the same reasons.

R. NAGA RAJA SARMA

OBEDIENCE IN EDUCATION

The late Mr. Edmond Holmes was one of the most experienced British educationists. In his *What Is and What Might Be* (1911) he writes :—

It is the conventional type of education, with its demands for mechanical obedience to external authority, which leads through despotism to social and political chaos. The whole *régime* of mechanical obedience is favourable, in the long run, to the development of anarchy. Let us take the case of a church or an autocracy which demands implicit obedience from its subjects, and is prepared to exact such obedience by the application of physical force or its moral equivalent. What will happen to it when its subjects begin to ask it for its credentials? The fact that it has always demanded from them literal rather than spiritual obedience, and that, in its application of motive force, it has appealed to their baser desires and baser fears, makes it impossible for it to justify itself to their higher faculties, rational or emotional, and makes it necessary for it to meet their incipient criticism with renewed threats of punishment and renewed promises of reward. But the very fact that it is being asked for its credentials means that the force on which it has hitherto relied is weakening, that its power to punish and reward, which has always been resolvable into the power to make people believe that it can punish and reward, is being called in question and is therefore crumbling away. And behind that power there is nothing but chaos. For the *régime* of mechanical obedience, by arresting the spontaneous growth of Man's higher nature, and by making its chief appeal to his baser desires and baser fears, becomes of necessity the foster-mother of egoism; and when egoism, which makes each man a law to himself and the potential enemy of his kind, is unrestrained by authority, the door is thrown wide open to anarchy, and through anarchy to chaos. This is what is happening in the West, in our self-conscious and critical age.

ENDS AND SAYINGS

EDUCATION IN WORLD CITIZENSHIP

When a nation's freedom is threatened and when a social order established on what are regarded as sound principles is attacked, there is a natural attempt to safeguard that freedom and that order, and to justify those principles. Because Great Britain's political order has been in danger, and the very principles of democracy are challenged by the totalitarian states which are autocracies, British leaders have been devising ways and means further to educate their masses so that Democracy shall not perish. A vital organization, the Association for Education in Citizenship has among its objects the "training in moral qualities necessary for the citizen of a democracy".

The Association organized a Conference in July 1937 which discussed the subject of "The Challenge to Democracy". The addresses delivered there have been brought together in a volume entitled *Constructive Democracy*, (George Allen and Unwin, Ltd., 7*s*. 6*d*.). At our request Mr. C. Delisle Burns, himself an educator of the British mind, has reviewed this volume and we print his review in full here as we desire to comment upon the work of the Association :—

This book is a collection of essays, based upon addresses delivered under the auspices of a new Association for Education in Citizenship. Sir Ernest Simon is the chief supporter of the new Association, which is conceived as a sort of protection in Great Britain against the advocacy of Dictatorship. The authors of the essays belong to the three chief political parties in Great Britain : but the greater number of them are "Liberals" who belong to the Old Traditions of the Liberal Party represented by Sir Ernest Simon himself. The essays hardly refer to democracy outside Great Britain. France is not considered at all : and the United States barely mentioned. But no doubt, the purpose of the book is not an analysis of experience. It is rather a sort of confession of faith by persons with names sufficiently well-known. They say all that might have been expected and are, as most Englishmen are, conveniently blind to inconvenient facts. For example, it is amusing to find "democracy" praised in these essays by two members of the House of Lords, Lord Halifax and Lord Lothian, whose political power is based upon an obsolete principle of heredity, in direct contradiction to the principle of democracy. No reference is made to the despotism of colonial government, nor even to India. But despite omissions, the essays review very well the accepted opinions about democracy, freedom of thought and criticism and the excellence of peace. The arguments against any form of Dictatorship are, indeed, overwhelming, but as Professor Bonn remarks in the concluding essay, democracy must do something more than argue if it is to overcome dictatorship where dictatorship has been established. The real trouble is that democracy itself includes tendencies leading to dictatorship. Mr. Arthur Bryant, for example, in his essay calls by the name of "democracy" what is only eighteenth-century control by landowners through their servants and agents. He takes the opportunity of abusing and reviling the Spanish groups to which he is opposed, as an admirer of "the good old days".

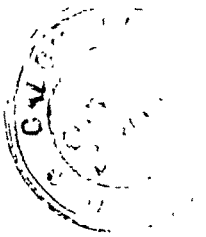
The book as a whole is interesting as evidence of the vagueness of the British conceptions of "democracy", combined with the practical good sense of the British when they are not required to think below the surface.

The review points out the chief defect of the movement so sincerely organised and looked after by Sir Ernest Simon. The Association concerns itself with saving Democracy in Great Britain, without considering the fate of Democracy elsewhere. Even Britain, powerful as it is (and it is not so powerful in 1938 as it was in 1908) cannot act in isolation, and if Democracy falls elsewhere it is bound to weaken and to fall in Britain also.

But there is a further point which our esteemed reviewer has mentioned in passing—the omission in the volume of any reference to India. We need to stress the fact that however democratic Britain may have been at home its Imperial policy has been like that of the dictators. But for the consent of the masses neither Mussolini nor Hitler could have risen to power. Democrats are not all dead in Italy or in Germany; concentration camps tell us that they exist; but they are in a minority. In their colonies and in India democratic principles have been broken by the British in an autocratic, however indirect, manner. Sir Ernest Simon and others do not seem to take that into account.

The hands of John Bull were not clean enough to prevent him doing anything else but allow Italy to do in Abyssinia what he himself had done in India in years gone by. Is it not but just Nemesis or Karma that now Great Britain itself is threatened? Is it not the irony of Fate that the British people, though they cannot be deprived of their liberty by a foreign foe, may well surrender it to leaders and dictators?

We are not writing this from the political but from the philosophical point of view. If after the Peace Treaty Britain had mended its ways, rectified its errors and blunders, it would have strengthened its own democracy, and further—served the world. Even now it is not too late: India, thanks to her great leader Gandhiji, is pressing forward towards democracy, and his message of Non-Violence which was not respected a few years ago is being studied with an eye to practice by a growing band of democrats in Western lands. Not until men's thoughts are ensouled by the courage of gentleness can real democracy arise anywhere. "Moral qualities" which the Association for Education in Citizenship should popularize among teachers and taught alike are *Ahimsa*, Non-Violence and *Satya*, Truth; the teaching that the World is One, that you cannot be a democrat in London and an autocrat in Delhi, and that the world cannot have peace when distrusting hearts and martial minds are creating armaments of destruction. Unless Non-Violence is widely taught, the world must face War and the destruction of the civilization founded upon competition and violence.



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Point out the " Way "—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. IX JUNE 1938 No. 6

REINCARNATION

In the doctrine of transmigration, whatever its origin, Brahmanical and Buddhist speculation found, ready to hand, the means of constructing a plausible vindication of the ways of the Cosmos to man....This plea of justification is not less plausible than others; and none but very hasty thinkers will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality; and it may claim such support as the great argument from analogy is capable of supplying.

—PROFESSOR T. H. HUXLEY

A consistent effort has been made in THE ARYAN PATH to allow able men and women to present their own points of view on the subject of Reincarnation, a subject that interests an increasing number of people but the importance of which is not fully recognized by all of them. As is our policy, we have allowed contributors who do not believe in Reincarnation as well as those who are convinced of the reasonableness of the doctrine to say their say. We have printed in every volume of THE ARYAN PATH more than one article on this specific subject, but this issue is almost wholly confined to a study of it and admirably mirrors the mental state of the educated classes in the Occident as in India: There is vital interest in Reincarnation but the desire to learn about the doctrine is vague and the effort to understand it in detail is somewhat rare. Articles by our Indian authors once again reveal the limitation which arises firstly from the desire to interpret doctrines of old Oriental psycho-philosophy by the wavering light of modern scientific theories; secondly, there is the difficulty of penetrating the old-world language of allegory and metaphor. A subject that they are well capable of expounding has suffered at the hands of numerous Indian scholars who

are not able to throw off the influence of Western academical learning. Our Western contributors depend on their own thinking: speculating and reasoning they come near to some facts and truths; these would not only be substantiated but enriched if a dispassionate study of the subject were prosecuted.

Both the Oriental and the Occidental enquirer have excellent opportunity to study the subject in authentic Theosophical text-books: *The Key to Theosophy* by H. P. Blavatsky and *The Ocean of Theosophy* by W. Q. Judge. In these two books the whole subject is examined in a thorough manner and they provide an excellent basis for impartial examination. It is not suggested that this examination should be undertaken with a view to accept the doctrine of Reincarnation, but primarily to understand what are the principles and the main details of this natural process. Two are the chief causes of confusion—first, the nature of the human soul and its relation to the Universal Spirit; second, the nature of the 'mask, *persona* or personality, in the composition of which the Astral Double of the Body called in Sanskrit *Linga Sharira* plays a very important part. (In stressing the necessity of a study of the subject we might once again point out that between the exposition on Reincarnation of H. P. Blavatsky and W. Q. Judge on the one hand and sundry, pseudo- and neo-theosophical writers on the other there is an unbridgeable gulf.)

It is impossible even to outline in a single article all the teachings about Reincarnation: the human constitution has to be described; also, the assemblage of matter and the formation of the body; the nature of brain-mind and the commencement of soul-function in a new body; death of the corpus and the intervening period of recuperation and rest between death and rebirth for the Individual Consciousness; the intimate connection between the human and other kingdoms both visible and invisible. These and other factors are involved in the study. No subject, scientific or theological, historical or literary, can be grasped without a proper study; and this is equally true of Reincarnation. The difficulty is that most people do not know—for which they are not altogether blameless—where to seek for all this information. Then there is the factor of mental laziness; to the lazy as to the mentally obtuse such a subject as Reincarnation must remain a puzzle. To make the whole subject intelligible without mental effort on the part of the reader is an impossibility. And so emerges the central truth of Reincarnation—only self-effort leads through self-knowledge to Supreme Enlightenment.

THE PATH OF SOULS

[Merton S. Yewdale is a musician and a writer sympathetic with the Orient. In March 1937 he wrote on "Reincarnation in Earth Life", pointing out that even in one earth life man goes through a series of incarnations, each separated metaphorically by a death. In this article he surveys the path of Souls through a series of earth lives, each separated by what men call death.—EDS.]

We live in two worlds—the visible and the invisible. Between them the souls of human beings pass back and forth. From the invisible world souls periodically appear on earth in phenomenal forms to do the work of earthly life. From the visible world, obeying the inexorable law of their own being, the souls withdraw into the invisible when they have completed a single earth life. The invisible world is the home of souls; the visible world is the place of their expression and unfoldment. The human body is the living symbol of our presence in the visible world; the soul is the perpetual reminder that we have an eternal share in the invisible world and are forever a part of the Divine Energy and Consciousness.

On earth we live two lives—the life of the body and the life of the soul—the life temporal and the life eternal. The body completes its development in a single earth life, progressing through infancy, childhood, youth, young manhood or young womanhood, middle age and old age. The soul also completes its unfoldment and progressive achievement of control over its vehicles by passing through successive stages which to the onlooker parallel roughly infancy to old age. But whereas the body reaches its full growth in one earth life, the soul requires many earth lives to evolve a personality which shall allow it full expression; and these occur intermittently through a period covering æons. Also, whereas the body is subject to time and experiences an evolutionary growth which prepares it for earth life, the soul is timeless and experiences in the brain consciousness of its successive personalities a progressive spiritual awakening, an ever greater measure of integration and control.

The growth of the body is, in terms of time, a miniature presentment of the growth of the soul. As the body matures in the visible world of time, its age is determined by the gathering of the years. But as the soul is eternal and of the invisible world in which there is no time, its age in earth life is determined by the results achieved by its successive comings to earth. In the long process of unfolding in the material world, the incarnated ray of the Divine passes through its own periods of infancy, childhood, youth, young manhood or young womanhood, middle age and old age. Thus there is one age for the body and another for the incarnated soul—a body age and a soul age.

From the terrestrial view-point, a human being is a material body, which in turn is the human envelope for the soul. From the celestial view-point, a human being is an eternal soul, which periodically

appears on earth in a material substance to which it gives bodily form. Compositely, the soul is both spirit and matter, having an immortal body occupying the physical body, completely pervading it, conforming to all its growing changes and employing it as an earthly edifice in which to express and realise itself.

The people of earth are like a palimpsest. On the surface, they present a picture of a mass of human beings attached to the visible world during a single earth life and differing in body age. But underneath, they form a great panorama of soul beings living on earth but having their roots in the invisible world and differing in stage of unfoldment as from infancy to old age. The soul incarnated in a child may have its personality under better control than another soul incarnated in an aged body. How often it is said of a child, that it is very old for its years; and of an old man, that he is undeveloped for his age. The distinction is that the soul incarnated in the child has got on farther with its task through efforts carried on in previous lives.

If we closely observe human beings, we can discern what we may, then, loosely term their soul age by their response to the demands of earth life. The personality of what we may call the infant soul is instinctive, ingenuous, looking wide-eyed upon the world as a place of strange mystery, and living through earth life in a haze of wondering innocence. The personality of the child soul sees life as a playground, and experiences in its daily work and pleasure all the swiftly changing joys and sorrows of a child in the seriousness of its play. The personality of a soul approaching spiritual adolescence, as it were, views life through the eyes of romance, and at the same time becomes vividly aware of the pairs of moral opposites, which are at once informing and perplexing. The soul of young manhood and of young womanhood is awakened to the serious duties of life, to the reality and presence of the Divine Consciousness, realizes in brain consciousness the necessity of developing a harmony between the soul and the body. These are the stages in the life of the young soul.

The soul of middle age, so to speak, having lived through many earth lives and completed a great part of its work, returning after each earth life to its own plane of Divine Consciousness and impressing ever greater spiritual understanding upon each successive personality, seeks to live on earth by the spiritual laws, thereby demonstrating the power of the Spirit to enrich human life and to solve the difficult problems of earthly existence.

In what we may call the soul of old age, the incarnated ray and its Parent Soul are one. The personality, made dynamic by deep absorption into its own Divine Consciousness and acting under Its guidance, lives on earth not for self but for humanity; acting as guardian of the concealed wisdom and expounder of the revealed, the spiritual and æsthetic truths of the invisible world.

Whenever a soul comes to earth it enters a body which is best suited to its stage and its purpose. In its earlier lives, the incarnated ray

instinctively turns to its Parent Soul for protection and guidance, just as a child runs to its parents. Also it is diffident and but faintly conscious of its association with the body and the visible world. But as earth lives continue and the soul is able to give its personality more and more of its own spiritual understanding and courage, while the successive personalities acquire increased confidence and come more to master the technique of practical living, body and soul come closer together. The soul gains greater control over the body and to the personality comes appreciation of the purpose and the power of the soul.

The upward progress of each incarnated soul, then, is a series of progressive awakenings. As it continues to reappear upon earth, it seeks to impart more and more of spiritual knowledge to each personality, in order that the latter may have more light to live by in the visible world and likewise may gain an understanding of the divine truths of the invisible world. The soul is the microcosm of the invisible world, and the body the microcosm of the visible. When the personality begins to be spiritualized, it begins also to surrender its own instinctive will towards earth and to live in accordance with the principles of the soul. This may be called the middle age of the soul. When the incarnated ray has become so spiritualized that it no longer is attached to material things and expends its energy in the interest of others; when through its Parent Soul it feels itself a direct part of the Divine; when perfect wisdom has been added to all-embracing compassion and complete self-renunciation to both; then old age has been reached—and the period of complete flowering. The greatest old souls in history have been Teachers of mankind; for it is spiritual truth alone which can bring to incarnated souls the remembrance of the spiritual past, a faith in the present and a hope for the future.

When souls are "young", personalities are held together in earth life by material interests; when old age is reached each incarnated soul is a conscious part of the Divine, attached to every other soul by a spiritual bond of soul fraternity. That which appears to be a heavy, dense veil between earth and the invisible world, preventing our eyes from seeing through it and discerning the eternal truths which are behind, is nothing but an unawakened consciousness. The more the incarnated soul awakens and purifies its vehicles, the more transparent the latter become and the more clearly we can see the invisible world and its spiritual working and sense spiritually that which transcends thought.

In its early lives the incarnated soul is gentle, timid, groping; when it has attained its maturity, it is powerful, pulsating, dynamic. As the personality embodies more and more the moral laws, the body becomes correspondingly more alive—not necessarily muscular, but vital; rarified but enduring. Only a pure and sublimated body can receive and withstand the surcharged energy of the soul. He who is possessed by his own swelling soul, whether his be the spiritual energy of a fiery religious leader or the creative energy of a

genius in the fine arts, becomes a mighty spiritual force which, like a giant searchlight, hurls its light abroad so that men may see in the darkness. It is old souls who know the need of the Light among men, who bring to earth the moral laws and the spiritual ideals, which not only give meaning and direction to life, but supply the power by which man rises out of the material world and into the realm of the Spirit.

Since old souls consecrate themselves to working in the cause of humanity rather than for self-interest, the law of their being is to *give* rather than to *get*. Those who have unfolded to any considerable extent already are possessed of the spirit of giving; they are often discomfited and puzzled when, burning with the desire to give, they find earth life governed almost wholly by an instinctive impulse to get and to hold. Likewise, as these children are potentially rich in ideals and more at home in the invisible world, which they enter by means of their imagination, they often hesitate to enter the visible world and take an active part in practical life. Furthermore, they feel within themselves a personal wholeness, which they instinctively wish to preserve inviolate for the good of all mankind, and which they fear may be invaded or shattered if they allow themselves to be drawn too far out of themselves. It is as though, sensing their self-wrought destiny, they sought to keep themselves pure in the Spirit and free from the distracting entanglements of earth life until the time when they shall reach adulthood and be ready to undertake their life work. In their early years they are shy and retiring, dreamy, studious, yet having a vast amount of nervous energy, which gains in power all the more that it is conserved and not depleted by the friction of earth struggle.

When such incarnated souls come to maturity, they possess that excess power which is necessary to all work above that of self-interest, and which gives them inner certitude of the realities of the invisible world and the deep conviction that the reign of Heaven will eventually prevail upon earth.

Old souls are positive, inspiring, and ever on the side of growth. They are young in their affirmation of life, and old only in their spiritual wisdom. They are above and beyond all distinctions of race, colour, religion, caste or personal belief. They are the true internationalists, seeking to harmonize the conflicting elements of civilization and to bring about abiding peace, good will and justice. They are a living inspiration to all who travel on the Path of Souls.

MERTON S. YEWDALE

THE PROCESS OF REINCARNATION IN HINDU PHILOSOPHY AND PSYCHOLOGY

[Professor Mahendranath Sircar of the Calcutta Sanskrit College is the author of several volumes on Vedantic thought and on Mysticism.—EDS.]

To understand the Hindu doctrine of Reincarnation requires a clear idea of the soul. The Hindu philosophers generally agree in conceiving the dual nature of the human ego : its essential spirit and its changing individuality. The former is the real in us. It is immutable. The orthodox Hindu teachers generally accept the immutability and transcendence of the soul and its irresponsiveness to mutations in space and time. The mutability of the soul would mean its change and eventual destruction. Whatever be the nature of illumined existence—the peace of transcendent Calm or the exalted fellowship with the Divine—the soul is conceived to be eternally identical in being, quite independent of and free from the apparent changes which it undergoes through earthly existence. The soul has a fall from this exalted height, because of ignorance. This fall indicates its entrance into the creative order with a sense of its own *individuality*. This individuality, breeding the sense of separative consciousness and agency, is a kind of psycho-dynamism which builds up its own apparatus. It can conserve its experiences, mould its formation and react upon the environment. Thus the soul enriches its experience and gets its formation in the creative order ; but these do not belong to its essential nature. They are additions to its being because of its association with nescience and consequently with matter.

We cannot speak of the evolution of soul, for the soul is fixed and eternal. It has no ascent, no descent. Still the Hindu teachers trace the hierarchy of soul-monads according to their dynamo-psychism acquired from nature. This acquired nature is modifiable according to the forces that we draw and assimilate. This mould is not fixed, but is every moment being modified by acquired tendencies and the environmental forces to which they react. This variability of our nature accounts for ascent or fall in the scale of being. The Hindus maintain the law of continuity in the gradations of our existence—gradations determined by the degree of psychic receptivity, elasticity and fineness.

The psychic dynamism has its *initial force*, which determines its evolution. Evolution essentially depends upon the power of drawing the finer environmental forces and assimilating them. When the spirit-monads are less responsive, then evolution suffers in fineness and intensity. The spirit-monads are essentially the same in nature, but their capacity of absorbing fine forces differs. Each monad has therefore in it (1) the soul or the transcendental ego, (2) psychic dynamism, (3) the creative ego. The

latter two are associates of the self and do not disappear unless the soul has clarity of perception of its spiritual being, independent of psychic dynamism and its creative individuality. The Hindu doctrine of Emancipation implies the complete dissociation of the spirit-monad from its vehicle of earthly expression.

The question of Reincarnation can rise only in reference to the *creative individuality*, which functions on the creative plane and suffers emergence in the cycles of existence. Reincarnation implies the continuity of its existence in time and is possible because the psychic dynamism and the ego cannot disintegrate until the creative process comes to an equilibrium at the end of a cycle of existence. Even then it retains its unity and creative potency; when the state of torpor is suspended, it again becomes active, and follows the line of expression and evolution determined by its inward impulsion.

The psycho-dynamic centre is a stable formation. Time allows opportunity for its growth and expansion and determines the nature of its definite emergence, but cannot affect it in the least. The idea of its discontinuity introduces confusion. The Hindu differs from the emergent evolutionist in denying the formation of the soul without a past history in the time-process. The emergent evolutionist does not doubt the continuity of the soul after its formation, but its sudden formation in the time-process is not consistent with its definite character. The definite emergence is determined by the inward potency, though the appearance may be modified by outward circumstances.

The dynamo-psychism is plastic. It takes definite formations, subject to the inner influence of spirit as well as to outer forces. Every psychic centre acquires a *character* through this struggle. This definite character determines evolution here and hereafter. The law of continuity alone gives our evolution a rational basis.

This law of continuity determines reincarnation, for reincarnation implies the continuity of the soul's urge for creative expression. This creative expression is undying; there may be temporary lulls but no cessation or abrupt end. The forms of creative individuality do not admit of a rational solution unless their definiteness and continuity are assured.

This definiteness and continuity characterize soul-monads and creative egos. Reincarnation does not stand in the way of new expressions or even the emergence of finer powers for they are indications of how the psychic dynamism works. The form of reincarnation is determined by the responsiveness of the psychic dynamism to the forces of higher or lower planes of existence. But that is a different question, on which Occultism and not philosophy can throw light.

The law of *creative continuity* is connected with the *law of harmony* in the world of effects. It regulates the distribution of the fruits of Karma. This law is a universal dispensation regulating the cosmic and the moral order. The law of creativeness is not obstructed by the law of harmony, which regulates the order of causes and effects, but does not in the least interfere with it. In the subtler

world its effect is marvellous ; a good thought draws beneficial forces. Our thoughts and deeds determine our evolution. In Hindu Occultism, Karma is a wide term inclusive of thoughts, actions and psychic imaginings. Madame Blavatsky says :—

It is the Higher Ego, or incarnating principle, the *nous* or *Mind*, which reigns over the animal Ego, and rules it whenever it is not carried down by the latter. In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man.

The Hindus posit fourteen strata of existence through which the soul journeys—levels of ascent and of descent. Ascents and descents are determined by psychic purity or impurity. A pure nature with its finer aspiration naturally makes for more glorious evolution. Dullness of psychic dynamism gives inertia obstructing the finer evolution of our soul. The ascent can lead the soul to planes whence it can pass into the ineffable light ; and the question of reincarnation, excepting for a cosmic purpose, does not arise in regard to such souls. But those still functioning in the creative planes reincarnate after they have exhausted their merit. Passing into the higher region does not free them from earthly clingings. Heaven is not the place of eternal rest, but of subtler pleasures which these souls acquire by aspirations and adaptations. In the *Katho-Upanishad* a promise of such subtler delight was given by Yama to Nachiketa. The path of happiness is not the same as the path of the Good. The one is satisfaction of our sensible nature ; the other, satisfaction of soul.

The Hindu conception of Heaven is a plane to which the soul may ascend by psychic efforts, which yields satisfaction to the demands of our refined vital self and desires. It is still the life of desires (*Kama*). The satisfaction of desires strengthens clinging, and therefore with the loss of acquired merit, the soul comes down again into the earthly sphere to acquire fresh momentum for such an existence.

The less aspiring souls pass on to the abode of Pitris. They cannot have the glorious realisation of *Swar-Loka*. How long souls remain in these levels of existence nobody can say—but Reincarnation becomes possible by attraction to earthly life. So long as seeds of Karma are operative, souls, after a certain period, descend on the creative plane and by the law of psychic affinity choose their medium for further incubation.

Swarga or *Swar-Loka* is *Bhoga-Bhumi*. It is not possible to overcome earthly gravitation in *Swar-Loka*, which belongs to an almost identical scale of existence. Hence still finer evolution is conceived by the Hindu Occultist in the *Maha, Jnana, Tapa,* and *Satya Lokas*. This is the *Devajana, i.e.,* the path of undiminished light and undisturbed progress. Nobody who can walk this path returns again to earthly life. Eventually he reaches the light of the Supreme Brahman, and either gets identified with It or enjoys Its spiritual fellowship for ever. The Path of Pitris is laid in *Kama* (desires),

the *Deva* path in Knowledge (Supreme). The *Deva* path endows the soul-monad with such power that it can descend into the creative order of nature and take through psychic dynamism any form suitable to its purpose. This is called in Yoga, *Nirmana Kaya*. It is not true of souls absorbed in Brahman, but of those cosmically attuned to serve spiritual ends. They inspire new cycles of evolution directly or indirectly.

The Hindus advance psychological experiences in favour of Reincarnation. The soul can be so detached that it can see the body separated from it. It can stand outside and see the subtle thread of connection through which it can pass into and out of the body. This fitness, acquired by training is an opening in psychic consciousness. With this training the parts of our being can be so modulated that the soul can feel its freedom and see the path of its exit. This indeed is the beginning of a new knowledge, called "Secret Wisdom".

The psychic experience can grow so luminous that it can revive memory of many past lives. Such adepts are called *Jatismarcs*. Such advanced souls sometimes see the past lives of other souls too. (*Patanjali*, III. 18, 19.)

The psychic experience reflects the path of exit from, and entrance into, the body. There are different centres in our psychic being, outlets through which the soul can pass into higher or lower worlds according to its tendencies and *sanskaras*. The soul reincarnates according to these tendencies, for they determine its concrete nature. The nature of exit determines its future birth, if the soul is not psychically gifted enough to take the path whence no soul returns. One who takes the *path of the Sun* (*Surya-Marga*) does not return to earthly life.

Reincarnation affords the privilege of recreating destiny. It teaches us to accept the trials and the tribulations of life with sustained faith and hope. The moral momentum that one acquires by Karma, serves him in his evolution. Karma is associated with progressive soul evolution and it is within human power to curb nature's crudities and ensure spiritual and moral elevation. Before the spiritual harmony can be reached where nature offers no obstacle, a firm conviction of the continuity of our creative existence and freedom to reshape nature is imperative. Evolution, strictly understood, is the reassertion of spirit over nature, and reincarnation affords us this privilege. Freedom and power are great trusts; Reincarnation determines how we exercise them. We may fall or we may rise. Reincarnation gives the opportunity to make amends for the past and to build a new future.

MAHENDRANATH SIRCAR

THE REASONABLENESS AND PRACTICALITY OF REINCARNATION

[The contribution made towards the right spiritual reformation of Christianity by John Middleton Murry is well known. In this article he examines with his usual lucidity, the doctrine of Reincarnation and makes pointed reference to its place in Christian tradition and Christian Mysticism. In this connection we shall quote the following from *The Ocean of Theosophy* of W. Q. Judge :—

"For five hundred years after Jesus the doctrine was taught in the church until the Council of Constantinople. Then a condemnation was passed upon a phase of the question which has been regarded by many as against reincarnation, but if that condemnation goes against the words of Jesus it is of no effect..... Christianity is a Jewish religion, and this doctrine of reincarnation belongs to it historically by succession from the Jews, and also by reason of its having been taught by Jesus and the early fathers of the church. ... The Theosophist holds that whenever a professed Christian denies the theory he thereby sets up his judgment against that of Jesus, who must have known more about the matter than those who follow him. It is the anathema hurled by the church council and the absence of the doctrine from the teaching now that have damaged Christianity and made of all the Christian nations people who pretend to be followers of Jesus and the law of love, but who really as nations are followers of the Mosaic law of retaliation. For alone in reincarnation is the answer to all the problems of life, and in it and Karma is the force that will make men pursue in fact the ethics they have in theory. It is the aim of the old philosophy to restore this doctrine to whatsoever religion has lost it ; and hence we call it the 'lost chord of Christianity'."]

The doctrine of Reincarnation is one of the great historical solutions to the problems which Life sets to the human imagination. It is an answer to the deep desire of the spiritually awakened soul for divine justice. The spiritually awakened soul is conscious of two main orders of imperfection in existence : the objective and the subjective. In the first, "the miseries of the world are misery, and will not let it rest" ; in the second, as it were complementary to, and purifying this realization, comes the awareness of one's own imperfection—of the never wholly eradicable tendency to lapse into spiritual inertia, to become weary of the effort of well-doing.

These two kinds of imperfection, realized with acute pain by the spiritually awakened man, give rise in him to two desires or demands : first, for an order of existence in which the suffering and apparent injustice of this world shall be abolished, and second, for an opportunity of self-redemption and self-purification, not so much from what is generally called "sin", as from the spiritual lethargy which appears to be a condition of continued physical existence itself. This spiritual lethargy is, no doubt, in the awakened soul, no worse than a form of the "wise passiveness" inculcated by Wordsworth—that is to say, the opportunity for fundamental physical renewal on which the activities of the spirit depend. There are many moments, I suppose, in the lives of even the holiest men when they feel

that the virtue has gone out of them. But no matter how deep may be our understanding of the necessity of this compelled repose, it is always *felt* by the awakened soul as a spiritual lapse—a partial surrender to the enemy, which is spiritual indifference.

Thus it follows that progress along the path of the spiritual life is inevitably accompanied by a steadily increasing awareness of one's own imperfection: the more spiritual the pilgrim actually is, the less perfect he becomes in the sight of his own inward eye. So that on the one hand the demand and desire for further opportunity for self-redemption becomes devouring: while on the other hand is the realization that the more completely one is subdued to the divine Love, the more conscious one is of the impossibility of ever being totally surrendered to it. These two subtly interwoven strands in the spiritual life appear to me to supply the pattern for the two opposed doctrines of Resurrection and Reincarnation, considered as answers to the subjective sense of imperfection. Theoretically and theologically they are opposed, but the opposition, seen from what Goethe called the standpoint of *Ur-religion* (absolute or eternal religion), is somewhat superficial. When religious intuitions are drawn out into theological dogmas, however necessary the process may be, the pregnant Contrary tends to become the sterile Negation. But in their spiritual signification the doctrines of Reincarnation and Resurrection correspond to two movements in the spiritual life, which are present, in varying proportions, in the experience of any one who tries to follow the path.

The spiritual doctrine of the Resurrection, as developed pre-eminently by St. Paul, is the satisfaction of a soul overwhelmingly conscious of its essential imperfection. No further opportunity of existence in the sensual world would remove that sense of imperfection. What he longs for, and demands, and proclaims, is the resurrection of the natural body into a spiritual body: a complete regeneration by passing into a totally new order of existence. And it is surely impossible to deny the magnificent passion and purity of the Pauline doctrine of the Resurrection. But precisely because it was the doctrine of a soul far advanced on the path, it easily becomes irrelevant to the spiritual needs of lesser men. The consciousness of imperfection which derives from an incessant and self-less striving for perfection is a very different thing from the consciousness of sin in the scarcely awakened soul. Hence the demand, satisfied and elaborated by Roman Catholic Christianity in the doctrine of Purgatory, for an opportunity of gradual redemption. But the doctrine of Purgatory and the Pauline doctrine of the Resurrection belong to different worlds of spiritual experience.

The doctrine of Reincarnation is, surely, immeasurably superior to the doctrine of Purgatory. And, on the other hand, the Pauline doctrine of Resurrection is easily assimilable to the great doctrine of Reincarnation in the Buddhistic form, whereby Karma is transmitted from individual to individual, until by this proc-

ess of refinement, in the perfectly righteous man the will to live is extinguished. Paul represents such a man, in whom "the will to live" is extinguished by the sheer clarity of his spiritual understanding of the ultimate incompatibility of divine love and existence in the world of time. But this overcoming of "the will to live" is not as it is generally represented by the superficial, the outcome of weariness, but of an intense spiritual awareness of the reality of the transcendent Good. In this Pauline purity the doctrine of Resurrection is simply a magnificent elaboration of the final stage in the process of Reincarnation as taught by Buddha and the Orphics, from whom no doubt indirectly Paul derived many of the elements of his own teaching. The Orphics taught the necessity and possibility of liberation from the wheel of birth, to which by the old punitive doctrine of Reincarnation men were chained; they proclaimed that men stand "in the need of redeeming gods, and of Dionysus in particular, and called them to turn to God by ascetic piety of life and self-purification: the purer their lives the higher would be their next reincarnation, until the soul had completed the spiral ascent of destiny to live for ever with God from whom it comes". The essential connection between that and the Pauline doctrine of redemption by the eternal Christ is plain. But the antecedent doctrine of punitive reincarnation is absent in the Pauline teaching, because Paul's background is Jewish, and of the straitest sect. The religious despair from which he is liberated is not the despair of incessant reincarnation, but of failure to fulfil the letter of an incredibly minute religious law.

The reference to the old punitive doctrine of reincarnation reminds us that these great primæval religious doctrines have undergone an age-long process of spiritualisation in which the spiritual heroes of mankind, "the great initiates", have played a determining part. There is a whole world of difference between Reincarnation as a doctrine of moral retribution—wherein it corresponds to the idea of Purgatory—and Reincarnation as a doctrine of spiritual redemption; and just as something between the doctrine of Purgatory and the Pauline doctrine of resurrection by and into the Divine Love is portrayed in the *Purgatorio* of Dante, so between the punitive reincarnation of the Upanishads and the completely spiritualised reincarnation of pure Buddhism, half-way forms are to be found, wherein the conflicting demands for retribution and redemption are reconciled. To such belongs the doctrine of Reincarnation as developed in the famous eschatological myth with which Plato concludes *The Republic*. The ethical profundity of this doctrine lies in the fact that the souls, on the completion of an existence, actually *choose* the life of their next incarnation.

> There came also the soul of Odysseus, having yet to make a choice, and his lot happened to be the last of all. Now the recollection of former toils had disenchanted him of ambition, and he went about for a considerable time in search of the life of a private man who had no cares; he had some difficulty in find-

ing this, which was lying about and had been neglected by everybody else; and when he saw it he said that he would have done the same had his lot been first instead of last, and that he was delighted to have it.

But in Plato the doctrine not merely serves to inculcate the necessity of the utmost effort to achieve the capacity of spiritual discrimination, which is the ability to distinguish between the true and the false Good, but it is also a solution of metaphysical and epistemological problems. His doctrine of "reminiscence", whereby he explains the fact of knowledge itself in the *Meno*, expressly requires the notion of pre-existence; while in the *Phaedo* Socrates appeals to the Orphic doctrine, and supports it by further argument, and concludes: "I am confident in the belief that there truly is such a thing as living again, and that the living spring from the dead, and that the souls of the dead are in existence." And he goes on to proclaim in language of incomparable limpidity the Platonic version of the Buddhistic doctrine: that the soul which has attained true wisdom passes at death to eternal union with God, while those which have not purified themselves from the sensual flux return to existence, in forms appropriate to their degree of achievement, or lack of it. No doubt, it is illegitimate to take the Platonic mythologies quite literally; and indeed on the literal plane they are in conflict with one another: but it is certain that Reincarnation seemed to Socrates and Plato the most convincing theory of human destiny, and also that it was something more than a theory with them —it was an integral part of the Orphic doctrine by which they were deeply influenced.

It is urged that there are two "fatal objections" to the doctrine of Reincarnation. "The first is that personal identity depends on memory, and we do not remember our previous reincarnations." To this it might be replied that a number of people (of whom I am not one) are convinced that they do remember them; and that the fact that the majority of people have no such memory is no more conclusive against its reality, than the fact that the majority of people are ignorant of the spiritual life is evidence against the reality of that. More serious—if Reincarnation is accepted in the literal sense—is the objection that "the soul, whatever it may be, cannot be conceived as a metaphysical essence which can pass indifferently from one body to another". As an argument against the cruder doctrine of transmigration of souls, this has weight; but as against the spiritual doctrine of the passing of the soul into another world, and its rebirth into mortal life, it has no validity. And these arguments, in so far as they tell against the doctrine of Reincarnation, tell equally against the Christian doctrine of the Resurrection of the body, in its crude forms.

The doctrine of Reincarnation, as I understand it, is an attempt to declare the final triumph of the spiritual life. If we imagine, as some of us are compelled to do by the religious sense itself, that no human soul is perdurably doomed, we must needs have a religious system which

offers the opportunity of redemption to all, and *continues to offer it until the redemption of all is accomplished.* Those who are now blind to the necessity of the spiritual life must journey on till their eyes are at last opened. And there is no denying that the doctrine of Reincarnation declares this in a form acceptable to the ordinary imagination. Nevertheless, the fact remains that the doctrine has had but an intermittent existence in the West, perhaps because it was in disaccord with the Western passion for activity. Salvation, for the Western mind, has had to be a business of urgency; and on the lower levels of religion, Western Christianity has been largely concerned with reducing turbulent passions to some kind of order: for which nothing less than the menace of damnation would serve. Indeed, we can see now, rather too plainly, that the removal of the menace of damnation is likely to turn Europe to chaos again.

On the other hand, those who are primarily concerned with the spiritual life (among the disciples of whom, though unworthy, I would reckon myself) have some difficulty in appreciating the necessity of an opportunity of purgation. It hardly entered the mind of Jesus or Paul; and Jesus conspicuously and characteristically solved the problem of human obduracy by declaring that a single and unconscious deed of kindness should save a man at the last. But where this sense of spiritual urgency and immediacy is less overwhelming, the necessity of a doctrine of purgation asserts itself, as we have seen in the case of Socrates and Plato. The same necessity was at work in the elaboration of the Roman Catholic doctrine of Purgatory. We may say that as soon as the religious intuition is under the necessity of accommodating itself to the demands of the human reason and the realities of average human conduct a doctrine of purgation is bound to emerge. And fortunately we have Plato's works in which we can see this compulsion at work. To my mind the doctrine of Reincarnation is far more reasonable, and far more humane, than the doctrine of Purgatory, with Hell in the background.

Nevertheless, as I have said, it is doubtful whether it would ever have served the secular purpose of keeping Europe in order. The prospect of being turned into a lion or a dog, with which Plato threatened those who had surrendered to their appetites, would have been without terrors for the robber-chieftain of the Dark Ages. Nothing less than a very literal Hell, and an eternity of that, would have given him pause. Reincarnation is a highly civilized doctrine, appropriate to religious philosophers in its esoteric and spiritualized forms, and even in its cruder forms adapted only to naturally pacific peoples.

It is, in short, that form of the doctrine of purgation which does the least possible violence to the sensitive human conscience. To what degree a doctrine of purgation will be found of vital importance personally perhaps depends on the individual. But the evidence of history is fairly positive that, if a spiritual religion seeks to establish itself as a widespread religion, some

doctrine of purgation, quite apart from the purification involved in the practice of the spiritual life itself, is absolutely necessary—necessary from the point of view of the great religious teacher, who must provide a possibility of redemption for the millions who are incapable of receiving his esoteric doctrine, and necessary also from the point of view of those who dimly respond to his teaching, but are conscious of their own insufficiency, and without the opportunity of purgation would feel themselves condemned to despair.

From this angle the present position of Christianity is interesting. It has, at least on the middle and higher levels, discarded its mediæval doctrines of Purgatory and Hell, and has evolved no doctrine to take their place; nor does the need of evolving such a doctrine make itself felt. This seems to indicate that Christianity is in the process of becoming an esoteric religion once more; and those who have more talent and inclination than I have for peering into the future might speculate as to whether, if Christianity again becomes the real religion of Europe, it will adopt Reincarnation as its purgatorial doctrine. It is by no means inconceivable.

J. MIDDLETON MURRY

Pythagoras was reported to have been the first of the Greeks to teach the doctrine that the soul, passing through the "circle of necessity", was bound at various times to various living bodies..... He was accustomed to speak of himself in this manner: that he had formerly been Æthalides, and had been accounted the son of Mercury; and that Mercury had offered him any gift he pleased except immortality. Accordingly, he had requested that, whether living or dead, he might preserve the memory of what had happened to him..... At a subsequent period, he was reborn as Euphorbus, and was wounded by Menelaus at the siege of Troy, and so died. In that life he used to say that he had formerly been Æthalides; and that he had received as a gift from Mercury the memory of his soul's transmigrations, and of its temporary sojourns in the kingdoms of plants and animals; also the gift of recollecting what his own soul and the souls of others had experienced between death and rebirth.

After Euphorbus died, he passed into Hermotimus; and in that life he went into the territory of the Branchidæ, and, entering the temple of Apollo, he pointed out the shield which he had carried as Euphorbus, and which Menelaus had sent to the temple as a dedicatory offering. The shield had by that time rusted away until nothing remained but the carved ivory face on the boss of it. In his next birth he was a Delian fisherman; and finally he reincarnated as Pythagoras.

—DIOGENES LAERTIUS

REASON AND REINCARNATION

[Dr. Raj Narain of the University of Lucknow here presents us with eight arguments in favour of Reincarnation.—EDS.]

Several factors are pointed out by anthropologists as having contributed to the origin of the belief in Transmigration of souls. In West Africa, resemblance of children to parents or other relatives has been known to lead to belief in transmigration. Again, the animistic outlook of the primitive man may be seen to have paved the way for that aspect of the doctrine of transmigration which is represented in the incarnation of the soul not only in human form, but also in the form of a snake, a plant, a fish, in fact in any of the traditional eighty-four lacs of existence-modes (*yonis*). The phenomenon of sleep, moreover, may be said to have helped the growth of the doctrine. For, if the soul can leave an individual during sleep and re-enter him, it should be able to enter and be reborn in another individual.

Had transmigration of souls been merely a *belief*, the attempt of anthropologists to explain it would have had some claim to our consideration here. That Pre-existence and Reincarnation are much more than old and cherished beliefs will be apparent from the following arguments adduced in their favour :—

1. If higher biological types have appeared successively to, and not simultaneously with, the lower species then it seems also likely that higher psychological types within the same biological species would not be suddenly created, but would be produced as the result of a natural development of lower types. It is a fact of experience that higher stages of intellectual or moral power are attained by effort, training, sacrifice and voluntary mortification. The mere existence of a higher stage implies, therefore, preceding efforts, and if in our actual life there has been no room for these, we are justified in admitting that the necessary efforts were made in the forgotten past of each higher spirit, and, in the case of human spirits, they could have been made only in past human incarnations, implying, as they do, a knowledge and an experience of human conditions which could be acquired in that way alone. The analogy between the evolution of organisms and the growth of a soul shows the necessity of many human incarnations for each individual spirit, so that the greatness manifested in a brief lifetime may be considered as having developed in the course of numerous preceding lives.

The question is, why should others surpass us from the beginning, why should there be innate individual differences in instinctive equipment, disposition and intelligence ?

2. If we exclude arbitrary supernatural intervention as an explanation of the enormous inequality of human capacities, then we have to admit a past existence in which these capacities might have arisen and

developed. Human skill and ability grow only through practice and exercise. If Mozart, therefore, plays the piano at the age of five as well as the ordinary piano players after years of practice, we ask where and when this child has learnt what others learn at a much later age? He has had no time for it since his birth, so that he must have existed previously in conditions which allowed practice on the piano, and this could have been only in a past human incarnation. There are many such precocious artistic capacities for different arts—music, painting, sculpture, poetry. But it is not only precocity, but also talent—sometimes of a very high order—suddenly developing in later life, that indicates previous and forgotten practice, there being many latent abilities in the soul awaiting their opportunity for manifestation.

3. There is a chasm between the degenerate wretch, a prey to every temptation, and the saint, too holy to sin; no experience or discipline in a single lifetime can bring a soul from one side to the other. Some great saints have no doubt been sinners in their youth, but they manifested a peculiar character in their sins which differentiated them from the vulgar criminal and implied the possibility of ultimate conversion.

The sins of St. Augustine bear only an outward resemblance to those of a hopeless weakling; and very few criminals can become saints.

Moral disparity reveals the past of each soul and cannot be otherwise explained. We require new incarnations in order that the soul, remaining the same, in its own body and not in some incorporeal existence, may reach the state for which it was created. As long as all men are not saints the purgatory of successive incarnations must continue.

4. The idea of immortality of the soul presupposes a concrete representation of the conditions in which that soul has its eternal being. An immortality which would mean a total transformation of our own well-known soul into something totally different and inconceivable to us would break the link between temporal and eternal life which consists in continuity of spiritual existence.

Faith in immortality without reincarnation is inconsistent because it would not be the immortality of the soul known to us in the earthly conditions but an immortality of a different soul in other conditions, having little in common with the incarnated soul.

5. Great romantic love, whenever it happens, rare though it be, is a great revelation of pre-existence. Mutual exclusiveness and permanence, the objective characteristics of romantic love, imply an exceptional intensity of subjective feeling in contrast to the usual mutability of sexual passion. Mutual exclusiveness means the intense concentration for both partners of all charm and attraction in one single person and for ever; this infinitely exalts the quality of feeling, as the most perfect quality is the indispensable condition of permanence and exclusiveness. Permanence and exclusiveness appear, therefore, as the outward signs of some ineffable inward reality which entrances romantic lovers. Those who experience romantic love, therefore, know

at once, without being taught by anybody, that they have belonged to each other for centuries. Infinity of love, indeed, requires eternity of time for its full realization.

6. Romantic love between man and woman is only the first step towards raising human beings above animal selfishness. Disinterested and indissoluble friendship, irrespective of sexual difference, is also a revelation of the past relations between such friends and a motive for future common enterprises in successive incarnations. Such friendships exist only on higher levels of spiritual existence, and they give forthwith the immediate certainty of a long past in common. They are conditioned by the overcoming of personal and family selfishness and by a common positive aim of useful service to mankind.

7. The oldest argument in favour of transmigration is actual recollection of past incarnations. Tradition ascribes full reminiscence to Pythagoras and the Buddha, but only in recent times have such experiences been impartially investigated. H. Fielding Hall, in *The Soul of a People*, quotes several interesting examples of reminiscence in Burma. In 1911 Colonel de Rochas published a book, *Les Vies Successives*, in which he mentions several cases of reminiscence produced through magnetic suggestion of retrogression of memory. An interesting example of unsuspected reminiscence was published by Gaston Durville in the *Psychic Magazine* of 1914. This case is also reported by Charles Lancelin in his *La Vie Posthume* and by Gabriel Delanne in his *Documents pour servir a l'Etude de la Reincarnation*; other examples are also given in the works of these two men. Pierre Cornillier in *La Survivance de l'Ame* and in *La Prediction de l'Avenir* also quotes such examples.

A noteworthy point is that many who remember their previous life are children, and that as these children grow older their memories die away and lose their vividness. This is borne out by Buddhist literature and by Fielding Hall's studies.

It is interesting to note that the whole of the rich literature of *Jātaka* and the allied literature of *Nidāna* and *Avadāna* is based upon this phenomenon of reminiscence. Buddha himself regarded the capacity to remember one's former lives as one of the marks of attaining sainthood. It forms one of the three special faculties (*tevijjā*)—the divine vision, the divine hearing, and the clear recalling of one's former lives (*pubbenivāsa*).

Short of complete reminiscence, certain dreams may imply forgotten lives. If somebody born in the North dreams often of a southern country and always sees in his dreams the same persons, whom he has never seen in this life, then he may become in course of time convinced that he lived once in the country of his dreams and that he has there known the friends seen in these dreams. Sometimes people and places known from dreams are met later in the waking state and recognized.

Apart from such dreams, certain persons may be otherwise certain of their pre-existence; such a certainty is possible without any recollection of particulars. A subjective but

absolute certainty that one has lived many times on earth in human shape is a psychological fact which—for those who have experienced it—is infallible knowledge. Such a certainty modifies profoundly our whole life, specially if it is not produced by suggestion or by reading books on reincarnation, but suddenly illuminates our consciousness as a great personal discovery throwing a new light on every detail of our actual life. Such an intense and spontaneous certainty occurs in some persons of a very low level of education, totally unaware of the literary tradition of reincarnation. They usually do not like to talk about it because they are afraid of being ridiculed.

8. Besides the recollection of former lives we have to consider the predictions of a future reincarnation in a specified family. Such cases are quoted by Fielding Hall, and also by Lancelin, Delanne and Cornillier. The most famous instance of such a prediction within the last generation happened in the family of Dr. Samona in Palermo. Dr. Samona lost in 1910 a daughter, Alexandra, at the age of five years. The parents were stricken with grief; but one night the child's mother saw the lost girl in a dream and received from her the assurance that she would return together with a twin sister. The dream was several times repeated. The prediction seemed to be unlikely, as in 1909 Mrs. Samona had undergone an operation which lessened the hope of maternity. But on November 22nd, in the same year, 1910, two girls were born to her, and one of them, as she grew up, resembled her dead sister surprisingly, not only in her features, but in her gestures. When this fact was published a discussion followed in the press and Dr. Samona maintained the identity of his two daughters born in 1905 and 1910.

Taken together, the above eight arguments for transmigration are much more than a justification of an old belief. They amount to a fair scientific proof of pre-existence and reincarnation. If these arguments still fail to convince some then we may try to justify the doctrine of reincarnation from another standpoint. We may look upon it as a principle which works, as a useful postulate, a methodological convenience for explaining the phenomena of individual differences, prophetic dreams, paramnesia and reminiscence of past lives: phenomena which baffle modern psychology as taught at academic centres. It is more satisfying than the hypothesis of "just chance". It marks a decided moral advance in the life of an individual and the race, for it gives all conduct a moral meaning, and makes every man realise the seriousness of life and his own personal responsibility. In short we may uphold it as a great pragmatic truth.

RAJ NARAIN

REINCARNATION IN THE ENGLISH NOVEL

[Even though Ph. D. would in no wise claim this article to be exhaustive, it is astonishing to find such a wide field of reference to Reincarnation in English novels. The imagination of a Rider Haggard or a Marie Corelli has fascinated the public, no doubt, but probably has not forwarded a serious study of the doctrine of Reincarnation among the majority of their readers—which is a pity.—EDS.]

No other phase of the Eastern tradition has taken such a hold upon popular fancy in the Occident as the doctrine of reincarnation, which offers to substitute order and justice for the chaos which thoughtful people in increasing numbers have come to see in the world. The sense of relief which its acceptance has afforded the sensitive mind was admirably expressed by Algernon Blackwood when he wrote in *Julius Le Vallon* :—

To Julius Le Vallon the soul was indeed unconquerable, and man master of his fate. Death lost its ugliness and terror ; the sense of broken, separated life was replaced by the security of a continuous existence, whole, unhurried, eternal, affording ample time for all development, accepting joy and suffering as the justice of results.....

It is no wonder that when at last the concept of reincarnation did catch the Western mind, it lost no time in spreading.

Of all literary forms the novel is nonpareil as a mirror of contemporary ideas. It had scarcely established itself firmly in English literature before the East began to knock with growing insistence at the closed door of Western thought, a door locked about 550 A.D. when the Council of Constantinople anathematized the heresy of the soul's pre-existence. Echoes of the long-muted " lost chord of Christianity " began to sound in fiction in the first years of the nineteenth century, the first faint swell of the rising wave of interest.

As early as 1815 we find in Scott's *Guy Mannering* a reference, half-wistful, half-contemptuous, to the possibility that man has lived before :—

Why is it that some scenes awaken thoughts which belong, as it were, to dreams of early and shadowy recollections such as old Brahmin moonshine would have ascribed to a state of previous existence?

George MacDonald in *The Portent* (1864) struck a note that is not dissimilar to Scott's and that has resounded how many times since in the writings of succeeding novelists :—

I suddenly glanced behind me and around the room, and a new and strange experience dawned upon me.....I said to myself, " How strange that I should feel as if all this had happened to me before ! " And then I said, " Perhaps it *has* happened to me before....And perhaps it has been happening to me at intervals for ages."

Ten years later appeared Mortimer Collins's three-volume novel, *Transmigration,* the hero of which, because of his firm belief in reincarnation in a shortly previous life, is represented as having entered this one with his memories of that earlier existence intact.

The theme appears in the writings of Bulwer Lytton, whose serious and often intuitive romances deal gen-

erally with things mysterious and arcane.

Marie Corelli's novels deal with reincarnation. Rudyard Kipling also deals with it, more especially in his poetry :—

They will come back, come back again,
as long as the red Earth rolls,

and in such a short story as "The Finest Story in the World", published in 1893 in the collection, *Many Inventions*, where he writes :—

Small wonder that his dreaming had seemed real to Charlie. The Fates that are so careful to shut the doors of each successive life behind us had, in this case, been neglectful, and Charlie was looking, though he did not know, where never man had been permitted to look with full knowledge since Time began

Rider Haggard has used the idea of rebirth effectively in several books. It is the key-note of *Ayesha : The Return of She* :—

Learn now the reason that I draw my veil. Ye see this man, whom ye believed a stranger that with his companion had wandered to our shrine. I tell you that he is no stranger ; that of old, in lives forgotten, he was my lord who now comes to seek his love again. Say, is it not so, Kallikrates ?

He achieves a more realistic and hence a more eerie effect in *The Holy Flower*, published ten years later, in 1915 :—

"So you are the white men come back. ....Do you remember, White Beard, how, while we killed you, you said prayers to One Who sits above the world, and held up a cross of bone to which a man was tied who wore a cap of thorns ?.... You were clothed otherwise then", he went on, "and two of you wore hats of iron."

Arnold Bennett records in *The Glimpse* Morrice Loring's remarkable vision of his past lives, "one anterior to another, mere moments between the vast periods that separated them...And one life was not more important to me than another. All were equally indispensable and disciplinal."

In the quite independently written but curiously similar contemporaneous novel, *The Other Side*, by Horace Annesley Vachell, published in 1910, a character declares :—

I am a psychologist who, for grievous sins committed in previous existences am constrained to teach physics to pudding-witted boys.

The Lama in Talbot Mundy's *Om* explains :—

We evolve from one state to another, life after life, being born into such surroundings as provide us with the proper opportunity. It was not by accident, my son, that San-fun-ho was brought into the Door Valley to be born.

A dialogue in H. G. Wells's *The Dream* is interesting as showing how even a writer who balks at the idea of individual conscious immortality may yet yield to the fascination of the reincarnation theory and attempt, as it were, to smuggle in at the back door the idea of recalling a previous life :—

"I have had a dream, a whole lifetime, two thousand years ! ....A lifetime—childhood, boyhood, manhood... I have lived through a whole life in that old world...

"As it happened, death came early enough for me to die with a living love still in my heart."...

"To live again", said Sunray very softly.

"And love again", said Sarnac patting her knee...

"That tale", said the guest master stoutly, "was no dream. It was a

memory floating up out of the deep darkness of forgotten things into a living brain—a kindred brain".....

"I can well believe without any miracles that Sarnac has touched down to the real memory of a human life that lived and suffered two thousand years ago"...

"And I too believe that", said Sunray ...."I do not question for a moment that Sarnac lived that life."

"It was a life", said Sarnac, "and it was a dream, a dream within this life ..."

It is not surprising that reincarnation should crop up in the writings of Claude Houghton, who has been called "the foremost, if not the most widely known, exponent of the metaphysical attitude in fiction". In *Chaos Is Come Again*, published six years ago, one of his characters suddenly demands :—

"Do you believe in reincarnation?...I do—sometimes I'm certain I lived just before the Flood."

John Buchan deals with reincarnation, though, as he himself says, "in a minor sense" in *The Path of the King*, where the series of historic cameo sketches culminating in the great American, Abraham Lincoln, might be interpreted as implying successive incarnation of the same being.

If we stretch the "English Novel" of our title to mean the novel written in English, we can include this effective bit from *The Jacket* by the American novelist, Jack London :—

All my life I have had an awareness of other times, and places....I am man born of woman. My days are few, but the stuff of me is indestructible. I have been woman born of woman. I have been a woman and borne my children. And I shall be born again. Oh, incalculable times again shall I be born; and yet the stupid dolts about me think that by stretching my neck with a rope they will make me cease.

The development of the reincarnation concept in the mind of A. E. W. Mason as reflected in his novels is interesting—from his casual references to it in *The Broken Road* (1907) to its domination of *The Three Gentlemen* (1932). In the latter book old affinities assert themselves irresistibly; the elusive half-memories of an earlier life and lives gleam through now and again like lambent embers glowing fitfully beneath the ashes of forgetfulness. Many of the chapter headings are embroideries of Western thought, in prose and poetry, on the reincarnation *motif*, for example Nietzsche's "All things separate, all things again greet one other, eternally true to itself remaineth the ring of existence."

Mr. Mason introduces the theme again and again with effective subtlety, as when at the end of the book, he brings his characters in their modern incarnation to visit Rome :—

Far away the great city slept on its low hills. Adrian's eyes devoured it. He said no word at all but on his face there was a great perplexity.

He stretched out his arm.

"What's that?" he asked....."Yes, that new thing."

The chauffeur stared at Adrian.

"That, Signor, is the dome of St. Peter's."

Adrian dropped back in his seat.

"Of course", he said. "Of course."

But the wonder was still there in his gaze and in his voice.

"You hadn't expected it", said Sonia.

"No, I suppose I hadn't", he replied slowly.

And he hadn't. For it was eighteen hundred years since he had last seen Rome.

Mrs. L. Adams Beck's *The Way*

of Stars (1925) has for its subtitle, "A Romance of Reincarnation".

"They are never really gone. They return.

"'They have drunk of the waters of silence, and eaten the lotus of dream'—but life is immortal, and they come back, refreshed with sleep for the new life, bringing their sheaves with them".

"Their sheaves?"

"Things they have done and thought. What they have made themselves."

And again, one of her characters, referring to reincarnation, declares :—

"It transfigured all life into harmony for me. Where others see injustice, I see justice, in everything the working out of Law. Beautiful, wonderful!....I'm certainly not afraid of the working out of what I have done in past lives and in this, because even if it hurts, it will be to strengthen—growing pains, you know."

Her *House of Fulfilment*, published two years later, is full of the theme. One passage is typical of the stirring of memory below the surface, as it were, of normal consciousness, as presented by many novelists—an echo from a former life at once challenging and elusive, a bugle-note sounded behind us but when we turn there is no bugle nor any bugler to be seen :—

I followed, and for the first time in my life felt what I must call a ray of memory clear, sharp as a search-light, flung across night's dark—the certainty that somewhere, somehow, this had happened before. In a strange, narrow way, with new sights and sounds about me, I had once walked quailing to an interview with some man in whose hand was the shaping of my destiny. That memory walked beside me like a presence until I reached his.

A similar sense of past events casting their shadows behind is recorded in *Sweet Rocket*, by the American novelist, Mary Johnston :—

The momentary outlines shifted. There fell a sense of having done this times and times and times, a sense of hut and cave, so often, so long, in so many lands, that there was a feel of eternity about it. Rain and the cave and the fire, and the inner man still busied with his destiny! ....

The rhythm of the storm, the rhythm of the room, the rhythm of the fire, passed into a vast, still sense of ordered movement.

Let us go back, in closing, to Algernon Blackwood, with whom we began. He began writing about thirty years ago, and reincarnation appears repeatedly in his books. What he wrote, "On Reincarnation" in THE ARYAN PATH for March 1930 an increasing number of Western thinkers—and among them many leading novelists—could echo; though for not a few, like Mr. J. D. Beresford, the hope that Mr. Blackwood utters has apparently become almost a reasoned certainty :—

Towards the end of a long life, filled with reading, thinking, searching for its explanation, I have yet to find a solution that solves its problems better than the explanation of reincarnation... The evidence, such as it is, lies heavily in its favour. A considerable majority of the planet's population accept it, and the older, the deeper the wisdom of a race, the more its teaching is acceptable.... Whatever doubt may whisper, I find myself hoping that reincarnation is the true explanation of life and its inequalities on every plane. There seems no sounder guiding principle, no juster, no more all-inclusive system.

PH. D.

SOME VEDIC TEXTS ON REINCARNATION

[S. V. Viswanatha, author of *Racial Synthesis in Hindu Culture* (Trübner's Oriental Series) here collects a formidable array of references to Reincarnation culled from Vedic texts.—EDS.]

Reincarnation is one of the most fundamental philosophical themes to which THE ARYAN PATH has opened its pages. The all-absorbing nature of the subject and the growing faith in the doctrine among Western thinkers are likely to elicit further illuminating contributions. Even material science seems to ponder over the possibility of an explanation of the theory on its own lines of investigation, as attempted by Professor Haldane in his book *Fact and Faith*.* In the words of Madame Blavatsky, Reincarnation or Pre-existence "is the oldest and the most universally accepted belief from an immemorial antiquity".

But scholars that have written on the subject have all subscribed to the view that it cannot date in India earlier than the Upanishadic period, that it is not consonant with the teaching of the Veda, and therefore, possibly non-Aryan. Dr. Bloomfield expressed the opinion that the doctrine may have been borrowed from some of the non-Aryan tribes in India among whom were prevalent animistic beliefs that the souls on the death of men can pass into new forms, animal or vegetable. (*Religion of the Veda*, 254.)

But these vague ideas are totally inadequate to account for the belief in Transmigration, and the theory must, it would seem, have been a discovery of the school of seekers after the nature of truth who arrived at it on the one side from the popular beliefs of the peoples among whom they lived, and on the other, from the conception of the Brahmanas that death could be repeated in the next world. (*Cambridge History of India*, I, 144.)

Professor Macdonell concedes in his *Vedic Mythology* (p. 166) that in the Vedic texts, fire or the grave were believed to destroy the body only. But the real personality of the deceased was regarded as imperishable. Dr. A. B. Keith writes thus of the doctrine of transmigration :—

> This doctrine is not an early one in Indian philosophy. Most authorities are agreed that it can be found only in the Upanishads, that is to say, very little before 600 B.C., if indeed at all before. (*J. R. A. S.*, 1909, p. 574.)

Professor Hiriyanna repeats this view in his *Outlines of Indian Philosophy* (p. 80), but states, citing Paul Deussen, "it is not difficult to trace its gradual development from earlier times". "The doctrine should be regarded as not connected with any primitive belief but as gradually evolved by the Indians themselves." He does not pursue the point further

It is noteworthy that the Upanishads themselves trace the doctrine of Transmigration to the *Rig-Veda*. They cite the story of Vamadeva who sang :— "I was aforetime Manu, I was Sūrya : I am the sage

* See THE ARYAN PATH for December 1936, for critiques of the book by Sir Alexander Cardew and Prof. G. R. Malkani.

Kakshivan, holy singer Kutsa, the son of Arjuni, I master, I am the sapient Uśana; behold me." (*R. V.*, IV. 26, I.) Dr. Paul Deussen refers to this, but he cannot rely on it to prove knowledge of the doctrine to the Vedic Aryans. (*Philosophy of the Upanishads*, p. 317.)

Vedic scriptures contain a bewildering compound of religious symbolism, magic and metaphysics that "is utterly unintelligible to us whose spiritual development during the several thousand intervening years has bifurcated into quite a contrary direction.....words, verses, nay whole hymns in the *Rig-Veda* will and must remain to us a dead letter". (*Isis Unveiled*, II, 414.)

Rig-Veda, x. 58 contains the belief that at death the soul was separated from the body, and was capable of continued existence. The burden of song of the entire hymn of twelve verses is:—"Thy spirit which has travelled far.....we cause to come to thee again that thou mayst live and sojourn here."* The seventh verse in which the soul is spoken of as migrating to the waters or plants must be interpreted as containing the germ of the theory of metempsychosis.

The hymn addressed to the Dawn, "Ancient and eternal, again and again born, decking herself with the same form, the Goddess of Dawn wears away the life of all mortal creation", seems to reflect the doctrine of immortality of the soul (Dawn here), as distinct from the decay and death of all earthly creatures.† It is generally interpreted as alluding to the simple phenomenon of the appearance of dawn before the sun.

The text "Leave sin and evil, seek anew thy dwelling, and bright with glory wear another body", seems to contain a clearer indication of the theory of Transmigration.‡

Another Rishi sings: "Varuna, O mighty Lord, have mercy on me, spare me, let me not again enter into the house of clay (the earthy tenement)."§ This hymn is certainly a prayer for freedom from the cycle of births and deaths; in fact, the cause of rebirth seems also given in verse five as the violation of his (Varuna's) laws, through want of thought.**

That the Vedic hymnologists had knowledge—supposed to have been a later growth—that the nature of rebirth depended on the quality of the deeds done or virtue attained in the previous life seems to be indicated in the passage:—"Go according to thy merit (dharma) to earth or heaven."††

The simile of the soul being enshrouded in a new body like a man changing his old clothing for new is hinted at in a funeral hymn of *Atharva-Veda*, after muttering which, a new cloth is thrown over the dead

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* Yatte mano jagāma dūrakam.....tatta āvartayāmasīha Kshayāya jīvase |

† *R. V.*, I. 92.10.

‡ *R. V.* x. 14.8. Hitvā yavad yam punarastamehi sangacchasva tanva suvarchāh |

§ *R. V.* VII., 89.1. Mū shu Varuṇa mṛṇmayīm grham rājan ahaṇgamam mṛlā sukshatra mṛlaya |

** *R. V.* VII. 89.5

†† *R. V.* x. 16.3. Dyām cha gaccha prithivīm cha dharmaṇā |

body.

This is the robe that first was wrapped about thee : cast off the robe thou wearest here among us. Go knowing, to the meed of virtuous action, thy many gifts bestowed upon the friendless.*

In another verse in the same context we have, "having collected wealth and ample treasure, come hither to the world of living beings".†

The doctrine in its essential features finds clearer expression in the following passages of the *Satapatha Brahmana.*

Now the spring assuredly, comes into life again out of the winter, for out of the one the other is born again : therefore he who knows this, is indeed born again in this world. (I. 5, 3, 14.)

And they who so know this, or they who do this holy work, come to life again when they have died, and coming to life, they come to immortal life. But they who do not know this, or do not do this holy work, come to life again when they die, and they become the food of him (Death) time after time. (X, 4, 3, 10.)

These contain the idea of retribution and transmigration for perfecting oneself, and that the number of reappearances depended on the nature of the deeds done and the knowledge attained.

The Book of the Dead reveals that the Egyptians had known and taught the doctrine of Transmigration, as Madame Blavatsky points out in *The Secret Doctrine.* (I. 277.) They themselves appear to have got it from India. When Apollonius of Tyana visited India, the Brahman Iarchus told him, "'the truth concerning the soul is as Pythagoras taught you, and as we taught the Egyptians', and mentioned that he (Apollonius) in a previous incarnation was an Egyptian steersman, and had refused the inducements offered him by pirates to guide his vessel into their hands." It is hoped that the Vedic texts assembled above will lead to further research and throw fresh light on this fruitful field of Vedic study.

S. V. VISWANATHA

It is, I think, a really consoling idea that our present capacities are determined by our previous actions, and that our present actions again will determine our future character. It seems to liberate us from the bonds of an external fate and make us the captains of our own destinies. If we have formed here a beautiful relation, it will not perish at death, but be perpetuated, albeit unconsciously, in some future life. If we have developed a faculty here, it will not be destroyed, but will be the starting point of later developments. Again, if we suffer, as most people do, from imperfections and misfortunes, it would be consoling to believe that these were punishments of our own acts in the past, not mere effects of the acts of other people, or of an indifferent nature over which we have no control. The world on this hypothesis would at least seem juster than it does on the positivist view, and that in itself would be a great gain.

—PROFESSOR G. LOWES DICKINSON.

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* *A. V.* XVIII. 2 57. Etattvā vāsah prathamam nvagannapaitadūha yadihāvibhah purā, ishṭāpūrtam anusaṅkrama vidvān yatra te dattam bahudhā vibandhushu |

† *A. V.* XVIII. 2.60.

REINCARNATION AND KARMA

[Mr. J. S. Collis here puts forward some personal difficulties he has found in the doctrines of Reincarnation and Karma.—Eds.]

Madame Blavatsky, as every one knows, is best represented by her *Isis Unveiled* and *The Secret Doctrine*—which books AE (George Russell) considered "the most exciting and stimulating books written for the last hundred years". For H. P. Blavatsky is, he asserted with Sandip Lal, the great Tibetan scholar, "one of the very, very few Europeans who have a mastery over Indian philosophy and mysticism". It should not be overlooked that her *Key to Theosophy* is very satisfying for those who find it difficult not to get lost in the mountains and valleys of her enormous knowledge and occult insight as displayed in the bigger books. As if to give the lie to those who thought that she could never be succinct, she wrote *The Key to Theosophy* in Question and Answer form, thus showing that she appreciated other people's difficulties, and that she was no lover of vagueness.

It is a book which gathers up the threads of Theosophical teaching in small compass, thus giving rise in our minds to many trains of thought as each different facet is touched upon. The most outstanding, of course, is the theory of Reincarnation. It is to this doctrine and its companion, the Law of Karma, that I here wish to confine my reflections.

It must remain, I think, in the final analysis, a theory and not an established fact which can be proved beyond question Nevertheless Madame Blavatsky's reply to the objection that no one properly remembers a previous existence, is very suggestive. She divides memory into Remembrance, Recollection and Reminiscence. The first two, she suggests, are faculties and attributes of our *physical* memory but the last is "an intuitional perception apart from and outside our physical brain". Science may say that this is fancy: but Theosophy says that reminiscence is "the *memory of the soul*".

Certainly this interpretation of Reminiscence has been favoured by a formidable list of the greatest names from Plato to George Russell. The latter, who, with W. B. Yeats, brought about the Irish Literary Revival not by dipping into Celtic wells of inspiration but into *The Secret Doctrine,* remained till the hour of his death an unwavering believer in reincarnation. For him it was just a question of experience. He said he believed that he would live hereafter because he had lived before, and came upon knowledge of past religions, lives, and loves in meditation, and "found others who knew the same things as I did and who remembered the places where we lived" His experience was not the Wordsworthian one of the splendid vision fading into the light of common day—not that pessimistic idea at all, but the reverse, the vision increasing while the animal spirits faded. And he steadfastly refused

to explain his visions and his reminiscences on any "scientific" basis. When a friend, Joseph O'Neil, suddenly came out with a book showing a singular power of entering into the past, but put it down to "ancestral memory" Russell insisted that such an idea was most unscientific and indeed ludicrous—for "an unchanging image cannot be maintained in an ever-changing substance". And he begged O'Neil to "give up the preposterous theory and believe with three-quarters of the human race that you have lived before and will always live". And he reminds him that he will be in good company "with the great Avatars, Buddha, Krishna, with philosophers like Plato and Plotinus, with poets like Goethe, Hugo, Wordsworth, Tennyson, Vaughan, Emerson, Whitman, Shelley and a score of others".

It seems to me that Reincarnation is bound to be true in some form or other. Few of us can fail at times to feel that the riddle of death is eternal life. The thing which I don't understand about it is why it gives such comfort and stimulus to people. I confess that it does not give me much pleasure one way or the other —for in so far as we practically lose consciousness of our past lives we might just as well be new souls as returning ones. Of course this may only be a mood—facing death, I might well do so with more satisfaction if I feel that my *essence* has a future, and that in fact an important part of me will not die at all. Having lived one's life one might well look forward—as AE did—to the new adventure called death. Yet in so far as the seeing eye, the feeling heart and the thinking brain are inextricably entangled with that which dies *for ever*, we know that in this sense there is no rebirth and that reincarnation can have nothing to do with personality.

However these are personal views dictated by personal temperament. What really concerns me here is the companion idea which Madame Blavatsky outlines with vigour and great clarity—the idea of Karma, of Retribution.

While I can accept Reincarnation as the expression of some profound truth felt by profound beings, I cannot feel drawn to it as a great system. My great difficulty with Theosophy —and I think I can say this in a paper which has never been averse to printing sincere points of view— lies in its reasonableness, in the rational explanation which it offers to the deepest problems of life. To me *incomprehensibility* is an intrinsic value. I respond more readily in worship to the incomprehensible fountain of joy and utter catastrophe than I would if that joy and that catastrophe could be explained.

Now Karma is a theory of Retribution, and those who embrace it feel that the problem of evil is thereby solved. It is their key to suffering. They look round upon the world, and seeing inequality and injustice and incomprehensible suffering they say that this man here and that man there are undergoing these trials because of sins committed in a former existence. I say that I do not respond to this rational solution to the problem. But even as a rational solution it seems to be inadequate. Theosophists say that the Supremely

Responsible Creator would be inconceivably brutal in allowing the unmerited misfortunes that we see everywhere around us. But in what way is He more merciful in the Law of Retribution for sin? If we do commit sins—and a definition of sin must always be an extraordinarily difficult thing—it is not our fault, we have been made like that by the Supreme.

That is my first difficulty with regard to the idea of Karma. It is not my last. The theosophist looks out upon the world and sees many of the finest and loveliest of human beings suffering all kinds of torment and injustice and pain, while others with extremely ugly souls are heirs to fortune and smiling days. Seeing this he says that those who are suffering are doing so because of their sins in a previous existence while those who are not suffering have no or few sins to atone for. That surprises me. I cannot understand it. If in a previous existence a soul has behaved so meritoriously as to deserve no suffering in a new incarnation we are surely entitled to expect that that beautiful soul will be manifest in the new incarnation—but this is not always so. Similarly if a soul is atoning by dire suffering for former sins one might expect it to be a poorly evolved soul—but facts do not seem to point to this. We find very often beautiful souls inhabiting the receivers of gross injustice and calumny, and we often find downright ugly souls inhabiting the receivers of what looks like unmerited happiness and pleasant fortune. And further, if I do not believe that there is some flaw in this theory of Karma, will not I harden my heart or at least ease my social conscience when I observe the corruption and wrong around me?

These are some of the difficulties in embracing—not the idea of Reincarnation—but the idea of Karma as a tight system of what theosophists call "merciless justice". In summing up my reactions, I would say that while Reincarnation speaks to a realisation hidden deep in us concerning some happy and wonderful surmise which not until death can be declared, the supporting programme of Karma is not only not necessary but bristles with difficulties on that very rationalistic plane which is claimed by theosophists as its most satisfactory aspect.

I am aware that there must be many answers to the rather simple difficulties which I have ventured to raise here. I know, for instance, that Madame Blavatsky distinguishes between Individuality and Personality. I regard myself in these matters as an inquirer rather than a critic, but I feel that simple objections are the ones which the majority of mankind must necessarily advance, and that the danger of too subtle answers to these objections is that they do not command more than intellectual allegiance.

J. S. COLLIS

I HAVE BEEN HERE BEFORE

[Douglas Pope is the author of *Now I'm Sixteen*, the recollection of a working class childhood.—EDS.]

In the movement and distractions of everyday life to-day one seldom thinks, or gets a chance to think, of the world of spirits that may or may not exist. That world, or place, or dimension, about which we can go on wondering. The people who live in towns, with all their mechanism round them ; their proper little homes with all amenities, their so important jobs and their lack of imagination brought about by their surroundings : how can they contemplate the mystery of things ? That glorious wonder that has fed man during past generations, but which appears to be failing now. The Chinese, the Greeks, the Egyptians, the Europeans of the middle ages ; they all had their wonderings, their philosophies, religions. One cannot wonder nowadays ; it is impossible, in fact hardly decent.

How many people stand and look at the stars at night ? If they did, they would in a few seconds forget the stupid things that terrorize our life these days. They would for a few refreshing moments dream of other things, of other worlds, of life on planets, of the power or influence behind everything, of the largeness of the scheme of things, the smallness of our own particular world. They would wonder at the infinity of space, they would see life as a huge problem, not the petty existence in a small suburban house. They would feel spiritually uplifted, and would think of things such as religions suggest. They would feel themselves a part of these things, with a will to do good and uphold Truth. Then a passing car would remind them of the world as it is ; envy would return to them, and other soul-destroying passions. They would quickly forget their star-watching experience because they could not apply it to the hustling, grabbing, and scraping which form modern life.

But even though man cannot spend the time he ought on contemplation, the mystery of life must occur to him in quiet, unconfused moments. He might ask himself : what are human beings for ? They are born, they grow, and then they die, having spent seventy years or more occupying themselves here. on this earth or planet. What is it all for ? What happens to them after death, after life has fled from their physical body ? Do they continue ; do they enter another plane of existence ? Do they return, born into new bodies and so become reincarnated ?

For most people some religion or other serves to satisfy their doubts and fears. Even though there is little faith left in the European man, he still clings to a religion ; since, when he comes up against matters of mysticism, although this seldom happens, he merely applies the teachings he has learnt. To most Europeans, I think, the possibility of reincarnation seldom occurs ; even if it does, their Christian faith has nothing, or almost nothing, to say on the matter.

Western people are far less inclined to mysticism than the peoples of the East, and view such a theory as reincarnation with doubtful, and, really, unsympathetic gaze. The Westerner seems far behind the peoples of the East in deep philosophic thought.

During the Great War, many people were killed. Thousands of men lost their lives in a horrible conflict. To-day, a generation of young men are growing up who seem to lack that essential fire and faith which made their fathers and grandfathers men. Is it possible that these youths are the returned spirits of soldiers who saw, and died in, the horror of 1914-1918? This might explain many things; the lack of foundations in the characters of the young of today; the lack of self-respect; and the hopeless, uneasy, drifting feeling which appears to dominate their lives. It may only be the effect of modern conditions. I find it hard to tell.

Reincarnation is a very debatable subject. Since no proof of its correctness can be found, it is still in the realms of surmise and hope. Has the population of the world increased or decreased? If it has always remained about the same, balanced by decreases and increases, this might serve to prove that there is only so much spirit-life of this world. That only so many human beings can be created at any one time. Perhaps, if man could accurately define what his business here is and the position he holds in relation to other things, the likelihood of such a thing as reincarnation could more easily be gauged. Is man only an articulate animal, or is he more? It seems very hard to judge, since nine-tenths of the world seems to be composed of hardly articulate animals.

One night, about two years ago, I was in bed, preparing to go to sleep. It was still, autumn weather; rather mild and warm. I did not feel particularly tired, and the warmth of the evening annoyed me. I was aware that unless I was careful I should get no sleep that night; I felt almost feverishly wide-awake. I made a big effort; I sank not into sleep, but into something of a more psychic nature.

Out of a sticky blackness emerged what appeared to be a hooded monk. He stood at the top of a flight of stone steps. His gaunt grey face, which I could just see, was lit by a dim light coming through the door behind him. I was standing in the darkness at the bottom of the steps. There was no light except from the lamp or candle beyond the door. I could see no roof above me, but was aware of walls surrounding me. The place was airless.

The monk looked at me; he turned his head and I saw the awfulness of his profile. It filled me with horror. I was conscious of myself cringing back into the shadows, away from that cruel face. I felt the power he had over me. The mental power as well as the physical. He could have me tortured; he could terrorize me with the devilishness of his mind. His grey face seemed to hypnotize me; some fanatical quality seemed to surround him. I stirred myself with a great effort back to my normal self. I was wide-awake, away from that state that had most certainly not been sleep. I had felt, for one brief

minute, the despair of a prisoner in a dark, windowless, underground dungeon. The incident slipped back into time ; into the past, as we know it. It went back many years.

Why should all this have happened to me ? I am not a person particularly affected by the psychic.

I should have more readily rejected this memory from serious thought had it not had a sequel. A sequel not of much value to other people interested in reincarnation, for it does little to prove or help to prove the correctness of such a theory. The power of the incident can be felt only by myself. The almost subconscious realisations that come to one through such happenings are the fruits of such experiences.

This sequel occurred about a year after the first happening. I was going from Chichester to Arundel. When passing the little road which leads to Boxgrove Priory I suddenly decided that I would like to see the building. I cycled contentedly along, enjoying the warmth of the early summer day. I reached the Priory ; a somewhat gloomy place and definitely not too pleasant in feeling. I was intrigued by it, with an interest that, had I thought further, would have proved fear. On entering it, a sickening feeling of familiarity overwhelmed me. Immediately, I thought of the monk ; his grey, powerful face ; the light behind him ; the darkness of my dungeon. Then I felt certain that Boxgrove Priory knew what had happened to me several centuries ago ; and that I had been there before. I hurried away from the place, trying to shake off the chill that had settled on my unsuspecting body.

I cannot prove whether this is only a concoction of my mind or not. I can only have my feelings about it. One of the arguments against reincarnation is that one remembers nothing of one's former life or lives. This incident may serve as some sort of defence.

Several times in my life, when visiting a new place I have definitely recognized various parts of it. Perhaps the end of a wall, or the staircase in a house. In the same way I have suddenly realized that I am acting in an incident which I have seen and acted in before. The words the people are saying are familiar.

This is quite a common thing and in no way proves anything about reincarnation. It is merely that one dreams the future ; one sees these new places and new actions in the excursions of the subconscious when asleep. Yet if this sort of thing can happen, it doesn't take much of an imagination to see that other things are possible. This is only a small thing ; but, I think, a small version of a much bigger thing.

Sometimes I feel that man's religions and philosophies are but attempts to ward off what we fear may be our end. That is, that we just finish when we die, leaving no spirit to go on, only a non-functioning body. But what is our spirit ? Merely the working and the growing of our body, some scientists would have us believe. They may be right, but such teachings cannot lead to optimism and to a constructive life ; at least not amongst the ordinary run of people.

In this age of materialism, when

science seems to be trapping and utilising forces which would have amazed our forefathers, the mystical side of life has difficulty in presenting itself. Man cannot do without it, and a civilisation that does not admit it is bound to collapse. A civilisation cannot help collapsing when the religion it has been built on loses its power. When the people of that civilisation lose their faith, there is nothing left to work for; they have expressed themselves, forming just one more example and lesson for future civilisations. Now, when everything seems to be crumbling, religions, philosophies, art and all that is fine in man, how can the theory of reincarnation stand a chance? The present-day man has finished with mysticism, and any further dealings with it annoy and to some degree frighten him, for he realises that fear of some God should be part of his daily life, yet the very fact that he lives in this horror of an age denies it to him.

Man no longer is able to believe. Everything is being explained; mysticism, which kindles man to high ideals, cannot live under the steel and concrete of to-day. So the theory of reincarnation passes by. Just one more uneatable food: uneatable because man's digestion is all wrong. His spiritual stomach is ulcerated; and although man is more than ever in need of spiritual food and starving for it, he cannot eat it. Yet in his acceptance of spiritual food lies man's only hope.

DOUGLAS POPE

FIRST DEALER: Where do you come from?
PYTHAGOREANISM: From Samos.
FIRST DEALER: Where did you get your schooling?
PYTHAGOREANISM: From the sophists of Egypt.
FIRST DEALER: If I buy you, what will you teach me?
PYTHAGOREANISM: Nothing. I will remind you..... You have to learn that you yourself are not the person you appear to be.
FIRST DEALER: What, I am someone else; not the I who am speaking to you?
PYTHAGOREANISM: You are that you now: but you have formerly inhabited another body and borne another name. And in course of time you will change once more.
FIRST DEALER: Why, then I shall be immortal and take one shape after another? But enough of this....

—LUCIAN

REINCARNATION

A HISTORICAL AND CRITICAL REVIEW

[Marjorie Livingston is keenly interested in psychic matters, and last year published *The Key of the Castle*, which was reviewed in our issue of October 1937. Mrs. Livingston is convinced that the doctrine of Reincarnation must have been known to, and probably taught by, Jesus. It is interesting to compare her views with those of Mr. W. Q. Judge, quoted on p. 271 of this issue in the forenote to Mr. Middleton Murry's article. The origination of the doctrine of metempsychosis must go back as far as the origin of thinking man, and must even historically speaking have been widely known before the time of Pherecydes of Syros. We cannot agree with Mrs. Livingston's private interpretation of Reincarnation in several respects. If she would study the subject more philosophically than psychically, we feel she might modify some of her views.—EDS.]

Among the schisms which have rent the doctrinal philosophies of the world, no *casus belli* has been so bitter or so persistent as the subject of Reincarnation.

Historically, Pherecydes of Syros, one of the earliest of the Greek Philosophers, who lived during the sixth century B. C. is credited with originating the doctrine of Metempsychosis. Students of Occultism, however, will admit the probability, for which historical records make no provision. that the teaching of the ancient Mystery Schools was never revealed except to the Initiate, and Pherecydes may merely have been the first to voice outside the temple a tenet which was well established among the Initiated.

Herodotus. in his famous history, states that the doctrine of Reincarnation originated in Egypt, and he found the belief well established in that country when he visited it in the third century B. C. In Book II. 23, he states :—

> The Egyptians are, moreover, the first who propounded the theory that the human soul is immortal, and that when the body of anyone perishes, it enters into some other creature that may be born ready to receive it, and that, when it has gone the round of all created forms, on land, in water and in the air, then it once more enters a human body born for it ; and this cycle of existence for the soul takes place in three thousand years.

Pythagoras, who studied for many years in Egypt, is the best known of all exponents of Reincarnation, and the subject was an integral part of his great teaching. Probably in the welter of Greek pictorial allegory which graced the language at this period the purity of Pythagoras's actual teaching has been lost, and many puny and puerile embellishments have been wrongly attributed to him. The general opinion on the subject at this time seems to have been that human souls, departing at death from the body of their incarnation, remained within the ether which surrounds the earth. The air was considered to be dense with discarnate souls, and the new-born babe, drawing its first breath, could inhale into its own organism one of these disembodied personalities which would thus take up its abode in its own physical form, remaining there for its term of life.

Plato adopts the Pythagorean doc-

trine, and expresses it in the *Phaedrus* in an allegorical form. He extends the cycle of lives to ten thousand years, after which the individual soul must inherit eternal happiness or be condemned to punishment. He asserts also that the soul is not bound to enter any but a human form except by reason of continued faults.

Ennius, the Calabrian poet, is said to have introduced the doctrine of Metempsychosis to the Romans. He it is who tells in his *Annals* how Homer appeared to him in a dream, and had told him that their bodies had once been animated by the same soul, and that this Ego had once been incarnate in a peacock.

There is a flavour of Indian tradition in this romance, and it is from India that the modern world is recovering its ancient faith in the transmigration of souls India has ever been the source and spring of a wealth of teaching, at once both practical and poetical, on the nature of Reincarnation. In post-Vedic India the belief in a life which was epic, recurrent, and immortal was gradually being replaced by a fatalistic acceptance of evil as the present effect of causes engendered in past lives, and a dispirited anticipation of poverty and misery, which was producing an attitude of indifference, indolence, and even cruelty. The most unhappy had, indeed, the comfort of the conviction that their misfortunes were reducing the sum total of their Karma. But they also believed adversity in future incarnations might be averted by timely gratuities to the priests, an abuse which was copied in another form by the Roman Catholics of the Middle Ages.

It was the persistence of this distorted and harmful view of a great philosophy which brought it in the course of centuries into discredit. In the East, where the doctrine persisted, a social condition sprang up which is well illustrated by the plight of the "Untouchables" in India, and by the exigencies of class-distinction and a lack of human sympathy incompatible with the God-consciousness within the soul which is the mainspring both of religion and of occult philosophy.

In the West, this intellectual deterioration of the concepts of reincarnation led to the final blow in the sixth century A.D., when the Christian Fathers pronounced it to be a heresy. From that time onwards, with the State in control of the Church, and later on with a powerful Vatican at Rome, and later still, with the uncompromising and superficial religious views of the Reformation, this innate teaching, inseparable from a true understanding of the occult significance of human purpose, was lost to the philosophy of the West. Even in the twentieth century, there is a large body of people who consider the doctrine of Metempsychosis to be un-Christian. Yet it is inconceivable that the Founder of Christianity did not only accept this philosophy, but actually taught it.

Considering the matter logically, and returning to the source of contemporary opinion, it is well known to students of the Occult that the Laws of Moses were founded in the Egyptian Temples where he himself studied prior to the exodus of the

children of Israel from Egypt. The Mysteries of Judea were separated into two divisions. The exoteric doctrine was given in the *Talmud,* and the esoteric mysteries were incorporated in the *Kabbalah.*

The tenets of the *Kabbalah* upon the subject of Reincarnation are precise, and of a much higher religious standard than that of popular contemporary conception.

Kabbalism postulates a human soul which emanates spontaneously from the Sephirothic Worlds and is incarnated in Malkuth, the world of matter, therein to gain knowledge and experience. This is the lowest point in the cycle of worlds, and marks the change in progress from Involution to Evolution. Three times must the soul inhabit a body, until, after repeated trials, it is enabled to ascend, purified, upon the Arc of Evolution. It is when the entire pleroma of pre-existent souls have emerged from the Tree of life, and have experienced Birth, Re-Birth and Purification, that the "Bride" (Malkuth) is called to the Marriage-Supper, and the Messiah is to become visible to the eyes of man. It was this teaching which most evidently was misunderstood by the untutored disciples of early Christendom, and gave rise to a concept of a "Second Coming" as accepted by the Western Church.

The fact alone that Jesus taught the ancient and sacred Allegory of the Bride and the Celestial Marriage is proof that He taught the *Kabbalah.* It is also generally accepted as a fact that He belonged to the occult School of the Essenes, a Brotherhood well-known for its adherence to the doctrine of Reincarnation. There is, in addition, ample evidence in the Gospels that a popular belief in Metempsychosis existed in the first century. Jesus Himself, in speaking of St. John the Baptist, makes the irrefutable statement: "If ye are willing to receive it, this is Elijah which was for to come. He that hath ears to hear, let him hear." And again, "Elijah indeed cometh and shall restore all things, but I say unto you Elijah is come already and they knew him not, and did with him whatsoever they listed."

The fact that the doctrine of Reincarnation is expressed in the *Kabbalah* rather than in the *Talmud* is evidence that the Jews regarded it as a precept to be reserved for the priests and students rather than a popular teaching to be given out in the market-place. Possibly, they had marked its reception among the Pagans, and the distortions which it had suffered in India, and so included it among their Mysteries.

Thus after centuries, the Western world, which for so long has lost this great philosophical theme, is regaining it in its pristine clarity, free from the horrors of a belief in mechanical predestination or the imprisonment of a human soul in bestial form.

A scholarly interpretation of the implications of Metempsychosis was given by Schopenhauer. Among his prolific writings upon the subject he says:—

> There is no separation of time and place between the wrongdoer and the sufferer. This eternal justice reveals itself to him who, having seen through the "Veil of Maya" has found that in the world of truth the division between individuals falls away, and that he who

does wrong to another has done wrong to his own self.

The point which seems to have escaped full significance in ancient exoteric doctrine is that the human Ego is essentially a free-willed entity. Its reincarnations, therefore, cannot be part and parcel of a mechanised cycle of predestination, but are, rather, successive opportunities for the fulfilment of Karmic obligations. The body is a necessary vehicle for the accumulation of experience or for the discharge of a mission. A soul returning to a life of want and trial may not necessarily be expiating Karmic crimes, but, rather, be undertaking a given experience or revealing certain truths with which it had been entrusted. Thus came the Masters throughout history as Givers of Grace, not as victims of Karma.

A chain of lives is to be regarded as a necklet of graduated beads. They are many in form, but become one by association. There is a sequence of personalities, but one Ego.

There is bound to be a certain amount of friction between the indwelling Ego and the personal consciousness, and it is this friction, in common with all vibration, which is creative. It begets experience and development. The Ego, withdrawing at death, has a new phase of character to carry back into the great well of its own Being. Reincarnation is then the Intake and Outlet of the Cosmic Breath of Life.

It is logical, then, to believe that whatever time may elapse between physical births, the Ego must be allowed to withdraw to the full extent of its consciousness. It is travelling upon the Inhalation of the Cosmic Breath, and must rise through the worlds of the Sephiroth to the point of its genesis in Kether. It is here that the experiences and mistakes of the incarnation may be reviewed, and the recent personality fully absorbed into the spiritual centre.

A new incarnation requires a new projection of consciousness, a new out-breathing, a new descent, and the memory of past lives is thus only latent in the Mind that seeks re-birth. For this reason, Karmic memories are rare, and in many cases may only be revived by prolonged meditation.

This spiritual descent and re-ascent, especially in the case of undeveloped souls, may be a slow process. The personality persists for a considerable period following discarnation. For this reason, it is not surprising that many Spiritualists come in touch with discarnate souls* who do not even believe in the actuality of Metempsychosis, but look forward to a lonely and individual path within the small unit of their continuing personality.

The Adept, on the other hand, may surely reincarnate at will, for all Kingdoms are his, and his Ego may be present in all worlds simultaneously.

There have been, also, some well-authenticated cases where, death having intervened prematurely, or for some alternative reason, the personality has reincarnated within a few months. The famous example of Alexandrina Samona is a case in point.

* This is otherwise explained by H. P. Blavatsky ; see her *Key to Theosophy*—p. 121 *et seq.*—Eps.

This is an instance in which a child, dying almost in infancy, returned, after a brief period, to the same parents and earthly conditions.

Modern science, considered philosophically, supports the theory of Reincarnation, and also rids it of its accessory rituals so repugnant in its ancient form. In those days, the belief that a human soul could enter the body of an animal was the cause of universal vegetarianism among the devout. We no longer believe that flesh-eating is cannibalistic, for the doctrine of Transmigration of Souls, as the Ancients taught it,* has received no confirmation.

Metaphysical science, meanwhile, is arriving at the conclusion that all forms of matter are conscious in a greater or lesser degree. This idea of participation in physical substance is no longer repugnant when it is considered that all forms are soluble and transitory, and that the souls which temporarily inhabit them are also united by affinities, and by a common participation in universal consciousness.

Since all manifestation emerged from Not-Being under the symbol of the Cosmic Breath, then all forms are fundamentally interchangeable. Mind is Being manifested, and matter is the phenomena of Thought.

Reincarnation as we realise it today is the great Cycle of individual learning, experience and development, of which the end and the beginning are alike in Deity.

MARJORIE LIVINGSTON

All human beings go through a previous life in the sphere of Instinct, where they are brought to see the worthlessness of earthly treasures, to amass which they gave themselves such untold pains! Who can tell how many times the human being lives in the sphere of Instinct before he is prepared to enter the sphere of Abstraction, where thought expends itself on erring science, where mind wearies at last of human language? For, when Matter is exhausted, Spirit enters. Who knows how many fleshly forms the heir of heaven occupies before he can be brought to understand the value of that silence and solitude whose starry plains are but the vestibule of Spiritual Worlds? He feels his way amid the void, makes trial of nothingness, and then at last his eyes revert upon the Path. Then follow other existences—all to be lived to reach the place where Light effulgent shines. Death is the post-house of the journey. A lifetime may be needed merely to gain the virtues which annul the errors of man's preceding life....

The virtues we acquire, which develop slowly within us, are the invisible links which bind each one of our existences to the others—existences which the spirit alone remembers, for Matter has no memory for spiritual things. Thought alone holds the tradition of the bygone life. The endless legacy of the past to the present is the secret source of human genius....

—HONORÉ DE BALZAC

* This too is fully explained; see "Transmigration of the Life Atoms", by H. P. Blavatsky—*The Theosophical Movement* for May 1934; also "Transmigration into Animal Forms" in *The Theosophical Movement* for July 1937.—EDS.

A PHILOSOPHY OF RELIGION

IV.—REDEMPTION FROM SUFFERING AND SALVATION FROM SIN

[Mr. Alban G. Widgery, at present Professor of Philosophy at the Duke University (U.S.A.), delivered the Upton Lectures in Oxford last November. Special arrangements made with him have made possible the publication of the six lectures in condensed form as six articles, the fourth of which we give this month.—EDS.]

The destiny of man as viewed in the religions involves his redemption from suffering and his salvation from sin. There have been forms of exposition which have represented suffering and sin as merely negative. The only and sufficient basis for rejection of that view is an appeal to experience. The pain of toothache is just as positive as the pleasurable sensation of sun bathing; the grief at the loss of one's child just as positive as the joy the bride feels in her marriage. The sinful attitude of hatred is no less positive than the virtuous attitude of affection. Any form of philosophising which is supposed to show that evil is merely illusory may be used with equal cogency to establish that good is illusory also.

Suffering and sin, error and ugliness, constitute the basis for the so-called problem of evil. To say there is "really" no evil is simply to dismiss the problem. No theoretical answer has been found to the question: Why does existence include evil? What thought can do is to investigate the nature of evil and seek ways by which it may be transcended or eradicated. For to admit the reality of evil does not necessitate the acceptance of the idea that it is and must be permanent. There is experience of the beginning and the cessation of particular evils.

The concern of the religions in this direction has been primarily with the nature of evil and the manner by which man may be released from it, or at least be able to bear it with equanimity. Hinduism, Buddhism, and Jainism have insisted on a relation between suffering, sin, and error, and have pointed to the attainment of knowledge as essential to release. Even orthodox Islām has urged the necessity for acceptance of the Qurān, and Christianity has stressed the importance of the Bible and the creeds. But though knowledge be involved in the awareness of the nature of evil and of the contrasted good and of the "way" from one to the other, all these religions imply attitudes of mind to seek the required knowledge and to apply it when it is obtained.

That suffering and sin in many instances involve relations beyond an individual does not constitute a rebuttal of the view that suffering and sin are experienced by individuals. Religions in this regard concentrate attention on individuals. It is the individual who has to acquire knowledge, who has to adopt the appropriate attitudes, if suffering and sin

are to be overcome. There is no possibility of showing that there is any suffering or sin or redemption or salvation outside the experiences of individuals. This is a central point for a philosophy of religion : arguments to the contrary succeed in doing no more than show that he suffers and sins and finds release with relation to an environment. And there need be no quibble as to what is meant by an "individual" : it is a particular spirit associated with a particular physical body. Whatever philosophical expressions may have been adopted in Advaitist Hinduism in its ultimate account of the individual, Hinduism starts, as all religions start, with an insistence on the particular finite human being as the one that sins and suffers.

That is quite clear in the doctrine of the Law of Karma that is a general feature of most Oriental religions. That Law is relevant to particular finite beings as such. According to it an individual's happiness and misery are proportionate to his virtue and his sin, following as an inevitable consequence. This doctrine is obviously not based on the experience of the life we now know. For in it there is suffering with regard to which no sin can be discovered as cause ; and some sins seem to be committed and no suffering to follow. This situation is met by the affirmation of a series of lives so that the sin in one may produce suffering in a later one. There could, of course, be a doctrine of transmigration without a doctrine of karma. Even if it could be shown that reincarnation is a fact, the truth of the doctrine of karma would not follow. Empirically it could only be justified as the universal principle it is affirmed to be, if the whole of all lives could be surveyed. On the other hand there is no rational necessity in the doctrine. Reason cannot determine that existence may not be such that suffering and sin are not commensurate. What then is the basis for a doctrine so widespread ? Apparently a notion of causality and a moral apprehension of justice. There is a passage of thought from the conviction that it is the sinner and he alone who should suffer,—and that in proportion to his sin,—to the affirmation that existence is so constituted that in the long run it is always so.

A philosophy of religion cannot accept this doctrine in any external or mechanical form. Its central significance is that peace, salvation, cannot be achieved while the least iota of sinful attitude remains. The individual is to recognise that there is no escape from discontent and suffering that does not involve his own attitude. Ultimately he cannot, if he is serious, ignore the fact that the religions in accepting this view as a fundamental principle have depended on the religious intuitions of their great leaders and saints for whom it has the character of a directly apprehended feature of existence. It is in the freedom of the spirit, insisted on in the second article, that the possibility of salvation in this direction lies, for that involves the capacity of repeated spiritual resurrection. However much an individual may suffer from his own past, it is open for him to change his attitude and to strive for the good. A philosophy of religion based on actual

religion cannot but accept this principle as a fundamental truth concerning salvation.

No view which fails to recognise this individualistic aspect of suffering and sin, redemption and salvation, can do justice to religion as actually found. That, however, is only one side of the matter. Nevertheless there have been tendencies in the religions either to exaggerate or to ignore it. On the one hand it has been contended that all redemption and salvation is by the self alone; and on the other that no man can save himself. Such positions are mutually exclusive. Neither of them accords with the general character of religion in history. There are ample expressions of the importance, even of the centrality, of the attitude of the individual in Buddhism, but it is not exclusive. Thus the individual is not compelled to accept the teachings of the Buddha or to enter the Sangha: his exercise of his freedom is his own responsibility. But Buddhism has insisted on the need of right knowledge, and maintained that this has come to men in the "enlightenment" of Gautama. His teaching is a "saving knowledge"; he "turned the wheel of the law" that others might learn the way to redemption. And that way, the noble eightfold path, leads to redemption because the fundamental nature of existence is one of lawfulness.

Hinduism has diverse forms of expression. According to Advaitist exposition redemption and salvation are possible because man is not merely the finite being he may apprehend himself to be: only in and through the absolute Brahman is there release from discontent. Theistic and polytheistic forms of expression refer to the saving power of divine grace and mercy. For Jainism also redemption is possible just because the apparent finite individual is not merely such: it is in and through an omnipotent, omniscient, pure infinite Spirit that he may attain supreme peace. The conflict insisted on in Zoroastrianism is regarded as leading to eventual triumph because Ahura Mazda, the wise and righteous Lord, fights on the side of the good. In Islām God is regarded as having made his revelation to the Prophet so that men might learn to accord with His will. The saving grace of God has been so emphasised in Christianity as to appear for some the main characteristic of the religion.

There is another fundamental implication of the religions without recognition of which a philosophy of religion must remain for ever inadequate. The Other than the finite self involved in redemption and salvation only does Its part on Its own terms. There is no bargaining. Man with his freedom may either accept or reject those terms. What are those terms? Some are expressed as ethical requirements. For the religions these are never the merely temporary moral rules of particular communities, however much these have become incorporated in religious scriptures. They are rather the fundamentals to which these rules are relative, and which they express in part and sometimes erroneously. The implication is essentially the same whether the ethical requirements are described as based on ultimate principles of moral order or as the will of God.

It is, however, patent to the student of religions that something more is involved in salvation than the fulfilment of ordinary ethical requirements. That is seen even in Buddhism which has emphasised the ethical and has been described by some as no more than an ethical movement. A philosophy of religion is here, as always, concerned with the essential implication, not with the specific theoretical doctrine or practice. In Buddhism the form taken is that of the practice of contemplation, described sometimes as leading to a satisfying kind of trance. Advaitist Hinduism and other types of Indian religion point to the necessity of yoga. The descriptions of what is attained are diverse even in Hinduism : there are some expressions as though of a communion with God. It is that phraseology that is definitely accepted in Christianity. Love of God, communion with God, God-realisation—these are terms that go beyond the ethical as ordinarily understood. And without this, salvation, redemption can never be complete. And this involves a twofold relation : the attitude of the finite self and the response of the transcendent.

What is thus involved with reference to religion is not essentially different from what is found with regard to the physical world and human society. To assimilate, to get the benefit of what nature offers, the individual has to adopt the required attitude and action : yet how little he contributes to the result compared with the part nature plays. To profit from his social environment the individual must use his freedom appropriately : yet how little his efforts bring to society compared with what he derives from it. No one can seriously refuse to admit the comparative insignificance of the ordinary individual, even of great communities through history. And yet man has demanded and seems capable of achieving something more, and this he has sought and in no small measure found in the worship of, in unity or communion with, God. A philosophy of religion must make acknowledgement of these facts of actual religion. Again there can be no question of " proof " by reference to what is other than the factors here implicated. These are some of the underivable ultimates that have to be simply accepted or rejected. But, accepted, they provide a standpoint from which man's relations with nature and with his fellow-men may be regarded : their inadequacy to satisfy man entirely may then be understood. And the question may be reasonably asked : Is it not the verdict of history that the individuals who have recognised this, and have given attention to the central and dominant aspects of religion, have attained a peace which their own moral efforts, society, and the realm of physical nature have not given, and apparently cannot give ? And is not that the reason why religions have survived notwithstanding all the defects in their theoretical expressions ?

ALBAN G. WIDGERY

DHARMA RAJYA

FINANCE

[This article of H. Krishna Rao demonstrates that Finance was as important in Ancient India as it is to-day in the West.—EDS.]

Wealth is a necessary appendage of life, individual and public. Such is the experience of all countries in all ages. Wealth and wealth alone, says Kautilya, is important inasmuch as character and desire depend upon wealth for their realisation.* If riches are rooted in the world, then therein are all things rooted. A man without riches is a dead man and a *chandala*, (untouchable).† "All undertakings depend upon finance." Hence foremost attention shall be paid to the treasure. The treasury is the root of the army, the army the root of the treasury. The prosperity of both depends upon the protection of the subjects. Accumulated wealth can never be sufficient for continuous expenditure... Without perpetual income nobody's wealth, not even that of Kubera (the God of Wealth) is sufficient.‡ "Just as fruits are gathered as often as they become ripe so revenue shall be collected as often as it becomes ripe".§ But the acquisition of wealth should not be opposed to Righteousness. Wealth earned wrongfully is the cause of sin. "One should take away by craft, force, robbery, the wealth of the King who is addicted to immoral ways of life".**

The land tax, fines and forfeiture constitute the chief items of revenue.†† The other sources of income are taxes on merchants and artisans. The author of *Sukra Nitisara* recommends :—

(1) Duties (Sulka) : 1/32 to 1/16 *ad valorem*.

(2) Land Revenue : ¼ to ½ of the produce from places irrigated by tanks or rivers and 1/6 from rocky soils.

(3) Royalty from mines : ½ of gold 1/3 of silver, ¼ of copper, 1/6 of zinc and iron, ½ of gems, after the expenses have been met.

(4) Revenue from the collectors of grasses and woods : 1/20th to 1/3.

(5) Revenue from tax on Livestock : 1/8 of the increase of goats, sheep, cows, buffaloes and horses.

(6) Tax on artisans : one day's work in a fortnight for the State. If the people undertake new industries, cultivate new lands, dig tanks or make canals for their good the king should not demand anything of them until they have realised a profit equalling twice their expenditure.

(7) Tax on usurers : 1/32 of the interest collected.

The following classification of taxes may interest the modern financier. Kautilya instructs the collector-general to collect revenue from :—

(1) Durga (Fort) : tolls, fines, liquor, prostitutes, gambling, artisans.

(2) Rashtra (Country parts) : ferries, boats, pasture land and roads.

(3) Khani (Mines) : all minerals extracted.

(4) Sethu (Bridges and gardens) : flowers, fruit and vegetable gardens and wet lands.

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* Kautilya. † Brihaspathi. ‡ *Sukra Nitisara*.
§ Kautilya. ** *Sukra Nitisara*. †† *Mahabharata*.

(5) Vana (Forests) : game and timber forests.

(6) Vrija (Herds of cattle) : cows, buffaloes, goats, sheep, asses, camels, horses.

(7) Vanikpatha (Public highways) : land and water ways.

More interesting than these items of revenue are the principles of taxation. As a person desirous of milk never obtains any by cutting off the udders of a cow, similarly a kingdom afflicted by improper methods of taxation never yields any profit to the king. Rulers should take note of sales, purchases and the state of the roads before levying taxes on merchants. Taxes on artisans should be levied after ascertaining the extent of manufacture, receipts and expenditure. Taxes collected should not be so high as to emasculate the people. When there is equity in taxation, when the ruler does not show voraciousness of appetite, the entire kingdom becomes his treasury. It is the paramount duty of the ruler to show sympathy to the poor and to make them happy and not to force taxes from them. It is equally binding on him to convince the people through his agents of the necessity of taxes before they are collected.* The king should not in normal times increase his treasure by augmenting punishment, land revenue and duties.† During times of national danger or financial trouble, the king should receive contributions from the prosperous parts of his kingdom, from citizens and country people or should borrow from the rich.‡

The king should take care to win the support of the aristocracy by appealing to them to advance the interests of the people who are their fellow-subjects.§ Aristocrats who justify their existence by their services to the community deserve to be respected by the king. Those who earn and spend money unrighteously do not deserve to possess wealth and the king is justified in taking away the wealth of such persons.** Persons who offer money of their own accord or with a view to doing good should be honoured with a rank in Court, an umbrella, or a turban ...in return for their gold.††

The king should promptly collect and carefully preserve the wealth.‡‡ There is great trouble in the earning but fourfold difficulty in the maintenance of wealth. There is no greater fool than one who knows how to earn but not to keep what has been earned.§§ The treasury should be so governed that it could maintain the subjects and the army for a period of twenty years without depending upon fines, land revenue and duties.*† With this object in view the king should see that all items of revenue and expenditure are entered regularly in prescribed registers and are scrutinised by Superintendents. Negligence, carelessness, embezzlement should be punished in proportion to guilt. In short, the aim of the State should be to increase its revenue and to decrease expenditure.

H. KRISHNA RAO

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* *Mahabharata.* † *Sukra Nitisara.*
‡ Kautilya. § *Mahabharata.* ** *Sukra Nitisara.* †† Kautilya,
‡‡*Sukra Nitisara.* §§Kautilya. *†*Sukra Nitisara.*

NEW BOOKS AND OLD

A SOCIETY OF "SELFS" PRE-EXISTENCE AND REINCARNATION*

Professor Broad examined some years back McTaggart's *Nature of Existence*, Vol. I. He then promised to do the same with regard to Vol. II. This project he has now carried out in two parts. There is little doubt that, in this examination, he has made the philosophy of McTaggart more intelligible to the average reader. He has also added on several important subjects his own independent views, which makes the whole work of much greater philosophical value than the original system.

McTaggart was a constructive metaphysician. And the great merit of his writing is that for every position which he held he gave his grounds and reasons. His conclusions have an important bearing upon philosophical and religious outlook, but his arguments are very technical, and they cannot be fully appreciated by the ordinary reader. We shall therefore omit these technicalities, and try to set out some of his conclusions in their bare nakedness and define our own attitude with regard to them.

The question may be asked : "What exists?" The answer is that substance alone exists. Is any substance simple? No. Every substance is infinitely divisible in some dimension. The question will now be asked : "But what is the content of the existent or what exists truly?" The answer is that certain things, such as matter or sense-data, which appear to exist, do not really exist. There is no real substance which has either material or sensal qualities. Our perception of material and sensible substances must in some sense be misperception ; it must be due to error. This sounds very like Vedantic *avidya*. For according to that system of philosophy too, the ultimate reality is not sensible. It is only misperceived as sensible.

What then is the true nature of substance according to McTaggart? It is spiritual. We know spirit in our own self We perceive our self. The universe is thus made up of selfs which constitute its primary parts. But we cannot stop with the selfs. No self is simple. Every self has parts. What are these parts? Ostensibly, they are cogitations, feelings and volitions which constitute the life-history of each self. Here McTaggart has a characteristic doctrine. Whatever else these parts are, they are primarily perceptions or, as Broad calls them, prehensions. Each self not only prehends its self and its states, but it can also prehend other selfs and their states.

At this stage, it may be asked : "Does each self live its life in time?" McTaggart tries to prove that time is unreal. This means that the parts which constitute the temporal life of the individual self are not really in time. They form a sort of an inclusion-series. What appears earlier in the life-history is included in the prehension which appears later in the same life-history. But this inclusion-series has an end-term. It is the prehension which includes all the earlier prehensions, but is not itself included. This end-term would appear, *sub specie temporis*, to come at the end of time. It has a duration which is indivisible and at the same time eternal. It is equivalent to what in the popular imagination is regarded as Heaven. According to McTaggart, it is *the only error-free* or right perception. And when you perceive rightly other selfs and their states, there is no room for misunderstanding or antipathy. Sympathy and love are the natural expression of right knowledge. Thus like Vedanta, McTaggart puts in a sense the highest value on right knowledge or true perception.

* *Examination of McTaggart's Philosophy*, Vol. II, Parts I and II. By C. D. BROAD, (Cambridge University Press. 45s.)

McTaggart does not believe in God. For him, all selfs have the same reality. He believes in a society of selfs, where each self truly knows every other self and loves every other self. He believes in immortality. But not as Christians do. *Christians do not accept pre-existence or reincarnation. McTaggart appears to be the only Western thinker who accepts these.* According to him, the soul is not created. Nothing is created. Spirit alone is real, and spirit is timelessly real. The soul may appear to be born, and it may appear to die. But that has reference merely to the body. The soul in the body is beginningless and endless. It may take on a particular body and also leave it. But this neither begins nor ends its own true life-history.

This is in short the substance of McTaggart's conclusions presented by him with much argument and subtlety of thought. We shall now point out where we differ. We do not agree with the view that substance must be infinitely divisible, nor with the view that prehensions of a self are parts of it. It is one thing to say that a prehension belongs to me, and another thing to say that it is *part* of me or in some sense *is* me. The self must be distinguished from its prehensions. It has, properly speaking, no parts. The parts belong to the temporal history which we attribute to a self. But the self is not the same thing as its temporal history.

McTaggart bases his whole idea of spirit on the perception by a self of itself. This is natural, for we have no other direct perception of spirit. If we refuse to accept some form of self-intuition, we cannot intelligently speak about spirit at all. But his account of this self-intuition is not true. According to him, each self perceives itself as a certain particular having the quality of self-hood. As we are supposed to perceive sensible particulars, so we are supposed to perceive ourselves. McTaggart thus makes no distinction between our perception of things outside of us and our perception of our own self. The truth is that we never perceive our own self as a certain particular. What may appear to be so perceived, is not the real self, but what is called the empirical ego or *ahaṁkāra*. This empirical ego is not self-identical through any portion of our mental life. It is a kind of inner object, not the true subject. This true subject, which is our self, cannot be reflexively prehended. It is not a particular. It is our only justification for radically distinguishing spirit from matter.

If the self does not prehend itself much less can it prehend other selfs. What then is the evidence for their existence? There is no evidence which can stand scrutiny. All that we can say is that we believe in them as we believe in matter. We ourselves do not live and act through the perception of ourselves as pure spirits. To perceive ourselves as pure spirits is extremely uncommon and difficult. We live and act by the idea of ourselves as embodied egos. The belief has practical value. The same we hold to be true about the reality of other selfs. On McTaggart's own hypothesis we shall say, as our belief in things material is an erroneous belief but we do not on that account treat matter in our behaviour towards it as anything but matter,—so here too, our belief in our own embodied existence and in the embodied existence of other selfs is an erroneous belief, but we cannot on that account refuse to act on the belief as though it were a right belief. If we see things as they are, or as they would be in right knowledge, there is no justification for the belief in many selfs or in a society of selfs as the ultimate reality.

Broad thinks that the merits of McTaggart's treatment of the problem of time is that he does not shirk certain fundamental issues as most other philosophers holding similar views do. Time may be unreal. But there is an apparent sequence of events. If these events are not related temporally, they must be related in some other way. Broad thinks that McTaggart is perhaps the only philosopher who has indicated this other way. It is the way of the inclusion-series or the C-series as it is called. But is this really a merit? We think it is not. If time is real, then some

meaning must be found for it in the concept of absolute change. We shall have to say that somewhere change is quite real. But if time is unreal, then change in any form is unreal. Can we say that the terms constituting sequence are nevertheless real, but that they are non-temporally related as McTaggart supposes? We think that this would be a wholly false abstraction from reality. The terms are really events. We get them by breaking up a real process. But if the process is unreal, can the terms survive? It is not that we are given a set of terms and a temporal relation between them, and that we then go forward to prove that the temporal relation is unreal and that some other non-temporal relation holds between them. If we deny the reality of process, we deny the reality of the terms in that process. What then must we substitute? We must substitute something that is changeless and eternal. This something cannot be a set of terms or a group of entities united together by a non-temporal relation. As soon as we think of a group and some relation between the members of the group, we cannot avoid temporal process altogether. A timeless relation will not relate. It will be part of being itself. There is thus no alternative to the unreality of time except unrelated being. The alternative of terms being non-temporally related is quite spurious. McTaggart in this respect has not shown himself wiser than other philosophers who all repudiated the reality of time, but just the opposite.

It is however a pleasure to us to note that McTaggart has recognised the validity of an idea which is a mere truism with Hindu philosophers, but which is regarded in the West, and especially by Christian writers, as a quixotic belief unsupported by any valid argument. This is the eternity of the souls, and the belief which it implies in their pre-existence and their post-existence. Broad too is sympathetic with this idea, although he thinks that the question of the relation of the soul to the body must be satisfactorily answered before the belief can claim to be philosophically justifiable.

The book contains much hard thinking on a great variety of philosophical subjects by two eminent minds of Great Britain, and there can be no doubt of its high value as philosophical literature. Its defect is the defect of most European writings in this sphere—a narrow view of experience, and too great a reliance on the free, speculative and imaginative side of our thought. Thought is not anchored on any great experience. The result is that we get systems of philosophy with endless distinctions and subtleties of thought, but with no great insight or intuition into the ultimate nature of things. The conclusions established —after a great labour of thought—appear to us inconclusive, flimsy, uninteresting and offering no great ideal of knowledge to work for.

G. R. MALKANI

Peter Kürten : A Study in Sadism. By GEORGE GODWIN. (Acorn Press, London. 5*s.*)

This sketch was written originally as an introduction to the English translation of Professor Karl Berg's *Der Sadist*, an exhaustive study of Peter Kürten, the Düsseldorf "monster", by the psychiatrical expert of the Criminal Court before which Kürten appeared after his arrest in 1930. It is doubtful if any useful purpose is served by the issue, for consumption by the general public, of these clinical studies of abnormal cases, though Mr. Godwin can plead to a desire to further the cause of penal reform. On the other hand, this sketch may be recommended to those good people who are inclined to shut their eyes to the possibilities of the lower octaves of human nature, and whose moral judgments are apt to be, in their severity, in exact proportion to their own environmental lack of temptation!

We agree with the author that Kürten's case is one of "perversion difficult to parallel in the literature of psychopathology", even though we may not

wholeheartedly subscribe to the Freudian or any other psycho-analytical interpretation of the revolting sexual and sadistic activities of Kürten. We feel that Mr. Godwin is inclined to place too much emphasis upon environmental factors, particularly Kürten's long prison terms, as explanation of the development of the perversions that marked this criminal's character, and we doubt the value of the suggestion that every prison should have its psychiatrical experts, especially having regard to the late Mr. J. W. N. Sullivan's dictum that "psychoanalysis bids fair to rival Christianity in the number of its sects" (*Limitations of Science*). We are reinforced in this opinion by the charming remark of Professor Hubner, of Bonn, quoted by Mr. Godwin. It appears that young Kürten quite deliberately drowned two of his playmates, while playing on a raft, by thrusting them into the tide. Professor Hubner observed, at Kürten's trial: "Many children, otherwise nice, do such things"!

We feel that the author comes much nearer to the truth when he remarks that we have here "the operation of a monstrous and unique egotism", and a case of "spiritual anæsthesia". Without Reincarnation, and the laws that govern its operations, it is inconceivable that any explanation of such abnormality can be accepted that does not do violence to one's sense of justice. Human nature is bound to be an enigma if we view it from the standpoint of materialistic science or theological dogmatism. Long ago H. P. Blavatsky pointed out that the "odic and magnetic currents of the Astral Light often incite to murder, drunkenness, immorality", and that "between the *psychic* and the *noetic*, between the *Personality* and the *Individuality*, there exists the same abyss as between a 'Jack the Ripper' and a holy Buddha". The dangers of passive mediumship are not sufficiently well known to the modern generation. Kürten's case is a solemn warning to those who wilfully ignore the perils of taking the "easy road" in face of "the opposing forces of spirituality and animalism".

B. P. HOWELL

Svetasvatara Upanishad. By SWAMI THYAGISANANDA. (Sri Ramakrishna Math, Mylapore, Madras. As. 12.)

The *Svetasvatara Upanishad* is one of the important scriptural texts. It speaks of the sublime aspiration of the soul for spiritual illumination and gives out some of the immortal Truths which spiritual seekers experience. Hence its teachings are not fully set forth in a philosophic dissertation. They represent the truths obtained by realisation. Though the spirit of devotion and the devotional approach are manifestly evident in the text, still the final emphasis is laid on the Advaita. But as the author has truly said in the Introduction:

> It contains passages which are allied in thought to Dvaita (dualism), Visishtadvaita (qualified non-dualism), Advaita (non-dualism) and other branches of Vedanta.

The book is quite a good one. The author has taken pains to make the meanings of the text clear by his copious and learned notes, which will be helpful for understanding the philosophic implications. These notes give us the meanings of the ancient text in the terms of modern thought.

The *Svetasvatara Upanishad* is really an attempt, as the author has pointed out in the Introduction, to reconcile the conflicting philosophic and religious views and therefore is the more interesting, inasmuch as it has not rejected the claims of the different parts of our composite being but has traced out the stages of illumination through which the yearning soul advances till final liberation is reached. It really represents the attempt through which the soul sees the divine causation in the cycle of existence, feels the stirring of the divine in life, and finally attains identity with It. This is indeed the Path that has to be travelled in our Eternal Quest.

MAHENDRANATH SIRCAR

War Can Be Averted. By ELEANOR E. RATHBONE, M.P. (Victor Gollancz, Ltd., London. 5*s.*)

The Moral Basis of Politics. By NAOMI MITCHISON. (Constable and Co., Ltd., London. 8*s.* 6*d.*)

Here are two books by English women on political subjects. Miss Rathbone is a member of Parliament with great political experience; and Mrs. Mitchison is known chiefly as a writer of historical romances. Miss Rathbone's book is an argument in favour of the use of collective force under the League system for the maintenance of peace against bellicose dictators. It is brilliantly written, vigorous and persuasive. Although it is concerned mainly with the political groups in England and is intended to unite all these in favour of peace against the National Government, its argument has a wider scope. Miss Rathbone shows that the League system, if taken seriously, is practical and can be made effectual. Her attack on the extreme pacifists, who would not use force in any case, is quite conclusive. Her book is in the great tradition of English political writing, clearly thought out and cogently argued. If there is one criticism that can be made, it is that the argument in favour of collective force implies assumptions which Miss Rathbone does not explicitly work out—for example, if Nations are to fight together for a common purpose, they must have the habit of co-operation in other issues and over a period of years; but that habit has not actually been formed among the members of the League.

Mrs. Mitchison deals with the very old problem of the moral standards underlying or directing political action; but she does not show any knowledge of earlier work that has been done on the same subject. Her view of moral standards is somewhat vague. She seems to believe that "the good", as she calls it, consists mainly in personal relationships vaguely conceived in terms of sympathy or love. But she has not analysed what she means by any of these terms. Indeed, she confesses that she is not trained as a scientist to deal with ethical theory. Her political suggestions also are indefinite. She expresses the opinion that life in Russia comes nearest at present to what she desires to bring into existence elsewhere, but she offers no evidence for her preference. Again, politics for her, seems to be largely a question of some sort of indefinite influence over other people; and she does not ever mention the normal interests of practical politics—for example, public health, education, transport and commerce. Her book is easily written and contains some interesting examples of the views taken by the small class of intellectuals in London.

C. DELISLE BURNS

The Message of Buddha. By A. S. WADIA, M.A. (J. M. Dent and Sons, Ltd., London. 3*s.* 6*d.*)

This is the sixth of the "Message Series" of books in which Professor Wadia has attempted to re-state the speculative basis and the dogmatic framework of the great religions of the world. As in the earlier volumes, the presentation is both lucid and scholarly. Beginning with a rapid survey of the life and times of the Buddha, the author devotes the greater part of the work to an examination of the main tenets of Buddhism and concludes with a chapter on the future of that religion.

Although Professor Wadia sees in the Buddha "the greatest thinker the world has ever known", he is profoundly distrustful of the Master's teachings. The Second Noble Truth, *Tanha*—"desire", as the cause of *Dukkha*, or "pain"—is not a truth at all, he says, but "only an improvable generalisation based on debatable assumptions". The conception of *Dukkha* itself is a "half-truth", and the Eightfold Path is a "relative and partial truth". "There never was nor can there ever be an entire Cessation of *Dukkha*, much less of its subtler servitor—*Tanha*." Finally, Buddhism is summed up as a Creed of Negation,

"the most deadly creed that could be preached". And Professor Wadia believes that the Buddha himself is "what Freud would call 'an Obsessional Neurotic' whose obsession was 'the Demon of Dukkha', whose *idée fixe* was 'the treachery of *Tanha*', and whose sedulously-nurtured abhorrence of Earthly Existence had with the passage of time developed into a definite and an unmistakable *psychopathia* against Life itself".

It would be impossible to attempt to discuss these views in a brief note of this character. We may be allowed to suggest, however, that there seem to be ambiguities inherent in Professor Wadia's approach to the subject and in his conception of the relation of religion to life. Meanwhile, there can be no doubt that he has presented us with what is on the whole an objective treatment of Buddhism which will be found useful by all those who are beginning to take an interest in these matters.

K. S. SHELVANKAR

China, Body and Soul. By GILBERT MURRAY, LAURENCE BINYON, ROGER FRY, E. R. HUGHES, INNES JACKSON, H. J. LASKI, BASIL MATTHEWS, EILEEN POWER, RUSSELL PASHA, Sir ARTHUR SALTER and ARTHUR WALEY. Edited by E. R. HUGHES. (Martin Secker and Warburg, Ltd., London. 3*s*.)

There is an air of easy spontaneity about this little book which makes it good reading. It is a series of brief glimpses into a great civilisation and appreciations of a fine people, each the kind of thing you might draw from a man in conversation, and therefore memorable without being exhaustive. Whether it is Waley's account of the two philosophers, Eileen Power's story of the little god, or Hughes on the village scholar (to select three contributions as samples), the curious fineness of the Chinese character is well reflected. To those readers who do not know of this already, here is a pleasant introduction; to others it will come as a reminder, and perhaps a sad one, since no one knows how much of China will survive the bombs and occupation of alien armies.

The contributors and editor of the volume have been moved by that contingency, and are devoting the proceeds of the sale of their book to the relief of distress in China. The best tribute to their work is to say that after reading it, one must wish the book a million sale.

JACK COMMON

The Light of the Mind. By BENONI B. and HELEN STONE GATTELL. (Dorrance and Co., Philadelphia. $1·75.)

High claims are made for this condensation by two of Mr. Harold W. Percival's disciples, of a central idea in his *Thinking and the Law of Thought*. Mr. Percival's long prominence in the Theosophical Society of New York notwithstanding, his philosophy is not the age-old system of thought restated by Madame Blavatsky. He sets Karma at naught and robs life of meaning by his assertion that "the outer conditions of riches, possessions, success, upon which some predicate injustice or caprice in human affairs, come to everyone in orderly turns". He explains Reincarnation as the embodiment by turns of successive fixed twelfths of the soul.

Mr. Gattell holds that the consistency of the many things Mr. Percival said "within the vast compass of nature and of the still greater number of things within the narrow range relating to the soul in a human being, should convince any thinker that these things cannot be otherwise". Honesty compels the reviewer to court the implied stigma by confessing himself unconvinced.

Be Mr. Percival's powers what they may, how can a reasoning mind accept any statements on one man's unsupported *ipse dixit*? The reader's hesitation

is increased by the summary treatment meted out to some facts of common observation, to make them fit the theories advanced. Insistence on a fourfold classification, for example, is carried to the point of making the senses total four. We are asked to accept smell and touch as manifestations of a single sense.

The style is heavy, but the book is not without illuminating gleams, half-lost though most of them seem to be in fog.

PH. D.

Evolution Without Natural Selection. By J. C. McKERROW. (Longmans Green and Co., Ltd., London. 1s.)

The author contends that life must be accepted as a "four-dimensional process" to conceive the nature of natural process and of all systems of activity from stars and atoms to men. Life is "habit". The axiom that action tends to be repeated does not preclude relatively novel modes of vital action which can initiate habits. Acquired characteristics may be heritable. "All living things that *occur* are *equally* fit in principle to *survive*."

These are some of the theses of Dr. McKerrow, who declares :—

> "God does not geometrize" like a mathematician; the "process of nature" is a "geometry of chance" *in the concrete.*

He sees evolution from sentience to "sapience" as "the transition from instinctive to customary behaviour', rejects as incredible "the old concept of the 'soul'" and pronounces the occurrence of ideas "not a psychological but a biological process". Yet he is scarcely a materialist *pur sang* or he could hardly have written :—

> Our anthropoid ancestors began to become human in beginning to learn at second-hand...We may be sure that the first of our ancestors who may properly be called men were even less inclined than the reader . . .to give up the primacy of the individual mind in the conditioning of human behaviour; he might well be willing to give up, very largely, the primacy of his own mind, but only to the minds of wiser contemporaries whose wisdom, again, had been handed down from the wiser men of a Golden Age, godlike men or men who had walked with gods.

His general ignoring of the spiritual side of evolution, however, will disappoint those who feel that the theories of biology need revision in the light of discoveries regarding the structure of matter, the conception of a space-time continuum, and psychic research. The suspicion is growing that only the form of man evolved from the animal kingdom and that the Divine Spark has a far nobler origin.

KEITH PERCY

Man's Latent Powers. By PHŒBE PAYNE. with a Preface by E. GRAHAM HOWE. (Faber and Faber Ltd., London. 7s. 6d.)

This is a reasonable and balanced approach to the study of the psychic powers still latent in most men. Its distinction between negative and positive psychism, between mediumship and the deliberate exercise of the psychic faculties is particularly valuable.

A psychic sensitive from childhood, Miss Payne has cultivated the attitude of detached observation of her own innate powers and of those of others. She experimented with mediumship but came to the conclusion, true though considerably understated, that "almost everything accomplished under mediumistic conditions can, with training, be much more effectively and accurately done by the psychic himself". She differentiates clearly between Raja and Hatha Yoga and warns against breathing practices, automatic writing and "circles for development".

With all these points in its favour, the book suffers in some directions from pseudo-Theosophy's having given a wrong lead to the author's expectancy. All superphysical vision is qualified not only by the grade of a man's soul, but also by his ability to translate correctly the vibrations which impinge upon his consciousness. In that regard the self-tutored seer is at an insuperable disadvantage.

PH. D.

CORRESPONDENCE

PSYCHIC SCIENCE AND CRIME

[Mr. Louis S. Vernon-Worsley is the Founder and Leader of the Manchester Psychic Science Fellowship. He is Past President of the Manchester Central Spiritualist Church. He is a late member of C. S. C. U. Council and Chairman of the Lancashire County Committee. He is also a contributor to Psychic and Occult journals.—EDS.]

Investigation and development of scientific methods of *Detection* of Crime continually occupy many keen intellects, but we feel the same amount of attention has not been bestowed on the *Causation* of Crime, particularly in those cases which appear to defy ordinary explanation.

Time and again criminologists are baffled by the commission of indictable offences by people of high character and respectability, with no evidence of criminal propensities or history. No explanation being forthcoming by the ordinary methods of deduction, after the case has been dealt with by the Court, further investigation of any particular case is apparently at an end as far as the authorities are concerned. This is not always so, however, with the relatives and friends of the delinquents, and time and again the question is asked—but not in any unkind manner—"Whatever made you do it?" to which the answer is invariably the same, "I don't know."

Psychologists have been consulted on numerous occasions in an attempt to clear up these mysterious cases, but I am afraid they have been able to give little help except in certain instances. To act as they continue to do, on the old assumption that the brain is the organ of thought and consciousness is, in my opinion, making solution more difficult, but immediately we begin to tackle this admittedly abstract problem from the psychic viewpoint, many astounding possibilities present themselves for consideration.

Believing as I do that the Aura is the field of operation of certain sense perceptions, passed on to that great nerve ganglion, the Solar Plexus, by a vibrational band attachment, the door is partly opened to tracking down the original source of either desired or unwanted impressions. In my view, the human organism is a species of delicately balanced electrical instrument capable of both reception and transmission—a miniature broadcasting station as it were—and thus we are capable of being used consciously or otherwise at any time, for the reception or dissemination of sound or thought waves. As an illustration of this, we might cite the fact of how much we can be influenced by people in the physical body with whom we are in daily contact, and how on certain occasions we are attracted or repelled by contact with various kinds of personalities.

Accepting the hypothesis that, on physical death, we transfer our personality to the vibrational or etheric body which we assume on passing into the next dimension, it does not appear unreasonable to suppose that we also carry with us the characteristics which marked our own activities whilst resident on this Earth Plane.

How much more easy therefore must it be for vibrational entities, who have no longer the density of the physical body to consider, to impress or even to obtain complete access to, our Auras and through that medium or channel to express their desires, either legitimate or otherwise? The analogy to such an operation is the action of the Hertzian waves (which after all are vibrations too) in passing through, without let or hindrance, many varied kinds of what are often erroneously termed *solid* bodies. The law of vibration has been too long accepted as a fact to be here disputed.

Acknowledging, as we are compelled to

do, that human beings are a blend of many shades of personality, it becomes increasingly apparent, the more we examine the evidence available, that those beings who during their Earth life have spent time in the commission of crimes for which they have been punished in the usual way, will naturally seek for an outlet for such propensities in their new environment. Given that they are enjoying the added advantages of extra-dimensional vision and knowledge of supernormal laws, they will, I venture to suggest, find little difficulty in influencing emotional types of people for the continuation of their previous nefarious activities, with the object of gratifying their own lusts but with disastrous consequences to the physical entity who is unfortunate enough to come under their dominion or influence.

Here, we then consider, is a clue to the possible causation of many puzzling offences against the moral code. It points to unending possibilities, which I know have often been pooh-poohed by the Authorities here, but in Greece—that ancient home of culture and learning—the police are regularly and whole-heartedly collaborating with the Society for Psychic Research at Athens with a view to elucidating crimes of an inexplicable nature.

In conclusion, may I say that I have been investigating this subject privately for a number of years, and have a file of information which I offered to place at the disposal of the Conference of World Police Chiefs held in London last summer, but my offer was not accepted. As the law in this country stands at the present time in regard to psychic investigation I suppose I should not feel surprised at the official attitude.

To those sceptical minds who regard what they call this no-man's-land of activity as inviolable territory which is not intended to be explored, we would recommend a careful study of the posthumous address of the late Lord Rutherford read by Sir James Jeans at the Indian Science Congress held at Calcutta recently, which envisages still more remarkable developments in scientific achievement; and although the realm of the psychic or supernormal activity is still the *bête noire* of many people of undoubted intelligence, we feel sure the day will come when the next dimension and perhaps others will be understood, at least as much as the physical world is to-day.

I hope the theory I have put forward will stimulate further thought and interest in this outstanding human problem and, sooner or later, I consider the Authorities here will be obliged to extend their field of investigation along the lines here indicated, maybe in conjunction with psychiatric clinics.

LOUIS S. VERNON-WORSLEY

Salford,
Lancashire.

ENDS AND SAYINGS

[The following extracts from various writers of various countries and of various ages, demonstrate the universality of the belief in the doctrine of Reincarnation.—EDS.]

As a goldsmith, having taken a piece of gold, maketh another form, new and more beautiful, so verily the Self having cast off this body and having put away ignorance, maketh another new and more beautiful form.—*Brihadaranyaka Upanishad*

If a Bikkhu should desire, O brethren, to call to mind his various temporary states in days gone by—such as one birth, two births, three, four, five, ten, twenty, thirty, fifty, one hundred, or one thousand, or one hundred thousand births—in all their modes and all their details, let him be devoted to quietude of heart—let him look through things, let him be much alone.—*Akankhayasutta*

There was a great god-sage called Nârada..... He travelled everywhere, and one day he was passing through a forest, and he saw a man who had been meditating until the white ants had built a huge mound round his body, so long had he been sitting in that position. He said to Nârada, "Where are you going?" Nârada replied, "I am going to heaven." "Then ask God when He will be merciful to me, when I shall attain freedom." Further on Nârada saw another man. He was jumping about, singing and dancing, and he said, 'O Nârada, where are you going?" Nârada said, "I am going to heaven." "Then ask when I shall attain freedom." So Nârada went on. In the course of time he came again by the same road, and there was the man who had been meditating till the ant-hill had grown round him. He said, "O Nârada, did you ask the Lord about me?" "O yes." "What did He say?" "The Lord told me that you would attain freedom in four more births." Then the man began to weep and wail, and said, "I have meditated until an ant-hill has been raised around me, and I have to endure four more births yet!" Nârada went on to the other man. "Did you ask about me?" "O yes. Do you see this tamarind tree? I have to tell you that as many leaves as there are on that tree, so many times you will be born, and then you will attain freedom." Then the man began to dance for joy, and said, "After so short a time I shall be free!" A voice came, "My child, you shall have freedom this instant."—*Kurma Purâna*

The Egyptians were the first who propounded the theory that the human soul is immortal and that, when the body of any one perishes, it enters into some other creature that may be born ready to receive it, and that when it has gone the round of all created forms on land, in water and in air, then it once more enters a human body born for it; and this cycle of existence for the soul takes place in three thousand years.—HERODOTUS

What appears to us to be an accurate definition of justice does not also appear to be so to the Gods. For we, looking at that which is most brief, direct our attention to things present, and to this momentary life, and the manner in which it subsists. But the powers that are superior to us know the whole life of the Soul, and all its former lives; and in consequence of this, if they inflict a certain punishment in obedience to the entreaties of those that invoke them, they do not inflict it without justice, but looking at the offences committed by souls in former lives: which men, not perceiving, think that they unjustly fall into the calamities which they suffer.—IAMBLICHUS

He who believes that he transmigrates, after death, into the body of a beast or a plant is grossly mistaken; he is ignorant of the fact that the essential form of the soul cannot change, that it is and it remains human, and only metaphorically speaking does virtue make of it a god and vice an animal.—HIEROCLES

Among them [the Druids] the doctrine of Pythagoras had force, namely, that the souls of men are undying, and that after a fixed number of years they begin to live again, the soul passing into another body. —DIODORUS OF SICILY

Is it not more in conformity with reason that every soul for certain mysterious reasons (I speak now according to the opinion of Pythagoras and Plato and Empedocles, whom Celsus frequently names) is introduced into a body, and introduced according to its deserts and former actions? ....

Is it not rational that souls should be introduced into bodies, in accordance with their merits and previous deeds, and that those who have used their bodies in doing the utmost possible good should have a right to bodies endowed with qualities superior to the bodies of others?—ORIGEN

Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.—*The Desatir*

Tell me what destiny has in store for us? Wherefore has it bound us so closely to each other? Ah! in bygone times thou must have been my sister or my wife .... and there remains, from the whole of those past ages, only one memory hovering like a doubt above my heart, a memory of that truth of old that is ever present in me.—GOETHE

When we die, we throw off our individuality, like a worn-out garment, and rejoice because we are about to receive a new and better one. .... Were an Asiatic to ask me for a definition of Europe, I should be forced to answer him: It is that part of the world which is haunted by the incredible delusion that man was created out of nothing, and that his present birth is his first entrance into life.—SCHOPENHAUER

The whole creation is a perpetual ascension, from brute to man, from man to God. To divest ourselves more and more of matter, to be clothed more and more with spirit, such is the law. Each time we die we gain more of life.—VICTOR HUGO

What is incorruptible must also be ungenerable. The soul, therefore, if immortal, existed before our birth. .... The metempsychosis is therefore the only system of this kind that philosophy can hearken to.—DAVID HUME

It is not more surprising to be born twice than once; everything in Nature is resurrection.—VOLTAIRE

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Point out the " Way "—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. IX JULY 1938 No. 7

KARMA

THE DOCTRINE OF DEEDS

One of the effects of the work of H. P. Blavatsky is to be seen in the large number of Eastern terms, both philosophical and psychological, which have passed into English and other Occidental languages. An examination of such a dictionary as *Webster's New International Dictionary* clearly shows this. One of these terms is Karma. It stands for a whole philosophy of life—simple in its basic formula, but intricate in its practical ramifications. In the East Karma has become a synonym for fate or fatalism, but that it most certainly is not. The simple basis of Karma is well set forth in the Epistle of St. Paul to the Galatians :—

> Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap.

Though orthodox Christians believe in the miracle of sowing in one field, earth, and reaping in others, heaven and hell, the statement of St. Paul expresses well and accurately the basic idea of the Law of Karma when considered in the light of reincarnation. Accepting the latter teaching many Christians believe in Karma as moral retribution and compensation, translating God as the Law working in the universe. But from the articles published in our pages from time to time it is clear that like its twin, the doctrine of Reincarnation, the Law of Karma is little understood. In this issue we publish half a dozen contributions which raise many important points, and which must provoke thought in, and may even perplex, some of our readers. In a short editorial it is impossible to relieve perplexities provoked or answer issues raised. Here only a few principal ideas can be considered.

The Sanskrit word Karma means " action ", and if this meaning were philosophically applied more than one difficulty surrounding the doctrine

would be removed. More generally, however, Karma is taken to be the effect proceeding from an antecedent cause ; and even when it is not taken as destined fate (as it too often is) the aspect of present thought, will and feeling which modifies that past is not well taken into account. The action we do in the present is not to be taken as an effect from a cause which has been a distinct and separate deed in the past. Every act we perform now is the cumulative effect of all we did up to the present. Just as a fruit is not the effect of some distinct and definite action but its evolution has to be traced through leaves, branches and trunk to the very roots of the tree, so are human deeds.

The word Karma—Action—is used in a comprehensive sense in Oriental psycho-philosophy. Not only deeds done but words spoken or feelings felt are also looked upon as works ; ideation and imagination are mind deeds ; resolves are will deeds ; and so on. In India where Karma has come to be looked upon as fixed destiny the importance of mental and moral deeds is not recognised, and so no benefit is derived from the real and practical value of the Law of Karma. No doubt Karma as fatalism is an utterly demoralizing doctrine, but properly understood there is no view of life and human progression so dynamically beneficial as the Law that adjusts and thus compensates.

More than one contributor in this issue speaks of the Karma of the individual and its relationship to the community in which he lives. There is a great deal of confusion about one's responsibility to others who also are working out their Karma. The problem of collective Karma is difficult to comprehend but in the writings of H. P. Blavatsky satisfactory explanations are to be found.

Karma-Nemesis is no more than the (spiritual) dynamical effect of causes produced and forces awakened into activity by our own actions. It is a law of occult dynamics that " a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence ".

Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the " ways of Providence ".

This state will last till man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of matter ; until we begin acting from *within*, instead of ever following impulses from *without* ; namely, those produced by our physical senses and gross selfish body. Until then the only palliative to the evils of life is union and harmony—a Brotherhood IN ACTU, and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil.

—*The Secret Doctrine*, Vol. I.

To help the reader catch a glimpse of this important and practical doctrine we close this number with a few apt quotations.

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KARMA

I

KARMA : WHAT ITS REALIZATION ENTAILS

There has, perhaps, been no time in human history when the Doctrine of the Deed was so needed. Yet it must also be recognised that there was seldom a time when such masses of humanity were behaving as though Karma was only a story with which to frighten children. Leaders and led are acting with a complete irresponsibility quite impossible to those who realize that as a man sows so shall he reap, and that the deed once done, its consequences are inescapable. We must then first ask why such a common sense doctrine is apparently neglected by the generation which asserts that it is practical. The answer to that question gives us insight into our age. It will also show us how we might emerge from our international and social anarchy, and discover a new order.

World religion is to-day undergoing its second æonic revolution. The first religious revolution was the change over from a religion which was primarily social to one which was primarily individual. At the present time religion is once again changing, changing back from being individualistic to becoming again social. The convulsive efforts of the totalitarian states, the bewilderment of the democracies, are symptoms of the same thing : man has discovered that he cannot live as an individual and is seeking for a larger life in which to blend and fulfil himself. This change affects radically our whole attitude toward the Doctrine of the Deed. In the early, "integral" societies, responsibility was general, and could not be thought of otherwise—it was collective and complete. There was no life but the common life. In such a society Karma would be self-evident. There could be no debts or credits contracted outside the community, every act of its constituents entered into its balances, every loss and mistake had to be remedied by an equal gain and rightness. There was no escaping consequences, because the common life of which all were part, went on for ever. When, however, these primal integrated societies began to disintegrate, their constituents could only seek to arrive at personal and private settlements with the divine law. In the language of all the prophetic teachers of the seventh and eighth centuries B.C., teachers who extend from China to South Italy, each man must make his own settlement with Reality. This doctrine led to Karma becoming a personal and private concern. "No man may make agreement for his brother" : "The doctrines of vicarious merit and grace are superstitions" : "Each man saves himself or loses himself" : such sayings are the commonplaces of the great reforms which swept over the old collectivist religions. This stress, partial though it be, was at the time necessary. The old religions had mostly ceased to teach a true conception of Karma.

Indeed these elderly foundations were already individualized without knowing it, for their doctrines of Grace no longer taught collective responsibility but that by depending on a wholly alien being the debtor's trespass would be cancelled. Such teaching is highly dangerous, not only to the individual but to society. It was, then, a social revolution which compelled a recasting of responsibility in individual terms. Personal survival after death had to be brought forward to take the place of the eternal life of the community. This new sanction for moral conduct was, however, a makeshift. First, it developed what Saint Jerome calls complacently "holy selfishness", and then because this was essentially false, the belief itself began to crumble.

These are the reasons tending in our time to renew the search for a collective instead of a private responsibility. Aiding this wish are the findings of modern science—that we are only partially individuals. The question put to Jesus of Nazareth when a blind man was brought to him, "Did this man sin, or his parents?" is a question which increasingly concerns all the sciences of life. We realize as an empirical fact that no one can say, "I discharge my whole liability by paying out of merits I solely earned, all the debts I personally contracted." It was partly because the doctrine of Karma has been said by some so to teach, that it has been discarded by many as being both unsocial and untrue. Those who are accustomed to reflect upon the Self, know that the above proposition is not necessarily inaccurate if the Self is understood in its immense ramifications. To the casual, hurried reader of the West, however, such a statement seemed to show Karma to be a doctrine unfounded and unworthy.

The re-statement of the doctrine therefore deserves some care, for without it there can be no true morality. Before, however, we can render it in our contemporary vernacular, we must examine a little more closely our actual position at the present moment. We are, by our thinking, driven to the conclusion that we are not wholly individuals. That our feelings confirm the findings of our thought is proved by the desperate efforts men are now making everywhere to find their full and satisfying being in a nation or a race. Science also shows us that we are not separate persons who can set sure bounds to our responsibilities, but rather, are nodes where the threads of innumerable heredities cross for a moment before again passing out to make fresh nexus. This position, however, is far from satisfactory, for although it indicates that we all belong to a larger life than that of our physical bodies and even that we have a blind craving to live in and feel that life, it does not show us how to attain to such a condition. Neither mechanistic science nor the teachings of the dictators give a way of life which can be said to lead to a higher morality among men. Indeed the contrary is so much the fact that to-day many faced with our social chaos are wishing to flee life and can hardly escape complete despair.

We need not, however, give up hope. If we persevere in our enquiry, we shall discover the missing links which are needed to make a dynamic morality of our present knowledge.

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What we require is a direct sense of our kinship with all life. For this sense would give driving force to the intellectual proposition of Western science that all life is one, and it would also give a real and sufficient basis of loyalty in place of the false and fatal (because narrow and exclusive) loyalties urged by the dictatorships. What is befalling us today (and although painful, it is hopeful) is that we are feeling our way back to organic society—to a living relationship with our fellows (and through that to all life)—a relationship in which alone we can have an adequate moral life. Individualised morality has done its part and served its turn. We are, however, in a painful state of transition because though most of us now know what we don't want, few as yet can see clearly enough to know what we do want. What we need if we are to take the next step, is that direct experience of our unlimited social liability and this is only possible when we have found a way of living not based on the cash nexus, not based on mutual self-interest, but on an awareness of a common life, an awareness as vivid as the consciousness of self. This is not a vague aspiration. There is now ample evidence of how essentially therapeutic the simplest intentional-social pattern can be. Practical sociology has proved that most criminals will recover if they can be placed in a community where they cannot fail to see the social consequences of their acts. With such experience Karma becomes a doctrine which simply states as a general law that of which every one has his own personal knowledge. As such a group life is continued, it grows in integration and aim. Each constituent becomes aware that he lives because he is part of a general eternal life. He sees that only by so living in that constant knowledge will he come at last to be an undivided part of that eternal, conflictless Being.

That desire for union with the One is the common experience of all seekers for fundamental order and peace in their spirits. Some Western authors, however, for example the great Dr. Schweitzer in his interesting essay on Indian thought, have said they find here a serious ethical obstacle. Though they cannot avoid the conclusion that the mystical attitude and activity toward life is the only true outlook and approach, they feel that it must lead to a-social conduct. This difficulty is mistaken but all too common. We can try to rebut it by saying that the acceptance of being part of life demands of man the highest social behaviour ; behaviour which alone is free of the unfortunate consequences of Western and all individualistic morality ; that individualistic altruism is really egotism : I do good to others to benefit my highest, irreducible self. This, however, is argument, not experience. Men, and among them some of the best, will continue to think that the devoted search for union with the One, and even the doctrine of Karma, are only "escapes" whereby thinker and saint leave the world in its ignorance and squalor, unless they can be given not merely argument but actual experience of the Karmic, organic way of living.

The doctrine of Karma therefore to-day prompts us, compels us to the

most active social living, because it not only tells us to find our fulfilment in our fellows ; it goes, and to-day must go, much further. To-day it tells us that if we are to live up to what we know, we must not merely keep the present society going, we must start reconstructing it in such a clearly patterned form, in such a design for living that in it all, from the simplest to the most advanced and proficient, may have direct experience that they are living a life of unlimited liability, a life of union which expands naturally and fully, beyond the limits of the individual life and ego.

That, then, is what the doctrine of Karma to-day compels us to do : to act more creatively than any other belief can compel us to act. And these are not vague words, for unless we so act we shall undoubtedly perish ; for if we do not make for men a collective way of life, they will make for themselves a collective way of death. One thing is certain : the old individualism is over and no one now can pursue his fate, treating the world as something indifferent. " We must all hang together or all hang separately." What happened during the epoch of individual salvation was that the engine (the saint) became uncoupled and went ahead, while the carriages, our ordinary selves, either stayed where we were or slipped backward. We have to-day to re-couple the train to its true engines. Otherwise false tractors are ready to drag it over the precipice. In practical words that means simply the building up once again of a society which is organic, just as the physical body is organic. Yesterday the world lacked leaders. To-day it is full of blind leaders of the blind, one of the most powerful and active of whom actually has spoken of himself as a sleepwalker. Against these leader-seers who see only illusion we must put true leader-seers. Briefly this means building up a hieratic society against a militaristic society. The individualised democracies are helpless against the organised societies even when these are organised on a false basis and pattern. The most mistaken inspiration, as a matter of brutal fact, is more effective than the most lucid rationalism. The only valid answer to the dictatorial state is the divine society. We have no time to use vague circumlocutions. Karma, both as a doctrine and as a fact ; both as an intellectual proposition and also as the causative force working in our history, to-day compels us to set up once more a caste-patterned organic society.

Just as the physical body has a graded order of organs working co-operatively, so we must have a social body, graded from the eyes which see to the hands which shape. Caste only collapsed because the position of seer was too often held by those who were blind. If, believing in Karma and the unlimited liability of each to all and all to each, we frame a truly organic society we shall find that such a society will take on the shape of a dynamic caste order : seers, the eyes of the body at the head ; administrators, the hands ; fine craftsmen, the muscles of the body ; contented servants, the feet. Such an arrangement is inevitable. Armies which have to organise not according to rights but according to realities have such an order :—General, staff officer, non-commissioned officer and private. The

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river of life is spanned by a bridge of never less than four piers. That is to say, types of consciousness which incarnate range between the seer and the routineer. He who denies this fact contradicts life. It may be cruel but it is actual. How then are we to eliminate the cruelty while facing the truth ? Liberal, individualised Democracy would not face the truth : dictatorial, militaristic Dictatorship mocks at the cruelty ; only an organic caste system can face the truth and yet remove from it the sting of cruelty. In the hieratic-dynamic caste society, based on a full realization of Karma, there is both the facing of the facts of life and also a complete elimination of cruelty. Justice and Mercy kiss one another. For here we have a society where the wisest can see and inspire, and the three orders of the practical are all led to carry on according to their gifts. The vision of those at the head shows that the whole body politic is one, and those who now serve on the word of a just and inspired authority will in turn come to direct, open vision. Working Faith ends in sight. Here are provided the patience and the selflessness without which there can be no social or physical fruition. Private virtue without public pattern is stultified. Public pattern without private virtue is helpless.

This, of course, is not to revive the old decadent form of caste. Each man must be given the position to which he is called by his manifest gift and by his devotion to its development. If he cannot sustain his rank, he must sink to his inherent level. Those at the head—the seers—must be free of possessions : the Eye sees all and possesses itself of nothing. Further, as Manu knew, the Eye does not even shape. It reports reality, and the hands then act according to the Eyes' finding. Such, then, is the living social pattern, the highest world-social morality which mankind must find or perish. And this organic life, this extension of unlimited liability to all mankind, finds its inherent sanction in its constant experience of the Doctrine of the Deed—Karma.

GERALD HEARD

II

KARMA ACCORDING TO HINDUISM

It is a distinguishing feature of Hinduism that it cannot be identified with any particular doctrine or set of beliefs. There are all levels of thought present in it at the same time. Outsiders may think this a a defect. In reality, it leaves the Hindu free to adjust his faith to the growing demands of his reason and his experience. His faith is simply to him a starting point. As his experience grows, his faith also grows. The faith is merely a symbol of his experience. The ultimate truth is not a symbol. It is a direct intuition of reality. It is an experience which cannot be symbolised, and which, therefore, cannot be formulated into a set of beliefs. All doubts and questions are here set at rest. The truth is seen ;

it cannot be spoken.

Certain doctrines are held within Hinduism, not because they are the last word of truth. They are held because they answer certain questions most satisfactorily. Those questions themselves may not be legitimate. They proceed on certain assumptions which may be, in the last analysis, unjustified. But if we accept the assumptions, the question is inevitable. So too is the answer within the framework of those assumptions. The answer then is conditionally true. It would be unconditionally true, when no unproved or doubtful assumptions are admitted and when truth evidences itself

The doctrine of Karma is one such doctrine. It is the best explanation of certain ethical facts. It introduces law and order within moral life. The individual is made responsible for all he is and all he does. No outside power can help him. There are no miracles in morals. The individual must work his way, in patience and perseverance, in a process of life which goes beyond the limits of the present life of the body. He cannot shift his burden on to some one else, or enjoy the fruits of others' labours. As he sows, so shall he reap. This is the law. There is no escape from it.

A series of objections can be raised against this view.

It may be argued that this involves a dualistic metaphysics. We have to conceive the soul as separate from the body. But is this true? The soul in the body cannot be found. The very notion of it is very crude. We think of the soul materialistically. We think of it as some substance, however subtle and attenuated, enclosed within the body like a thing put away within a box. This does not appear to be true. In what sense then can the soul be said to throw off its body or to change it as a person changes his clothes? Transmigration of the soul is like migration of a bird imprisoned within a cage. Where is the evidence of such a soul?

We do not propose to answer this objection directly. It is best answered by considering the alternatives to dualism. Psychical research indeed may be said to have proved the survival of an intelligent entity, something which may rightly be called the soul, when the associated body has fallen off and ceased to function as the vehicle of any intelligence. But even this more or less direct evidence cannot solve the metaphysical difficulty. What is the nature of that which goes from body to body? Can it be wholly and entirely immaterial? We have to admit, as Hinduism admits, that any definition of materiality must embrace all that can occupy space, all that can enter a physical body or leave it. The soul, according to this definition, would be material. Yet what are the alternatives to the reality of such a soul?

We hold that the distinction of the soul from the body is a necessary stage in our thought. But it is only a stage. It is not the final truth. There are thinkers who hold that there is no soul, and that consciousness is only an epiphenomenon of the body. There are others, who although not professing to be materialists, still think that the relation of the soul to the body is quite organic

and that consciousness can neither function nor continue to have any kind of being apart from the physical body. But this is a distinction without a difference. If the relation is organic, then the disintegration of the body must mean the disintegration of the intelligence associated with that body. What more does a materialistic interpretation of reality need ? There is no intelligence apart from the body, and when the body ends the intelligence ends also. There are reasons for holding that materialism is inconsistent with facts and self-contradictory. It is not the true interpretation of reality. But if that is so, we have to admit that consciousness can and does exist in its own right, and that with the disintegration of the body the intelligence that was the individual does not cease to exist.

The only other alternative to dualism of the soul and the body is monism at the other end, or the monism of the spirit. It is found in the system of thought known as Advaitism. It is a complete philosophy by itself, into the details of which we cannot here enter. Suffice it to say, that it extends the notion of the body and gives a new interpretation of the relation of consciousness to the body. The sphere of the unintelligent is not merely the physical body.. It includes the spheres of biology and of psychology. Life, mind, intellect, in short everything that we can analyse out in the entire being that is the individual, is merely a sheath, a body, and so unintelligent. It is a hard notion for a Westerner who identifies consciousness, and so the ultimate principle of intelligence, with the mind taken in a very general sense. According to Advaitism, mind is *jada*. It is in itself unintelligent. The true principle of intelligence is beyond it. The mind is part of the subtle body. It is this body which at death may be said to leave the physical body and to transmigrate. And then what is the relation of the body, understood in this wider sense, to the ultimate principle of intelligence or the *ātman* as it is called ? The *ātman*, our true self, is not enclosed in the body. It is truer to say that the body is *in the soul* rather than that the soul is in the body. For the soul occupies no space and no time. The relation of the body to the soul or the *ātman* thus understood is not a real relation. We may be said to have a real relation between two entities which are both finite, and so distinct either spatially, or temporally or characteristically. The *ātman* has no such limitation. How then can it sustain any relation to aught else ? The only relation between the *ātman* and the body is what is technically called " false identification ". The consequences of this view are very wide, and go much beyond the Karmic law. The soul does not die, the soul does not go anywhere. We are where we are, eternally. What happens at death is that the knot of identification with this particular physical body is broken. The knot with the subtle body remains. That knot makes us appear as transmigrating. It is false ultimately that we are in this body or that we leave this body, and it is false ultimately that we transmigrate. But if we are not prepared to go so far because of certain inherent prejudices, a

dualistic metaphysics, which is the basis of the Karmic law, is unavoidable.

Another objection which may be raised against the law of Karma is as follows. It may be argued that our individuality is not ultimately real. Both physically and mentally we are part of a larger whole. We are persons and individuals only in the superficial layers of consciousness. In the deeper layers of it "we seem to emerge into a comprehensive impersonal consciousness out of which all our individual personalities are thrust, as islands out of an underlying land mass are thrust above sea-level".[1] If this is true, there is no individual Karma as distinct from the social Karma. Individual survival and individual salvation do not matter. In fact, to aim at these is immoral. The individual cannot be saved, unless all life is saved. Our individualism is a phase. Our salvation lies in uniting ourselves consciously to all life and basing our action upon this knowledge. We must realize that we lead a life of unlimited liability.

> I cannot say to the deformed beggar: "So you earned and so you are." Neither he nor I have ever been, are now, or will ever be, absolute individuals. We earn for each other both evil and good, and are earned for. My thought and feeling is not mine but came from others, and I can give to others.[2]

It appears to us that this view is based upon an inadequate appreciation of the fact of our individuality. I may appear to give and I may appear to receive. I may appear to share in a common life. But am I nothing but a temporary individuation out of the whole? If that were so, I could not exist in my own right. I could not make any *contribution* to common life and make it richer. I could not be a creator who could lift the common stock as well as depress it. Either then the individual has real responsibility, in which case his individuality cannot be illusory, or he is merely an offshoot, a chance product, of a whole which completely transcends him, determines him and keeps him in his place. To talk of responsibility, or of joint responsibility or common Karma under these circumstances is as much as to say that the parts of a machine can take the place of the maker of the machine. The law of Karma demands that the individual is responsible for himself alone. He cannot be made responsible for the rest of life.

But then what would be the ethical implications of this view? Are we to suppose that each individual is merely concerned to save himself, and that there can be no place for altruism in his life? We hold that altruism is not ruled out, but it is altruism that is fully consistent with the greater good of the individual himself. It is a false altruism according to which the individual is required to subordinate his good to the good of others. The good of others as such and at the expense of the good of one's own self cannot, psychologically, be a goal for any one. Altruism can only be a part of a plan of life in which I realise my own highest good. But is this not

[1] *The Third Morality* by GERALD HEARD, p. 161.
[2] *Ibid.*, p. 179.

"holy selfishness" again, the bane of an anthropomorphic view of life? Here we have another characteristic Hindu doctrine.

Individual Karma may have the touch of selfishness; but the ultimate destiny of the individual is nothing less than to break Karma and get out of it. On the plane of action, we can truly say that as a man sows so shall he reap. But we can never reach the goal through action alone. We may rise higher and higher, but we can never come to the end. To come to the end, Karma must cease and man be released from transmigratory existence. *How will Karma cease? It will not cease through itself. It will not cease through another Karma. It will only cease through Self-Knowledge or through the knowledge of unity.* This unity is not an empirical fact known through an analysis of the facts of common experience studied by the various sciences. So far as empirical fact goes, difference is irreducible. It is a non-empirical unity realised only at the highest level of consciousness. It is not a unity in the sense in which we say all life is one. It is not a unity in the sense in which we say we are parts of an organism, the society. It is not a unity in the sense in which we say that, in the deeper layers of our consciousness, our individuality lapses and we are united to all life. In the deeper layers of consciousness there are still individual memories, individual potencies and individual propensities. We are one only in that consciousness which at all levels *reveals* the separateness and the individuality of our embodied existence in its widest sense. This unity is not to be won through co-operative action. It is not to be won at all. It is an eternal fact to be known. When it is known, there is no scope for ethics left. Our individuality, and so the individuality of others, is simply illusory. All bonds fall off, and the individual is released from the shell of his individuality. There is nothing left for him to be realised through action; for all action is individualistic; it is governed by the Karmic law. The realisation of the self as the universal self is the highest destiny of the individual. But this is no private or selfish gain. For the individual has completely shed his separateness, his otherness, his privacy. These are illusory to him. The doctrine of Karma has its necessary complement in the doctrine of knowledge. It is truth that shall make you free, not action.

A third objection against the Karmic law is that if it is true then Karma can never begin. What we are at a particular moment of time is what we have made ourselves in earlier time. We can never be said to have begun absolutely. If we can be said to have begun absolutely in the limitless past, why not suppose that we can begin with this life itself? If Karma can be begun, then at that very point Karma ceases to be true. The first Karma becomes absolutely free and undetermined. Why place it unnecessarily in the distant past? And then, can there be an end of Karma? That too is not possible. If what we sow we reap, there will never come a time when we shall not need to have to sow at all. All action leads to certain re-

sults. But those results can only be impermanent. The process would never end. There will never come a time when we shall be free from Karma, free from the law. What then is the prospect which the law of Karma opens to the individual? What is the beginning and what is the end? Is our life part of a machine which works inexorably without beginning and without end? The answer to this is that Karma has indeed no beginning. If the soul is never created, it cannot also have a history which begins in time. But there is a sense in which Karma can have an end. It can have an end when the individual realises the illusory character of his individuality, when he sees that he is not part of any cosmic process, that he does not really transmigrate, and that he is timeless, free, without blemish, and eternally fulfilled in himself. The cosmic process is real to him only so long as he has identified himself with the body or the not-self. But when this false identification is broken, he can look on his so-called past history of what is alien to him. He will cease to identify himself with his historical existence, and with such absolute detachment his Karma will have ceased for ever.

One more objection may here be considered. It may be argued that the law of Karma seems to undermine something of finer quality in our moral life. If the individual is wholly responsible for what he makes himself, if he finds himself in the grip of an inexorable law, he can expect no aid in any quarter. There can be no such thing as grace of God for him. The individual must work alone for himself for what he is worth. No one can help him. This is by no means encouraging to a man who is keenly conscious of his frailties. Instead of a benevolent theism, we have a godless and in a sense a soulless universe in which each individual must work out his individual destiny.

We conclude that we cannot escape the law of Karma. But it is a law which only governs our empirical existence. When we see the face of reality, a reality which is timeless, which does not grow or diminish, which has no individuated being, and which sums up all our aspirations, the law of Karma ceases to be true. The ultimate reality is an eternally accomplished fact. It is beyond the law.

G. R. MALKANI

III

KARMA, REINCARNATION AND THE INDIVIDUAL

Doctrines are apt to harden into dogmas and against this process of petrification the questioning even of the ignorant may be of service, if it is directed not towards destroying what is true in doctrine, but towards discovering a deeper meaning in it.

The doctrines of Reincarnation and of Karma have been so long and widely accepted in the East and enable us to explain so many things which Christianity for example leaves entirely unexplained, that we are apt to forget that they can only have truth for us in the degree that we make them real in our experience. For most of us whose inward vision is not opened to our past, Reincarnation is not a revealed truth, but a possible hypothesis. Re-birth is a revealed truth ; for we experience it every day and more intensely in certain crises in our life. But whatever intimations of previous existence we may have (and many have none), we have no certainty, for example, that we lived before on this earth and not on some other planet where we might also have acquired the Karma which we are working out here. I am not, however, concerned with such fruitless speculations, but rather with the suggestion that in the doctrine of Reincarnation individuality tends to be stressed too much.

We can believe that behind every painful circumstance there is a cause or a train of causes without imputing total responsibility for it to the individual who suffers most under it. Few contemplating the pronounced differences in human character and in what we might call the spiritual age of people can doubt that behind each individual born into the world there is a line of development, a genealogy of experience, varying in length and complexity. We are manifestly not all born into this world at the same stage of growth. Some are more spiritually mature than others, some more oppressed, baffled or afflicted. This is explained by those who accept[1] the doctrine of Reincarnation by the number of lives which the individual has previously spent on earth and the degree to which he has profited by them.

If we were absolute individuals, it would be a quite satisfying explanation. But in fact we are inseparably parts of a whole, of a family, a social group, a nation, of all humanity. To our direct ancestors we owe our bodies and to some extent the physical circumstances under which we live. From them we inherit tendencies to physical strength or weakness which our own conduct of life can only modify to some extent, and in the case of the most crippling disabilities, hardly at all. It may well be true that each of us is inevitably drawn to the parents, the body and the physical environment which we have earned in previous existences and which is exactly suited to our spiritual needs in this one. But if we share our bodily Karma with a host of others who culminated in our parents, may not the more interior Karma of our character and moral

[1] Not always.—EDS.

disposition come to us through corresponding lines of spiritual descent? May we not, as esoteric science has been known to affirm, possess spiritual as well as earthly parents, and a family in the unseen world with which we are far more closely linked than with our earthly family in the working out of a common destiny? If this is so, the conditions into which we are born on earth, our degree of spiritual maturity or immaturity and our potentialities for good or evil may be as much a family as an individual inheritance. And even those memories of previous existence, to which some have testified, may be reflections of earlier experiences on the line of our descent, comparable to the features of some ancestor which reappear in the face of some quite distant descendant.

We have tended so much to see the individual in separation from the whole to which he belongs that the suggestion that each of us may be enjoying the rewards of others' virtue and suffering the penalties of others' errors, however closely these others may be linked with us in the family of life, may strike many as contrary to justice. Yet the true self transcends so far our narrow conception of exclusive individuality that it is possible to reconcile a belief in individual responsibility for our own Karma with a conviction that our destiny is as much an expression of forces of which we are the heirs as the result of actions which we personally committed in past lives.

That every generation inherits its circumstances and to some extent its capacities from its predecessors, while being no less responsible for its own behaviour, is obvious. And this general law of succession and interdependence, which finds particular expression in the genealogy of families, nations and races, must surely extend to the super-physical planes. Those planes, we are told and it is reasonable to believe, contain provision for every state of being from the least to the most evolved. And we shall inevitably find ourselves after death on that plane which reflects our state, which, indeed, *is* our state. But we shall not find ourselves there alone. Behind us and with us and beyond us will be others whose struggle to ascend to the planes of perfect emancipation is as much our struggle as ours is theirs. Through our advance those who are also ourselves by ties of mysterious relationship will be helped to advance, while we in our turn shall be aided by the light that comes to us from those who are spiritually our elder brothers. And this process of mutual dependence and collaboration in the redemption of an individual and a composite self is, I feel sure, at work in us now and can be quickened in the degree that we realize its significance. For with a vision extended into the unseen world we can identify ourselves with all that is creative in our line of descent, while by acts of willing sacrifice we can suffer in our persons some of the darkness which has accumulated there through the negative acts of our spiritual ancestors and by the power of goodness and forgiveness help to transmute it into light. And we are surely strengthened to undertake this great creative labour if we realize that in our efforts to overcome evil with good we are not striving merely

to reverse something in ourselves, that we are members of one family whose intertwining branches, stretching out over earth, reach into unseen worlds and that there is no single thought or act of ours which is not felt within it.

This sense of intimate association, too, in the adventure and the trials of life is the best antidote alike to a morbid consciousness of personal sin and a selfish pursuit of self-perfection. For while the sense of sin must always remain until the divided ego has returned to unity, the recognition that it is a common and a shared burden in itself reduces our sense of separateness. So, too, does the knowledge that there can be no self-perfection in which the whole of which we are a part does not participate and that what little we achieve in growth towards real selfhood has been also in a profoundly actual sense achieved for us. Such a realization of the super-individual nature both of sinful egoism and of perfect selfhood will not lessen our personal efforts to outgrow the one and grow into the other. But it will save us from becoming wrongly self-engrossed in those efforts.

The problem of suffering, too, will be less insoluble. That the wicked should seem to prosper and the righteous be afflicted has always been hard to explain and justify. And an abandonment of merely individualistic or legal standards of justice is an essential preliminary to any understanding of the problem. Only then are we in a condition to perceive the creative value of suffering and to appraise from within the worthlessness of what the world considers prosperity. And here again the conventional interpreter of the doctrines of Karma and Reincarnation tends, I feel, to explain suffering too neatly and narrowly in individualistic terms. According to him all suffering is the fruit of private error in this or previous lives. He would doubtless admit that there are national and even racial Karmas, but these, too, he would explain as the sum of the Karmas of the individuals composing the nation or race. And even of the millions who suffered anguish and death in the Great War he would probably hold that each had earned that particular fate by his own conduct in past lives.

This is surely too narrowly individual an application of the law of cause and effect. Not only does it fail to allow sufficiently for the fact that we are in very truth members one of another, but it takes from the creative mystery that element of free giving, transcending a merely logical balance of reward and punishment, which our deepest experience tells us is divinely immanent in things. We grow by giving and receiving, not by piling up merit for ourselves. If we could not give to others beyond their strictly logical deserts, we could not receive the divine grace which is infinitely beyond our logical deserts. According to those who interpret the doctrine of Karma most strictly no one can help to redeem another's Karma. Every grain that a man has sown he must reap himself. And of the particular grains that he himself has sown this may well be true. But the harvest a man reaps, as I have suggested, may not be exclusively his own and just as we share in and suf-

fer through the Karmas of others, so we could not redeem our own without helping to redeem theirs. In the affairs of ordinary human life and even in the natural world this principle of mutual help is apparent. Each doubtless has his own predetermined cross to bear, but he can be aided in the bearing of it and the rigid law of cause and effect to that extent modified by the deeper creative law of charity. Why then should the possibility of vicarious suffering be irreconcilable with a true conception of Karma?

As the strong can aid the weak in the stress of some physical crisis, so surely may the spiritually strong by free acts of love take upon them some of the burden under which those linked with them are toiling, thereby helping them to find new strength of their own and to go forward, as they could not otherwise have done, to relieve in turn the burden of others. In this labour of love we work, as I have suggested, not only with those who are visibly linked with us in our earthly life, but with a vast family both here and in the unseen world of which we can but faintly divine the dimensions. If we could see the number of those who with us are struggling through darkness towards light and who depend on our fidelity to the light to hold their own in the conflict of opposed forces or to emerge from an abyss, our determination to fail less often in our own endeavour would be strengthened. And by the same vision we should see suffering, too, in a truer light, see it, in fact, less as a punishment than as a privilege whereby we pass beyond the negative conflict of pain and pleasure, beyond the power, too, of the Karmic law, to grow into the very heart of being. Into the mystery of suffering, however, there is not space to enter now. It is enough if I have suggested that behind the doctrines of Karma and Reincarnation there may be more of mystery than those who reduce them to neat formulas for explaining the inequalities of life have allowed.

HUGH I'A. FAUSSET

IV

SPIRITUAL SHOPKEEPING

There are certain fundamental ideas that once grasped can never be forgotten. Karma is one of these—the Law of Cause and Effect, of Ceaseless Readjustment, which underlies all true philosophy. But Man is something more than a creature of any Law, however fundamental and far-reaching; he is, as Man, a centre of unfolding self-consciousness. This unfolding, at first, is towards complexity, towards possessiveness, towards ego-self-assertion. And during this period of unfolding, to believe in the Law of Karma is to believe fully in Rewards and Punishments, to seek consolation in the fact that every injury done to oneself must have its injurious effect upon the one who injures; that those who do not live

up to one's own standard of morality and right behaviour must find in Nature and the Powers behind Nature stern schoolmasters ready to wield the birch. If one does right, is unselfish, observes some certain code of ethics, suffers loss through integrity or through loyalty, then the Law will reward that praiseworthy individual.

The trouble is that the Law does appear to work that way. Not always, of course—so that much of our reward and others' punishment has to be held over until another life, here or in some other realm of consciousness. But that effect must follow cause, that in the sphere of ethical behaviour Nature does seem, roughly speaking, to reward the virtuous and to bring retribution on the wicked, can hardly be denied save by the shallow thinker. If Man were but body and soul it would be unnecessary to travel farther ; we could rest content with this primitive conception of Karma, watching the other man flounder as the result of wrongdoing and selfishness, and ourselves reaping the good effects of our righteousness—here, partially ; the rest, later. But there is the Spirit in Man to take into account—the Spiritual Consciousness, which without losing its Selfhood can—and does—eventually transcend the petty self with its shopkeeping notions, its anxiety to have every wrong to itself adjusted, to receive its due for what it performs, suffers and sacrifices.

This second stage is so different from the preceding stage of grasping, appropriation and rough-and-ready justice, that the man experiencing it must take a different view of the laws that govern Nature's workings. Karma remains fundamental ; none the less, to the second stage of unfolding consciousness, it appears so different that it almost becomes a new Law transcending Karma—as it indeed transcends the old conceptions of the clutching, appropriating self. The experience of life, plus the heightening of consciousness itself, alone can bring about the deepening sense of what Retribution is, and how little we ought to expect Reward or Punishment in the old crude sense.

Someone injures me ; as a well-known example, a friend to whom I have shewn every love and consideration, betrays and abandons me. My first instinct is secretly to cry upon the Powers that administer the Law to avenge me. Furtively, I ask for justice ; if not, it is because I am persuaded that it is bound to happen, and my prayer is unnecessary. It must be so, I tell myself. How beautifully unselfish I was in all my dealings with this delinquent friend ! How much I gave up ! How completely I considered him first and myself second, if at all. How patient I was, and how pure my affection ! On the other side, how callous was his treatment of me, with what lack of appreciation he accepted of my best, and with what cold seeing he witnessed my devotion ! And in the final issue, how cruel were his betrayal and his misrepresentation ! I must be recompensed ! If I am still in the shopkeeping stage of spiritual life, I wait expectantly for my reward and his bitter regret. I wait in vain. I can see no reward attached to any of my services in the old days of friendship ; I may even feel the loss of him so keenly that it looks as if I were

being punished, and as though no other friend could take his place to bring some consolation. And the defaulting friend goes on merrily, forgetting me, or remembering me only to renew his misstatements and his hard antagonism ; with other friends, other interests, well content.

So, in sheer necessity, for my comfort, I create a Karmic future, a hell for him on the other side of death or centuries hence upon this planet, according to my philosophy, and a heaven for myself . . without him. I deceive myself, *the moment I touch the second stage of the unfolding of my consciousness,* if I allow this idea of Reward and Punishment to maintain its grip ; if, like a hurt child, I want to hit out with my fists. As long as I am grasping, hoping, becoming rich by snatching, a spiritual octopus, then this illusionary idea of Reward and Punishment can appear real and may even assist my growth. But when I am becoming rich in myself ; when from within I am sending out the perfume of my real self, it will be agony to permit this crudity to occupy my mind.

It has been said that the story of Christ may not be historically true. But psychologically it is true ; it is the presentation of how a Perfect Man reacts to all the circumstances of life. Here is a Perfect Man, betrayed, abandoned, slandered, mocked, monstrously treated. What does he say ? " Forgive them ; they know not what they do." Are we to say that those words were mere movements of the lips ; mere pose ? What ! From a man in his agony ? Incredible ! They represent the cry forced from the soul that has achieved the idea torn out of the spiritual texture of the Man horribly suffering. They assert complete abandonment of all notions of Reward and Punishment. For the simple reason : " They know not what they do."

Why do we ask that another shall be punished—and so often ask in vain ? In the same spirit as some people demand floggings for certain criminals and derive sadist pleasure when such a flogging is administered. But the law that sanctions flogging and hanging is purely arbitrary ; we know that. We have no right to extend our revenge urge into the realms of spiritual Law, unchanging and true. What shall we do about our injuries, our sufferings and other people's selfishness and cruelty ? In the second stage of unfolding consciousness, new ideas will present themselves, in which we shall find new understanding of life.

One is, that in this higher stage love is eternal, and the unity, not only theoretically with all, but especially with the beloved, will be most potent. To see your friend punished is to ask punishment for yourself ; why add to your pain ? If Christ on His Cross knew that Judas had hanged himself, He suffered more in that than in His own torment. In the appropriating stage of your inner life, while you are greedily snatching, then indeed you can say : " That old-time friend of mine—now my friend no longer—well deserves what has happened to him. See how badly he treated me ! I hope it will teach him a lesson." You simply cannot say it in the further stage of growth from within—without appropriation. No, if a prophet came to you, a soothsayer, and said :

"This friend of yours is going to suffer for his treatment of you ; I can read it in the stars, or in some book of fate" ; you would cry, " It must not be ! I have agonised enough for his sake ; I cannot endure any more." Or your faithless friend goes on, careless and apparently happy without you. You are desperately lonely, cruelly hurt. Compensation for you ? How can there be, in wishing punishment for one you still love but who prefers to be without you ? No, love and suffering are woven together ; why seek to separate them ? Not to suffer keenly means that one cannot really love. Take your love and your suffering in the same consecrated chalice, as a priest mingles wine and water in the Communion Cup ; it is the Very Blood of Life itself ; and your soul needs the mingling that it may grow.

Another idea born in the spiritually awakening heart is that none hurts us save ourselves. If you could look into the mind of your defaulting friend, you might be surprised to find how truly he believes all that he says against you ; how wearied of your affection he became, and how binding he discovered your love to be. He struck out in self-defence ; in the effort to free himself. What he said and did is truly his ; how you reacted to it and still react is yours. You have hurt yourself ; you are suffering through your own responses to his behaviour. Respond as you will, even though you suffer ; it will be precious to you later. But do not desire that he shall be punished for what he has not done—wounded you. You are wounded through his action, only because you took this burning torture to your breast, holding it there while it scorched. A touch of the old appropriation still ! Yet to avoid the pain would hinder your own growth. Let it burn you, but recognise that the hand that holds the torture instrument your friend provided is your own. And let the torment end as soon as it may. Don't go on forever, in memory, reopening your wound.

One day, you will find operating another factor in awakened spiritual consciousness ; intense living in the Present rather than in Past or Future. " The student must avoid pain not yet come ", is one of Patanjali's *Yoga Aphorisms*. " Let the dead bury their dead ", comes from another high source. Your wound will heal, if you will allow it ; your love will continue, intensified ; your suffering will be transmuted into *Sattva*, Harmony, Beauty, Bliss. Is not that Reward enough ? Why, when you are so rich, seek barren recompense in the name of what other men call Justice ? Only long that one day your friend may be as rich as you are—ask for him no other retribution from the Law. That is Freedom ; the Breaking of the Chain.

E. V. HAYES

THE QUEST FOR HAPPINESS

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The passing of time, like sand slipping through the spindle of an hour-glass, is cause for meditation. We cross a threshold from one year to another, an imaginary line marking off segments of history in the onward sweep of the tide of events. In the calm perspective of eternity, a year of time is but a ripple on the boundless ocean of infinity. But to the race of men who rush frantically to and fro in breathless haste, this year takes on the solemn portent of destiny. Anything can happen in a year of human life. Good fortune or ill, sickness or health, success or failure, death or life may overtake us. In the presence of such a mysterious destiny, some stand on tiptoe straining a listening ear to catch the silent music of the spheres, while others flee before the terror of the unknown and desperately refuse to think.

It is customary to greet the unknown future with a chorus of "Happy New Year!" In that chorus is the sad dissonance of woe which the race has suffered in years gone by, the wistful note of plaintive hope and the lusty crescendo of determination that better days must be on the way. Do you also join the chorus, and then pause to ponder over that word "Happy"? Does every one want to be happy? By what right do we expect, even demand, the right to be happy? The quest for happiness is one of the oldest and one of the youngest of human desires. This greeting epitomizes the whole pent-up longing of men, women and little children for life over-brimming with joyous peace.

And everywhere the world around, these frantic longings for happiness are celebrated at the turn of the season with fantastic rites and ceremonies. In China feasting and firecrackers salute the turning of time. In America hilarious devotees dance through the night to the weird wail and tom-tom of primitive melodies. Elsewhere wine flows freely to drown the sorrows of the past and to bring men to the stupor of inebriation. Is this the happiness we seek? Rather is it but the tawdry substitute for that happiness, the empty husk of sensual pleasure. Thrills of the riotous night are dull thuds and aching voids the morning after. Time and again men betray themselves into maudlin futilities, denying themselves the abiding satisfactions that might otherwise crown life with beauty and harmony. "As a man soweth, so shall he also reap." Desires sown to corruption are bound to reap the harvests of degradation and despair. The moral law (also known as the law of *karma*) does not force evil and suffering upon us. It is we ourselves who sow false desires and reap the frustrating consequences of our own and of others'

mistakes.

The true happiness so often sought in vain is not pleasure of the senses, but peace of the inner life. "Thou hast touched me", confesses Augustine, "and I am on fire for thy peace." The New Testament speaks little of happiness, but often of blessedness :—

> Blessed are they which do hunger and thirst after righteousness, for they shall be filled... Blessed are the pure in heart, for they shall see God... Blessed are the peacemakers, for they shall be called the children of God.

The blessed life of peace is the fruit of harmony within and without. Conflict and discord shatter the peace which makes life supremely worth living. Prayer has often been misunderstood to mean a bowing of the head, a folding of the hands, a bending of the knee, a pouring out of passionate words in fervent petition. Prayer may take these forms, but none of them is the essence of prayer. Prayer is an experience of harmony with God. It is coming into focus with the cosmic perspective, coming into tune with the cosmic purpose, coming into congenial co-operation with the cosmic value-making process. "Not my will, but thine be done", was the greatest prayer of Jesus. "Whatsoever is good for thee, O Universe, is good for me", was the harmonious spirit of Marcus Aurelius. When we attain this sustained poise of harmony with all that is good, true and beautiful in the universe, nothing can disturb the even tenor of our dedicated life.

How may we possess this "peace that passeth all understanding"? At this point in our search for the blessed life we meet the stern counsels of asceticism. To those who have been deceived by the senses, it may seem necessary to cut off all desire in defence against false desire. To them pleasure is a snare and a delusion, for the temptations of the flesh may lure us away from the life of the spirit. The ascetic mood stalks among the pleasure haunts of men, pointing the finger of scorn at all delights of self-indulgence. Pleasure is either beside the point or definitely evil to those who are committed to the more serious business of living heroically. This is not the code of any one religion, but the creed of heroism wherever it is found. Self-sacrifice is the natural outcome of devotion to a cause that is greater than self. It is possible to make a fetish of sacrifice, and to mutilate oneself or to deny oneself merely as an exercise in self-discipline. We do need to practise self-control in little ways to be prepared for the greater demands that crises bring upon us. But one may be just as selfish in self-denial as in self-indulgence. If one is sacrificing for his own glory he is every bit as futile as he is in seeking pleasure for his own enjoyment. There is a mean and foolish denial which is miserly and contemptible, which is selfish and far removed from heroism.

When we come to the heart of the matter we see that the great divide is between seeking to save or seeking to give one's life. In trying to save ourselves we withdraw within ourselves, shrivel up, atrophy and die the slow death of spiritual starvation. But in offering freely to give ourselves we expand the dimensions of life to the outer rim of the lives of others with whom we identify ourselves. "It is

more blessed to give than to receive." The deeper joy of abiding peace wells up from the flowing springs of eager sacrifice for others. The selfish life is miserably absorbed with one's own injuries and disappointments. The unselfish life is glowing with the incandescent flame of devotion to the welfare of others, radiant in the joy of self-forgetful service and love. This contrast is well illustrated in the parable of the prodigal son. The return of the prodigal brought joy to the father, because he loved his son more than his own life, and rejoiced that the son who was lost and dead was now found and alive again, restored to the family circle. But the elder brother was angry that so much attention was showered upon the prodigal brother. He refused to come in to welcome his brother or join in the joy of the household, for it injured his pride. He had stayed at home and worked hard, and no such feast had been prepared for him to make merry. Thinking only of himself, of his own disappointment and of the injustice to himself, he robbed himself of the joy that he might have had in the recovery of his lost brother. So every one who cares more for himself than for others cheats himself of the blessed joy that he might have in the sharing of his life with another's need.

Love goes far beyond justice, in that love freely gives without counting the cost. Love therefore is the healing of our divisions and discords, the creation of triumphant harmonies that merges life with life until all are one in all. It is this truth in action which makes human love divine. H.P. Blavatsky says that higher than justice is "the giving to others *more* than to oneself—*self-sacrifice*. Such was the standard and abounding measure which marked so pre-eminently the greatest Teachers and Masters of Humanity—*e.g.*, Gautama Buddha in History, and Jesus of Nazareth as in the Gospels. This trait alone was enough to secure to them the perpetual reverence and gratitude of the generations of men that come after them." (*The Key to Theosophy*, p. 199) So the Belgian priest, Father Damien, gave his life as an offering of love and sacrifice to alleviate the sufferings of the lepers at Molokai. In so forgetting himself in service to others, he contracted the disease and shared their sufferings, but gloriously shared also in the blessed joys of ministering to their need. How much greater is the happiness of those who give their lives for others than the shallow pleasures of those who seek to save themselves by the ease of indulgence! A happy year is a year of life offered for the blessing of all.

PAUL E. JOHNSON

THE PURSUIT OF HAPPINESS

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Two methods are recommended, one secular, the other religious, for securing happiness. The former aims at strengthening will-power, work-capacity and system; efficiency brings success, and success happiness. The religions recommend a turning away from the world and secure happiness in a subjective way. Neither has been found satisfactory. Is there another way?

The increasing gloom of the educated unemployed shows a growing part of the population whose ambitions are unfulfilled, and whose outlook does not harmonise with its environment. Many a university man nowadays is forced to work as a ticket-puncher. How is such a man to be happy? His external adjustments are all wrong and he cannot help it.

The sense of humour is a phial on our mental shelf which ought to be taken down for use more often than it is. The capacity of laughing at *yourself* dispels gloom. You must be able to turn upon yourself the eye of an onlooker. Laughing at others is not real humour, but sarcasm. But if you can laugh at yourself, you have acquired a golden talent. If we could plan our steps with the precision of a mathematical equation, then failure might well make us dejected. But in our equation of life and endeavour, there are two variables which can never be eliminated, called chance and luck. Then why can't we logically laugh at frustration?

It is more than likely that cultured minds incline towards the contemplation of some particular thing or type of things. The ocean was a theme of Byron's greatest moments. Wordsworth used to be inspired by small flowers growing in the wilderness. The commonest example of a marked inclination of mind is a hobby, such as philately. Possessing an object of rapture enables us to be alone with something totally unconnected with our maladjusted external contacts.

The object of rapture need not be anything so concrete as philately. It may be an Idea. The works of many great artists in every domain are devoted to the exposition of an Idea. In the works of Thomas Hardy the Idea is a frustration of noble human aims due to an ill fate ever present in men's lives. On gloomy philosophic contemplation, he raised himself above dejections. I have come across some strange examples of objects of rapture. Dame Laura Knight finds hers in the life of a circus. Cecil Aldin, another artist, finds his rapture associated with the life of dogs.

The object of our rapture may be stillness; the swoop of birds or the sound of wind or of water; it may be the smell of hay, or the twitter of small birds in fields. As a method of escape from dejection, we must examine the inclination of our mind and discover an object of rapture.

The ordinary mode of dispelling de-

jection has two disadvantages: For example, our companions may not always be available; we are dependent on others. Its second disadvantage is that it does not go deep enough for the man who is suffering from a depression. Depression is something more fundamental and profound than a child's tears, and must be combated with some fundamental process of the mind. Another factor of personal happiness is "Confirmations". Do you find your notions and your various beliefs being confirmed by the things you see happening around you, or do you find yourself being contradicted? A man's happiness is affected by the confirmations and contradictions which he encounters in his day-to-day life. The man who has a wrong notion of his dignity, for instance, is hurled into gloom if he discovers that people do not pay him the attention he expects. But the man who has gauged his social standing correctly, is free from such unpleasant revelations. Social attention when bestowed on him, will cause him pleasure, but social neglect will fail to cause him much unhappiness. All things turning out contrary to our expectations do *not* contribute to our mental satisfaction. We must guard against such contradictions by developing a balanced judgment, freedom from prejudice and preconceived notions; sympathy and a realization of the irregularity of human behaviour.

In my experience the two most powerful acquisitions against dejection are Mental Detachment and the capacity for Self-Expression. Mental Detachment means a state of being alone. We all like to have our own room, our particular nook where our things remain undisturbed and people cannot see us. This is a human characteristic. Even in a room crowded with noisy people, if we could have our own table in a corner where we can turn our back on the company, and read our letters, and keep our confidential things in a drawer, then we could have a secure, cosy feeling. The man is to be pitied who cannot have his own nook.

There is a nook of the mind also, an inner chamber, where we may retire and be alone. There are two parts to a man, independent of each other: one is in association with others. The second is independent and alone. We usually neglect the second part of ourselves. We may not even discover it, if we never get away from others before whom we are constantly posing. Sometimes we try to be witty, sometimes we pretend to be sympathetic; almost always we conceal our real feelings. We are never at peace with ourselves.

But being alone brings a deep relief. Then we are natural. If you are dejected, try the effect of being alone. You will say that loneliness will only make you brood more. You will suggest the company of friends when you are depressed, or any other thing to keep the mind occupied and prevent it dwelling on sadness. It is like trying to forget a *colic in* sight of a favourite dish, while what you need is an internal remedy.

But the profound satisfactions of a state of loneliness are worth seeking. Being alone is not a simple matter. There is, in the first place, a complete absence of pose. Such a

state acts like a balm. In constant association with others, pose becomes a habit. We tend to become less frank, even with ourselves; we hide from ourselves the true aspect of things, and at the back of our mind we are semiconscious that we are being counterfeit, yet we never move away from our surroundings. The result is tension in the mind, a direct cause of depression. We can be natural much more easily alone. When you are depressed, walk into some lonely green field, preferably at sunset. Here is something in your own mind and also in your surroundings, which cannot be affected by the outer world: the "still waters" are here.

There is another effect which loneliness produces—Repose with a capital R, the repose of which Henry James spoke, and of which Charles Morgan wrote in *The Fountain*. Restlessness is the disease of people in these days. Our literature reflects it. Hardly one book in twenty has repose—that quality which makes us turn back to it as "a corner of refuge"; and there is "that unrest which men miscall delight".

Repose comes of profound philosophy, but let the plain working man, who has little time for philosophy, try the method of loneliness. For the more advanced mind it is not necessary to go away into a lonely place. You can retire into that secret inner chamber even in the midst of company. But this requires development. The mystics seem to have so developed the secluded, unapproachable part of their mind that commotion in their surroundings almost always left them calm. We may not be ready to renounce the world entirely, but let us strengthen the power of Mental Detachment.

The last and perhaps the greatest antidote against dejection is self-expression. Self-expression needs two things—the idea and the medium. The painter and the sculptor are essentially similar persons, but their mediums of expression are different, colour and stone. Music, body-rhythm, as in dancing, clay, wood, are all mediums through which ideas can be expressed. We cannot properly say that the plain carpenter who joins a simple chair is expressing an idea, as we cannot say that the garrulous fool who rhymes a ditty has expressed an idea in the way that Byron expressed one in his "Isles of Greece", or the fourteenth century woodworkers have in the Venetian Cathedrals. No work almost wholly mechanical can be called self-expression. Yet it would be foolish to condemn all work which falls short of the standard of Byron and Venice, as non-expression. There are degrees descending into non-expressive, mechanical efforts and also ascending beyond measure.

Self-expression is the most active source of mental satisfaction. It not only counteracts dejection, it produces new happiness. By not expressing something of your own (and this is the way most people go through life), you leave unexplored an active source of satisfaction; if you leave unexpressed something really strong and clear in you, something that is urging for an outlet, like lava in the earth's bowels, then you will be miserable. It is usual for persons with such marked tendencies to discover a medium and use it. Nothing can

restrain them. But the plain man must, with conscious effort, try to increase self-expression as he would increase his physical fitness with exercise.

We then arrive at this very straightforward and concrete conclusion for the self-expression of the normal, ordinary man, so that he may lead a happier life : he must express his feelings and ideas through a medium, which in most cases would be writing or speaking. The audience is essential to self-expression, but we must be immune to adverse criticism. We must not allow our expression to be affected by public opinion.

For most people I suggest they should commit their ideas to writing. You will find that the originality of your mind and the power of your expression will increase astonishingly. Sustain the hope of being able to publish a small article, a pamphlet or a book. Seize upon an opportunity of speaking in public. Perhaps the plain man is thinking that the impossible roles of philosopher and orator and author are being suggested. But let the "plain man" try and he will be astonished to discover what he is capable of. He may not be a Tagore, but he is more than he thinks. Of course we hear of people who overrate themselves coming to grief. Self-conceit is different from what I am pointing out. Self-expression is something higher and deeper than the human desire for the limelight.

There is no branch of knowledge which cannot be a medium for your ideas on life in general. The chemist, when he sees tiny bubbles rising in a test-tube, and then losing themselves in the atmosphere, will not have to project his mind far to connect this phenomenon with the myriad human lives he sees in the world around him. Bubbles trying to rise and then losing themselves in a vast environment, is no mean theme for poet or philosopher.

Self-expression is easier if you try to interpret life in terms of some universal principle. The economist sees life in terms of supply and demand ; the biologist in terms of struggle for existence or of evolution ; these are examples of a universal principle by which you can interpret most if not all things which you meet. Self-expression will be facilitated if you fix your mind on one such principle. Life can be interpreted according to many principles, but for individuals these would lead to utter confusion and non-expression. (*Cf.* the fox who knew a hundred tricks, but got confused when in mortal need of one.)

There is loss of sentiment in the post-war generation, which is nothing but annihilation of uplifting, elevating, ennobling feeling. There is less happiness and satisfaction in life. Hurry and mechanics have taken the place of Self-Expression which produced the Arts.

K. N. DUTT

A PHILOSOPHY OF RELIGION

V.—THE SIGNIFICANCE OF RELIGIOUS PRACTICES

[Mr. Alban G. Widgery, at present Professor of Philosophy at the Duke University (U.S.A.), delivered the Upton Lectures in Oxford last November. Special arrangements made with him have made possible the publication of the six lectures in condensed form as six articles, the fifth of which we give this month.—EDS.]

A philosophy of religion must include an investigation into the significance of religious practices. It may find that the implications of these may represent the nature of religion better than the allied doctrines which always carry on forms of expression of earlier types of philosophy that may not be suitable for present thought. Religions can and do continue even though traditional doctrines are modified or abandoned. Religious practices also change in the course of history, but through all their changes there are continuities in their fundamental implications. It is with these implications that a philosophy of religion is concerned, not, except incidentally, with their detailed characteristics which have always been relative to time and place as well as to that which they have endeavoured to express. For religious practices are not merely relative : they have some ultimate significance.

The practices of religion have all too often been intertwined with those of magic. Religion and magic must be distinguished. In magic the result is supposed to follow inevitably as a consequence of the performance of specific acts or the utterance of particular words, and frequently it has been supposed that these acts or words must be those of a magician. In religion the result is supposed to follow the practices or words used, not inevitably, but only according to the attitude of some reality other than man as finite, to whom the words are addressed and before whom the practices are performed.

Though in the earlier stages of religion the practices were performed mainly because of a supposed relation with physical welfare, such as the obtaining of food, in the higher developments many of the practices have little or nothing to do with physical welfare. They manifest the existence of spiritual needs in the subject, and they implicate something other than the finite spirit that provides scope for some, if not at any stage as yet complete, satisfaction Even the practices having reference to physical welfare have an implication of importance for a philosophy of religion. This is the implicit acknowledgement that even physical well-being is not dependent solely on the work of man together with the processes of a self-subsistent physical world, but that some power or being other than these is an important factor upon the attitude of which the success of work may rest.

In the higher religions, ther., practices are not concerned primarily with the satisfaction of bodily needs. Neither are they, as some modern

writers would have us believe, merely forms for the preservation of the social group. There are communal practices, but even these are in general directed to somewhat beyond the community. Whole communities have given themselves up to vast and continuous painful efforts for the building of temples, the object of which has not been that therein the communities could assemble to cultivate a communal solidarity, but in order that something beyond the community could be worthily worshipped. There have been religions in which communal expression has been little emphasised. In all religions that form of expression has been chiefly for special occasions : the religious practices day by day have been those of the individual alone or of only small groups. That the practices of religion have often expressed and promoted social solidarity is only a secondary result, not their main motive.

The individual comes to a practice of religion when he has come to a certain stage in which he is painfully aware that he is not satisfied with himself or his fellow-men ; or, on the other hand, when he becomes cognisant of something that arouses in him a feeling of awe or reverence. In his acts of worship his sense of his own inadequacy often becomes intensified, and yet to some degree he seems at the same time to be raised above it, to be saved from it. Religious practices are of significance on both these sides. In some of them the individual gives expression more especially to the feeling of his own insufficiency, his insignificance as over against—not nature or his fellow-men—but something other than these that vastly transcends them. Some of the postures of prostration and the low bowing of the head, for example in Muslim prayer, are of this type. Other practices give expression to a feeling of joyful triumph, to singing and shouts of praise, aroused by the awareness of the capacity of the deity to overcome the evil, and by the impression of such divine qualities as majesty and glory.

Some religious practices are related with particular aspects and events of the individual's life, such as birth, marriage and death. These are often combined with acts, not specifically religious, of a sanitary or social character. Attention to these latter has led some to ignore and even to deny the distinctively religious aspects of practices in these connections. The origin of a new human being, the experiences of sex, and the event of death, have not become less mysterious, less awe-inspiring the higher man has arisen spiritually. In the religions these have never been regarded as implicating nothing more than the physical and the social. It is not possible for modern thought in terms of the physical and the social to satisfy entirely the attitudes mankind adopts to these events. A philosophy of religion therefore must acknowledge here the recognition in religion of a relation of man to something other than the physical and the social, something that arouses specific forms of response which call for rites and ceremonies to express them.

Among the most general of religious practices is that of prayer, considered not as contemplation but as

supplication. The first significant thing here is that mankind from early times should have adopted such a practice and have continued it into the highest stages of religion. Prayer implicates not merely needs on the side of the subject, but also the apprehension of a being upon whom the response is dependent. It is an attitude towards a spirit able to understand what is asked. The problem that has been raised with regard to prayer is whether it is, or indeed, can be answered. If it is answered, of course it necessarily follows that it can be. But whether prayer is answered cannot be definitely established so that a philosophy of religion could definitely affirm that as a truth. For it cannot be shown in any case that what happens would not have happened without the prayer. Further, it may also be urged that if the prayer is for something which God intends it will happen without the human prayer ; while if it is for something in opposition to what He intends He cannot be expected to grant what is asked. There is much in that contention, especially when the prayer is concerned with what involves the physical world. Nevertheless, where spiritual ends are sought, it may be replied that what God intends involves the attitude of prayer on the part of His creatures, and that without it achievement is not possible. For if the degree of freedom of human minds is to be preserved, and if the subjective attitude is an important essential in religion, prayer may be necessarily implicated in attaining some spiritual results. But may not prayer be of effect even with regard to the physical ? That cannot be ruled out as a possibility. Prayer has been associated with what has been called the " spiritual healing " of the body ; and the power of the mind over the body has frequently been insisted on in the religions. Nevertheless, it cannot be shown that prayer is answered.

It has sometimes been asserted that prayer cannot be answered in the physical realm because its processes are uniform and unvarying, prayer or no prayer. That contention is not so frequently made as it used to be, because now it is more clearly recognised that events occur through conjunctions of different uniform processes, and the conjunctions are not themselves capable of being described as mechanically repetitive. In short, the fact of contingency is acknowledged. Without that, human history would be no different from the repetitive processes of a machine. In history diverse physical processes are brought into varying conjunctions to some extent through the play of human purposes and the exercise of human mental power. Thus it is not metaphysically impossible to maintain that God, though making no change in the character of the uniform processes that science describes, may nevertheless exert influence with regard to their conjunction. Though it may not be possible to establish that prayer is answered ; it is not in opposition to science to maintain that it can be answered.

But the higher the stage in religious development the less the emphasis on prayer as the way of obtaining results in the physical world, the more the insistence on the use of one's own intelligence and strength. That has

not ruled out prayer for physical results, but has turned attention to the character of such prayer as a reverent acknowledgement that even physical welfare is ultimately dependent on God, that the range of human intelligence and power would be insignificant if it were not in relation with a physical world that is dependent on God. The higher the stage in religious development the greater the emphasis on prayer as an aid to spiritual growth. For in prayer the devotee, as it were, "holds converse" with the deity and must inevitably endeavour to adopt an attitude of mind in accord with the sentiments of awe reverence and praise that arise in his apprehension of God. His spiritual progress in no small measure goes along with his experience and cultivation of such sentiments.

Prayer, even when a number of persons join in it, is unequivocally an individual act, calling for a definite attitude of mind by each individual. That persons may feel a greater confidence or some increase of intensity of emotion when they pray together does not alter this fact. So also, notwithstanding what may be said of a "fellowship of silence", contemplation, meditation, yoga, is essentially an individual affair. In this—taking these terms to apply ultimately to the same thing—there is in religion an effort for and the cultivation of an awareness of and a harmony with a reality wider than the self apprehended as finite, and other than physical nature or human society. This reality may be described as the eternal Brahman, or as personal deity, and the aim as unity in the One or as communion with the Supreme. In this connection Orientals have talked of "God-realisation", and Occidentals of the "beatific vision".

Great emphasis has been given to yoga in India. The term has come to be used with reference not only to the aim but also to the means to its attainment. It has been associated with diverse forms of theoretical expressions of religion, and it has become associated with much that is extraneous and of doubtful value. Nevertheless it implicates on the one hand the subordination of the physical and the social, and on the other the central character of religion as a relation of the individual with a reality that transcends these and himself as a finite spirit, however the relation and the transcendent may be theoretically expressed. It involves the supremacy of the spiritual over the physical. In the practice of yoga the human spirit centres its attention on spirituality and on the attainment of a sense of freedom from physical and social limitations.

ALBAN G. WIDGERY

MAN AND DEITY IN ORIGINAL BUDDHISM

[The researches of Mrs. Rhys Davids into the original texts of the Buddhist scriptures have made her one of the authorities on the subject.—EDS.]

We read always, we hear often, that Buddhism was, from the first, a gospel wherein man has banished God from earth and from heaven. This, it is conceded, is held to be proved by negative rather than by positive evidence. Thus Buddhism is said to have brought no new aspect of the Divine to the Many, such as Zarathustra's Good Mind, Good Word, Good Deed, or Jesus's pitiful Father of the humble and the contrite, or Muhammad's loving Accepter of devotion. It taught no prayers, it devised no sacraments, it sang no praises. Was it not rightly to be called antitheistic? At least until, in its far Eastern development, its "Awakened" Founder was deified into an Ādi-Buddha, a primæval Spirit, sending emanations, as Gotama and the rest, to earth to bring help?

But what is it, in general terms, to be antitheistic? Is it just to put aside this or that old God-picture of a day when the New is working in man to seek after a worthier conception? There will then be antagonism to a specific form of theism; there will not be necessarily antitheism in general. Did not Emerson write about: "When half-gods go, the gods arrive?" Disdeification of a sort there will be, when this happens. Take the verse from the venerable *Dhammapada* of the Buddhist canon:—

> Nor even deva, nor the sprite who bringeth luck,
> Nor Māra with a Brahmā could unmake the victory by such a person won—

the victory, namely, over the lower self. I have lately heard this cited in public as evidence that early Buddhism was antitheistic, and by an Indologist, his conclusion being that since all great and yet living religions were theistic, Buddhism earned this title only by becoming, in Mahāyāna, theistic, as it were, in spite of its founders.

But when the first Buddhist mission started, there had been perhaps a century-old teaching of a new Immanent religion in the North Indian Brahman schools, with this result, that the Vedic "devas" had become mainly picturesque figures for conveying religious vistas and concepts to the young. Even the sublime impersonal concept of *Brahman*, source of all, end of all, had been made personal by the appearance of a masculine *Brahmā* on the religious horizon: Brahman the unutterable and Brahmā the Perceptible, the enthroned. Further, there had grown up the concept of a world better than that to which man first went at death: the *Brahmā-loka*, where lived his fellow men who, having gone before, had there died and been found worthy to go in survival yet further. And so elastic had become the word "deva", that it was used occasionally to express the five senses.

No one with any knowledge of Buddhist scriptures worth the name would ever see in the Brahmā of the verse cited any but an other-world fellow man of relatively higher worth.

never would he see in it a reference to that supremely Divine, surviving in such compounds as *Brahma-chakka* : God-wheel, *Brahma-carya* : God-living, *Brahma-bhūta* : become God. A deva was no longer exclusively one to be worshipped, to be sacrificed to, to be invoked. The word, I say, had taken on a new elasticity, resembling the range of our term " spirit ".

If early Buddhism seem to have disregarded the sort of theism we of a Semitico-Hellenic tradition look for, it was but carrying on the accepted teaching of the Brahmanic schools of its day, through which most of its first missioners had passed. It is rare in the Upanishad academic lessons, early or late, to find prayer or priesthood or praise.

Into this realm and day of Deity, come to dwell within the man—" Brahman we worship as the self!"—arose the man Gotama with no new mandate as to the Highest—the day was not needing it—but with an urgent mandate for man of the crying need to become, by his daily life, and not only in belief, in knowledge, the divine offshoot which he was told that he was. Here on the one hand, were a day and a realm where teachers of noble and priestly youth were exploiting a new and astonishing uplift in the conception of God and man—the ultimate identity of both—in that the supreme Brahman was worshipped as the manifest worth in " self " of each man. Here, on the other hand, was a certain lack, in this uplifting mandate, of insight into the need of long and most pressing work in transforming potentiality of nature into actuality of nature. " That art *thou* ! " was needing to be rendered as " That canst thou become." Hindus do not like my saying this, but the fact remains, remains as yet without any worthy rejoinder, that the early Upanishads lack earnest emphasis on the need, especially in such a mandate, of the whole earth-life being quickened and sublimated into a training in thought, word and deed, of what man had it in him, not so much to be, as to come to be. Yet an acorn, he was told he was the oak tree. To become that, what years upon years of growth were necessary !

To realize that we have here the real mandate of Gotama, and no anti-theistic implications about it, we need first to compare Piṭakan with Upanishadic emphases. In the former the immensely preponderant emphases are on man's need to train himself in good ways of life. The frequent exhortation : " Tell yourselves : thus and thus must there be training ; we will become—this or that ", is sadly overlooked by critics, let alone Buddhists. We need secondly to ponder critically the apparent slighting of the external " theistic " observance here and there in the Pali records. Scathingly Gotama is shown referring to those who believed that by merely and repeatedly invoking this and that manifestation of Deity—Indra, Varuṇa, Prajāpati—a happy rebirth could be insured at death. There is here no denial of the reality of either Deity, or devas, or worlds, or rebirth. The emphasis lies in the need to set afoot the right will-in-becoming, and so to live here as to be fit for the worthier fellowship hereafter. Not for the fellowship of the supremely Highest ; the wise reticence of the early

Buddhists as to That is a most worthy pendant to their earnestness in stirring up men to wayfare persistently in the long Between separating the ideal from the actual.

When, then, we read in manuals or hear from speakers, that Buddhism has nothing clear to say about God or soul, or the nature of the bond between them, let us more *justly consider the setting of early Buddhism in its frame of current Immanence, and its true mission within that frame.* Let us also consider more historically the specific objective of the founders. Their mission was, not to the few in the Academy, but to the Many without; not to the learned—albeit to these too its mandate was applicable—but to man in the home, the field, the market place. The majority were not devotees of the inner teaching of the Brahmans, but were worshipping God in many worthless ways. None the less the impact of the Immanence upon the younger generation of Brahmans was bound to be immense; the Many for whom these would be "celebrating" were bound to be more or less affected by it. And the Many are always rather more than less practical. They would apply the "New" to their life, not merely holding it at arm's length in thought. The new aspect of man's nature would arouse in them a sense of the importance of man's life. They would begin to see this as they never before had seen it. And they needed teaching about life as being a trust, an opportunity in man's long way through the worlds. That was the God-word the Many were needing. They were coming to feel after religion (which they vaguely called "*dharma*") as something bound up with man's relation to man, as something with which their happiness was bound up. This was not clearly known or worded. It was Gotama's work to word it for them:—the worthier life and its consequences:—this was his God-word; this was his God-spell; this was his "dharma."

And it is just in this hitherto vague word "*dharma*", Pali: "*dhamma*", that, so far from teaching antitheism, he *taught a new theism.* To judge by the *Piṭakas,* the promise for him of a worthier conception of the Highest, then conceived as Self, lay in the word "*dharmą*". I have seen this taken to mean ultimately "the stable", because of its stem *dhṛ,* "to bear" (usually qualified as "to bear in mind"). But this is due to our present unfortunate omission of the *man* from the idea. The bearing in mind is only true and important when we keep in view the bearer-in-mind, and the Man as borne in mind. And This is primarily a thing not stable, but dynamic, a Live One, a Quickener of mind. In the solitary moral lesson we find in the *Upanishads,* teaching the student what should be *done,* he is told to "walk according to dharma". He is not merely to think, or remember or be steadfast; he is to walk, to act, to behave. That is, according to the prompting of a something within that was More than he: a standard, a norm, as I used to say, taking the word to mean, as it scarcely does, not an average but an ideal. The powerful figure used for the Self conceived in this way as the Man in the mind, the Watcher, the Witness, the Monitor, the Ought to-be, the Divine Urge whom we with our term conscience

should more justly call the "conscience", was *Antaryāmin*, the Inner Controller. And it is a thousand pities that the term, if ever used by the first Buddhist missioners (who were mainly Brahmans) was not taken over by the Pali Sayings. It is only too likely that, as the real man of the self became progressively deprived of deity and then dropped entirely, this term was let die. That the higher self is called lord (*nātha*), witness (*sakkhi*), goal (*gati*) : these have fortunately been let in, and betray the possibility of earlier companion-terms.

The plural *dhammā*, in the Sayings, meant just "things". (The notion that it meant metaphysical entity or monad is quite impossible in any but the scholastic Buddhism of centuries later.) But in the singular it meant, not "thing", but "more-thing" ; less "what is" than "what ought to be". And in a gospel of a more-will to the Better, *dhamma* came nearer to expressing this than any other available word. It points to man's nature as essentially a coming-to-be, a becoming, and to the Highest conceived as the tendency and will to become, working in man. It is a noble crown in the Buddhist mission, most lamentably lost to sight by Buddhists in their identifying it with a mere code or canon of teaching, with the "institutes" of an orthodox scripture.

It is twice recorded, that the founder decided, before he began his teaching, that aspiration for the "Great Self" involved revering *dhamma*, or the inner monitor.

None the less, let it not be forgotten that it was with the term "self" (*ātmā* ; Pali : *attā*) considered as something supremely worth seeking, that Gotama began his mission. Herein he echoed the words of an Upanishadic refrain : "Were it not better that you thoroughly sought for the self ?" But, as I have said elsewhere, because the first translator of this, Oldenberg, in the *Vinaya*, put aside his Sanskrit learning and judged Buddhism as a world apart, we have the misfortune to have learnt the injunction as "seek after yourselves" —a European turn to the text, which no scholar, translating the same words where they occur in the *Upanishads*, ever uses.

And it was with the combined self and "*dharma*" that Gotama ended his long career of service :—

> Live as they who have self as lamp, as refuge, who have "dharma" as lamp, as refuge, and none other.

This too, alas ! has suffered mistranslation at the hands of Rhys Davids and others, being rendered "Be ye lamps unto yourselves", etc., —again the European way of rendering the pronoun from a text where the possessive form ("your" self) is non-existent. Here, too, where in the Upanishads *ātmā-* is prefix in a compound, as it is in the Pali, translators of the former do not hesitate to detach the prefix, where the context demands it, and give it the higher meaning : thus for instance, in *ātma-vidyā* : "knowledge of ourselves and of the Self" ; in *ātma-vid* : "knowing sacred things, not knowing the Self" ; and in the well-known compounds : *ātma-mithuna, ātma-nanda, ātma-rati, ātma-krīḍa* : "intercourse with, delight in, love for, sporting with, the Self." Whether from superficial attention or from a mistaken perspective,

there has been taken the course of severing early Buddhism from its parent and presenting it as a species of Indian agnosticism and rationalism, in short, of antitheism.

But could a message, when and wherever first uttered to man, which eventually grew into a world-religion, have begun as antitheistic? Or begun and later turned theistic, as it were, in spite of its original aim and bent? I think not. I have been accused of using "intuition" in historical treatment, an ambiguous word which I never use or countenance, and which is, I presume, a refined way of saying "guessing". But no, I am holding my opinion on documentary evidence. And I would contend, so far as I yet know, that no religion, starting in the long past and surviving till to-day with a body of scripture, can be truthfully, critically shown to have begun with a disregard of what man has, at the time, looked upon as higher than himself, as the Highest he can conceive, and of his relation to That. Forms of theistic presentation that were getting worn thin :—these may have been either tacitly disregarded, or explicitly put aside. Jainism, never really antitheistic, can be said to be shown doing the latter, if one can read into its late scriptures what was really taught by it just before Buddhism was born. But Buddhism at its birth —so far again as its scriptures can rightly testify—Buddhism with its search for the self as the God-in-man, its holding up of that self and *dharma*, the inner working divine will, as sole light and refuge, its reverence for God-compounded terms, its saying that amity to all men was "what men were calling 'God'", its quest here and everywhere for Deity, reverently expressed in such universally valid terms as Highest, Best, Supreme, Peak (terms far more fit and world-credal in time and space than such locally and temporally used terms as Brahman, deva, or God), with its first and last aspiration towards That whom man needs and seeks, namely "Artha", the term it used before ever Nirvana emerged as a Goal—Buddhism at its birth was in a finer, truer way theistic than other world-creeds. It laid hold, to express man's quest and end, of terms which cannot fade or die save with the ending of man himself.

C. A. F. RHYS DAVIDS

NEW BOOKS AND OLD

NON-ATTACHED MAN AND FREE SOCIETY[1]

[Sri Krishna Prem, well known to our readers by his series of articles on the *Bhagavad-Gita*, as was promised in our March editorial reviews Mr. Aldous Huxley's epoch-making book from the Eastern standpoint.—EDS.]

Once more the rising sun of Indian ideals is gilding one of the high peaks on the Western horizon. All whose eyes are open to the Eternal truths proclaimed by the great seers of the East, all who adhere to what Mr. Huxley calls "the great tradition of civilised Asiatic and European philosophy", must be grateful for this book. Not only that. We must offer our salutations to Mr. Huxley for the courage which has led him to disregard the disapproval of, doubtless, a large section of his former admirers; for the sincerity which is stamped on every line of the book; for the beauty of the words in which he has expressed the ancient truths and, above all, for the clear insight with which he has penetrated to the heart of the jungle of contemporary problems.

There are those (as Mr. Huxley well knows for he was formerly one of them) who proclaim that the world is meaningless and that all ideals are purely temporary phenomena arising out of social and economic causes. In this book he definitely rejects this gloomy philosophy and shows that in general people who consider the world empty of meaning do so because they wish to throw over the restraints that fetter their freedom to do as they please, particularly in sexual and political matters. Moreover it is found that few, if any, can consistently remain for long in such a philosophy but hasten to re-introduce meaning (and usually an evil meaning) into some particular part of the whole, a deified nation (fascism) or an idolised class (communism).

In opposition to all such he shows that, though ideals have varied in time and place, yet the ideals formulated by the few who have been most successful in rising above the limitations of their environments and personal circumstances show a remarkable resemblance. Just as true literature is a quite different thing from the wish-fulfilment stuff that fills the magazines and bookstalls, so true ideals are something quite different from the wish fantasies which commonly pass as such. The latter are a species of day-dreaming while the former are the very norm and pattern of the Universe itself. Both come forth from our minds but the pseudo-ideal has its root in the sub-mental desire nature while the ideal proper descends from the regions above the mind, the regions in which, as every mystic knows, the Divine Reality itself has to be sought and found. Unlike the wish fantasy

[1] *Ends and Means.* An Enquiry into the Nature of Ideals and into the Methods employed for their Realisation. By ALDOUS HUXLEY. (Chatto and Windus, London. 8s. 6*d*.)

which seeks escape from the facts of the contemporary world, the true ideal, when it can find a heart fit for its growth, gives battle with the world and remoulds it nearer to the Divine norm.

Taking his stand upon the realisation of the mystical teachers of all ages (though, throughout the book, the overtones of at least some degree of personal experience can be heard by an attentive ear) Mr. Huxley shows *that the ideal man is the non-attached man and the ideal society, a free and just society, fit for non-attached men and women to be members of.*

Non-attached to his bodily sensations and lusts. Non-attached to his craving for power and possessions. Non-attached to the objects of these various desires. Non-attached to his anger and hatred; non-attached to his exclusive loves. Non-attached to wealth, fame and social position. Non-attached even to science, art, speculation, philanthropy. Yes, non-attached even to these. For, like patriotism, in Nurse Cavell's phrase, "they are not enough."

This non-attachment, which recalls so vividly the teaching of the *Gita*, is by no means a merely negative state. The path to it lies through all the positive virtues and, when attained, it is an intensely positive condition of what he terms charity and awareness, the compassion and wisdom of the Bodhisattva. Some may think the word non-attachment insufficiently expressive. No doubt the word (and also the state) is not too common in the West but, in truth, it is difficult to find a better word ("detachment" has too much suggestion of aloofness) to describe the ideal state of inner poise in which the soul, inactive in the very midst of actions, mingles in all the deeds of men and yet remains untouched by worldly bonds.

All this has been said before, though even for its clear re-statement we are grateful. What has not been done before, or never so adequately in recent times, is the penetrating critique of the means by which these ideals are to be realised. This is the point at which so many have gone astray. Knowing that "hatred ends not by hatred; hatred ends by love alone", we have yet given a reluctant assent to policies of "rearmament for the sake of peace"; knowing that all that leads to separateness is evil, we yet have given some countenance to idolatrous worship of our respective nations; and knowing that no true Teacher ever trespasses upon the free-will of his pupil, we yet have dallied with the idea that a dictatorship, even if not quite of the Russian or German type, could perhaps provide a remedy for the diseases of society.

But "good ends... can be achieved only by the employment of appropriate means. The end cannot justify the means for the simple and obvious reason that the means employed determine the nature of the ends produced." If we seek the end of which all the prophets from Isaiah to Karl Marx have spoken with one voice, the establishment of "liberty, peace, justice and brotherly love" we must be careful to use only appropriate means for its realisation. In all the fields of life, social, economic and political as well as in education and religion we must walk in the direction of that goal and not in the opposite direction. We must shut our ears to the siren voices which assure us that

liberty can be attained by curtailing freedom of thought and expression, that peace can be attained by war (even if called a war-to-end-war), that justice can be achieved by armed force (even if termed the force of collective security) and that brotherly love can come through idolatrous worship of our own nation.

Mr. Huxley enunciates three principles which should guide us in all our efforts for reform. The first is that only strictly necessary changes shall be carried out; the second is that no reform, however intrinsically desirable, should be undertaken if it is likely to result in violent opposition; and the third is that desirable changes should be made wherever possible by the application of methods which are already familiar and approved in other fields.

Thus in education we should extend the principle, already applied with excellent results in kindergarten schools, of educating for freedom, intelligence, responsibility and co-operation. At present all that is accomplished in the kindergarten schools is undone in the secondary schools where we inculcate the military "virtues" of slavish submission to superiors and brutal domination over inferiors. In this connection Mr. Huxley has very pertinent things to say about the sinister reversal of Lenin's enlightened educational policy that has been brought about by Stalin in the interests, doubtless, of military efficiency.

In society, the same methods that are at present reducing inequalities should be gradually extended, and in industry we must encourage co-operation and decentralisation, if humanity is not to be crushed in the wheels of its own machines. Evidence is brought to show that industries can be run by small, self-governing groups without any loss of industrial as opposed to military efficiency and in this way, in all fields of life, men will be trained to live in freedom, in co-operation and in brotherhood.

But there is one thing that prevents all these desirable reforms and that is the threat of war which hangs like a great thunder-cloud over the world. While war is imminent the need to be able to wield the whole nation as one man prevents all consideration of higher values.

Long ago Lowes Dickinson wrote that "either we must end war or war will end us". It is quite useless to dream of a final war that will end all war. Hatred and violence breed answering violence and hatred and those of us who entered the last war with ideals (or rather illusions) in our hearts know well the fate that befell them in the brutal and cynical "peace" treaty of Versailles. It was then that the seeds of the coming war were sown and the ancestry of those seeds can be traced through the Franco-Prussian and Napoleonic wars, and the violence with which predatory robber barons established their dominance over an enslaved peasantry. Thus violence goes streaming on through time, echoing and re-echoing forever until neutralised and brought to nothing by its opposite non-violence.

A modern war on a large scale will destroy all the fruits of culture and civilisation in the countries of the "victors" as in those of the vanquished, not only because of the ghastly power and range of modern arma-

ments but because, *in order to defeat the militarily efficient totalitarian states, the 'democratic" countries will have to transform themselves into the likeness of their enemies.* Once that is done what will remain that is worth preserving, worth fighting for ? The dictators have told us in no uncertain terms what they think of freedom and toleration, freedom of thought and of the press, freedom of science, art, conscience and religion. What their " values " are we all know only too well, and let none think that they are the purely personal characteristics of the present dictators. They are those of dictators in general.

If we wish to end war before it ends us we must seek out the causes and bend our efforts to bringing about their cessation. • Neither violence (even if called the force of the League) which always breeds further violence, nor mere socio-economic reforms—badly needed though they are —will suffice to end war. Mr. Huxley shows what the Buddha showed long before, that the roots of war are in our hearts in the form of greed, hatred and stupidity. It is in our own hearts that peace must be established before it can be reflected in the outer world. We must establish peace within and then meet violence without, not by answering violence, fatuously hoping to crush it once and for all (the 1914 arguments whose bitter fruit now fills our mouths), but by systematic non-violence in the manner shown by Deák in Hungary and by Gandhi in South Africa and India.

But non-violent resistance needs training no less than war, training in the overcoming of fear and in self-control even in the face of the most trying circumstances. This training can best be achieved by small self-governing groups of devoted men and women, holding property in common and prepared to live and die for their ideals.[1] Such groups will call for strenuous effort and sacrifices from their members and they will practise a yogic discipline in order to transcend their individual limitations. The sacrifices required, though great, are not greater than those demanded by nations at war and, like monks in their rejection of " the things of this world ", they will form living centres of peace and co-operation showing the way to others in the fields of industry and, when necessary, of non-violent resistance. Theirs will be that triumph of persuasion over force which according to Plato is the truly civilised method.

Some readers may be inclined to feel that such pacifism does not agree with the teachings of the *Gita*. It would indeed be a pity if that were so but it is not. Quite apart from the fact that the Kurukshetra of the *Gita* is really the inner battlefield of the soul, it must always be remember-

[1] Such groups will resemble monastic bodies in their common ownership of property and their responsibility to each other, their self-instituted discipline, their personal efforts towards realisation of supra-individual values and in their withdrawal from the sordid life of competitive striving for selfish ends. But they will not be monks in the ordinary sense and it is incorrect to say, as one reviewer did, that Mr. Huxley wished the whole world to become a monastery. Charity, care of the sick and education are not now run by monks though monks were the pioneers in those fields. It is also quite incorrect to say that he holds up the Zuñi Indians as a pattern. He expressly states that they have avoided the evil of aggressiveness only to fall into the other one of sloth What he does urge is that they afford a proof that human nature is not inevitably and " naturally " aggressive.

ed that even outer war as conceived by the author of the *Gita* was an affair for a professional order of knights who met in equal battle and who lived for fighting. It has nothing whatever to do with the hideous attacks upon defenceless women and children that are the essence of modern war. For the question "Is war right?" we must substitute the question, "Is it right to blind, poison, mutilate and disembowel innocent women and children?"—for that is what modern war means when stripped of archaic rhetoric.

To those who urge the forlorn nature of such a hope I would only say that all life seems a forlorn hope. The method of life is not the mechanical one of first laying down a solid ferro-concrete base and then building our tower on it in perfect safety. Life grows from tiny seeds which send out their delicate shoots and rootlets which, though so soft, have yet the power to crack and overturn the hardest masonry. As Lao Tsu puts it: "Nothing under heaven is softer or more yielding than water, but when it attacks things hard and resistant there is not one of them that can prevail."

The problem is no doubt a thorny and intricate one. It is hard to be sure of the consequences of disarmament but, after all, the *Gita* warns us that the true path consists in doing what is right without fear of the results to ourselves. It would seem, therefore, that, whatever may be right for others who do not see it, those of us who see the truth that violence can never end by violence must turn our faces fearlessly towards the Light we perceive and give our hearts as soil in which the seeds of Peace and Life may grow. Our own bodies and those for whom we care may perish in the process but we can be sure of one thing, namely, that every bit of hatred that is overcome by love vanishes forever from the world; and some day, sooner or later, from those seeds will grow a great tree capable of giving shade to all the peoples of the earth. In the end triumph is certain for the Divine Unity of all life is behind our efforts and, as Huxley quotes from Whitehead, "The fact of the instability of evil is the moral order of the world", adding, "Evil is that which makes for separateness; and that which makes for separateness is self-destructive."

However, it should not be thought that pacifism is the main subject of the book. The subject is an enquiry into ideals and the means for their realisation and the book does not stand or fall with the acceptance or rejection of any of the concrete proposals. All the author is concerned to do is to try to find concrete means for the realisation of spiritual ideals, means which will not involve the self-stultifying use of violence. There are valuable hints for the practice of that self-discipline, physical, emotional, intellectual and spiritual which must be followed if we are to tread what the Upanishads term "the ancient narrow path that stretches far away", the path that leads through consciousness of self to self-transcendence in the Self that is in all. There are important chapters on religious practices, on beliefs and their effect upon conduct and upon ethics, in all of which one can but admire the cer-

tainty of Mr. Huxley's touch, his unwavering fidelity to the spiritual ideals of ancient India (and of mystics all over the world) and the fearless manner in which he tackles the problems of putting those ideals into practice. He does not shirk the difficulties and, if some of his suggestions should prove impracticable after all, he would be the last person to object for they are all conceived in the clear light of reason and are free alike from the ridiculous fanaticisms of the crank and from the lazy opportunism (often miscalled common sense) which betrays the ideals to which it pays lip-service. Behind and above all the special proposals lies the deep spiritual appeal to ultimate values, and even if all the former should have to be rejected, the central message of the book would be unaffected.

Many books have been written on mysticism and the spiritual life but most of them steer clear of the urgent practical problems of society or else take refuge in anachronistic simplifications which can do no good. Much has no doubt been written to help the aspirant with his personal problems but we are all parts of one whole and the spiritual life is not one which should be lived for oneself alone. *Moreover, in an increasing number of countries it is becoming next to impossible even to lead an individual spiritual life.*

Even more books have been written on social reform but not one that I have seen has Huxley's fine sense of the spiritual ideals that must underlie all real progress, nor his unerring discrimination between means that will help to bring about the realisation of those ideals and means that, though plausible, will not.

Those who are afraid of the very word pacifism should not allow themselves to be prejudiced by my inadequate summary of a clearly reasoned and soundly based case but should read the book for themselves. Those who are trying to believe in spiritual ideals should read it to have their faith strengthened by its practical wisdom and those who know for themselves something of their truth and are trying to tread the Path should read it if only to feel shame at the thought of how little they are doing to bring about their realisation in practice. Moreover there are very few, even among real aspirants, who will not be helped and stimulated by the firm grip of, and clear insight into, spiritual values.

There is something in it for every one and all should buy, borrow or steal a copy. It will be very surprising if those who only borrow do not end by buying or stealing.

SRI KRISHNA PREM

THE FREE MAN IN THE WORLD OF NECESSITY[1]

"What I have attempted here", writes Mr. Cranmer-Byng in a Foreword, "is not a guide-book to Utopia, divided into chapters that indicate various stages towards the goal, but the story of myself." And that story, as he adds a few lines later, is "the record of my struggle for emancipation from myself", which ends in "the quest for personality". For how, he asks, shall we raise the community of men unless we first establish the community of man the individual? And of the man in whom that community has been achieved he writes:—

> To be aloof from nothing that is or happens, to let all things penetrate and find their level in the sub-conscious, to hold no opinion rigidly, to wait in patience for the right occasion and act on the inevitable hour, to keep one's sense of perspective unclouded and keen, to discriminate between reality and sham, to adapt oneself to the four seasons without grieving over those that have gone—are not these the secrets of a balanced life and the symbols of a youth renewed with the Spirit of the Corn?

This is the quality of the personality which informs the whole book. For its author is one who, in his own words, has tried the impossible task of living in two cities simultaneously (the cities of eternal being and of temporal existence) only to find in the end that they are one and indivisible; who has bridged, too, the world of the artist and sage and the practical world of local government, and who in struggling to reconcile the two has sweated the slave out of him, to borrow Tchekhov's phrase, desiring as little to share the pedestal of the superior man as the illusions of the crowd.

Like his *Vision of Asia* this is a book steeped in mellow wisdom and revealing beneath the flux of these critical times the deeper currents which, if we can surrender ourselves to them, will yet bring all into harmony. Characteristically it is not bound together by a tight thread of logical continuity. Rather, its many short chapters are like the leaves of a tree. Often the theme of one chapter leads directly on to that of the next. But essentially they are linked together as diverse crystallisations of a life experience. They are divided into two parts, entitled "The Clash of the Egos" and "The Coming of the Artist". And for Mr. Cranmer-Byng the artist is not only the man who is sensitively at home in the realm of feeling. He is also one who fulfils the law of love by giving himself wholly to the work of creation. For him Christ is the supreme artist and he believes that "if the world is to be saved from the catastrophe which all are prophesying then it will be through the renunciation of the artist acting through the urge of a greater Will than his own." Obviously this is to give to the artist a status which he seldom in fact possesses to-day, unless it be in germ. It is to endow him with the qualities of the mystic who has attained liberation without turning his back upon the world. Mr. Cranmer-Byng would be the first to admit that few contemporary Western artists have achieved anything like this degree of spiritual development, or even begun to penetrate beyond the boundaries of the phenomenal world. Indeed he writes in one place that "the profound difference between the Chinese and Western Artist lies in the fact that the former is called upon to be the medium through which new life is expressed, whereas the latter uses all external objects as means for self-expression".

To be an artist in the sense that he gives to it is not merely to reflect life from an original angle or even in moments of inspiration to create forms that reveal its spiritual significance, but to be creative in every act because the self has become whole. And in one of his most suggestive chapters, entitled "Fate and Destiny", he shows how the true artist "breaks the circle of Fate when he accepts it fully and unflinchingly, and thus emerges into the boundless sphere of Destiny". Fate belongs to the order of

[1] *To-morrow's Star*. An Essay on the Shattering and Remoulding of a World. By L. CRANMER-BYNG. (The Golden Cockerel Press, London, 7*s*. 6*d*.)

nature, destiny to that of Spirit, and he who has passed from the level of the typical man, through individuality to personality, is a free man in the world of necessity. For he has entered into the Unity from which all differentiation proceeds and partakes of its infinite creativeness. To achieve such an art of life must clearly involve not only a profound act of self-surrender but prolonged and devoted self-discipline. Mr. Cranmer-Byng however, is more occupied in showing what the achievement of such personality means in all sorts of ways than in defining particular means by which the self may be transformed. And beneath all his meditation is the conviction of rhythm as the supreme law governing the universe. It is because it breaks the true rhythm that he deplores revolution and it is by their rhythmic potentialities that he measures intellect and feeling, real and false education, the earth-centred wisdom of man and the understanding that transcends it, human relationships as distinct from mechanical adjustments, the union of the male and female principles and the marriage between consciousness and life in the shrine of the spirit, the insufficiency of humanism, the law of Nemesis and of recompense, and the nature of a universal religion as contrasted with such little segments of an infinite faith as the religions of an authoritarian State or Church.

From this it will be seen that the book is not an autobiography in the sense of recording the outer events of a life. Rather it distils the ripe wisdom of a life-time and the many apt quotations it contains from modern writers exemplify Mr. Cranmer-Byng's conviction that to create any true pattern we must co-operate. Occasionally, he is not quite fair to those whom he quotes to criticise. He seems to me, for example, to miss the meaning of a passage by Mr. Mumford on the lessons we may learn from the machine. But generally his tendency is all the other way. And here and there he even reads more significance into a quotation than it would seem to possess. His own style is flavoured both with wisdom and humour and is always distinctively phrased, as when he writes of a "camphorated Christianity reserved exclusively for the Sabbath", or of an educational system which abandons children at the age of fourteen that "it is simply a grindstone on which the wits are sharpened to serve the appetites". A critic deaf to what is implied rather than stated by this "seeker of equality through quality" might suggest that he has failed sufficiently to stress the element of suffering and sacrifice involved in overcoming the world by dying to the partial self. But even he could not deny the truth and constancy of the vision of the goal that informs the whole book.

HUGH I'A. FAUSSET

ON ISLAM [1]

One God, one humanity, brotherhood. This is the principal teaching of the *Qu'ran* which is especially to be judged by its practical effect upon the warring and disunited people to whom its revelation was given by the Prophet. In the course of a few years a transformation unparalleled in the history of the world had been effected; lawless Arab tribes had been welded into a highly progressive civilization.

That this transformation was largely due to the powerful personality of the Prophet himself cannot be doubted. Dr. Maulana Muhammad Ali relates for example, that 'Umar sought out the Proph-

[1] *Introduction to the Study of the Holy Qur'an.* By MAULANA MUHAMMAD ALI, M.A., LL.B (The Ahmadiyya Anjuman Isha'at-i-Islam, Lahore.)
The Founder of the Ahmadiyya Movement. By MAULANA MUHAMMAD ALI, M.A., LL.B. (The Ahmadiyya Anjuman Isha'at-i-Islam, Lahore.)

at to kill him, but upon hearing him recite the first part of the 20th chapter of the *Qu'ran*, his enmity immediately gave place to admiration. On another occasion when the Prophet read out a chapter containing a command to prostrate oneself, even the idolaters present fell down in worship with the single exception of Umayya ibn Khalf who raised some gravel to his forehead.

The first achievement of the revelation of the *Qu'ran* was that of mentally emancipating the Muslims by driving out superstition through a clear statement of the truth. Its chapters are known as 'suras" and bear the same significance of steps to the attainment of unity as do the Sanscrit "sutras". Thus the teaching advances by stages clearing away misconceptions that have arisen concerning religious teachings and hence superstition and religious differences. There is only one God, all peoples are his children. He is known as Allah, an underived word, Dr. Ali states, but it bears a striking resemblance to the Sanscrit Aum or Om, Latin Omnis, All, hence such words as Omniscient, Omnipresent, etc., used in reference to the Supreme Being.

Dr. Ali translates *Rabb* as Lord on page 75, whereas Law seems to be a more appropriate rendering, hence Rabbi, Doctor of the Law.

While the name Islam itself denotes 'to surrender and become safe", the teaching of the *Qu'ran* emphasises the dominion of man by his subjugation of the forces of nature. Worldly success is thus encouraged as a path to the achievement of moral greatness, as are also the arts and sciences as productive of spiritual culture and the development of faculties of self-expression, wherefore the progress and achievement of Islam following upon the revelation of the Prophet.

That at a later date controversies should arise and misconceptions creep in concerning portions of the text of the *Qu'ran* itself was perhaps inevitable. It remained for Mirza Ghulam Ahmad to throw new light upon these controversial points by elucidating the meaning of metaphorical passages which had come to be taken too literally.

Born in 1836, Ahmad, at an early age, became a student of comparative religion. Convinced, as a result of his studies, of the superiority of Islam, he planned to prepare a commentary in English on the *Qu'ran* to establish his claims for it in the West.

Personal revelation and religious experiences caused him later to issue a manifesto claiming to be the mujaddid of the century, a claim which was accepted by the Muslims who held his erudition in much respect.

Already in opposition to the newly founded Arya Samaj, by issuing a denial of the divinity of Jesus Christ and of his second coming in the person of Jesus, whom he declared to have died like other prophets, he found not only the forces of Christianity against him, but also orthodox Muslims, who, previously supporting him, now accused him of heresy.

An attempt to explain the prophecy concerning a Madhi coming to wage war with the sword to enforce acceptance of the Islamic faith, in a spiritual sense, brought upon him only further resentment and persecution. A later claim to Messiahship led to vigorous opposition and had a schismatic effect upon Islam. Ahmad, however, seems to have qualified the latter claim in his reply to the many attacks made upon him in connection with it.

Both these short studies are full of interest for English readers who wish to become better acquainted with the teachings of Islam.

L. E. PARKER

Time, Cause and Eternity. By J. L. STOCKS. (Macmillan and Co., London. 6s.)

The Will-to-Know (*Jijnāsā*) is the source of the highest human values, such as science, philosophy and religion. Knowledge aims at explanation. To explain an event is to assign a cause. Whatever is caused is in time ; whatever is not caused is eternal. Thus the problem of cause is linked with the problem of time, and with that of the relation of time to eternity or duration. In this book, which presents the subject-matter of the Forwood Lectures delivered at Liverpool in 1935, Professor Stocks starts with the Aristotelian doctrine of the Four Causes and seeks to construct a world-view which "will provide for the spiritual governance of the world". Especially interesting and thought-provoking is his discussion of the modern views of time and cause. Modern science has become sceptical about the value of the concept of cause. The regularity and uniformity of Nature are due only to the law of averages, and leave much room for the uncertainties and probabilities in individual occurrences such as quarta jumps of atoms. Stocks calls in question Bury's view that history is science, and contends that history and science are divergent in view-points, aims and methods, though ultimately they are mutually complementary considerations of experience. "History shows *man changing*, science shows *matter moving*." History deals with the irrepeatable, the singular, the uniquely individual, while Science is interested in the general, the universal. History stands for the freedom of the will, while science demands absolute determinism.

The apparent antagonism involved in freedom and determinism, history and science, can be resolved by insisting that the individual is free in his voluntary choice of a course of action but he is determined by inexorable laws to suffer the good or evil consequences of his deeds. And this is precisely what the doctrine of Karma in Indian philosophy emphasises. The doctrine of Karma successfully reconciles freedom and responsibility of the moral agent with the rigorous inevitability of the consequences of actions. As regards the relation of the temporal and the eternal our author concludes that the eternal is the cause of the temporal. It is necessary to note against this conclusion that the term "cause" cannot be taken here in a realistic sense, but should be understood in a "māyavic" or illusory sense. The eternal dwells in the temporal. The temporal is the "moving" manifestation of the eternal. The "movement" represents the illusory aspect of what in reality is pure duration. This book will, doubtless, interest all serious students of philosophy and religion.

D. G. LONDHE

Inquisition and Liberty. By G. C. COULTON. (William Heinemann, Ltd., London. 15*s*.)

Dr. Coulton's new work is in every sense of the word a timely one. Summing up (and in some part repeating) the results of his previous investigations on the Inquisition, he here presents a picture of it, not so much from the theoretical and institutional as from the social standpoint. He shews it, in fact, as it appeared to, and as it affected, the man in the street : and the work owes no small part of its fascination to the number of illustrations of personal experience by which it is interspersed. It is to be noted that his subject is the Inquisition in its fullest sense, as it existed in the mediæval world and has persisted almost to our own day : the Spanish Inquisition, which most people have in mind when they speak of the Holy Office, is treated of only incidentally.

The author's astonishingly wide knowledge and his combative liberalism are a guarantee to the reader of intellectual enjoyment as well as benefit, even though at times he may be provoked to mild disagreement. But above all this is a tract for the times. For Europe is witnessing to-day a renewal of the mediæval conception of orthodoxy, accompanied by the

erection of state machinery for its propagation and for the suppression of dissent, to which even the Holy Office might look with envy. In the new totalitarian states, men's minds are being regimented no less systematically, and disagreement is being put down yet more barbarously, than was the case even in sixteenth-century Spain. Moreover, the new system which has been set up lacks the assurance of Divine revelation which in some measure palliated its mediæval precursor; and in one country in particular it bases its procedure on qualities of blood which (unlike opinions) cannot be changed even ostensibly by human agency. As one reads Dr. Coulton's learned, absorbing pages, one's mind dwells inevitably on the modern parallels, and one realises yet more vividly that what was originally applied to only a small section of the population may develop into a menace to the whole world.

CECIL ROTH

Self-Expression and the Indian Social Problem. By SATYA DASS. (Sharma Niwas, Lahore. Rs. 2-8.)

The Human Family and India. By GUALTHERUS H. MEES, LL.D. (D. B. Taraporevala Sons and Co., Bombay. Cloth, Re. 1-14; Paper, Re. 1-2.)

The severest indictments of India have been concerned with its *social* life. This is partly because, culturally, we are no longer a progressive nation, and partly because we insist upon thinking in complimentary terms about ourselves. Our disinclination to face facts which are not flattering to our self-esteem, has produced grave disorders. We have not even a *rational* consciousness of the deficiencies of our social life, and instead of looking forward towards the fulfilment of a social ideal we seem to revert back in order to justify our ineptitude. The day is approaching when things will have to be otherwise.

Mr. Satya Dass' book, *Self-Expression and the Indian Social Problem*, is worthy of consideration if only for the author's treatment of the communal problem in India. It should be read carefully by all who are smugly confident of the superiority of their own beliefs.

In India the socio-religious force is preeminent. It weighs too heavy in the balance. This side of the balance, therefore, calls for lightening. The other calls for reinforcement. This book is an attempt at lightening the extra load in the socio-religious scale.

Dr Mees's *The Human Family and India*, is a more academic approach. It is, however, not a satisfying book. The general reader—to whom the book is addressed—is liable to feel that the author is too pedantic and has theories which are neither based apparently on common sense nor carried to their logical conclusions. He has attempted to cover too much ground and the result is a confusing juxtaposition of ideas and theories. We cannot talk about a culture in this country or even attempt to solve its social problems until we take into consideration the poverty of the great majority. We can no more force a culture upon hungry people than we can solve their social problems by ignoring their vital needs.

In the brief space of, roughly, a hundred and fifty pages the author has attempted a comparative study of ancient Hindu social theories in relation to modern sociology, a study of the four divisions (from the standpoint of work) into which mankind is supposed to be divided; there are chapters on "Nationalism and Internationalism", "Revolution" (without the economic approach!) and "The Coming Stage in World Politics". The average reader is bound to lay the book aside with the feeling that too much has been attempted and that nothing tangible has emerged.

ENVER KUREISHI

Slavery Through the Ages. By LIEUT.-GENERAL SIR GEORGE MACMUNN, K.C.B., K.C.S.I., D.S.O. (Nicholson and Watson, London. 10*s.* 6*d.*)

No one will suppose that this book makes happy reading; but Thomas Hardy was right when he said that a true understanding of humanity "exacts a good look at the worst": and it is one of the author's merits that, while he certainly affords us "a good look" at the institution of slavery, he leaves us to moralise for ourselves. Moreover, he is at pains to assure us that the subject is by no means academic. Indeed, he states that "there are at least four million people in 1937 who are entirely enslaved", mostly in Arabia and China. We cannot be surprised, after reading his pages, that Sir George should rejoice over the Italian conquest of Abyssinia, for Abyssinia seems, until its collapse, to have been the chief modern example of a slave capturing country.

His book forms a terrible illustration of the slowness with which love and spirituality sweep downward into mundane affairs, and to read it is to marvel that the beauty of Buddhism and Christianity should ever have made any headway at all in a world of greed and heartlessness. After an interesting survey of the slave-system in ancient times, he tells us of the glee with which businessmen in most European countries realised how profitable it might be to seize the natives of West Africa and to ship them away to remote lands and to sell them as though they were cattle. It is startling to hear that even Cavaliers and Jacobites were sold into slavery in Virginia, and no less startling to learn that the notorious Judge Jeffreys fined the Mayor of Bristol a thousand pounds, calling him "a damned kidnapping knave". England seems indisputably to have awakened before any other country to the shame of trading in human lives, and the names of Granville Sharp and the more famous William Wilberforce must be honoured for all time. They had to oppose enormous odds, not only from vested interests, but also from the lethargy of the human mind and, as usual, from plausible arguments for leaving matters as they had always been. England abolished slavery in 1807 and so, in word, did the United States (Denmark had done so five years earlier): but it was left to the British fleet to patrol the coasts of Africa for several decades, often with a discouraging sense that its work was of little or no avail. The Americans, for instance, in order to escape from British cruisers, built fast-running clippers which could easily avoid ships which were built in part for fighting. Perhaps there is nothing more strange in this history than the fact that the land of George Washington should have been the last of the Western Powers to abandon slavery.

Until 1787 nobody seems to have been outraged by the ancient institution. In our time there can be few persons, except in Arabia, who would not recognise at once that it is monstrous: and that, perhaps, is the consolatory thought which will allow a reader to put down this book without a sense of despair about our race.

CLIFFORD BAX

Studies in Chinese Art and Some Indian Influences. By J. HACKIN, OSVALD SIREN, LANGDON WARNER, PAUL PELLIOT. (The India Society, London. 21*s.*)

These four lectures were given at the Royal Academy in connection with the Chinese Exhibition two years ago, and Sir William Llewelyn supplies a foreword. They are chiefly concerned with the influences from outside which have affected Chinese art, by far the greatest influence being, of course, from India. M. Hackin gives an authoritative study of the Buddhist art of Central Asia, where so much has been brought to light during the present century in the vast region including Bamiyan, now in Afghanistan, where M. Hackin himself has conducted expeditions, and the oases along the trade-routes in Kashgaria. The sculpture and paintings discovered betray the

mixed influences at work—Eastern Hellenistic, Iranian, Indian and (as Buddhism advanced eastward) Chinese. It is a subject of great fascination. Prof. Siren's lecture is divided into two parts. Early Chinese sculpture is mainly animal sculpture; and Professor Siren treats particularly of the lions or winged feline beasts placed as guardians to tomb areas, in whose forms he conjectures an infiltration of stylistic traditions having their ultimate source in the land of the Hittites. He also traces a "southern" current of influence shown in the gryphons and chimæra *motifs* having their roots in Achæmenian art and transmitted to China through Bactria. The second part of this lecture is concerned with Buddhist art, which though of Indian origin, reached China in forms which were often no longer purely Indian. But, as is rightly emphasized by Professor Siren, Chinese Buddhist art is "not dependent on foreign influences—quite the contrary. It is rather a process of gradual detachment from the Central models." There is modification, but always the powerful native tradition persists.

The Chinese seem, on the whole, to have been less interested in the iconographic meaning of Buddhist imagery than in its artistic formulation.

And the Chinese genius for rhythmical line created Buddhist sculpture of great beauty; which brings us to Mr. Langdon Warner's lecture. This deals with the subject not from the archæological point of view but the æsthetic. He shows how essential it is, for appreciation of Oriental sculpture, to understand that the artist's aim was to communicate the sense of an ideal presence, to create a formal image, and that too close a copy of nature was an obstacle to his aim. And he discusses an interesting point: to what degree can the formed abstract idea be disturbed or obliterated by naturalism? Among the beautiful illustrations are some masterpieces of sculpture made in Japan, but following Chinese models long destroyed. Mr. Warner never lets us forget the part played by the material used, and the tools the sculptors worked with.

Professor Pelliot's contribution is an account of discoveries made by Chinese archæologists in China itself, where digging has till lately been clandestine and unscientific. Who knows what may not be unearthed in the future? It is exciting to hear of Chinese painting dating from 1200 B. C. All these lectures are by masters of their subjects and will be valued by all students of Chinese Art.

LAURENCE BINYON

Art and Archæology Abroad. By KALIDAS NAG, M.A., D.Litt. (University of Calcutta.)

As Visiting Professor to the Institute of International Education, New York, for 1930-31, and as the Ghose Travelling Fellow of Calcutta University for that year, Dr. Kalidas Nag had occasion to visit many universities of the West and to lecture before them on Indian culture and civilisation. This book embodies a report of what he saw and found in Europe and America to be of importance from the point of view of Indian research students desiring to specialise in art and archæology. Of Europe—a survey of France, Italy and Greece only is included in the report. Some of the American institutions have been treated in greater detail. We learn also about the archæological activities in the Near East. Although the book cannot be of general interest, a study of it reveals what an immense amount the West spends and what an intense intellectual activity is going on there, in search of the historic truth. It gives us also an idea of what we can and should do in India for the same purpose.

Twenty beautiful plates, one of which is coloured, drawn from different museums of the West and dealing with different subjects, lend additional value to this useful publication.

R. DAS

Ancient History of the God Jesus. By EDOUARD DUJARDIN. Abridged English version by A. BRODIE SANDERS. (Watts and Co., Ltd., London. 5s.)

Like many books on this subject, Dujardin's is stronger on its positive than its negative side. What it adds to our knowledge is welcome but one cannot help thinking it a pity that its author should wish to take so much away. The main thesis is that there was before and after Christ a pre-Christianity composed of elements from the old mystery religions which Judaism suppressed. The decay of Rome and its classical religions, and the nationalism of Judah, was the occasion for the re-emergence of the older faiths into a new historical context. That emergence was marked and consecrated by the creation of the myth of Jesus. Therefore, Christianity is neither a complete break with the religious past, nor a development of Judaism. We think of it in these terms because we regard it as a flowering from the divine personality of the man Jesus. But—and here the negative comes in—Jesus is a myth who as a historical figure never had any existence.

The evidence for such a remote event is necessarily conflicting and M. Dujardin subjects what there is to a fierce critical examination, yet one has to remember that the process by which a myth becomes anchored to, and sometimes fulfilled by, an actual historical personage is a familiar one. Our own day, to keep on steady ground, has seen the appearance of those curious Hymns to Lenin in the East, and the growth of a heroic myth round the figure of Zapata in Mexico. Particularly in the case of Zapata, revolutionary leader of Mexican Indians, you can see how part of the content of the mystery religions of the Maya, so long hidden among obscure tribes, is revivified and brought into light by the career of one striking personality.

In quoting that instance, you will notice that I am bearing out Dujardin's positive affirmation. In fact I think it is true not only in Roman times but in our own, and in all, that there exist old religious traditions in obscurity; and that one of these, or a blend of several, is capable of suddenly taking on a new relevance because the people who cherish it are faced with the impact of strange historical circumstances, and are forced to make their secret faith vivid in full proclamation. The proclamation may take the form of myth; it will certainly animate men. It will certainly seem new, but as Dujardin's book shows, there are no new religions, only re-birth and renewed communion.

JACK COMMON

The World's Design. By SALVADOR DE MADARIAGA. (George Allen and Unwin, Ltd., London. 10s. 6d.)

The purpose of this book is to argue in favour of peace. The author shows that there is a natural tendency to co-operation between men; that such co-operation has been more inclusive as civilization advances; and he is of opinion that there is a natural tendency towards co-operation of all the different peoples of the world. As the author has had some experience in diplomacy and in the Secretariat of the League of Nations, he is able to criticise closely some of the attempts that have been made in recent years to bring about the abolition of war. He gives us some criticism of collective security and sanctions, to both of which he is opposed in principle; and he ends the book with high praise for Great Britain as the chief instrument of reform in international affairs. His summary of action to be taken, such as the limitation of armaments and improvement of international trade, follows the accepted lines which have guided the practice whose failure he criticises in the earlier part of his book. So far as the general argument is concerned, the book is an interesting commentary upon contemporary problems in international affairs. But the author is by no means a safe guide either in his philosophy of politics, or in his analysis of political forces. So far as philosophy is concerned, it may be

true that co-operation is natural and that the larger the scale of co-operation, the more effective it will become. But the moral value of co-operation entirely depends upon the purposes for which it is used. In his distinction between laws of nature and international law or civil law, the author gives a confused account of the power of custom. It is quite impossible to argue that any law which indicates what ought to happen, can be derived from observations of what does actually happen. The so-called "law" of gravitation has nothing to do with lack of freedom in stars and stones; nor does the moral prohibition of murder or the moral objection to war rest upon any observation of what is generally done. Indeed, the author neglects the existence and nature of what philosophers call 'values". With regard to political analysis, the main weight of the argument is against all attempts and suggestions which have actually been made to improve the situation. But the author's anger is chiefly aroused by mistakes of the "Left". He spends much less time in describing the evils against which the advocates of peace have contended, than in criticising them for their defects. At the end of the book is a song of praise for Great Britain, which is presumably addressed to the British. The contrasts between nations are based, in the author's old manner, upon somewhat superficial differences in the social or political outlooks of the different nations. The British Empire is treated as a benevolent schoolmaster and nothing is said of the oppression which in fact has occurred in the history of British rule—for example in India and Ireland. Many of the passing remarks on the existing situation are acute and true; but the omissions are noticeable, as is also the general tendency to adopt a superior air towards those who are less educated or powerful than the present dominant caste in most nations.

C. DELISLE BURNS

Anthologie des Conteurs Estoniens—Choix fait par le P.E.N. Club Estonien. —Introduction by A. ORAS; Translated by B. VILDÉ, Mme. M. NAVI-BOVET, and R. BIRCK. (Sagittaire, Paris. 25 fr.)

La Jeune Fille Chez les Tigres (Feuilles de l'Inde, No. 5): Légendes, Devinettes et Présages de la tribu des Hos. Selected by SUKUMAR HALDAR; adapted by ANDRÉE KARPELÈS. (Publications Chitra, Mouans-Sartoux, A. M., France, 15 fr.)

The historical landmarks of the races of mankind clearly show that though humanity is one huge spiritual family, its members differ in power of perception, development of consciousness and degree of evolution. Their lives, their reactions to environment and their actions make this more than evident. These two books serve as an excellent example of two extremes. While the Esthonian writers reflect a harsh and material tendency of mind, the Sontal shepherds of Bengal reveal through their simple legends profound springs of a poetic childlike nature both friendly and sweet. The Esthonians are rapidly advancing in all that spells success in Western civilization; they have abjured the spirit of the *Edda* in favour of crude realism. Their style is heavy. No spiritual aspiration, no vision of a better life, no uplifting of the soul and mind through ethical idealism lightens this collection of short stories.

The Sontals on the other hand have not fallen prey to these "civilizing" forces. They have kept the imagination and tenderness of a child-state they will not to lose. Each of these peoples strikes its characteristic note. From one comes the discord of violence and strife; from the other, songs which make no pretence either to great knowledge or to vast achievements. This simple folk's resting hours are consecrated rather to imaginative music and poetry. Their love of nature is happily tempered by a sense of humour. These Sontal tales do not, however, contain any of the telling philosophical or religious allegories so dear to the heart of lovers of the Indian folklore.

S. T.

Lifer. By JIM PHELAN. (Peter Davies, Ltd., London. 8*s.* 6*d.*)

Scattered throughout England and Wales are thirty-one prisons, each cut off from the public view by high grim walls, and each harbouring a secret, separate social existence of its own, quite unrelated to the life of the community outside. Each year some thirty or forty thousand men and women pass into these prisons some to emerge after a few days, a few never to emerge again. What happens to these people? What effect do these places have upon the minds and spirits of their inmates? Many attempts have been made to answer, with varying success. But no one has yet supplied a more complete and convincing answer than Jim Phelan's. None has before told the whole story, in all its dim dearth and dread, with the veracity and artistry of *Lifer.*

Lifer is a novel. That is to say, it gives vivid, detailed pictures of two imaginary prisons seen through the eyes of an imaginary character serving a life-sentence. But seldom has fiction been more wholly informed with truth. The author adds nothing to, and takes nothing from, the facts of actual prison-life. He uses imagination only to rearrange the facts in a way that develops their vital implications to the full. He speaks with a rare authority. He has recently finished serving a sentence of fourteen years.

The story Mr. Phelan has to tell is starkly simple in outline. A youth is sentenced to imprisonment for life-duration. In prison he makes friends and enemies, plans an escape and funks it, broods through a grey blur of days, has a brief, illusory love-affair, assaults a warder, is classified as weak-minded, grows old and shambling and incoherent, and is released on licence at the age of thirty-six to return to prison after a fortnight at liberty. Other less definable things happen to him. He loses his courage, his self-reliance, his feeling. The saving curiosities—people, music, books—weaken and die within him; his awareness gradually narrows down to a few dim perceptions. Year by year, everything that is inessential to a prison-personality drops away from him, leaving only an inept mechanic thing barely reacting to bare situations, and quite unfitted to cope with the complexities of civil life. This is not what the penologists call "deterioration". It is the slow horrible history of a complex human being forced to re-integrate himself into an artificially bleak world. And it is brilliantly, faithfully described.

To read this novel is to invite a sick, shuddering horror that lingers for days after you have put the book down. Not to read it is to miss a rare spiritual experience. It stands head and shoulders above other books of its kind. If words have any power at all, *Lifer* should effect a lasting change in this country's penal system.

MARK BENNEY

Kanthapura. By RAJA RAO. (George Allen and Unwin, Ltd., London. 7*s.* 6*d.*)

"It may have been told of an evening, when as the dusk falls, and through the sudden quiet, lights leap up in house after house, and stretching her bedding on the veranda, a grandmother might have told you, new-comer, the sad tale of her village." It is through the mouth of such an old woman that Mr. Raja Rao has chosen to tell his tale of how the peasants of a village in South India were won over for Gandhi's campaign of non-violence and moral force. It is a tale of the breaking down of caste-barriers and old prejudices, of heroic resistance to violent repression, and of the great spiritual awakening that came to millions of people in India under the leadership of the Mahatma.

Kanthapura is not a novel in the ordinary sense of the term, with definite characterisation, clearly worked-out plot and dramatic situations. Its material is rather the poetry of everyday life as it is still lived in almost any Indian village to-day. By casting his book in the idiom of that daily life and allowing his style to follow quite naturally the

thought-movement of his own people, instead of forcing it into alien and unnatural patterns, Raja Rao has achieved what can only be described as a minor epic.

In doing this he was faced, as he tells us in a Foreword, with the problem of conveying "in a language that is not one's own the spirit that is one's own". That he had succeeded in conveying this spirit would in itself have made *Kanthapura* memorable. But perhaps the most remarkable thing about his book is its detachment. In spite of the scenes of violence that fill many of its pages, the effect is one of tranquil wisdom and of a mind that has freed itself from all bitterness and hatred. It is this spirit that will give *Kanthapura* permanence when most of the political novels of our time have been forgotten, along with the bitterness and rancour of which they are the outcome.

PHILIP HENDERSON

To Become or Not To Become. By MRS. RHYS DAVIDS. (Luzac and Co., London. Board, 1*s.* 9*d.* Cloth, 2*s.* 6*d.*)

Does Buddhism preach self-annihilation or the realisation of the More in us which we already *are* potentially? Mrs. Rhys Davids holds that it preaches the latter. (pp. 3 and 134) Then how are we to reconcile with this teaching the tenets attributed to Buddhism, namely, atheism, non-existence of the Self (*Atman*), the momentariness of all existence, the goal of man as the destruction of himself who is nothing but a *samghāta* or aggregate of *dharmas*? These tenets, the author holds, are not the true and original teachings of Buddha. The truly central and fundamental idea of his teaching is that of Becoming or growth. (p. 26) The ideal of man is to become what he is potentially. Even according to Buddha God is immanent in man. (p. 134) Self-annihilation etc., were the ideals of the monastic order coming some time after Gautama. This Becoming does not exclude Being, but includes both Being and Nothing as in Hegel. (p. 8) The Sanscrit verb *bhū* means both to be and to become, whereas the verb *as* means simply to be. It is because of the peculiar meaning which the verb *bhū* had for the people of Buddha's time, that it was so often used with reference to man's ideal in life. Man must become, that is, grow. Because a static conception of reality influenced and guided the thought of the Indians who lived decades after Buddha, the important aspect of the meaning of *bhū*, the aspect of becoming, was ignored. Similarly the translator of Buddhistic works, who approaches them with the preconceived notion that, for Buddhism, man as static feels the heavy burden of existence and makes escape from it his ideal in life, translates them accordingly and gives a distorted picture of the teachings of Buddha. Is the exhortation to become more, the advice to realise the immanent Divine within us, fundamental or not to every religion? If it is, then Buddhism as a religion preached it. This conclusion is not the result of mere conjecture. If one keeps in mind the full significance of the word *bhū* and makes a critical study of Buddhistic works, disentangling the original teachings of Buddha from later interpolations and innovations (*cf.*, p. 9), one will be convinced that Buddha preached the doctrine of the Becoming More as much as any other founder of a world religion.

The book contains many other interesting topics connected with the meaning of *bhū*, but they cannot be dealt with here. Both the students and followers of Buddhism must be thankful to Mrs. Rhys Davids for her trying, here as well as in her other works, to bring this very important meaning of Buddha's teaching to the forefront.

P. T. RAJU

Four Ways of Philosophy. By IRWIN EDMAN. (Henry Holt and Company, New York.)

The substance of this book constituted the Henry Ward Beecher lectures delivered at Amherst College in 1936. The present reviewer has to confess straightaway that it makes very tantalising though very pleasant reading. The four ways the author distinguishes are logical faith, social criticism, mystical insight and the understanding of nature (and man's place therein). With logical faith that identifies itself with idealism, metaphysical or moral, he has little sympathy; equally little sympathy has he with the Platonic type of social criticism which belittles the individual and dismisses democracy. The mystic vision, however, though generally allied with idealism, has greater attractions for our author. Wisely he says :—

> The reasonableness of reason itself remains undemonstrable. There is always lurking in a demonstration some immediacy unquestioned both at the beginning and the end. . Not only the heart but reason assents to more than it can find reasons for.

The author's real sympathies, however, are with the New Naturalism which "debunks" Idealism, holds that ideals are an escape mechanism, that "Goodness is the name men have summarily given to things and modes of living and persons they cherish and enjoy", that "Truth, Goodness and Beauty are not visitations or glints from an empyrean", and finds the justification for Religion in that "men seek peace even though they no longer hope to find it in a shining cosmos of Truth, Goodness and Being or God which may be proved in the face of disillusion and suffering, really and truly to be".

The author's style is brilliant, as will be seen from some examples chosen at random :—

> A bloody birth and a worm-infested grave bound the career of the most cogent dialectician.
>
> Sanitation is no enemy of the sublime.
>
> Heart-aches are not disposable by a five-year plan.

One cannot help feeling, however, that if the cogency of reasoning had equalled the brilliance of presentation, the result would have been very different. The element of greatest value in this book is the exposition of the view that the ideal and the actual are continuous. It is not possible to get to the former by turning one's back on the latter; the higher values do not negate but fulfil the lower; "cautions and prohibitions have their justification . . . in the interest of affirmation, of a life more abundant". The naturalism of Lucretius has its rough parallel in the Indian Charvaka; and viewed in proper perspective, there is continuity between the Charvaka vision and that of the Vedanta seer; the difference is that between more and less, not between positive and negative. This teaching of continuity, however, becomes meaningless with the naturalist treatment of ideals. Art and adultery are both natural, but they are not equally natural; and the æsthetic quality of a production does not gain from its creator having passed through the Divorce Court or Reading Gaol. Even naturalism has to admit differences of degree. "Food is a good; but gorging is an evil; sexual enjoyment is a good, but nymphomania is a disease." Does not the evaluation necessarily imply a standard of reference, which is absolute, irrespective of diverse variation in the references and in those who refer? The men who look for such standards may be unduly tender-minded; but those who "seek peace" on Professor Edman's terms, how can they avoid being considered idiots, neither inspired nor inspiring?

The fundamental defect of the book is the failure to think rigorously. It is true that "even reason assents to more than it can find reasons for", but is this to be understood as a suicide of reason, or as a fulfilment of reason which appears paradoxical to us since we have limited reason to demonstration? If the latter alternative appears more acceptable, do we not pass therewith to a wider understanding of reason, which makes the identification of the real and the rational much more plausible than it otherwise seems? We have conjured

up a stupendous physical universe (or multiverse), of which the earth is a tiny fragment; man is a tinier speck thereon: in his even more microscopic brain-box we locate reason and ridicule the attempts to equate it with the real. But surely in a much truer sense this entire multiverse is in reason; were it not, it could never have been imagined or comprehended. The philosopher who locates reason in the brain-box, how does he account for the extensive panorama of dream-experiences? Neither in waking nor in dreams does the world of experience get into our heads; but our heads as well as the "external" world find locations somewhere else; and that is the radiance of reason, *cidākasha*, which being itself spaceless finds space for everything else. Idealism may command our assent, while a frank naturalism with no mystic nonsense may evoke our sympathy. But when naturalism joins hands with mysticism, we have an unfortunate if not unnatural combination, which can neither exalt nor illumine, but only delude. It is for this reason that while admitting and admiring Professor Edman's gifts we have to deplore that he should have sacrificed them at the altar of cleverness in preference to cogency.

S. S. SURYANARAYANA SHASTRI

Dare We Look Ahead? By BERTRAND RUSSELL, VERNON BARTLETT, and others. (George Allen and Unwin, Ltd., London. 5s.)

With the possible exception of Mr. Bartlett, the writers of these essays represent the intellectuals of the British Labour Party. Mr. Herbert Morrison, M.P., who writes on "Socialism To-day", is severely practical (he has had wide administrative and executive experience), and his test is "how far the nation is becoming the master of its own economic household". Mr. Bertrand Russell is convinced that "by diet and bio-chemical treatment a man's character can be completely transformed", and he affirms that "everything that has to do with values is outside the province of science." Mr. Bartlett does not believe that war is "round the corner", and Mr. G. D. H. Cole asserts that there is no criterion of economic rightness. Sir Stafford Cripps, K. C., M. P., believes that "the class struggle... is the most real and substantial factor in politics, national and international, to-day", and that the working-class have a "historic mission of world salvation". Mr. Harold Laski criticises those who identify their own way of living with the welfare of the nation as a whole, and thus, unconsciously perhaps, cuts away the ground from beneath the feet of his collaborators in their efforts to interpret world problems from the standpoint of the class struggle.

There is little, if any, evidence, in this volume that the authors are aware of the responsibility of scientific thinkers for the present depressing outlook of a power and machine age. Nor does it seem clear how they propose to build the world they desire upon a basis of conflicting self-interests without a violent revolution. Long ago Mr. Justice Brandeis, of the United States Supreme Court, pointed out that "Success in a democratic undertaking must proceed from the individual", and that it is possible "only when the process of perfecting the individual is pursued". Here there is no metaphysic upon which the perfecting of the individual can be built, unless we admit the underlying assumption of the essays that economic processes are the determining factor in human evolution. To those who believe in the materialistic interpretation of history we would commend the wise words of Berkeley, the eighteenth-century philosopher:—

> Whatever the world thinks, he who hath not much meditated upon God, the human mind, and *summum bonum*, may possibly make a thriving earthworm, but will most indubitably make a sorry patriot and a sorry statesman.

B. P. HOWELL

ENDS AND SAYINGS

Below we print a few extracts (referred to in our editorial) arranged so as to give the reader a connected line of thought on the subject of the universal Law of Karma, the knowledge of which enables a man to use it for self-improvement and for the service of his fellow-men.

Karma is an Absolute and Eternal law in the World of manifestation; and as there can only be one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as Atheists or materialists—still less as fatalists: for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world.—*The Secret Doctrine*, II, p. 305

An unerring law of Retribution, called KARMA, which asserts itself in a natural concatenation of causes and their unavoidable results.—*The Key to Theosophy*, p. 117

Everything which happens in nature is the result of necessity, and a law once operative will continue to so operate indefinitely until it is neutralized by an opposing law of equal potency.—*Isis Unveiled*, I, p. 420

As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, Karma is that unseen and unknown law *which adjusts wisely, intelligently and equitably* each effect to its cause, tracing the latter back to its producer.—*The Key to Theosophy*, p. 167

The effects of a cause are never limited to the boundaries of the cause, nor can the results of crime be confined to the offender and his victim. Every good as well as evil action has its effects, as palpably as the stone flung into calm water. —*ibid.*, p. 188

It is, in the strictest sense, "no respecter of persons", though, on the other hand, it can neither be propitiated, nor turned aside by prayer.—*ibid.*, p. 165

Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinise its mysteries.—*The Secret Doctrine*, II, p. 305

Evil and punishment are the agents of Karma, in an absolutely just retributive sense.—*ibid.*, II, p. 477

There is no Karma unless there is a being to make it or feel its effects. —*U. L. T. Pamphlet No. 21*, p. 5

Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour.—*The Secret Doctrine*, II, p. 305

Karma, broadly speaking, may be said to be the continuance of the nature of the act, and each act contains within itself the past and future.—*U. L. T. Pamphlet No. 6*, p. 2

Karma is twofold, hidden and manifest: Karma is the man that is; Karma is his action.—*ibid.*, p. 2

It is the mind as the basis of desire that initiates action on the various planes, and it is only through the mind that the effects of rest and action can be received. —*ibid.*, p. 5

Every act proceeds from the mind. Beyond the mind there is no action and therefore no Karma.—*ibid.*, p. 2

The LAW is Karma, reincarnation is only an incident. It is one of the means which the Law uses to bring us at last to the true light.—*U. L. T. Pamphlet No. 21*, p. 3

The birth-seeking entity consisting of desires and tendencies, presses forward towards incarnation. It is governed in the selection of its scene of manifestation by the law of economy. ... It incarnates in those surroundings most in harmony with its Karmic tendencies. ... This governs ... in fact all those determining forces of physical existence which are ordinarily classed under the terms "heredity", and "national characteristics".—*U. L. T. Pamphlet No. 6*, p. 3

How unphilosophical therefore it is to quarrel with our surroundings, and to desire to escape them? We only escape one kind to immediately fall into another.—*U. L. T. Pamphlet No. 21*, p. 3

Every man is endowed with conscience and the power to use his life, whatever its form or circumstance, in the proper way, so as to extract from it all the good for himself and his fellows that his limitations of character will permit. It is his duty so to do, and as he neglects or obeys, so will be his subsequent *punishment* or *reward*.—*U. L. T. Pamphlet No. 30*, p. 3.

Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.—*U. L. T. Pamphlet No. 21*, pp. 7-8

Intimately, or rather indissolubly, connected with Karma, then, is the law of re-birth, or of the re-incarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the "spiritual" eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality.

—*The Secret Doctrine*, II. *p.* 306

There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally —SELF-REDEEMED.— *The Secret Doctrine*, II, p. 420

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Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. IX AUGUST 1938 No. 8

THE SUPERPHYSICAL

In this issue of THE ARYAN PATH are published half-a-dozen articles on a variety of subjects which a few years ago would have been called supernatural, but which are recognized to-day more correctly as superphysical. Modern knowledge does not yet systematically subdivide the superphysical and consequently in analysing and tabulating abnormal phenomena many and various errors are made. Again, the modern method of learning is inductive—always from particulars to generals the course of investigation runs. The old Platonic way which descends from the Universal to the individual has its value, and a high one, but only scant respect is paid to it.

We begin this collection of articles with that of Waldemar Kaempffert, the well-known Science and Engineering Editor of *The New York Times*, because he puts in juxtaposition the metaphysical problems of Time, Space, Motion and the psychical ones of Dreams and Clairvoyance. But more—he complains that the present method of research leaves out of count a very important factor: the investigator's own relation to the objects he examines. The observer is a participant in the changes which are continuously taking place in the objective cosmos. In anticipating that the scientist will have to revise drastically his thinking still further—we presume along the line he suggests—Mr. Kaempffert comes nearer to the recognition of the occult method. Occultism teaches that man himself possesses powers and faculties which when properly developed serve him as telescope, microscope, spectroscope, etc.

One of the earliest lessons the student of Occultism learns, in the process of this development, is that the abnormal in him falls into two compartments: the subnormal, with which his lower psychic and elemental nature is related, and the supernormal to which the higher spir-

itual intuitive nature is kin. Dreams, clairvoyance, telepathy, and other abnormal phenomena are rooted either in the psychic instincts of the subnormal or in the noetic function of the supernormal. They both flow into the normal consciousness. A good example of this dual activity is afforded by the phenomenon of dreams which are sometimes caused by the subconscious 'ghost' which ordinary mortals carry within their own blood, but which on other occasions are the flowering of the superconscious Ego, whose play upon the normal consciousness is most mysterious. Both Sri Kokileshwar Sastri in his article on the state of consciousness during the dreamless sleep of the body, and Sri Krishna Prem in his review about intuition, bring out important points of view which may well form the basis of study for any earnest and sincere enquirer in the domain of the invisible.

Mysterious as is the play of the Higher and Divine Ego upon the normal consciousness for the ordinary man, for the Sage its mystery has become fully unveiled. To him that play is under the control of his own Will, a living and ever-present reality; for the Sage's real existence is of and in the Spirit. Nor has uninitiated mankind been left to find its way to this true Life of the Spirit unassisted. The philosophy of Occultism has ever offered practical advice for the controlling and purifying of the waking consciousness. The building of the right inner attitude to the life of three-dimensional objectivity opens the Eye of the Spirit, and affords the necessary preparation to bring back into the brain

> "the memory of the divine Ego, and those functions of our real life which go on during sleep."

It is learning,

> "to bring back to the light of day the present sense of our divinity which illumines us in dreamlessness—where the Spirit thinks not, yet thinking not, he thinks, for the energy that dwelt in thinking cannot cease because it is everlasting.'"

TIME, SPACE, MOTION

PHENOMENA OF DREAMS AND CLAIRVOYANCE

It must never be forgotten that science is a constructed work of art, not something from which there is no escape. That work of art is composed of theories and hypotheses. The universe is an hypothesis; the atom is an hypothesis. There is a world "out there" beyond ourselves. But what is it? Physics can give us only theories and hypotheses. Trees, flowers, clouds sky are but inferences from sense impressions.

There is a method in making these inferences—the scientific method. A brick or a mountain is not studied as a whole. There are too many variables, too many characteristics for the mind to grasp at once, it is argued. So they are investigated one at a time just as if all the others did not exist. The pieces of information thus extracted from the variables or characteristics are fitted together in accordance with the relationships that have been discovered. Whereupon the scientist accepts

the reconstruction as the brick or mountain itself. There can be no doubt that he does understand it better in a strictly materialistic sense, just as he understands a watch better after he has picked it apart and assembled it again. Indeed chemists have gone so far as to synthesize forms of matter which, so far as sense impressions and inferences go, are the exact counterparts of those observed in nature.

Something has obviously been left out in this process of dealing with a brick or a mountain. That something is the scientist's own relation to the brick or the mountain. What he thinks about the brick or the mountain, the pleasure or pain that its contemplation gives him, in a word, his response to it is just as important as its chemical composition or its physical state. He insists that he must be objective—insists that unless he suppresses his emotions, thrusts back his likes and dislikes he cannot measure accurately or gather facts in accordance with the scientific method. *Never does he admit that he is a participant in the changes that are perpetually occurring in the universe.* He is somewhat like the fictitious "observer" of the mathematical physicist, a creature which has but one eye and a brain and which is conveniently placed anywhere in the universe to watch events as they are supposed to occur.

The universe is thus interpreted in terms of time, space, motion and matter, some of it living matter. Because the scientific method can deal with but one characteristic at a time assumptions had to be made. Time was assumed to be an absolute entity. Space, too. Motion serves for practical purposes to measure time and space. Actually it is more indicative of change. All that we know about matter, in terms of science, is expressed in terms of time, space, motion or change. If I omit energy in this reduction of the universe to the fewest scientific terms it is because matter and energy are interchangeable in Einstein's equations.

Even before the theory of relativity was formulated practical men encountered difficulties in reconciling themselves to the absoluteness of time and space. The two simply would not remain absolute. Sand ran through an hour glass, a flame burned its way notch by notch down a candle, a hand moved over a dial on a clock, a pendulum swung, the sun cast a shadow that moved, a star rose and sank. Always something moved in space relatively to something else, always there was motion. There was a past, a present and a future, based on this sense of something having moved in space or changed in some way. But try as he would even the practical man could not separate time and space, which should have been enough to make him wonder whether they were as absolute as he and the physicists had assumed.

After the telescope was introduced and the velocity of light determined by its means the relativity of time and space should have been immediately apparent, but was not. We know, for example, that Arcturus is forty light-years distant. Suppose it were possible to view an event on that star by light that reaches us now.

What does "now" mean? It is 1938 here, but the event that we see happened in 1898 according to our reckoning. Even though this circumstance has nothing directly to do with relativity it drives home the interrelation of time and space.

So far we have dealt with clock time or calendar time. When we consider time in terms of life a new set of circumstances confronts us. Growth and temperature go hand in hand. The higher the temperature the faster the growth. Indeed it is possible to prolong the life of an insect far beyond the normal span merely by keeping the temperature low, or the life of rat or any other animal by reducing its food to the minimum compatible with normal functioning of the body. The question of age arises and hence of time. How old is an insect that has been forced by heat to an early maturity compared with another that is still immature at low temperature, though the two were hatched at the same instant? How old is the rat that is still juvenile though it might have reached early maturity had it been permitted to gorge itself? The clock and the calendar help us little here: We must reckon with physiological time—something different from the absolute time of Newtonian physics.

When we enter the atom and attempt to describe the events that occur there, as electrons leap and spin, our conceptions of time and space and even of motion break down utterly. The electrons behave as if they knew nothing of our time and space. To explain their behaviour the most extraordinary assumptions have to be made. Thus in Schrödinger's conception of the atom each electron requires the whole of three-dimensional space for its activities and will not permit any other electron to invade that space. So if we deal with two or three electrons we must also deal with six-dimensional or nine-dimensional space. Professor Hyman Levy of the University of London shrewdly suspects that it is the mathematicians and not the electrons that require this complexity, meaning that when the demands on the universe become too outrageous we are justified in throwing the most self-consistent theory overboard.

More familiar than the needs of atomic time and space are those of the universe as a whole. The welding of three-dimensional space with one-dimensional time to give us the modern four dimensional space-time of Einstein was an intellectual necessity. The falsity of a separate absolute time and space had become apparent. Indeed the scientific method of experimenting with one variable at a time had revealed it. For it was the search for the absolute motion of the Earth through an hypothetical ether, supposedly at absolute rest, which led to the discovery that our notions of absolute time and space were wrong.

It cannot be said that the relativist or the atomist has solved the mystery of time and space. The fact that it is necessary to deal with time and space differently in the vast universe and within the atom indicates clearly enough that *we must expect still more drastic revisions in our thinking than we have yet been compelled to accept.* There should not be one kind of physics for the atom and another for

the universe as a whole. The mathematical physicist is so outraged by this need of two kinds of time and space that he is bending every effort to bring about a reconciliation. The latest, most desperate and perhaps most ingenious effort is that of Professor E. A. Milne of Oxford, who develops for us "kinematical time" or time in motion.

What science gives us are time-constructs, space-constructs, and (in relativity) time-space constructs. All are the creations of mathematical physicists. If time and space are not what these scientists tell us they are, if our relation to the world is a time-space relation it is clear that we must be prepared for an entirely new outlook. Thus materialists will have to abandon a view which assumes that man's life begins with the first stirrings of the embryo and terminates when the heart stops beating—a time period. And the theologians who promise immortality, must release man from the control of time; for their immortality is nothing but clock-time carried into eternity.

These difficulties of the scientist in dealing with time and space arise entirely from the limitations of the scientific method—arise from an inability to deal with the universe as a whole. The mystic denies that he has any similar difficulties and claims that, when the art of inner adjustment is acquired, it is possible for man to apprehend the universe as a whole and not as a set of countless separate variables. He also claims, in consequence, that man can transcend time and space. Unfortunately he is unable to communicate his experiences in language which is intelligible to laboratory technicians. This is not his fault but the fault of language. Moreover, not being trained in the ways of science, he is unable to give precise directions for transcending time and space in the accepted sense. Usually he demands what is physically and mentally impossible. Moreover, the mystics of the East and of the West are not in accord on such directions as they can give.

Despite this seemingly hopeless difference of approach ***it is not utterly impossible that as physical science advances it will find itself more and more in accord with the mystic's attitude.*** I base this belief on the remarkable studies which have been made by two materialistic scientists. The one is Mr. J. W. Dunne, an engineer, whose book *An Experiment with Time* has attracted world-wide attention; the other is Professor J. B. Rhine of Duke University, North Carolina, U.S.A., whose scientifically controlled studies of what he calls "extra-sensory perception" must by this time be equally well known.

Mr. Dunne is convinced that in dreams we transcend time and space, or rather that we catch true glimpses of time. He dreamed, for example, of vapour spouting from an island and of trying to induce the incredulous French authorities of a neighbouring island to lend aid. Long after he picked up a copy of the *Daily Telegraph* and read of a volcanic eruption which had wiped out settlements in Martinique and of appeals for aid to nearby St. Lucia inhabited almost exclusively by French. Mr. Dunne records many such dreams, which later found their counterpart in real life. What is more he has established a technique

for experimenting in this way. Any one can apply it. Some who have followed his instructions have been even more successful than he has been in peering into the future—and the past. In other words some of the conditions that materialistic science demands before it accepts the mystic's ability to transcend time and space are met, the principal condition being that Mr. Dunne's experiences may be repeated by any one who has the inclination and the patience to do so.

Professor Rhine is even more scientific. He has prepared a series of cards bearing simple pictures—a circle, a cross, two parallel wavy lines, a star and a rectangle. Five suits of such cards constitute a pack. The pack is shuffled as thoroughly as possible, concealed from the subject of experimentation, and laid face down on the table. One by one the subject calls the unseen unfelt cards. The experimenter notes the calls and lays the cards aside without looking at them until the test is over. In thousands of trials subjects, selected like sharpshooters for their accuracy, call more cards correctly than can be explained on the theory of probability as lucky guesses. More recently Professor Rhine has asked his selected subjects to name cards *as they will be arranged* after he has shuffled them. In more than a hundred thousand trials results were obtained that cannot be explained as luck. Professor Rhine has given us the most scientifically conducted tests in clairvoyance and precognition on record. Again, anybody can repeat the experiments and draw his own conclusions. We must assume either that extra-sensory perception is a fact or that statistical methods which have been used with success for two centuries by astronomers, life insurance actuaries, population experts and scientists in general are fundamentally wrong.

Attempts have been made to explain Professor Rhine's results by those who accept them but who also cling to materialistic science. An analogy with wireless waves is suggested. It must be rejected. Wireless waves ripple out into space and fade away, just as do the ripples created by the falling of a stone into water. They travel with a known speed—that of light. But Professor Rhine's card-callers are not encumbered by time and space. It matters not whether they are three feet or three hundred miles from the pack of cards and the experimenter. And the effects seem to be instantaneous.

Now that time and space have lost their old absoluteness in physics it may be that the work of Mr. Dunne and of Professor Rhine is not so mysterious. In the time-construct of the engineer and the business men to-morrow belongs to the future. But not in relativity. There time and space are merged; to-morrow is already in existence, so that it makes sense to ask, "How were you feeling next week?" Professor Hermann Weyl, one of the great living mathematical physicists, tells us that time may be spread out, so that events do not just happen. We stumble upon them. It follows that a future or a past event may be theoretically experienced now.

A mathematical physicist would argue correctly that the purely artificial time-space constructs of relativity have nothing to do with reality

(whatever that may mean) and that hence we are not justified in interpreting the experiences of Mr. Dunne and Professor Rhine in terms of relativity. The point is, however, that physicists have found a belief in absolute time and absolute space (absolute motion does not exist) incompatible with the universe as they have discovered it to be with the aid of new and powerful instruments ; that a welding of time and space is required to explain what is observed ; that events can occur in this time-space construct which are remarkably like those that mystics experience. In other words scientific theory and mystical practice are not very far apart, so far as time and space are concerned.

What assurance have we that the mystic has indeed so adjusted himself to the universe as a whole that he feels himself one with it and thus experiences something which is denied an objective scientist ? *Is it the actual universe which, in a sense, he absorbs* ? Or does he give his emotions free rein and merely imagine that he is at one with the universe and that he therefore grasps it as a whole ? In other words how can he be any surer of his emotional experience than the scientist is of inferences made from sense impressions ? These are legitimate questions. They lead to the conclusion that the mystic's experiences may be no more " real " in the sense of telling us what the universe actually is than the observations of the scientist. We are thus reduced to choosing between diametrically opposite methods of trying to understand the universe. We have seen scientists driven to formulating a mystical philosophy after all their inferring from sense impressions is done; we have seen mystics trying to reduce their practices to something like a scientific system. For the mystic it must be said that the scientist envies him the rapture that is his in the contemplation of a sunset or the flashing of a meteor or the exaltation that comes in rare religious moments. In the end the choice between science and mysticism must rest on the soul's own needs. But as soon as we let the soul speak we are mystics.

WALDEMAR KAEMPFFERT

DREAMS, AMORAL AND ETHICAL

[Paul Bloomfield is a believer in the efficacy of dreams for inducing a better waking-life—EDS.]

One meets people occasionally who say: "Oh, I never dream. Or practically never, apart from a nightmare now and again after eating too much." Perhaps they are right, and perhaps the theory that we do spend the night dreaming, even if we can't remember anything when we wake up, is correct. But for my part, I have dreamt assiduously since earliest childhood.

Only once, for a matter of some weeks, I stopped dreaming. The bare statement of this fact, to a psychologist who knew anything about me, would have given me away as completely as a recital of the dreams I would have had if there had been some. After a time I realised without calling in an analyst what was the matter. My desirous nature was too much discouraged to cherish desires: a bitter and dreadful predicament. *It is desire which animates all love, sacred and profane, and which inspires all action, good as well as bad,* so let no one be too quick to denounce the agency by which we continue to live. At any rate, almost my first desire was to get my dreams back. Let them be nightmares, I thought: anything, so long as the spring did not go on being dry at the source. If I had ever had any difficulty about seeing the connection between dreams and what the text-books call "libido", I should have understood it well enough after this period of drought.

But for the fact that I have had an eventful dream-history of my own, I should to-day probably have been ready to join in a general conversation about dreams in some such way as this:—"Surely there's a good deal to be said for all the schools of thought on the subject. For the people who think there's nothing in it except that if you eat too heavily you get nightmares. For the ones who say that if you dream about the dead you'll meet somebody unexpectedly, or if you dream of fire or dung that it means money. For the scientific people who follow Freud. For the other scientific lot who follow the psychologists who claim to have improved on Freud. And for whatever other schools may be."

This would not be an unreasonable line to take. I have undoubtedly, like you and the next person, had turbulent nights after a celebration. And the other day, after dreaming that my Oxford tutor, the late F. F. Urquhart, came to see me, some one else really did come to see me, whom I had not been expecting, but whom I was particularly glad to meet again just then. I have had Freudian dreams, if one may use the adjective loosely (but without abusing it as much as is still fashionable)—dreams, I mean, in which my sexual desires were made visible, but masked, and acted strange charades. Friends have now and again given me good examples of dreams that

were plays on idiomatic expressions. They were in a boat with some one, and when they wakened up and thought about it, they saw that the reference was to the fact that the some one, like themselves, was overdrawn at the bank. They were "in the same boat".

Then there is face-saving by means of symbols, not phallic symbols. A friend of mine told me that he dreamt he had taken his wife and children to live in Cornwall, in a pretty village where the sun shone and everything was charming and peaceful. Everything, that is, except the presence on the village green of the carcase of a mare. Now I happened to know that my friend wanted to go and live in the country, and I also knew that he had never got on well with his mother—who lived, by the way, in Thanet, at the opposite end of England from Cornwall. And so it seemed and still seems to me likely that the repellent mare, with its nightmarish quality, represented his mother (*mère*) ; and the reason for its being there, marring the pleasure of the wish-fulfilment, was that it unconsciously shocked him to dislike the idea of living near his mother. I believe it is a deep and permanent source of grief to a man, if he cannot be devoted to his mother.

Now before broaching the more sublime aspect of the subject, I shall note a dream-trait of my own, which does not, I am afraid, show up my slumbering mind in a very favourable light. The principle involved may be familiar to any one who has read the text-books ; I myself have only glanced at one or two of them. Well, some time ago I read in goodness knows what manual of dream-interpretation (a penny-dreadful of a book—it was, I seem to remember, French) that to dream of an angry sea portends illness. Not long after I had a frightening nightmare in which I was in danger of being overwhelmed by great waves shaped like the ones in a Hokusai picture or Disney's "Father Noah". A day or two later, sure enough, I was ill. This must have made an impression on me, and so to speak gone to the head of my "subconscious", because the curious result has been, that if I get a bad cold or a touch of influenza, I now almost invariably dream of storms at sea—*after the event*. It is as if my dream self was trying to brazen out its failure to be a prophet. Better late than never, it seems to say. But though the experience has struck me as worth noting, I cannot pretend to make any confident deductions from it.

Indeed I must ask to be excused for the very informal, personal tone of this article. I am better qualified to give my personal experiences, and to try to draw conclusions from some of them, than to assume an impersonal air of expertise. Not that every full-time lopsided expert is always so very illuminating. To be sure, we believe all kinds of things because we believe that a college of wise men, experts, have worked out a scientific reason for believing those things themselves. And it is not only a matter of beliefs. We get a good deal *done* for us by proxy. Really of course most of the experts are up the same gum-tree as we are : that is to say they have to keep on playing cricket, or signing pacts, or mak-

ing romantic love in front of a camera, or groping in the unconscious minds of a series of perhaps very tiresome patients. To get reputation, or power, or money, you have to know a formidable amount about one thing, and not enough about the relationship in which it ought to stand towards everything else.

Now this last paragraph may read rather like a digression, but it has this bearing (or I hope it has) on my subject: the technical or expert approach to the subject of dreams, as to all psychological subjects, gets hedged about with so much "technique", nowadays, that some of the plainest facts about them come to appear too simple to be respectable or credible. Take the question of noise. Somewhere Norman Douglas has pointed out that the human race has always liked a certain amount of noise—that is to say, has liked *being* noisy. This is true, but mark that until quite lately there have not been many mechanical noises. Nobody I think much cares for the automatic road-drill. But until a Commission had solemnly sat and pronounced noises of this kind deleterious to health, very few people had had the courage to declare roundly (what is obvious) that a mechanical racket like the one made by the automatic drill, outside one's window, is intolerable.

Let us not surrender all our dreams to the experts. Dreams mean many things, and among others they represent a flowering of the imagination. If they did not, it would be hard to explain the friendly connotation of the word "dreams" which poets and quite ordinary people too were able to take for granted during long centuries. For bad dreams one used the word "nightmares".

A flowering of the imagination. And of the conscience.

When I was about thirteen, a boy at school, I dreamt one night that one of my chief "enemies" had challenged me to a duel. He was a boy in the same school house, a little older than I, and I detested him. In the dream we fought our duel, and I dealt him a mortal wound. He collapsed at my feet, already pale as death. Then at once I was overcome with a remorse of an intensity that one could only feel in a dream, or, in waking life, only if one could be conceived as deliberately hurting somebody one loved very much. I wakened up in tears. For a while my dream remained most vividly in my mind, and I felt I should never, as long as I lived, want to injure a man (let alone kill him), however much I hated him. I believe I feel that still, but of course I may not have been sufficiently put to the test. All the same, in that dream I got an illumination. Emotionally, I perceived the sanction for the article of religious faith, that we should love our enemies.

I am pretty sure it was not a sexual dream. Nor do I see how it could have been a case of wish-fulfilment. By stretching the meaning of the words, perhaps yes; but the clear wish to supersede hate with love had never been in my conscious mind, and if it had, I should not have repressed it. On the whole it seems more probable to me that the interpretation must be on some such lines

as these.

Our bodies develop by growing, by arriving at puberty, and so on, and the scope and stimulus they need are physical : food, drink, sleep, exercise, and of course the space, light and air necessary for enjoying those things. But the spirit needs rather more particular opportunities : combinations of circumstances which are not always forthcoming. Therefore it sometimes provides its own. Imagination can take the place of experience, and dreams fly far ahead of research. If this were not so, the young Dickens could not have made a significant character of his Mr. Pickwick, and we should all have had to be made miserable before we could feel any sympathy for other people, ill or down on their luck.

Dreams set the stage for this all-important play of the imagination, and they are themselves the play. Many things have this queer double aspect. If you look at it one way, we are an infinitesimal eruption of life " on one of the meanest of the planets " ; look at it another way, all the galaxies of heaven exist inside the human brain which contemplates them. We appear to be separate individuals, but how separate are the several chips of the old block—Adam's breed ? I am not absolutely sure that my personality is bounded by my skin, or that I am inaccessible to mysterious influences from outside me. And when I remember dreams I have had, of transcendent beauty, I do not exclude the possibility that I may have been visited by a god.

No music and no poetry, much as I care for both, has ever played so powerfully on my feelings as some of the dreams I have dreamt. Here again the one-sided statement needs to be completed. In a sense, the emotions were the dream, and the dream the emotions, just as, in a work of art, the form may be said to be, not an expression of the content, but the thing itself. But temperamentally I am one of the people—Platonists rather than Aristotelians—who feel there is an idea, a mystery, beneath all outward forms, and encompassing us round about ; and some of my dreams have seemed to me to offer a more convincing insight into the hidden motives and aspirations of our human nature than plain wakeful reasoning and introspection are usually capable of.

PAUL BLOOMFIELD

[The dreams described by Mr. Bloomfield in the last paragraph of his article may well be called remembrance of the experience of Susupti or Dreamless Sleep state, the subject of the following contribution. Dreamless sleep is the condition of the body, not of the human consciousness which dreams or meditates with the aid of its master faculty of Imagination.—EDS.]

HOW SUSUPTA STATE BENEFITS OUR WAKING STATE

[Professor Kokileswar Sastri, Vidyaratna, of Calcutta University, writes out of a deep study of Sankara's Adwaita Philosophy.—EDS.]

The individual soul experiences three conditions. During our waking hours our senses and organs are exposed to the influences of external objects,[1] and become affected by them. Thus acted upon, we compare, when awake, similars with dissimilars and form concepts and make of sensations our *objects* of knowledge. Sankara holds that "there can be no perception of a definite object unless there is an active comparison of similars and dissimilars by our Self".

During our dreaming moments, the environment no longer acts upon and produces reactions from us. Then, our internal organ sometimes named *Buddhi*, acted upon by desire tendencies, busies itself in the dream state with the impressions left upon it during waking hours, and these our mind recollects. In other words, our intellect remains engaged, during dream, with the relics of waking presentations, and these activities are then the *objects* of the Self.

During deep slumber these activities, not being excited by external or internal stimuli, cease and merge undifferentiated in *Práṇa*.

As it is the Self which for the realisation of its *purpose* has combined and organised the senses and other factors, it is but proper that, as in our waking state, so also in our deep slumber, all these must rest in that centre (*i.e.*, the Self) gathered together and will remain therein. (*Prasna bhaśya*, 4.1)

All the previous differentiation into orders of space and time have now merged in the unity of *Práṇa*. This undifferentiated *Práṇa* in which all the activities of the mind have merged, leaving their divisions under the limitations of space and time, is the seed—the root cause—of both the subsequent dreaming and waking states; for when we wake up, from this seed the different activities (of the mind) are called up by the action of our environment.[2] This undifferentiated *Práṇa* is not an *independent* entity apart from the Self: it cannot be explained without referring to the *being* of the Self whose energy it is. Under no conditions does *Práṇa* exist and act divided from the Self. Deep sleep is the natural unmodified condition of the Self, and the waking and the dreaming states are its modifications, called into activity by the stimulating action of external objects and internal desire respectively. Dreamless sleep is a cessation of *distinctive cognitions;* dreaming and waking are the genesis of such cognitions. Of these, dreaming is the experience of a subjective *ideal* world,[3] and waking of the objective world. But

[1] "It is the *contacts* of the senses with their objects such as sound, etc."—*Bhagavad-Gita*, II, 14.

[2] *Práṇa* does not sleep but keeps awake, though undifferentiated.

[3] World of Desire-Images would be a better designation.—EDS.

the soul is the witness of each and every state.

Now the *Upanishads* explain that, with a view to supplanting our ordinary self-seeking activities, we must cultivate the habit of looking upon our activities of all kinds as the performance of *Jajṇas,* (sacramental acts) that is to say, all objects, including our senses and our mind, are through their activities offerings or oblations to the Self.[1] If we regard all our activities carried on anywhere—whether voluntary or involuntary—as nothing but sacramental acts performed for the Self, our mind will gradually become saturated with spiritual ideas. The result will be that we shall by degrees get rid of our disposition towards self-seeking activities.

We find in the *Prasnopanishad* and in Sankara's commentary on it that " the wise man always looks upon his sense organs as five *fires* to which the sense objects always offer oblations, as also the external sense organs offer oblations to the internal five vital *Práṇas*". (*Prasna bhaśya,* 4.4) This shows that a man of wisdom is not inactive; even in deep sleep of the body *he* goes on acting.

If during our waking state we thus accustom ourselves to holding at all times, in all kinds of activities, the idea of the performance of sacramental acts, it will not be possible for us to regard our actions in the way ordinary people do—as so many self-seeking pleasure-giving avenues. The salutary idea will very soon be fixed in our minds that all actions in the world have for their object nothing else than the Self; it is the Self for which all actions are done and to which all actions are directed. No actions have any purpose of their own; all activities everywhere are for the sake of the realization of the Self; it is the Self which stands at the source of all deeds, it is the Self which is the controller and the director of all sorts of activities. This is the main result of this *Jajṇa-driṣṭi.*

Nor does this idea, when firmly established in our mind during the waking state, vanish during *dreamless sleep, i.e.,* the idea, once generated in our mind, does not cease to operate but continues even in the dreamless state, *susupta.* The great commentator thus observes :—

> Our mind, which is the performer of this *Jajṇa,* when it goes into deep slumber, after the cessation of its dream-experience, daily experiences Brahman within itself. (*Prasna bhaśya,* 4.4)

This is the most momentous and useful instruction laid down by the *Upanishads.* Sankara concludes :—

> Thus a man of wisdom, from the time when his senses and the external objects suspend their action during his dreamless slumber, up to the moment he wakes up, always enjoys the fruit of *Jajṇa.*

In other words, it is in this way that the really wise man, during deep dreamless slumber, when all the sense organs suspend their activities, continues to experience, though unconsciously, that *Jajṇa* which is be-

[1] Perhaps no better definition of a sacrament exists than " an outward and visible sign of an inward and divine grace". Not in the narrow sense of Christian theology is this definition true. Hindu Mysticism has retained the true teaching of the ancient Esoteric Philosophy and our author refers to the method of the right performance of all actions whereby they become sacraments.—EDS.

ing performed even in that condition.

Another important point to which Sankara has repeatedly called our attention is this : it is the Self for whose purpose all the cells of our body, our senses, our mind, our intellect,—have come together : it is to accomplish the sole ends of this Self that they are all co-operating and acting together.

This conclusion Sankara has applied to our dreamless *susupta* state also :—

> As we find in our waking state that our senses, mind, etc., all act in combination with a view to realising the *purpose* of their Lord on whom they are entirely dependent, so in our dreamless sleep also, these must merge in Him and serve his purpose. (*Prasna bhaśya*, 4.4)

As the result of these discussions we find that for a man of wisdom no activities, either of our own or of the external world, are for the purpose of accomplishing our selfish ends or for augmenting sense-pleasure ; but all of these are to be looked upon as gifts offered to the Self, as oblations offered to the fire. None of these objects, senses or the like, act for their own sake, but they all co-operate and act for the Self, for its own realisation in the world. Those who are wise see everywhere the presence and the work of Deity and they carry this grand idea even into their *susupta* state.

Thus, our Inner Self daily affects, and produces its beneficent results in the waking state.

The reaction thus produced in the so-called unconscious subliminal region within us communicates its own result to our conscious mind and makes it fitter, day after day, for the purposes of Self-realisation. In this manner action and reaction are always going on between these two states of ours—the *susupta* and the *jagrat* (waking). And both of these are benefited by their mutual action and reaction. A wise man sees *susupta* as not a mere unconscious state in which we seem to lose all ideas and power to act, but as in reality an active state, daily growing richer by absorbing the holy ideas of our waking state, and making in its turn our conscious mind ever richer by its own reactions. This great psycho-metaphysical truth we ought not to ignore, and its value cannot be too highly estimated.

KOKILESWAR SASTRI

LATENT HUMAN FACULTIES

[Frank Pyle, a much travelled man, writes from personal experience. While correctly decrying the prejudices of some scientists he seems to be unaware of the fact that ancient philosopher-occultists did experiment and have given us the results of their research in the domain of the subnormal as well as the supernormal.—EDS.]

"An explanatory hypothesis is hardly less necessary for the reception of facts of a certain character, than are facts for the support of a hypothesis." Thus wrote the late Mr. C. C. Massey, in his preface to Dr. Prei's *Philosophy of Mysticism*; the statement is very apt, and provides a foundation for profitable cogitation.

Things happen for which no explanation is possible within the ambit of our present knowledge of Natural Laws. There is an urge to seize a dictionary and to try to find a word to express our conception of something we do not even understand; and, failing, we are strongly tempted arbitrarily to label these phenomena as occult mysteries, or even miracles.

Experiences encountered in the wilder parts of West Africa convinced me that our Negro brethren possess means of communication over long distances other than the "tom-tom". The uses of the "drums" are well-known, and their language is intelligible to many Europeans; but this other method—whatever description may be ultimately used to denote it—is definitely connected with the Medicine-Man's "Ju-Ju" stick.

I have had the "stick", covered with chicken's blood, cowrie shells, aigrette feathers and a few gruesome trophies, in my quarters and whilst it was there one of my own servants could receive information from his relatives in his home village where the "stick" belonged, three days' journey away. He could also obtain "stop-press" news with regard to the doings of Europeans in the distant settlement, *and I never knew him to be at fault.* The lad could not tell me how it was done; his explanation was, "De stick! He put 'dem word' for ma head!" And "dem word" was always right. Incidentally, whilst I had that "stick" in my bedroom I could sleep with doors and windows open. There was no risk of burglary! I sat alone with the trophy for hours trying to assume the proper frame of mind to receive any emanation there might be, but I failed to experience the slightest sensation of anything inexplicable.

When the "stick" returned home the power went with it. I did not immediately accept this without reserve, but prolonged observation convinced me that it was true. While the "stick" was in residence the lad knew when he was wanted in the village and asked leave to go. After the "stick" returned home a messenger would arrive from the village, and the request would follow his appearance.

This was, undoubtedly, an exceptionally efficient, but a thoroughly unconscious exhibition of what we

describe in our everyday language as telepathy or "feeling afar". The exponent able to produce the best results was the least educated of my servants. He had had very little previous contact with Europeans, and could speak only his own dialect and "pidgin English". I cannot help feeling that we were all capable of doing this once upon a time, before the too rapid advance of civilization had developed the self-conscious to the exclusion of the subconscious. I think the power must be still there, latent; and that it will again become evident as a perfectly normal method of communication; and we shall not need the "Ju-Ju" stick to help us.[1]

From time to time, also, we hear of phenomena associated with the cult known—for want of a more suitable appellation—as Spiritualism. Here, perhaps more pronouncedly than anywhere else, we observe an almost panic-stricken effort to find words with which to express a hypothesis in possible explanation of actual happenings which few would, now, desire to doubt or to refute. And it is significant that the matter written on the subject entirely fails to convey anything of a convincing nature to the enquiring mind. We have, simply, the testimony.

The manifestations require the presence of a human being possessing what are described as "mediumistic powers". The resultant happenings are usually regarded as incapable of explanation and to be accepted as the efforts of a discarnate intelligence to establish communication with us. No doubt a very true picture! But why is it necessary to approach the subject from the angle that it is supernatural, or to designate it by a term which, in itself, tends to discourage the application of logical methods to the task of ascertaining its true cause and meaning?

The phenomena are attributed to a "psychic force" which is described as an extension into space of the nervous energy of the medium. Precisely the same effect—that is, power exercised at a distance—is observable when we light an electric bulb by radiation from an aerial, and the medium through which the power is communicated in this case is, at present, just as little understood. We do not, however, call this supernatural! We describe it as a transfer of energy through a medium called ether, and say that it is up to the physicists to get on with it and tell us all about ether.

During the past decade we have become aware of the tremendous possibilities opened up by the use of ultra-high-frequency oscillation as a means of conveyance. The study of the subject has, in that short space of time, not only made television possible, but has also provided our doctors with several new channels for the application of therapeutics without any actual physical contact. What, then, if the continued research into the subject should establish that the energy emanating from the medium during the séance is really due to a state of resonance between the medium and another source of

[1] The conjecture of our contributor is correct—both as to the past possession and the future reappearance of abnormal psychic powers of the human race. The second volume of H. P. Blavatsky's *Secret Doctrine* describes the how and the why of this dual phenomenon. —EDS.

oscillatory generation, invisible to us because we have not yet acquired the ability to sink the conscious, and permit the subconscious mind to operate at the particular frequency required.

The idea is no more fantastic, now, than was the splitting of the atom twenty years ago. A sufficient study of the subject of ultra-high-frequency oscillation will probably result in the projection of the exo-neural force at will. Ten years ago the water diviner and his "dowsing-rod" were regarded with as much awe as our education would permit. It is now realised that fifty per cent of the population are capable of producing the necessary reaction after a very little practice, and that instead of being confined to a few as a special gift, the faculty is latent in practically every one, just waiting to be developed.

Jesus exerted powers and produced effects for which there is—yet—no explanation.[1] But we read in the best of all books that "He called unto him the twelve, and gave them power over unclean spirits etc." So that, whatever we are to associate with the term "unclean spirits" there appears to be no doubt that the proper method of dealing satisfactorily with them could be taught or imparted.

Orthodox science has practically always first "observed the fact" and subsequently evolved the hypothesis to explain it after prolonged research. That the actual phenomena pertaining to telepathy and Spiritualism are, at the moment, ignored by modern science does not necessarily label them as scientifically unsound or unworthy of orthodox examination. According to Sir Oliver Lodge :—

> The least justifiable attitude is that which holds that there are certain departments of truth in the universe which it is not lawful to investigate.

It seems, therefore, perfectly natural to assume that the sequence of events will be maintained. In that case we can also assume that we have before us a most interesting collection of facts which will eventually be completely explained by the application of newly acquired knowledge about purely natural laws, when sufficient research has been conducted into the why and the wherefore in order to produce the hypothesis.

It was for some time fashionable to deny the truth of happenings that could not be understood. It was also futile. To admit the value of the evidence, and at the same time to seek the explanation in dormant human possibilities, will assist research and will do much to remove the prejudice with which these matters are now regarded by religious minds. It will also permit orthodox science to follow along the path indicated by directing posts so conspicuously planted by some of the most brilliant—and the most devout—of its leaders.

FRANK PYLE

[1] There is. See *Isis Unveiled* wherein all "miracles" are explained on the basis that "There is no miracle".—EDS.

THE UNREALISED SENSE

TOUCH AND HANDS

[This article of Jack Common reveals one of the fundamental weaknesses of modern education—the lack of continued attention, or concentration which forces the Painter and the Composer to have recourse to the device of repetition. The student of Occultism will find in this essay many useful thoughts; it may well be described as a commentary on the verse in *The Voice of the Silence*:

> When the disciple sees and hears, and when he smells and tastes, eyes closed, ears shut, with mouth and nostrils stopped; when the four senses blend and ready are to pass into the fifth, that of the inner touch —then into stage the fourth he hath passed on. EDS.]

A hand is a curious creature, come to think of it. In repose it never really sleeps, its stillness is like that of a bird of prey, not prone, crooked or coiled ready poised in insatiable alertness. The least ripple in the tide of unconsciousness and the hand takes it. Thus in the quietest gathering of talkers, people sitting round a fire and intimate in their calm, there will be a continual by-play of the hands. They move and stop, suddenly swift in motion and alive in stillness, like stoats playing. Here they are merely sketching gestures that were once full-blooded, the ghost of a caress or the symbolic clenching of a blow, yet even in this shorthand indication of emotions, how instinct they are with the sense of touch! Without touching they gesture a contact so vividly that it is in some way felt.

Fine instruments, yet very much in bondage to utility as the brain knows it. The eye and the ear have little worlds of their own which they rescue in the temporary stillness of the organism they are attached to. But the stillness of touch comes more rarely to the hand, perhaps, than to the general integument. A hand does not often reach a surface without being instantly required to do something about it, lift or push or caress. In consequence we are very ignorant of the textures of things as sensation; the terms of touch are meagre. Close your eyes and it is easy to enter into a remembered and semi-independent world of colour, but what do you close supposing you want to dwell upon the feel of a mossed stone or to distinguish between the dense milky smoothness of marble and the brittle catching smoothness of glass? The overtones of touch have not been practised on in the discipline of an art and so we have little clue to them. A blind man, maybe, can reconstruct his tactual experience, but blindness is accidental and calamitous—the accidental and calamitous are necessarily fenced off from inner human evolution, which is why the genius must labour to equate his special awareness with that of the ordinary man, seek the same root whatever the blossom. And why, to go further afield, acquired characteristics are not inherited.

To most men the world of touch is utilitarian to an abominable degree. I mean that they can rarely

escape into the purity of it. It has to be pressed into their service almost continually, and we have not experienced the after-reverie of this sense to the extent that we have those of sight and hearing. No art proclaims its indefinable overtone. Now art is the growth of a special sensitivity which at the moment of its exercise puts the possessor of it into a tranced and defenceless condition. Probably the rabbit whom the stoat has fascinated is at that moment extraordinarily in touch with the world in cessation; the cord to the brain, and to the necessities is paralysed; the small body pulses in an accepted tide of full communion with its sphere. That moment of being poised is the one we recapture in the experience of art. But there it is victory, something won out of the pressure of small circumstances and wills. The victory is small even when it is well-established. Study the people at any concert or exhibition of paintings: the audience is seldom tranced even if it is often still. We have grown used to that. We come home with the fragments which fragmentary attention has given us, and prepare without worrying about it to fill in the missing pieces on some other occasion. We assume that there was a complete vision there, and that we shall attain to it all in time and by repetition. What if it cannot be got in that way? And what if every good artist knows that and allows for it in his work, so that even his vision is necessarily fragmentary and dilute?

The simplest example of that is the art of public oratory. It is a fairly common experience to listen to a speech which seems brilliant in every particular, to develop with extraordinary cohesion from one convincing point to another, and then afterwards to read a verbatim report of the speech and find it nearly all padding. What happened? You didn't listen. The speaker knew you wouldn't, and allowed for it by providing you with rests, intervals to be blank in. The best of oratory is very apt to make dull reading, and conversely, good writers often make bad speakers unless they have been taught to cultivate speech as a separate art. Not much can be said by way of public speech except where the audience is a special one, or the message simple and desperately in demand. Yet people of untrained attention prefer this way of learning to any other. It asks less from them, you see.

Probably the most attentive listening we experience occurs in the enjoyment of music. And here it is rather harder to know how continuously we are able to listen. In any case, of course, the ability differs considerably among various people, but of all it is probably safe to say that they do not listen nearly as often as they think they do. The moments of pure attention are rare. If we obeyed them only, we should be continually jumping up and moving about during the performance of a symphony, frankly confessing the periods when we are not listening But a technique of memory comes to the rescue. The composer plays up on it by subtle repetitions and echoes which deceive the fidgeting attention into thinking it is still there, and so presently it is again there. But this

is a serious limitation to his vision. He has to give you only a little; he must limit his intimations of immortality to just a few peeps tricked out in repetitive form, each analysed, broken up, served piecemeal, served whole, until from the mosaic there is built up one fragment of authentic vision which your fluctuating attention cannot escape.

Even so, you probably do not enjoy his music at a first hearing. If you enjoyed any of it, it was those parts which are really imitations of older and more familiar music. The more genuinely new, new music is, the more it is protested against; and these protests are really against the discomfort of having to listen, instead of merely remembering comfortably. Yet this faculty of memory is the nemesis of the cultured. Many of us never *hear* Beethoven at all now. For the moment the familiar evolutions reassure the ear, we are sure of remembering sufficient of what is to come that we do not need to shock our souls into a real sharp-struck stillness. You can drop them into a music-loving which is a gentle æsthetic dalliance, like the nature-loving of the townsman, or the woman-loving of the married man. All rather damnable, of course, though they come to us in such a harmless guise. You find every art surrounded by these unwise devotees, who should be weaned from their love for a season if they are ever to experience it vividly again. They are a great discouragement to the uncultured. Their slickness and versatility when faced with great music seems to him to indicate a special talent which he lacks. When he listens he is quickly lost and irritated. His attentiveness will not last out; and he hears then a meaningless jumble of broken melodies. And so he will until he has listened so often that the fragments of music-pattern pass into his memory; he will then find each of them a reference to a familiar experience—he will be at home with great music.

This always was a problem. But it has been exacerbated in our day by the progress of mechanical reproduction. Composers have not allowed for that. Their tricks of repetition and surprise were designed to hold the errant attention of audiences who could hear the piece generally only once in a while. How they stale in the infinite repetitions of the gramophone! The Beethoven finale with its quips and withholdings, the always-threatening climax of Wagner, the Mozartian trip to a new position—they are all hammered flat and made to look unworthy when the record spins for the thirtieth time. So wherever you find a gramophone in a house, you will discover by it some great works that are corpses to the family.

Perhaps some day we shall have a musical vision which is anarchy by our present standards, and yet, when listened to carefully and often, brings an experience completer than any we have known. *Written in gramophone form* may yet be a familiar indication. Already the recording companies are fond of missing out the repeats in some movements; there is no reason why the composers themselves should not do that, and do it more completely and intelligently. In fact, some modern music suggests that they are doing so.

The art-world of the eye is subject to the same limitations, and in the matter of cinema, to the same problem of the effects of mechanical reproduction. A painter must make a pattern out of his vision, a style which is really a mnemonic constantly reminding the eye of what to look for, and deceiving you into thinking you are still looking though actually your attention blinks while your eyes go on mechanically adding up the pattern-turns. This is what they teach in the schools, the art of alliterating with colour or line. It does for the eye what the regular beat of verse does for the ear, gives innumerable points of rest to the flagging attention, yet it falsifies too. The printing of books at once limited the scope of verse, for in silent reading it is vexing to be impeded by a strongly marked beat unless you are reading for the aural overtone, which pleasure is very quaint and rarely pure. Now already, the establishment of the film has resulted in a great reduction in picture-buying. Yet films which try to achieve the effect of paintings, in shots made to be stills, are usually pretty intolerable. They hold up the action or the exposition. It is as if a man wrote a treatise or a novel entirely in verse. Really good camera-work should call attention to itself only once in a while, in the quieter passages.

So much for the brief anarchy-against-utility of the eye and the ear. The hand never attains even to this fragmentary freedom. It remains the poor slave of material need, and we are most conscious of its secret quality in games and crafts where the skill of the hand is so important it appears sometimes as an independent force. Thus in billiards a man will wonder whether he's got " the touch " or not. Or at darts, you will hear some one complain he cannot " feel " his darts to-night. " The touch ", " the feel ", the queer kind of flow between objects and organism so that both work together towards a pattern of rightness, and the hand on the cue quickens with a queer pre-knowledge of the Euclidean angles which the balls are to trace. It is extraordinary how little we know about this every-day magic. The finger-touch which probes, the flat-handed feeling for bulk, the slight acclaiming caress, all this quicksilveriness of response is gone with the ending of the motion. Something has escaped from us. For though the faculty is alert and living enough there is no smoked-glass technique to shade it off from utility and force it to re-create its overtones in a series communicable to any who will learn. There cannot be yet, perhaps, until a cycle is completed. We owe so much of our special position in the world of animals and things to our ability to create a solitude between us and them. We break the common link, and by being temporarily out of communion, sharpen the senses for their renewed contact. We can attend so well to what the senses report because we have this ability to shut off attention sometimes. The civilised man is one who can live in a chaos of noise and hear nothing but what he wills to hear, who can walk along a crowded street with his vision so darkened that his mind is not aroused by the shapes and colours he passes until the one he seeks starts up. There must always

be that preliminary shutting-out before the renewal of contact can throw up a great flare of illumination. The artist is a hooded soul capable once and again of seeing the world in its true colours.

There are many worlds, however. Some have been proclaimed, though perhaps inadequately; some have been entered only by an almost incommunicable intuition; and some are unemerged from the blind sloth of sheer animal living. There is this deep, velvety world of pure touch which sometimes leaves a certain lingering magnetism for a short time on the fingers and is generally a mere humdrum rubbing of careless or brutally careful contact. Some must know it marvellously. For the finely-sensitive, the men of bared souls, exist at all times whether they are able to make themselves known or not. There were Mozart-like souls long before the modern orchestra was dreamt of as a mechanical possibility. And there are in this present muddled realm, as in all others, people who know something of the enlightenment of pure contact, who are, however, unable to make a web between that and rough reality which can draw ordinary folk into their strange world. The hypothesis for such a creation exists. We all know the difference in feel between dead wood and the living tree, between the sulky surface of coal and the harsh rebuttal of bare stone, between an animal full of fear and one trusting, between sympathetic and alien flesh. Such knowledge is rarely meditated upon, or enjoyed except as an adjunct to another desire. It is choked in the ordinary commerce of the day, and so not yet the gateway to a liberated world. We cannot trace in the faint pulses of the textures we touch that eternity of which they are tinctures. For that reason our notions of immortality are too aerial, eye-born and inaccurately rarefied. Truth is warmer and closer than this, could we learn to take it in touch.

JACK COMMON

The qualities of every Element, as of every sense, are septenary, and to judge and dogmatize on them from their manifestation (likewise sevenfold in itself) on the material or objective plane above is quite arbitrary. For it is only by the SELF emancipating itself from these (seven) causes of illusion that one acquires the knowledge (secret wisdom) of the qualities of objects of sense on their dual plane of manifestation—the visible and the invisible.

—*The Secret Doctrine*, I, p. 534

THE PHILOSOPHY OF MATHEMATICS

THE RETURN OF PYTHAGORAS

[The chief interest of **Bernard Bromage** is occult fiction; but he is not one of those who look upon the occult as fictitious. In this article he offers some interesting ideas about scientific reasoning and mystical perception.—EDS.]

It is perhaps too often forgotten, in estimating the importance of mathematical studies, not only in the formulation of educational systems, but also in the body of philosophy proper, that the *fons et origo* of the mathematical concept is to be traced to the mystical sense. Not, of course, to any merely emotionalised rationalisation of the subconscious impulses; but to those "steadfast pillars of eternity" which represent the right and proper balancing of the various energies of man in their progress towards synthesis and completion.

The Pythagorean Doctrine of Forms is based largely on the imperative urge in the mind of a great thinker towards an ordered and comprehensive plan of the universe. The well-known theorems and riders of Euclid, in spite of their grim associations, owe their origin, too, to the mystic's vision of the artist who realises that the temporal world, at least, can only be rightly interpreted on a basis of superimposed form.

Again, many systems of ritualistic Magic are based on a definitely mathematical scheme of the interaction of contending forces. The best known of these, the Tree of Life, the symbol of Jewish Kabbalism, with its apparatus of the ten Sephiroth and the twenty-two paths, relies on a theory of stress and strain in the cosmic consciousness of the Universe which can be exactly co-related with the findings of men like Max Planck and Professor Thomson, who insist on a strict mathematical interdependence among the various electric units of the world-system.

Some may assert that the Magicians are not a very safe guide in the attempt to discover a rational architecture of the universe. But when we realise that nearly all the notable scientists of our time, Jeans, Eddington, Carrel (to name some of the more prominent in the public eye) have forsaken the arid fields of empirical materialism for various kinds of mystical theory, and, indeed, in some cases for orthodox religion, we can begin to lend a more trusting ear to those who would assure us that logic and mysticism and mathematics are one.

On the other hand the would-be philosopher of mathematics, in the correct implications of the term, has fallen on an evil day. For, as Professor Engel has recently shown, never before has there been such ambiguity in the definition of strictly mathematical concepts and in the application of strictly mathematical principles. Poincaré, some years ago, proved to an embarrassed world that calculation is never quite exact. In our day the attempt to storm the temple of truth with the armoury of mathematical research has led the

brave invader into territory whose language he has not yet been able to master.

We must proceed by a process of negation. It will lead us to a new humility. It is only by keeping before one's eyes what Newton called "the great ocean of truth" that we can estimate the narrowness of the creeks and channels which conduct us to it.

It has been said that "every word is a prejudice". The apophthegm will apply all the more strongly to those formulæ and signposts which have been raised by the mathematician to guide him on his difficult path. The best approach to comparative truth will be by the method of elimination (which is, in the last resort, the method of the iconoclast). Then, with the way swept clear of wandering lights we can see what is left to us out of the wreck.

Every one knows that Einstein has done something very alarming; but very few people know exactly what it is that he has done. It is generally accepted that he has revolutionized our conception of the physical world, but his new conceptions are wrapped up in mathematical technicalities.

From the point of view of the average intellect, it is enough to say that Einstein has shown that sight is less misleading than touch as a source of fundamental notions about matter. The view that *everything* is relative is *not* that adopted by the "theory of relativity". On the other hand, it is wholly concerned to exclude what is relative and to arrive at a statement of physical laws that shall in no way depend upon the circumstances of the observer. It is true that these circumstances have been found to have more effect upon what appears to the observer than they were formerly thought to have; but at the same time Einstein shows how to account for this effect completely.

Just as Locke distinguishes "secondary" qualities—colours, noises, tastes, smells, etc.,—as subjective, while allowing "primary" qualities —shape and positions and sizes—to be genuine properties of physical objects, so Einstein in *his* theory teaches that only a *residue* can be attributed to the spatial and temporal properties of physical occurrences, and that only this residue can be involved in the formulation of any physical law which is to have an *a priori* chance of being true.

It is important to note that Einstein found ready to his hand an instrument of pure mathematics called the *theory of tensors,* which enabled him to discover laws expressed in terms of the objective residue and agreeing approximately with the old laws.

The universal cosmic time which used to be taken for granted is no longer admissible. For each body there is a definite time-order for the events in its vicinity. This may be called the "proper" time for that body. Our own experience is governed by the proper time for our own body. As we all remain very nearly stationary on the earth, the proper times of different human beings agree and can be lumped together as terrestrial time. But this is only the time appropriate to *large* bodies on the earth. For Beta particles in laboratories, quite different times

would be wanted.

The theory of Relativity has shown that space and time reckonings are no longer independent of each other. If the way of reckoning position in space is altered, the time-interval between two events also suffers alteration. It is not quite true to say that there is no longer any distinction between time and space. But the distinction is of a different sort from that which was formerly assumed. There is no longer a universal time which can be applied without ambiguity to any part of the universe; there are only the various "proper" times of the various bodies in the universe, which agree approximately for two bodies which are not in rapid motion, but never agree exactly except for two bodies which are at rest relative to each other.

The fundamental flaw in the theory of Relativity as a philosophic medium lies in the fact that, as yet, it throws no light upon the discontinuity which seems to exist in nature. The electro-magnetic movement which culminated with Hertz was a movement for making everything continuous. The ether was continuous, the waves in it were continuous, and it was hoped that matter would be found to consist of some continuous structure in the ether. Then came the discovery of the electron and the proton. It appeared probable that electricity is never found except in the form of electrons and protons. Then came, as an added blow, the discovery of quanta, which seems to show a fundamental discontinuity in all such natural processes as can be measured with sufficient precision.

One of the most fascinating speculations of the modern philosophy of mathematics is the suggestion that the universe may be of finite extent. Two somewhat different finite universes have been constructed, one by Einstein, the other by De Sitter. There are certain reasons for thinking that the total amount of matter in the universe is limited. If this were not the case, the gravitational effects of enormously distant matter would make the kind of world in which we live impossible.

Non-Euclidean geometry has taught us much. The surface of a sphere has no boundary, yet it is not infinite. In travelling round the earth, we never reach "the edge of the world", and yet the earth is not infinite. The surface of the earth is contained in three-dimensional space, but there is no reason in logic why three-dimensional space should not be constructed on an analogous plan. What we imagine to be straight lines going on for ever will then be like great circles on a sphere: they will ultimately return to their starting point.

The limitations of knowledge brought in by the selectiveness of our perceptual apparatus have been shown, quite recently, to throw doubts on the indestructibility of matter. The statement that matter is indestructible is, in the last resort, not a proposition in physics, but a proposition of Nominalism and psychology. From the point of view of Nominalism, "Matter" is the name of a mathematical expression. From the angle of psychology, our senses are such that we notice what is, for practical purposes, the

mathematical expression in question.

It has been customary among moralists to assert that if we follow the "laws of nature" we shall be following the highest that is in us. But the advice, if co-related with the findings of Einstein, must fall on stony soil. He has shown that the physical universe is orderly, not because it contains a central government, but because everybody minds his own business. No two particles of matter ever come in contact. We are left with anarchical confusion.

And we are, finally, left with the fundamental problem of the nature of matter. Common sense imagines that when it sees a chair it sees a chair. This is a gross error. When common sense sees a chair, certain light-waves reach its eyes, and these are of a kind which, in its previous experience, has been associated with certain sensations of touch, as well as with other people's witness that they also saw the chair. In other words, the electron is known only by its "effects"; and these are unpredictable.

It will be seen that the philosophic consequences of recent mathematical discovery amount, in actual fact, to very little. Very little light is thrown, for example, on the old controversies between realism and idealism. *It is an alarming fact that, as "reasoning" improves, its claims to the power of proving facts grow less and less.*

What does remain is the faith in the spiritual balance of the universe. Leibniz thought that a piece of matter is really a colony of souls; there is nothing to prove that he was wrong.

It is symptomatic that in many profoundly mathematical minds there is a revulsion from the contradictory implications of physics back to the realm of geometry, the purest of the sciences. May it not come to pass that Pythagoras, who was both mathematician and priest and who took a particular interest in right-angled triangles, will once again return to favour as the man who proved that truth is mathematical formalism imposed upon the instincts of the soul?

BERNARD BROMAGE

THE MIRACLE WORKER

"THERE IS NO SUCH THING AS TIME"

[**Edward Farrell** has studied law, spends his spare time in libraries, has been in employ of the U. S. A. government and has owned a book-shop. In story form he examines some of the concepts about Matter, Space and Time.—EDS.]

It was in Toledo, at a sandlot baseball game, that I came across Johnnie. I sat by him on the bank from where most of the fans were watching the game; and I noticed that every youngster who passed us said, "Hello, Johnnie; what time is it, Johnnie?"—and that the man so addressed always replied, "There is no such thing as time, son".

A queer character has always fascinated me, and I determined to forget the ball game and try to engage Johnnie in conversation. I said to him "Can you tell me just what time it really is?" He looked at me with a pained expression and replied, "There is no such thing as time, my good fellow". He didn't turn from me as he said that, as though to dismiss our conversation; but on the contrary the look he gave me seemed to invite my asking him for an explanation of his statement. So I then said to him, "I'm afraid I've been taught wrong in that case for I have never before heard any one say, as you say, that there is no such thing as time. Do you mean that you believe in what they call relativity? Or are you a follower of some school of philosophy with which I am not familiar?"

"To say that time is relative is not going far enough", the man replied: "time just isn't. I am not familiar with the taught philosophies, so I am a follower of no one. I may be a co-discoverer with others, although judging from the treatment usually accorded my views, the ground I am travelling has not been very well trod before. Let me try to make clear to you what I believe as to time, and why.

"I shall explain to you that there can't be such a thing as time", Johnnie went on. "You have heard the old problem, I suppose, asking what would happen if an irresistible force should come into contact with an immovable object?"

"I have", I said.

"And you know what would happen?" he queried.

"I realize that it is a catch question", I replied; "and that the only sensible answer to it is that in stating the problem contradictory terms are used; or, in other words, that no problem is stated at all".

"Fine!" he cried enthusiastically. "You would be surprised to know how many men I've talked with who couldn't see that. Many, many men have tried to tell me what would happen if the two things came into contact—entirely overlooking the contradictory terms used in stating the so-called problem. Even after I have tried to explain to such men what the only intelligent answer to the problem is, they have generally come back at me with, 'Well, what

would happen if the two things *did* come together?'

"I wonder that you haven't conceived for yourself that time is something that does not (because it cannot) exist", Johnnie continued, "where you know there can be such things as contradictory terms. Have you never wondered if a single word, as well as two phrases, may not occasionally embody a contradiction and thus stand for an impossibility? Or, specifically, is it not true of time that it presents itself to the mind as something just as inconceivable of having beginning and end as of not having beginning and end? It does so present itself to the mind and the thing represented by the word 'time' therefore cannot really exist."

Johnnie's argument interested me; and at the time of our talk, at least, I thought I saw some logic in his utterances. So I next said to him, "You don't believe in space or matter either, then?—for space would also be a word describing an impossible thing; and matter cannot exist except in space".

"You are right", he replied.

I said, "I find it hard to believe, myself, that matter doesn't exist". I pinched him a little. "Do you mean to tell me that that flesh I just pinched is not real?" I asked.

"Let me answer that", Johnnie said, "by asking you if you have ever dreamed at night of physical pain".

I said that I had.

"Did the flesh that pained you in your dream state exist?" he asked me.

"I guess it didn't", I replied.

"And yet", Johnnie then queried, "isn't it true that if a part of one of your dreams had been of my pinching that dream flesh of yours as you just pinched me, and asking you if the flesh weren't real, you would in your dream have said that it was real?"

I said that it undoubtedly was true. And that was that.

"Your dreams are so much like your waking state", Johnnie continued, "that you never know positively when you are and when you are not dreaming, do you?"

I said that I guessed I did not.

"Nor does such a student of dreams as Havelock Ellis say he can distinguish his dreaming from his waking state", Johnnie told me—adding, however, that Mr. Ellis does say that there are a few recorded instances of reputable persons who have claimed to have had dreams in which they knew they were dreaming. "Ellis probably feels as I do about that, though", Johnnie said—"that (if it is true) it no more necessarily proves anything than does the fact that there are instances galore of waking people who have been sure they were dreaming. And one has only to plant a dozen or so coins so that a person will find several of them within a few minutes, to see how easy it is to make an awake person wonder if he is not dreaming! The dream, in which one can live many minutes in an instant (as well as travel long distances), shows clearly in itself that one doesn't have to live in a real time and space in order to experience living in time and space. So even if I had no other argument, the dream alone would

keep me from blindly accepting things as they seem to be.

"And think", Johnnie went on, "how unimaginative (to say the least) the creator of man must have been, if he did create a real world (to admit for the sake of argument that it was possible for him to have done so), when he could so easily have given us a fictitious world which would seem no less real. What intelligent man could thank such a creator for a 'real' time, space, matter?"

A late-comer had arrived at the ball-field and (addressing no one in particular) asked what the score was. Johnnie promptly volunteered all the information as to hits, runs and errors that I could have given had I been watching the game closely. The fact is that I had practically forgotten, while I had been talking with Johnnie, that I was at a ball game—whereas Johnnie evidently had been following the game carefully right along! Apparently what was to me serious talk, was to him casual chatter.

"Do you know, they don't take much to me in this town", Johnnie said, to open our conversation again: "sometimes I think they believe me crazy. My statements as to what I can do in the way of what they call miracles are what bother them most. I can, to mention one thing, walk through a solid brick wall, you know."

"Impossible!" I exclaimed.

"I have done it again and again", Johnnie said. "It is true that I can't do it before an unbeliever—that is, I can't convince the unbeliever that I have done it"—and as if to point out a parallel case, Johnnie reminded me that even Jesus performed but few miracles in Nazareth, the city of most unbelief.

The ball game over, Johnnie promised to call on me at my hotel the following day; but he never did so. And when, on the next of my then fortnightly trips to Toledo, I made inquiry concerning him, many people with whom I talked seemed to know Johnnie by sight; but the only hint I could get as to his whereabouts was that some of his relatives (names unknown) had had him "put away".

That's all I know definitely about Johnnie; but you can imagine my start when I read in a medical journal shortly afterwards that one Johnnie Doe, a healthy inmate of an Ohio asylum, had (as an aftermath to his having been gently forced through a plenty-large asylum doorway which in his mania he thought to be too small to permit the passage of his body) died just such a death as he might have been expected to die had he really been dragged through too-small an opening.

EDWARD FARRELL

A PHILOSOPHY OF RELIGION

VI.—THE IDEAL OF RELIGION

[This is the last of the series of articles which **Prof. Alban G. Widgery** prepared out of the material of the Upton lectures delivered by him in Oxford last November.—EDS.]

Throughout this series of articles an attempt has been made to state the fundamental characteristics of what is to be specifically called religion, as involving spiritual needs in man which lead him to seek something more than physical preservation and social welfare. It has often been contended that religion can be satisfied with nothing less than a relation with all there is, or otherwise expressed, that religion is concerned with the whole of life in all of its aspects. Thus the physical and the social, in contrast with which it was necessary to discuss the essential and central in religion, have nevertheless to be shown to lie within its scope. But it makes a great difference whether religion is looked at entirely or even primarily from the standpoint of nature and society, or whether nature and society are looked at from the standpoint of religion, the basis and ideal of which have relation to something other than nature and society.

The ideal of religion is thus to be conceived as involving both the physical and the social as well as the specifically religious. As nature and society are parts of a whole wider than themselves it is intelligible that at different stages, perhaps even at all stages, nature and society have in diverse ways and in varying degrees pointed man beyond themselves, and also in their own character shown something of fundamentals of the wider whole. In other words, nature and society have been and are means by which man has in part been led to the standpoint of religion and been enlightened on some of its principles.

In the Vedas, as in the early religious literature of ancient China, Greece, and other countries, it is seen that the physical world was looked upon as essentially a realm of order. On account of its predominant aspects of regularity it could in large measure be relied on. It was this, apparent day by day and year by year, that made a more enduring impression than the occasional natural happenings that aroused intense awe and fear. With the advance of reflection this aspect of order in nature easily became interpreted as an expression of a spiritual background analogous with the spirit of man whose intelligence enabled him to apprehend that order. Thus, in spite of the sufferings and the difficulties that man has so often encountered in relation with the physical, from the standpoint of religion he has in the main had towards it an attitude of trust rooted in a conviction of its ultimate spiritual implications, even though only in later developments of expression could he find ways of stating those

mplications by reference either to an eternal Brahman or a creative Supreme Spiritual Being.

The whole evolution of knowledge of the physical and even the work of physical scientists to-day has the same essential implication, whether the religious reference is or is not acknowledged. But in modern times suggestions made in the name of natural science appear to some to raise doubts concerning the manner in which religion has regarded the physical. One of these is that the ultimate constituents of the physical have a character of indeterminacy, so that one might think not necessarily of cosmic order but of uncoordinated spontaneous activities. Yet, if particular scientists engaged in these enquiries are not able to assert that they find order in the activities, they are not thereby justified in affirming that there is none. Further, however these ultimates may appear, in the complexes of the physical world as we live in it, there are quite obviously uniformities and regularities. The work of those who propound the idea of indeterminacy is carried on with the implicit acknowledgement of such, both in the mechanisms of their scientific apparatus and in the logic of their main expositions. Science no less than religion implicates the essential order of nature.

In the religions morality also has been regarded as implicating principles or order and a character of authority. This order and this authority have been apprehended as not merely the rules of a particular community and the power in the community to enforce them. Many of the rules have come to be formulated and accepted only because they have expressed something which human spirits have apprehended as characteristics of the spiritual as they have otherwise apprehended qualities of the physical. Where through error or wrong attitudes rules have come to be adopted in communities, there has often enough been revolt against them on the basis of spiritual apprehension. Such revolt against the power of the community has occurred under a sense of authority other than that of the community. Human society has come to be morally organised and has been able to achieve moral advance just because of a direct apprehension of the spiritual. According to the religions, human society provides man with a sphere in which he may strive to realise and cultivate morality : it is not itself the main source of morality, nor is social preservation and harmony the chief goal of morality.

From the standpoint of the ideal of religion there are two other aspects of the moral to be insisted on, which are obscured or even denied by those modern movements representing morality as merely a social affair entirely relative to conditions of time and place. Moral rules involve absolute principles or values. The relativity to time and place concerns the modes in which in particular circumstances human beings in different stages of development have tried to express or realise these. Further, the chief significance of the moral is essentially an affair

of the individual. Morality is not simply a matter of his relations with others. It concerns his own character as spirit, upon which depends his triumph over his inner discontent and, whether described in terms of reincarnation or of personal immortality, his future spiritual well-being. In the name of the moral, as understood in the religions, the individual has had and may still have to oppose social customs, rules and laws. Yet the insistence on morality as basically an affair of the individual does not militate against but rather promotes social interests.

Individuals have not only their own capacity as spirits to apprehend the moral, they may also learn from the expressions of it by others, especially those of high spiritual attainment, founders, saints, and teachers of the religions. The history of religion presents a mass of material embodying in diverse forms the essentials of the moral. If one will take the trouble to get beneath and behind idiosyncrasies of temporal and local expression, he will find that in this direction though with different emphases the religions are in agreement in their implications.[1]

The whole character of the philosophy of religion that I have tried to present will not have been appreciated if it is supposed that the ideal of religion is constituted entirely by the attitude towards nature and the acknowledgement of and effort for moral values. These are secondary, even though essential. The religions have expressed this in different ways. The ethical is indeed indispensable in the Buddhist ideal, but the goal is a state of Nirvana to reach which requires practices of contemplation going beyond the moral. In a variety of ways Hinduism has insisted on something other than the moral, so much so that superficial students of it have at times amazingly asserted that it has no real place for the moral. Such a contention has been possible only by an exaggeration of certain types of Hindu metaphysical expression, or by considering the religion as though wholly expressed in some forms of Hindu philosophy. In any case, in Hinduism it is not the development of moral qualities in the self or the performance of moral duties in the community, that constitutes the whole ideal. The ideal involves, according to different forms of expression, either unity in an infinite One transcending nature and all that is finitely human, or communion with God. Judaism and Christianity have described the ideal not merely as love of self and one's fellow-men, but centrally as love of God. Christians have repeatedly rejected the idea that one may be "saved by works" and urged the necessity of that attitude which, somewhat ambiguously, is called faith. The founders, saints and outstanding teachers of the great religions have obviously concerned themselves with more than merely individual or social ethics; and it

[1] It would be impossible to overestimate the importance of this. In a volume in preparation I hope to present the evidence in detail with a statement of the moral values insisted on.

has been this something other than ethics which has been central in what for them has been the ideal of religion.

The ideal of religion is thus a comprehensive one, but it is co-ordinated about a centre that is distinctive and has references beyond the naturalistic and the merely humanistic. One may strive to know the physical world by all the means available for modern science, and one may occupy oneself with all possible modes of manipulation of the physical for human benefit; and one may strive for the organisation of mankind in accord with moral principles and for the development of moral character in individuals—and thereby only realise part, and the less important part, of what is included in the ideal of religion. Beyond these are needs to be satisfied, aspects of the ideal to be striven for, which call for those methods that have been evolved in specifically religious practices, such as prayer, worship, contemplation or yoga. From the standpoint of a philosophy of religion such as has been developed in this series of articles, the chief criticism that may be made against other types of presentation is that they are inadequate, are only partial substitutes for the full ideal of religion. Some of them would make an idealised conception of nature central and supreme; others try to present religion as mainly if not entirely an affair of social development—not infrequently conceived in nationalistic and communistic terms. Most of them have been formulated around particular ideas and problems that have been emphasised in our own times. But a satisfactory philosophy of religion cannot be arrived at by exaggerating the importance of contemporary movements. There is demanded a consideration of religion as it has been lived throughout the long periods of human history. The religious wisdom of the ages is more important for it than the fashions of an epoch. It is important not merely from the standpoint of intellectual understanding but also for practical life that an adequate philosophy of religion should be formulated, making clear what is central yet having significance for the whole of life. It is in no small measure because religion has been so misrepresented by ecclesiastics, philosophers and journalists, and so misunderstood by sociologists and many other scientists, that men's minds have been distracted from what is central and dominant in reality and they have fallen into the conditions of confusion and conflict that prevail so much to-day.

ALBAN G. WIDGERY

NEW BOOKS AND OLD

INTUITION*

WESTERN VERBIAGE vs. EASTERN VISION

It is a welcome sign of the increasing readiness of academic circles nowadays to investigate subjects that were formerly more or less taboo that the Cambridge University Press should have published this book. It may, however, be as well to state at the outset that it will be of little use to those who are seeking guidance as to how they may cultivate their intuition since the statement that intuition can be cultivated is listed in the concluding chapter as one of the 'improbable propositions".

The word intuition has respectable god-parents among metaphysicians and, to some extent also, among psychologists and the first part of Miss Wild's book is devoted to an analysis of the meaning, or rather meanings, in which it has been used. Bergson, Spinoza, Croce, Jung, Levy-Bruhl and Whitehead are all summoned to the witness box and made to give evidence, which not infrequently convicts them of not being clear themselves. Bergson, no doubt, makes intuition the corner stone of his whole philosophy but gives us "no definite, consistent, practicable idea" of its nature. Spinoza's intuitional "third knowledge" is very impressive but does not seem to have given the world "any idea which he could not have arrived at by the ordinary reasoning processes". This criticism, it may be remarked, is not very relevant since, quite apart from the intuitive basis of all reasoning, it does not in the least follow that, because an idea could have been arrived at by reasoning, it therefore was arrived at in that manner. Croce is found to be distinctly unsatisfactory (to the present writer, quite unintelligible!), Jung inconsistent and "oppressive" and Levy-Bruhl "irreconcilable". On the whole, Whitehead with his intuitive "feeling prehensions" stands the examination best though one cannot help being reminded of Joad's remark that there is almost universal agreement that Whitehead's views are very important but there is no sort of agreement as to what they are.

The second part of the book deals in a general way with religious, moral and æsthetic intuition, with genius, teleology and values and the last section gives a formidable list of no less than thirty-one senses in which the word intuition has been or may be used and finishes up with a list of positive conclusions, disproved propositions, improbable propositions and possible conclusions.

What are the results of this careful and painstaking examination? It is shown that the essential ideas at the basis of all the thirty-one definitions are (a) knowledge, (b) immediacy, (c) inexplicableness, a flavour of mystery and (d) Truth. It is also shown that there are four main usages of the word: (1) as the essential mental act involved in all knowing, (2) as an abnormal method of knowing based neither on the senses nor on deduction, (3) as teleological knowing and (4) as the method by which the mind enjoys certain objects (a spiritual world) unattainable by sensation or reason. Of these (1) alone is generally acknowledged but (2), (3) and (4) are the important senses without at least some of which there seems little need for a special word at all. Although intuition in any of these latter senses is not by any means in her opinion definitely established yet the author holds that "a careless dismissal of what is

* *Intuition.* By K. W. WILD. (Cambridge University Press. 10*s.* 6*d.*)

intensely felt and persistently defended is not philosophic" and thinks that sufficient evidence has been shown to warrant further research, especially into the nature of the emotions and their possible cognitive functions.

On this last point she is undoubtedly right. One is, however, left wondering whether she has had any first-hand intuitive experience at all [other of course than in sense (1) above] or whether it is that she has merely suppressed it for the greater glory of academic scholarship. With first-hand intuitive experience or even with an adequate understanding of Indian thought, to which she occasionally makes passing references, she could scarcely have called the cultivation of intuition an improbable proposition. Improbable or no, it is an essential part of all true *yoga* and the method of its cultivation has been known to *yogis* for thousands of years.

It is perfectly true that intuition is essentially involved in *all* knowing. For instance, sheer sense knowledge, the knowledge of sense-data, exhibits all Miss Wild's four characteristics. It is indubitably knowledge; as knowledge it is immediate (in spite of all the stuff about afferent nerves, neurones and what-not); it is as inexplicable and profound a mystery as any in the universe and it is also, *in itself*, true despite all the false deductions that may be made from it. The same is true of the perception of ideas or, to coin a term, mind-data. It is also the fact that truths, *i.e.*, patterns of ideas, can be intuited as when two-rightangledness is intuited of triangularity. Such intuitions, it should be noted, come as a flash of insight and are quite different from the assent to the logical demonstration which may or may not precede them. The intuition may and usually does come only after much thought has been expended upon the problem but, when it does come, it is as a brilliant flash (the self-luminosity of knowledge that is referred to in Indian philosophy) which carries its own truth with it just as does perception of sense-data, whether 'real' or 'illusory'. For example, the intuition usually described as being that of the unity of all life is, however, inadequate and consequently liable to metaphysical criticism. The *verbal description* may be as clear, as certainly true and as inescapable as the perception of the greenness of the patch of sense-data in front of me (a tree). Just as with sense-data, it is the deductions that are liable to error and it is this that is the cause of the much complained of unreliability of intuition. The intuited pattern or relatedness of the mind-data is sheerly true; the descriptions, deductions, explanations and additions may be and often are quite false.

The fundamental unity of 'intuitive' and sense knowledge is brought out in the Mahāyāna Buddhist terms *pratyaksha* and *yogi-pratyaksha*. The former is the Sanskrit term for sense knowledge—literally, that which comes before the eye—and the intuitive perceptions of the *yogi* are termed *yogi-pratyaksha*, thereby indicating that they have a common basis. Miss Wild makes no mention of Lossky's *Intuitive Basis of Knowledge* but as I haven't read it myself, comment is useless except to say that the title sounds interesting.

A study of Indian thought would also shed light upon several of the problems left obscure. The author is perfectly right in feeling that there is a relationship between emotion and intuition. This relationship arises because the higher emotions such as love and sympathy are rooted in what Indian philosophy terms the *buddhi* which meant (before the term was degraded by scholastics into mere intellectual judgment) the certainty-pervaded, unitary consciousness beyond the mind. Hence, *i.e.*, because of the unitary nature of the *buddhi* all the vague ideas of union with the intuited object which float in and out of the discussion whenever intuition is being talked of. There *is* a connection between feeling and intuition because the many minds are the

fragments, or rather, the points of view within that unitary consciousness and it is as feelings of love and sympathy that the unity which is behind them all appears. Since, then, the feeling is an attempt to restore the unity which has been split up by the egoistic minds, and since it is just in the unitary consciousness, the *buddhi*, that the truth exists or by it that it is known, (these differences of expression arise from the inadequacy of our conceptualisation), it is only natural that there should be a cognitive aspect of the emotions or, to put it less academically, that the heart should have its reasons which the head knows nothing of.

In the light of these ideas how clearly shine some of Spinoza's words! "But we call that *clear knowledge* (elsewhere he terms it third knowledge) which comes, not from our being convinced by reasons, but from our feeling and enjoying the thing itself and it surpasses the other by far." And, though the *buddhi* is not a God, yet an experience of its unitary consciousness is so godlike that one can well understand how Spinoza came to think that his 'third knowledge' proceeded "from an adequate idea of the primal essence of certain attributes of God". Whitehead's theory of 'feeling prehensions' by which everything in the universe embraces everything else also falls into line. Jung, on the other hand, one can do little with as long as he persists in dumping everything into his 'unconscious' and in making no distinction between what is below the level of normal mental awareness and what is above it. It is this confusion that makes him say in one place that intuition "is the noblest of human gifts" and, in another, that "it is a characteristic of infantile and primitive psychology".

At present, however, I suppose that most western thinkers will consider the unitary consciousness of the *buddhi* to be a fantastic oriental speculation and in so doing will reject the key to the problem of intuition. It is not a fantastic dream but an actual fact of experience. In order to gain knowledge of it, however, recourse must be had to that method of cultivation of the intuition which, alas, has been declared to be an improbable proposition. In the meanwhile Miss Wild's book is a valuable piece of spade work. Let us hope that now, after the ground has been dug, the seed will be sown.

SRI KRISHNA PREM

PSYCHICAL EXPERIENCES*

This is a new series of psychical experiences based upon the material in the possession of the Society for Psychical Research. The first volume reviews the experiments made with Mrs. Verall, Mrs. Piper and others in connection with "automatic" scripts, meaningless when read separately, but complementary when put together. The hypotheses put forward to account for the phenomena thus investigated are the existence of telepathy between the automatists and/or the investigators, and the possibility of some kind of inspiration derivable from the "surviving personalities" of the late Mr. F. W. H. Myers and his group of friends interested in psychical subjects. The details of the experiments are here for students who wish to follow the matter up minutely. The author makes it clear that we cannot expect general agreement as to the validity of the evidence (particularly with regard to physical phenomena), nor as to the interpretation of facts and the inferences to be drawn from them.

* *Evidence of Personal Survival from Cross Correspondences.* By H. F. SALTMARSH. *Evidence of Purpose.* By ZOE RICHMOND. *Hypnosis: Its Meaning and Practice.* By ERIC DUDEON. (G. Bell and Sons, London. 3s. 6d. each.)

We think he is optimistic, however, in his estimate of the negligible proportion of "personal feeling and predilection" in the work of scientists, though we agree that the mass of evidence available with regard to supernormal events and faculties makes all the more disappointing to the conscientious investigator "the absence of any theory which successfully attempts to bring the various phenomena into even a semblance of unity". Even in the matter of telepathy Mr. Saltmarsh admits that "we know nothing of its real nature or of its *modus operandi*", and similarly with clairvoyance and clairaudience (or, in modern vogue, telæsthesia). This admirable diffidence is far removed from the dogmatism that characterized the result of the S. P. R. inquiry into phenomena connected with Mme. Blavatsky. The opportunity of formulating a unifying theory was unceremoniously dismissed. And so the Psychical Researcher has made little progress.

Mrs. Richmond's selection of cases is aimed at discovering "whether there seemed to be a communicator, or transmitting mind, and if so, whether intention could be attributed to it". The experiences recorded are of great interest, and include spontaneous apparitions in dreams or otherwise, compulsive impressions, and messages through mediums showing intention. Unfortunately, the comments of Mrs. Richmond on the individual cases do not carry one very far in an understanding of the problem. The laws underlying these phenomena have been known from antiquity, and the material collected by psychical research in these modern days will only become clarified when we study it from the standpoint of Psychology, viewed as "the most important branch of the Occult Sciences".

Mr. Cuddon makes it clear that Hypnosis "is primarily a condition of increased suggestibility", and he defines it as "an induced mental condition in which any suggestion made by the Hypnotist is accepted and acted upon by the Subject, provided that such suggestion is not contrary to the moral sense of the Subject". We are not convinced, however, that his proviso is borne out by the evidence. Apart from the fact that nowhere are we directed to the source of the "moral sense", we may suggest that resistance to a suggestion repugnant to what Mr. Cuddon calls "the Inner Mind" of the Subject may be attributable to a result imperfectly imagined by the Operator, whose will has not been established by faith, an essential factor in all magical operations. But where is the "moral sense" in the case quoted from Erskine's book where a diplomatist's son, under hypnosis, told the Operator "where the diplomat was, to whom he was speaking, and the nature of the conversation, over an appreciable period of time"? It is not difficult to visualise the nature and consequences of the approaching "psychic tide" where psycho-analysis, hypnosis, and "pet oracles", have become almost drawing-room pastimes, and sorcery, under a veneer of civilisation and with all the physical powers of that civilization at its disposal, proceeds with its work of disintegration. Mr. Cuddon quotes Dr. Milne Bramwell as stating that the "increased refinement and cheerfulness of the developed somnambule is consistently noticed"; but there is no evidence for this assertion, and there are few, if any, "case histories" of somnambules, or, for that matter, of the majority of mediums, on record. Chapter II is devoted to an explanation of the methods of testing Suggestibility and inducing Hypnosis, and we are left wondering over the apparent lack of responsibility which allows these methods to be broadcast publicly. The treatment of Mass Hypnotism is a perfunctory one, having regard to the growing importance of this subject in the field of international affairs. A perusal of this volume by the earnest student will confirm the importance, before the on-coming wave of Sorcery is around us, of promulgating a knowledge of the true philosophy of Man and Nature.

B. P. HOWELL

Science and Psychical Phenomena. By G. N. M. TYRREL. (Methuen, London. 12*s.* 6*d.*)

This book is an examination of the evidence for psychic phenomena. Mr. Tyrrell, faced with a mass of material that might well have overwhelmed him, wisely, in the reviewer's opinion, confined himself chiefly to the Proceedings of the English Society for Psychical Research. That Society, since the early days of its existence, the period of those pioneers Podmore, Churton Collins and the author of "St. Paul", has always maintained a uniformly high standard and level of objectivity towards the many aspects of a subject whose metes and bounds widen out, decade by decade, into an ever-expanding vista of unguessed, but dimly sensed dimensions.

Mr. Tyrrell is to be praised most highly in that he has marshalled and arranged his matter in the same scientific and methodical manner in which he has done his thinking on paper. This book, without doubt, applies the scientific method to a subject far too often dismissed by reactionary or myopic thinkers with a sneer or a shrug. The method, in short, makes for clarity and precision enabling a reader who comes to the subject with an open and unprejudiced mind to consider a case, unforced and judiciously presented to him.

In the space allocated to this review it is not possible to survey the contents of Mr. Tyrrell's book and the reviewer has to confine himself to striving to make the potential reader into a real one. In short, all that one can do is to make it known that here, in condensed form, and in a style that now and then reminds one of Bertrand Russell's, is the reasoned statement for a belief in what is to-day known as extra-sensory perception and the survival of bodily death.

All new sciences have suffered the same fate as that which for a time oppressed psychic investigation, namely, ridicule. And, surely, no field of scientific work off the beaten track of orthodoxy has ever suffered more at the hands of the uncritical critic and shallow thinker. Mediumship became synonymous with fraud and deception, and those who turned their attention to psychic investigation were generally regarded as a little weak in the head.

Great was the surprise of such critics when Sir William Barrett, Flammarion, Sir Oliver Lodge, to name but three names of men trained in the scientific method, proclaimed their belief in the survival after death and in the power of the 'dead' to communicate with the living.

Why, it has been asked, if the dead desire to communicate, have they done so only within the last few decades? Would they not have been doing so as far back in history as written records go?

That is a question most easily answered by another. It is this: Why, if the wireless transmission of sound over long distances has always been possible, is wireless the invention of yesterday?

Psychic, like physical science, advances as it perfects its technique. That is all. Whither it leads us we know not, and the author of this fascinating and well-pondered book is far too wise to suggest that man is ever likely to go beyond a limit very definitely set. In the words of Goethe, whom he quotes: "Man is not born to solve the problem of the Universe, but to find out where the problem begins and then to restrain himself within the limits of the comprehensible."

It is to be sincerely hoped that many people will read this thoughtful and exceedingly able book.

GEORGE GODWIN

The Occult Way. By P. G. BOWEN. (Rider and Co., London. 10*s.* 6*d.*)

The publishers claim that *The Occult Way* is "basically theosophical". It evidences, indeed, a surprising grasp of many of Madame Blavatsky's teachings, in view of Captain Bowen's assurance that "of her great works I have only read as much as sufficed to convince me that she knew". Yet he rejects important doctrines which she plainly taught.

Captain Bowen, whose *Sayings of the Ancient One* was appreciatively reviewed in THE ARYAN PATH (February 1936), here offers "Seven Lessons in Practical Occultism", a task laid on him by "Æ", to whose memory he dedicates the work. He attempts to make his practical suggestions "perfectly safe", as he claims that his breathing exercises are if preceded by some months' observance of all the laws of living he lays down; he warns those with certain physical defects against following beyond a certain point the practices outlined; he veils much of his teaching in simile and metaphor. And yet the dangers are there, as in the author's advocacy of "Ceremonial Magic". The book contains much of value but it is not a safe guide for all and sundry. One gets the impression that, by his own distinction between true teacher and true poet Captain Bowen is less the teacher than the poet :—

"The latter sheds upon the world the Light he has found because he loves the light, and the former strives to evoke his Light in the world because he loves the world."

The ideal of service is held up; compassion is extolled; but altruism is insufficiently stressed as the one safe motive for seeking knowledge and power.

PH. D.

The Great Unity. By MARGARET BARR, M.A. The Lindsey Press, London. 1*s*. 6*d*.)

The writer of *The Great Unity* has sincere belief in the need of an unsectarian religious education.

Since sectarian religion is the hot-bed of much division and strife, due primarily to early impressions which leave their mark in the shape of an intolerant distorted mind, this book will supply a pressing need. The author is an English Unitarian Minister invited to the Gokhale Memorial School in Calcutta to draw up a suitable scheme of religious instruction for children of various denominations. It contains (1) Stories for children young and old (a) told in a direct manner and (b) through parables to analyse the meaning conveyed; (2) an outline of the lives of the Teachers and Teachings, the background and subsequent development of the World's Great Religions; and (3) New Beginnings which branched off from the old stem and contained several reform movements. The two appendices are also helpful giving as they do "Suggestions for Practical Work" and "Short Courses".

We are surprised to find that the Theosophical Movement has been summarily disposed of in a brief paragraph. In a slim book which merely outlines religious systems one can hardly hope for a detailed analysis, but surely in a study of comparative religions one expects to find more definite mention of a Movement which exercised such a revolutionary change in the religious sphere, synthesized the fundamental tenets of all the great Philosophies, and whose first two objects are : Universal Brotherhood, and the Comparative Study of Religions, Philosophies and Sciences. Why should the mention about the Founder of the Theosophical Movement be conspicuous by its absence? An impartial study of Theosophy would indicate the debt of Miss Barr's philosophical view of Religion and its Teachers, to the powerful currents set in motion by Madame Blavatsky over fifty years ago Despite this shortcoming, the book clearly radiates the atmosphere of Universality. Throughout, we find a truly tolerant spirit, not that of one who undertakes a comparative study with one's own religion as the standard of measurement but of a student with "genuine interest in and an unbiased study of all the World's Great Religious Traditions". The Introduction indicates the aim and purpose of such instruction together with the right method of approach. Such an undertaking needs capable teachers whose qualifications are here outlined, the necessity for a thoroughly unsectarian spirit being specially stressed.

DAENA

The Tyranny of Words. By STUART CHASE (Methuen & Co. Ltd., London. 10s. 6*d*.)

Mr. Stuart Chase tells us that after many years of study of the classical philosophers, he found himself still unable to understand what they were talking about. But, before he had quite despaired of his own intelligence, he read the late Allen Upward's neglected masterpiece *The New Word*, and was led on, through the reading of Ogden and Richards and Korzybski, to the study of "Semantics". This study convinced him that a great proportion of our human misery is caused by 'bad language'—meaning language that is unfitted to communicate ideas. He found that people were continually, in speech and writing, using words of the meaning of which no two persons could give the same definition; and yet these words, precise 'referents' for which could not be found, frequently moved people to take the most momentous action As an illustration of this, Mr. Chase quotes from a speech of Herr Hitler, and then gives us the same passage after all the ambiguities have been removed :—

"The Aryan Fatherland, which has nursed the souls of heroes, calls upon you for the supreme sacrifice which you, in whom flows heroic blood, will not fail, and which will echo forever down the corridors of history."

This would be translated :

The blab blab, which has nursed the blabs of blabs, calls upon you for the blab blab which you, in whom flows blab blood, will not fail, and which will echo blab down the blabs of blab.

The "blab" is not an attempt to be funny; it is a semantic blank. Nothing comes through. The hearer, versed in reducing high-order abstractions to either nil or a series of roughly similar events in the real world of experience, and protected from emotive associations with such words, simply hears nothing comprehensible. The demagogue might as well have used Sanskrit.

Whether Mr. Chase meant to be funny or not, the above is good fun if you happen to share his political prejudices, in which case you are of course "protected from emotive associations". Otherwise you might be shocked. Take a remotely different example,—that of a very old and famous story, which so many people have thought they understood and found full of meaning and beauty, in which one of the characters says :—

"Thy folk shall be my folk and thy God my God."

I suppose the semantic correction would substitute blabs for the words 'folk' and 'God'; but I doubt if Mr. Chase himself would view the result with satisfaction. Still, he is criticising language as a means of communication, and these things do seem to communicate. Even in the case of the really poisonous piece of rhetoric he pillories, one could hardly deny that, in the time and place of utterance, it was a far more effective act of communication than the highest Semantic expert could probably have achieved. But Semantics, so far as Mr. Chase has mastered the science, seems merely to require the elimination from our vocabulary of all words not referring explicitly to the objects or operations which are experimentally verifiable in the world of sense-data. This would be a "reductive analysis" of language to its purely sensual and intellectual residua, curiously analogous to the reduction of emotional experience by the psycho-analysts. I fear it might be as destructive and lead to equally half-baked attempts at reform.

Nevertheless, *The Tyranny of Words* is a high-spirited piece of work, as shrewd as it is amusing. It is thoroughly serious in intention, and the author is justified in his advocacy of the study of Semantics as a healthy mental discipline and a very advisable prolegomenon to philosophic instruction. He is less justified in presenting Semantics as if it were a dawning light of truth only in the last twenty years; for, whether he understood them or not, some of those old philosophers he read with so little profit knew more than he allows them, of the dangers of mistaking words for things.

PHILIP MAIRET

Coming into Being Among the Australian Aborigines. By M. F. ASHLEY-MONTAGU. (George Routledge and Sons Ltd., London. 21s.)

Introduced to the public with an "Introduction" in which the relevant literature regarding the life of Australian Aborigines is surveyed, and commended in the course of a "Foreword" contributed by Bronislaw Malinowski, Dr. Montagu's "study of the procreative beliefs of the Native tribes of Australia" should be admitted to be a contribution of outstanding importance to contemporary ethnological and anthropological literature. Are the Australian aborigines really ignorant of the causal relationship between sexual congress and pregnancy? What is the nature and cultural status of this nescience? These and allied questions are answered by Dr. Montagu after a thorough-going scientific analysis of the data collected from first-hand sources. After a sketch of the "Arunta", the type pattern of Australian culture, six chapters follow dealing with the procreative beliefs of the different Australian tribes. The ninth and tenth chapters are particularly significant. The main conclusion indicated is that the Australian aborigines believe that *spirit-children enter the wombs of women* on appropriate occasions, and that sexual congress is not the necessary causal determinant of pregnancy, such spirit-children being "in origin entirely independent of future parents".

From certain data collected by Havelock Ellis and presented in his *Psychology of Sex*, it would appear that even in modern civilized societies, some people have not yet understood all that science has to say on birth, and if the Indian literature centring round the ceremonies of marriage, (*Garbhaadhana*) etc., be studied, one would be forced to accept the conclusion that side by side with a pretty fairly correct perception of the causal relationship between sexual congress and pregnancy, there exists the belief that spirits enter the wombs of women for the definite purpose of securing a nervous mechanism or body through the instrumentality of which alone life has to be lived and *Karmic* destiny worked out. From the standpoint of general philosophy, anthropological researches and investigations may be subjected to reorientation. For instance, the entire discussion of the question whether the Australian aborigines *know or do not know* certain facts relating to pregnancy is unprofitable unless it is assumed that modern man reveals a superiority-complex in that he has some knowledge which the Australian aborigines have not. If anthropological investigations and researches just stopped with an exhibition of the superiority-complex, they would be ignored or condemned, but a study like the one accomplished by Dr. Montagu, who admits quite frankly and honestly that "The Australian aboriginal native endowment is quite as good as any European's if not better", should be admitted to be a genuine contribution to the stock of knowledge as it lays adequate emphasis on the phenomenon of cultural relativity. Dr. Montagu argues in effect—given the traditional and cultural background, the Australian aborigines' nescience about birth-biology, birth-embryology, is perfectly natural. The world can never be made safe for democracy at all until the inevitability of cultural relativity is understood and international behaviourism moulded in the light of that understanding. The Australian aborigines have a right to a place in the sun as legitimately as the cent per cent American of Dr. McDougall and the cent per cent Nazi of Hitler. The gratitude of the enlightened section of mankind is due to Dr. Montagu for having pushed this truth (albeit unpleasant in certain quarters of Imperialism) into the region of international attention.

R. NAGA RAJA SARMA

Heredity and Politics. By J. B. S. HALDANE. (George Allen and Unwin Ltd., London. 7*s.* 6*d.*)

In this book Professor Haldane examines some burning issues of the day with fearless frankness and scientific detachment. The first half of the volume he devotes to the principles of genetics, so far as they apply to men and women, and shows how biological inequality is brought about by differences due to nature and nurture; and in the subsequent chapters on the Principles of Human Heredity and the Origin of Hereditary Diseases by Mutation, he deals in detail with the various questions raised. The treatment of this subject of human inequality, though scientific, is made as popular as possible without sacrificing truth to simplicity.

In the second half of the book, the author grapples with more controversial subjects. At a time when "Aryanism" and Nordic superiority are being stressed in the cult of nationalism in Europe and elsewhere, Professor Haldane makes some illuminating observations on this myth of race superiority. He holds that there is no adequate scientific evidence to determine whether racial difference is to be attributed to hereditary or environmental causes. As for the alleged harmful effects of racial intermixture, he finds it impossible, on the basis of the data on hand, to come to any reasoned conclusion. He thinks it most urgent to undertake a scientific study of the effects of race crossing. Such a study may take generations to complete, and until then we are not, he declares, justified in any dogmatism in reference to it.

Does a nation degenerate because the poor breed faster than the rich? Should the unfit be sterilized? These topics are discussed in the chapter on Differential Fertility and Positive Eugenics. He scrutinizes the rates of increase or decrease in different nations and social classes; he weighs the causes and effects of the differences, and the methods adopted or suggested for controlling them. "If the rich are infertile because they are rich, they might become less so if they were made less rich." Inheritance of wealth, he believes, is eugenically undesirable, because it tends to make the well-to-do limit their families. Curiously enough, the inheritance of property has been defended on genetical grounds, but Professor Haldane maintains that a consideration of human biology does not justify the perpetuation of class distinction.

With regard to the problem of eliminating the unfit, the author enumerates six possible alternatives, one of which, of course, is compulsory sterilization. To this method he is strongly opposed, though the procedure has been authorized in twenty-eight States in the U.S.A., in Alberta, Canada, in Denmark, Sweden, Finland and Germany. The eugenists maintain that sterilization has the double advantage of being radical as regards prevention of offspring, and of avoiding in many cases segregation which is tyrannical for the individual and onerous for the State. Professor Haldane, on the other hand, argues that the proposal to turn out a number of mental defectives into the bitter economic struggle of modern life, provided they cannot reproduce, is a step morally backwards, and an abandonment of one of the forms of behaviour which distinguish man from most other animals.

He maintains, further, that the claims of most eugenists as to the incidence of mental disease and mental defect are unwarranted. Though certain physical and mental diseases may have a hereditary basis, yet the mechanism of heredity is still entirely unknown. He points out, therefore, the danger of sterilizing the class which is rather unscientifically described as "feeble-minded" or mentally defective without counting the possible loss to society. We are aware that great men, like Newton, Beethoven, Schumann, Poe, Goethe and others, would have been lost if sterilization laws had been made compulsory a few centuries ago. Therefore, before we can legislate the hereditary unfit out of society, we need facts. A careful reading of this volume drives one to the conclusion that the crying need of eugenics is not legislation but scientific

research. Until scientific facts are gathered, it is folly to make laws which reflect the good intentions of enthusiasts rather than the findings of sober scientists.

Heredity and Politics is a contribution to a better understanding of the major problems of eugenics.

J. M. KUMARAPPA

The Youngest Disciple. By EDWARD THOMPSON. (Faber and Faber, London.)

Panchkori, this "youngest disciple", was a herdboy liberated by the Buddha from bondage to a robber-chief. Because of the pain Panchkori inflicts, rather maliciously, upon a cruel overbearing Brahmin farmer, the Buddha asks him to become for a month the Brahmin's servant. Panchkori finally deserts this severely trying position and enjoys for a year the natural life of the jungle, united to a young wife. After her death he is discovered by Moggallana and restored to the Order. The story continues, with frequent discourses, and conforms more to Buddhist tradition, sympathetically depicting the characters of the Buddha and his disciples. The only miracle in the story is the only miracle recognized by the Buddha, that of the power to change evil ways to good ones: we are moved by the deep peace and freedom of this attainment.

The author gives very effectively that Indian atmosphere which, in certain aspects, has changed so little throughout the ages. This is enhanced by the verses ascribed to Ananda, in spirit like many of those in the *Theri-Thera-Gatha,* evoking the life of the forest ashram.

From a doctrinal standpoint most, if not quite all, Buddhists will regard this book as heretical. For to hold that there is any Atman, Self, or "Indweller" in the body is counted one of the chief heresies, and much effort is made in the Buddhist scriptures to free the mind from this belief,—said categorically to be the first fetter upon the Way to Enlightenment. In spite of the tremendous textual emphasis given to this negative side of the Buddha's teaching, there are eminent scholars, such as Mrs. C. A. F. Rhys Davids in her later writings, who question this being the teaching of the Buddha. And in the *Katha-Vatthu*—which is the latest book of that most ancient and sizable collection of Buddhist scriptures, known as the *Pāli-Canon,* fixed at about 246 B.C., —we find among the eighteen schools of Buddhism, then existing, two which follow the *Puggalavādins*—Teachers of the Self. There refutation of this doctrine is lengthy and given first prominence. Mr. Thompson has the courage to join the Puggalavadins.

We regret that the book contains no list of references.

E. H. BREWSTER

Oriental MSS. of the J. F. Lewis Collection in the Free Library of Philadelphia. By MUHAMMED AHMED SIMSAR. (Philadelphia.)

There are many well-to-do people everywhere, and especially in America, who become fond of collecting articles which require quite a considerable amount of technical knowledge and experience to be recognised, a knowledge which such collectors never bother to acquire. Therefore they inevitably fall into the hands of dealers, believing all nonsense which these, very often ignorant people, would tell them. This is the case with such collectors of Oriental manuscripts, as are indifferent to the particular language, culture, or literature—of which there are so many in the Orient—to which the books belong. Although collectors of this kind do good by saving from destruction a certain number of manuscripts, yet their part, on the whole, is rather deplorable. By easily permitting the dealers to cheat and rob them, they breed and encourage the objectionable species of the middleman, encourage speculation, and "spoil the

market". Exaggerated rumours about the high prices paid for a few really valuable books spread everywhere, and every book, even the most worthless, becomes in the eyes of the ignorant and greedy sellers a priceless treasure. Not only does this lead to complete exclusion of learned institutions, which are never overburdened with funds, from the market, but this even causes alarm in the governments of Oriental nations. Ridiculous barriers in the shape of formalities and taxation are raised in the way of export, and, as a result, the precious treasure remains "at home". But, in reality the people themselves take very little interest in this, and are very negligent, so that many manuscripts perish every year, being damaged by humidity, mice, children, worms, and—the latest development—by being washed to be sold as "antique paper".

The collection described in the catalogue under review apparently belongs to this type. It contains a handful of Arabic, Persian, Turkish, Hindustani, Hebrew, Armenian, etc. MSS., amongst which only a few would attract the attention of a specialist.

With regard to the technical side of the catalogue, one first of all may admire the exuberant enthusiasm of the author: the word "beautiful" appears everywhere. Almost every book is beautifully written in a beautiful handwriting on beautiful paper, beautifully ruled with gold lines, etc. In addition, however, many improvements in his system of arrangement may be suggested. The matter is rather chaotic in arrangement, *e.g.*, why not do such a simple thing as separate what refers to the *work* from what refers to the *copy* only? The latter may be in small type. Quite a large proportion of the volume consists of recapitulation of the well known biographies of the famous poets. Would it not be better merely to give a reference to the works of E. G. Browne, etc.? It may be pleasant to look upon a thick volume, glorifying a small collection. But when a student has to handle so many of them, all with their own individual ways and fancies, it is rather a heavy burden, and a great waste of time and labour.

W. IVANOW

Musings on the True Theosophist's Path. By W. Q. JUDGE. U. L. T. Pamphlet No. 36. Theosophy Company (India), Ltd., Bombay.

This is a reprint of an article which first appeared in *The Path* in three instalments more than fifty years ago. It is an excellent example of Mr. W. Q. Judge's Wisdom applied to those early steps in living the Higher Life when perhaps the aspirant needs most to be warned against spiritual pride or exclusiveness. "He who thinks he is wise is the most ignorant of men, and he who begins to *believe* he is wise is in greater danger than any other man who lives." And the pamphlet goes on to counsel the aspirant against allowing any assumption of occult knowledge or desire for fame to come between him and the misery and sorrow of the world, against regarding human ties as impediments to spiritual development or passing judgment upon the spiritual worth of any one. Creeds in the past have interposed between man and the simple creative demands, the sacred art of life. And it is the task of a true Theosophy to initiate him anew into life on all its levels, to insist that only "he who lives the Life shall know the doctrine" and that only by striving disinterestedly to realise the meaning of every event and relationship can he qualify to receive those gifts and powers which will fit him for more advanced work on the Path.

It is because they emphasise so wisely that the true Theosophist's Path is a living growth, an organic unfolding, and that "he who enters the door, does so as gently and imperceptibly, as the tide rises in the night-time", that these Musings should be laid to heart.

HUGH I'A. FAUSSET

CORRESPONDENCE

THE POWER OF THE EYE

A man may emanate an evil influence through his various sense organs and his extremities, but the evil transmitted by the eye is the most potent and dangerous. The eye is the organ through which various emotions like anger, envy, hatred, sorrow, love, etc., are expressed, and their expressions produce inordinate changes in others towards whom the gaze is directed The eye is as it were a sending-station through which emotions are transmitted to others. It is faithfully believed by many that any good or evil influence can be communicated through the eye, which has the magnetic, fascinating power of controlling other human beings. Not only human beings are endowed with this quality, but even animals. Bacon in his Essay on "Envy" speaking of the attributes of love and of envy, says that they "have vehement wishes, they frame themselves readily into imaginations and suggestions, and they come easily into the eye, especially upon the pressure of those objects which are the points that conduce to fascination, if any such there be".

The power of the Eye or *Drishti* is strange. The sages after their *tapas* (penance), it is said, do not open their eyes upon any human being for fear lest their eyes may shoot fiery rays on a person and thus cause death. It is believed that anything before their eyes at that moment will be burned to ashes.

The eye has the power of bewitching any individual within its range of vision. Folklore and myth abound in examples of the power of fascination.

Ancient Greece abounded in similar stories. The eyes of the Gorgons, three hideous maidens whose heads were covered with snakes instead of hair, petrified all beholders.

The Christian scriptures confirm the existence of he Evil Eye. *Proverbs*, xxviii, 22 reads:—"He that hasteth to be rich hath an evil eye." *Proverbs*, xxiii, 6 says, "Eat thou not the bread of him who hath an evil eye, neither desire thou his dainty meats."

The evil eye superstition has come down to us from primitive man and lives even to this day in all parts of the world. The evil eye is dreaded by many. It troubles ignorant men especially but even cultured people are not altogether free from fear of the evil eye.

The evil power is believed to be born in some, while in others it is developed by the character and mind of the individual. Women are thought of as possessing this power of the evil eye in greater degree than men. All possessors of the evil eye are not conscious of their evil power but their eyes inadvertently shoot out pernicious rays that act malignantly on others who fall prey to their evil influence. Heliodorus says, "When any one looks at what is excellent with envy, he fills the surrounding atmosphere with a pernicious quality and transmits his own envenomed exhalations into whatever be nearest to him".

The rational explanation for this phenomenon would seem to be that every external act has an internal source. The eye but reflects externally what the mind holds. The evil eye is thus the product of an evil mind; and an evil-minded person alone exhibits it. If we have evil thoughts we may possess the evil eye ourselves, unknowingly.

The evil eye projects its rays on animate and inanimate objects and forthwith changes result. Any food carefully prepared at home may be spoiled by a glance from an evil eye. The evil eye may fall on any person who is in the enjoyment of special happiness or fortune. People under that wicked influence suffer long. Before the terrible glance of the evil eye beautiful things are ruined, lovely children fade, fine things lose lustre, valuable things are lost. The

deadly evil eye is expressed variously in different Indian languages. In Tamil it is *Kan Drishti*, in Telugu *Kandla Drishti* and in Marathi *Drishte Lagala*. Rather than accept the blame themselves, too many who meet with failures attribute them to the evil eye, to protect themselves from which superstitious acts are performed. These acts are meaningless in themselves but the performers' faith in their efficacy relieves their minds. Since the first glance of the evil eye is supposed to project baleful effects, people take steps to prevent them. The beautiful temples and their high towers (*gopuras*) are protected from the effects of the evil eye by the use of monstrous faces on the towers or at the entrance, such as the widely opened mouths of lions or indecent figures of man and woman. The eyes of the visitors first fall upon those objects as a result of which the possible evil effects of their glances are diverted. On houses and buildings under construction, to ward off the evil eye, a white gourd is hung over a building and ugly monstrous human forms are put up. It is believed that these counteract the evil influence. Objects of striking appearance are used in fields and gardens where there is a plenteous yield; earthen pots painted with black or white, with white or black dots respectively, are suspended on high poles.

Arathi, red-coloured water with a few pieces of charcoal floating in it on which camphor is burning, is passed several times from head to foot of the suspected victim of the evil eye and then thrown out in the street. The same is done with coloured morsels of cooked rice which are then thrown away at the crossroads. Also, a handful of dry chillies and salt is thrown into the fire. If the evil eye has been at work, it is believed that the chillies will not produce a pungent smell. Even during marriages in Hindu families the finely dressed bride and bridegroom are given the good effects of *Arathi*, cocoanuts are passed over their heads a number of times and then broken to pieces and coins likewise are waved and thrown.

Children are very susceptible to the power of the evil eye and to avoid its baleful effects children in Hindu homes often are disfigured with black smudges on cheek and chin. Whenever a person remarks that a child is very handsome, immediately, to divert the attention of evil, an old woman will say to him, "See, what strange-looking feet you have!" When parents suspect that the evil eye has rested on a child, they request the help of a person versed in the art of *mantras* (Vedic incantations). He spells out certain words in ashes, which he then smears on the child's forehead; he also puts a pinch of the ashes into the child's mouth. If the evil effects are severe, *Thayats* (amulets) are tied around the child's neck—small cylindrical copper, silver or gold cases into which are put some herbs or paper inscribed with mystic words. Mahomedans hang around the neck of youngsters a crescent-shaped ornament of gold or silver apparently to ward off the evil eye.

People attempt to protect themselves from this evil by these various methods. They recognize, however, that at best these can only be preventive or palliative —not completely curative; for there is an invisible power that leads man to weal or to destruction. The fear of the evil eye is so great that it is not an easy task to shake it off and to be free of a disease or other disability supposed to have been caused by it.

Still, belief in the evil eye is undoubtedly a superstition, though an universal one, and it should be possible to overcome it by the force of the will. "It is needful, however, to approach the subject with an open judicial mind and not to reject all that one of superior understanding is unable to explain. Our senses and experience alike tell us that there exist many facts and appearances, which appealed strongly to the despised judgment of our forefathers, rude and cultured alike, which never have been either disproved or explained and some of these facts have been held as firm articles of belief in all ages."

R. B. PINGLAY

ENDS AND SAYINGS

There are more strange and abnormal happenings than are recorded in our newspapers, and even by organs of Spiritism and Psychical Research. In this number of THE ARYAN PATH several writers deal with one or another kind of psychical and psychological phenomena. One of them, Mr. Frank Pyle suggests that people maintain a truly scientific attitude and investigate the realm of the invisible. But that realm is governed by laws just as the visible is; and a study of the results of research already carried on will prove most helpful. Occultism is not a new study; its proficients have laboured in every age—especially in the East. One of them, W. Q. Judge, writes about this record of investigations:

As this knowledge deals with laws and states of matter, and of consciousness undreamed of by the "practical" Western world, it can only be grasped, piece by piece, as the student pushes forward the demolition of his preconceived notions, that are due either to inadequate or to erroneous theories. It is claimed by these higher students that, in the Occident especially, a false method of reasoning has for many centuries prevailed, resulting in a universal habit of mind which causes men to look upon many effects as causes, and to regard that which is real as the unreal, putting meanwhile the unreal in the place of the real. As a minor example, the phenomena of mesmerism and clairvoyance have, until lately, been denied by Western science, yet there have always been numerous persons who know for themselves, by incontrovertible introspective evidence, the truth of these phenomena, and, in some instances, understand their cause and rationale.

One of the ways by which research along this line can be a little expedited is to abandon the method which prevails in certain quarters; Spiritists have limited their field considerably, while the Psychical Researchers have mapped out their spheres of investigation. Meanwhile, Nature is giving humanity innumerable opportunities by opening doors to strange abnormal phenomena. Here is, for example, an event, which comes from a reliable news agency—the Associated Press of India—from Noakhali (Eastern Bengal) on the 15th of June:

A story of the strange doings of three serpents has been received here from Babupur, a village in Begumganj Thana.

It is stated that on the night of May 31 last, three serpents entered the temple of Goddess Manasha, situated in the compound of Pandit Rajanikanta Smritiurtha, and were found coiled round the image. The inmates, who were taken aback at the sight, however, took great care not to disturb the reptiles in any way.

The serpents, it is further stated, are not causing harm to anybody nor are they moving away. The householder, on the other hand, has since been feeding the serpents with milk and plantains every day. A large number of people are pouring in daily to the place.

Manasha, according to Bengalis, is the Goddess of the serpents and is worshipped in almost every household during the rains.

It is recalled that some time after the last Punja holidays, several serpents were found "guarding" a new-born baby of one Revati Kanta Sarma of Nandarpur by spreading their hoods over it and they continued to do so even after the child was removed from the place

to a village about fifteen miles away.

Is there any explanation for this strange phenomenon? We may draw our readers' attention to an interesting article published in THE ARYAN PATH for October 1935—"Human Wife and Snake Goddess: A Bengali Myth" by our esteemed friend Sri Ramananda Chatterjee. It gives the story of the goddess mentioned in the above item of news. There are numerous similar abnormal happenings which take place in this country of India. They are all the time disposed of by "scientific minds" with a shrug of the shoulders; in reality they are a challenge to those minds, for adequate investigation of a single one of them would overthrow some "established fact" in modern knowledge, and compel a revision of views and opinions.

Dr. Mathilde Hertz, the daughter of the famous discoverer of the Hertzian Rays, has been experimenting with bees at the Entomological Field Station Laboratory at the Cambridge University. She announces that bees have 'a special timepiece of their own." Dr. Hertz is busy preparing a report on "the colours of flowers as *the bee sees them*" (italics ours). Bees do not see the red of our spectrum while they see the ultra-violet, the colour which ordinary human beings do not see. This is observed and recorded, but will science tell us what state or plane of consciousness is that of the bee? And talking of the bee's eye, what explanation would science give of the power of the evil eye in man to which the correspondence published in this number refers?

All such strange and abnormal phenomena are explained in the Esoteric Philosophy, which is the most ancient code of knowledge not made up by fanciful dreamers but put together by Wise Seers who taught the earlier races of mankind.

Many were the benefits derived by infant humanity when the Instructors walked the avenues of busy cities, and taught to the new-born minds the truths of agriculture and architecture, of producing and consuming not only the bare necessities of life but also those things which made life rich and prosperous without making it sordid with greed or ugly with competition. But humanity is no more in its infancy; it has grown up and in doing so it has developed licentious tendencies in many directions. Further, the Infant Humanity has become Orphan Humanity: the Divine Instructors, the Wise Fathers of the Race, are seen no longer in the market place and the Immortal Spirit of man has been smothered by the corruptible and corrupted senses of flesh. The Instruction imparted has never been lost; the Voice of the Fathers is ever in the world. But most men having neglected to listen to It millennia ago have atrophied their spiritual ears; and having attuned their consciousness to the din of the world are unable to-day to catch even occasional notes, let alone the melody.

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Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. IX SEPTEMBER 1938 No. 9

INDIA AND THE WORLD

> No people in the world have ever attained to such a grandeur of thought in ideal conceptions of the Deity and its offspring, MAN, as the Sanscrit metaphysicians and theologians. It is to India, that all the other great nations of the world are indebted for their languages, arts, legislature, and civilization.
>
> —H. P. BLAVATSKY in *Isis Unveiled*

> The tendency of Indian civilization is to elevate the moral being, that of the Western civilization is to propagate immorality. The latter is godless, the former is based on a belief in God. So understanding and so believing, it behoves every lover of India to cling to the old Indian civilization even as a child clings to the mother's breast.
>
> —M. K. GANDHI in *Hind Swaraj*

How many even among the thoughtful seriously took to heart the warning given in the last quarter of the last century, that modern civilization was no civilization, and that it would soon die a violent death if it persisted in its modes of life? The West was too intoxicated with its scientific inventions and the rest to think of "those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement" to quote the words of H. P. Blavatsky. More; the intoxicated West had reeled into the East, and many had taken his bravado and brawl to be words of knowledge and strength and, infected by his company, had begun to follow his example. Japan was the first to succumb and she has already begun to reap the evil effects, as has the Continent of Europe.

Madame Blavatsky, looking on the plane of causes which were lead-

ing modern civilization from guilt to punishment, condemned it as "degraded". India's living leader—the greatest man in the public world of to-day—experiencing some of the effects of the drunken civilization proclaimed it "as a civilization only in name"; for it "takes note neither of morality, nor of religion". Speaking of India Gandhiji made a distinction: "It is my deliberate opinion that India is being ground down not under the English heel but under that of modern civilization". For this curse of civilization Madame Blavatsky gave—between 1871 and 1891—a cure in her writings which contain principles and applications, but these were not practised on any large scale even among those who called themselves Theosophists. When Gandhiji wrote his *Hind Swaraj* in 1908 and advocated in his own way and words almost the same cure, there were many, and not only "a dear friend" (to whom he refers in his message to us printed below) who called him—"Thou fool!"

In 1908 the drunkard was drinking still; the East was still in the grip of the glamour produced by Western civilization. Then came the war, and showed how true was the vision of Madame Blavatsky, how prophetic were the words of Gandhiji. That war was to end war; but the leaders who produced the Treaty of Versailles were so full of the intoxication of their civilization that they manufactured the germs of future wars fancying that they were sowing seeds of future peace! Recent events clearly prove that moral principles are openly set at nought—a nemesis for conniving at immoral principles in years gone by.

There are many who think that the disease of this civilization is not curable, and that death must result. There are others who hoping for a radical recovery suggest a variety of panaceas, most of which are devoid of real guiding principles. "Civilization is not an incurable disease", wrote Gandhiji in 1908 and explained at some length the treatment to be applied.

In the hope of seeing the principles of his psycho-philosophy practised in the country most ready for it, he expounded it still further, and led his people to gain for themselves a suitable opportunity for application which has now emerged. By an irony of fate, a large number of Indians, especially among the youth, are still under the bad influence of Western socio-political doctrines. Even such doctrines as the West has found wanting and abandoned are still being pursued by many Western-educated men and women.

There are numerous important problems which the world is facing to-day; in our opinion there is none more vital for the whole world than that which is before India. Not only is India's own future bound up with her acceptance or rejection of Gandhiji's teachings in building her own civilization founded upon immemorial moral principles, but that of the world also. An increasing number of thinkers in the West are beginning to appreciate the ideas propounded in *Hind Swaraj* as the nine thought-provoking contributions

which follow clearly indicate. We print them in this particular order ; they are so arranged that adverse criticisms and objections raised in earlier articles are mostly answered in subsequent ones. Space forbids a thorough analysis and detailed examination of their contents ; but this much must be said—the points of view presented in *Hind Swaraj* are so opposed to the ideas which guide Western humanity that it is surprising that so much appreciation and earnest zeal are evinced in this issue of THE ARYAN PATH. Nobody in 1908 (and how many in 1921 ?) would have thought that India would be led by Gandhiji to the very point of readiness to apply actually the teachings of *Hind Swaraj.*

The ideas of this small book have changed the hearts of anarchical revolutionaries ; why would they not succeed in changing the hearts of suffering because misguided European humanity ? But European thinkers and leaders have first to effect a change in their own hearts ; and nothing will aid them in this transmutation like the actual effort of politically-minded India to create a social order founded upon the doctrines of Satyagraha which are in the little book, *Hind Swaraj,* and in other writings of Mohandas Karamchand Gandhi, whose message we publish here, and whom we salute wishing him many happy returns of his birthday which, according to the Hindu Calendar, falls in 1938 on the 21st of this month of September. May his work soon be consummated so that India, to whom he has been so faithful, may fulfil her mission to the world !

A MESSAGE

I welcome your advertising the principles in defence of which *Hind Swaraj* was written. The English edition is a translation of the original which was in Gujarati. I might change the language here and there, if I had to rewrite the booklet. But after the stormy thirty years through which I have since passed, I have seen nothing to make me alter the views expounded in it. Let the reader bear in mind that it is a faithful record of conversations I had with workers, one of whom was an avowed anarchist. He should also know that it stopped the rot that was about to set in among some Indians in South Africa. The reader may balance against this the opinion of a dear friend, who alas ! is no more, that it was the production of a fool.

M. K. GANDHI

Segaon
July 14th, 1938.

"AN ABSTRACT ACCOUNT"

[Frederick Soddy, the well-known Chemist and Economist, surveys the contents of *Hind Swaraj*. The survey although sincerely meant as a faithful portrait turns out to be a very clever caricature; but caricatures have their use. In emphasising his own message, however, Professor Soddy has so handled the proportions, that he has missed the very soul of his subject. To his matter-of-fact mind the views of Gandhiji appear as made up of the stuff of fiction; whereas they are but a practical expression, in words, of a vision which must be glimpsed by others for themselves in order to be appreciated. Applicable are the words of H. P. Blavatsky who in introducing her *Secret Doctrine* wrote—"Every reader will inevitably judge the statements made from the standpoint of his own knowledge, experience and consciousness, based on what he has already learnt". These views, however, of so eminent an authority as Professor Soddy deserve to be read with respectful attention.—EDS.]

In this little booklet, the seminal book as it is aptly described in a Foreword by Mahadev Desai, Mahatma Gandhi expounds the principles of non-violence and non-co-operation which have had such fateful political consequences in India. Some 200 small pages and now costing less than 6*d*., it was written in Gujarati in the form of a serial in 1908, and, though it has suffered vicissitudes including proscription at one time by the Bombay Government, it is presented here in English in its original wording. It will, it is to be hoped, enable many English readers to whom the author and his doctrines have hitherto been rather nebulous, to study them at the source. *If you want to know anything about any one outstanding, probably the worst thing to do is to read other peoples' impression about him and his work.*

How far it is to be regarded as a complete or abiding philosophy and how far a temporary political weapon of expedience, the reader must decide for himself. The author evidently believes in it in the first sense more than ever and says, in a preface, that India has nothing to fear or lose and all to gain by discarding "modern civilisation", whilst admitting that the time is not yet ripe for it. But one would have thought it was even less ripe in 1938 than in 1908, and, short of time going backward or a similar miracle, the likelihood of India ultimately doing so seems remote. Certain features, even the whole of the philosophy may survive, as founded on one of the eternal verities, incorporated with the positive achievements of modern civilisation which, just as much as they, are also founded on the eternal verities. The days when this self-satisfied assumption of the superiority of one sort of truth over another was considered the highest form of it seem to have passed away. But, then, in Gujarati, civilisation means simply good-conduct, which rather begs the question!

For the benefit of the new reader, the writer, who is one himself, may be permitted to give an abstract account of this much discussed philosophy or/and tactics. The

discourse is in the form of questions by READER and answers by EDITOR, and it may be at once admitted that the teacher puts into the mouth of the pupil some difficult conundrums, as when, in the chapter teaching the abolition of machinery, he asks whether it is a good or bad thing that everything he is saying will be printed by machinery and is answered that sometimes poison is used to kill poison. This may perhaps serve also as a good enough example of the absence of mere word-spinning and sophistry which characterises the book. It is all as pat as that, take it or leave it, and to this no doubt it owes its power.

In the first chapter, READER, wanting to know about Indian Home Rule, is rebuked for not treating with respect the English fathers of the idea and the Indians, favourable to the English, who were devoting themselves to India's interest, also Congress then regarded by Young India as an instrument merely for perpetuating British rule. The next deals with the partition of Bengal and the opposition it aroused, the birth of the Swadeshi movement of active resistance, and the split in their own ranks into two parties, moderates and extremists. In the third we reach the divine uses of discontent and unrest, and with these preliminaries arrive at the discussion on the meaning of Swaraj or Home Rule.

After drawing out READER as to his idea of it—"As in Japan, so must India be—with its own army and navy, so that India's voice may ring round the world" he is rebuked for really wanting English rule without the Englishman. In the Chapter "Condition of England", after a pungent description of Parliament as a costly toy of the nation with very unpleasant characteristics and of the newspapers, more original in 1908 than to-day, the evils are ascribed not to the faults of the people but to modern civilisation. It may not be an incurable disease and the pious hope is expressed that in time the English may recover from it.

Questioned as to why then the English had been able to take India and hold it, the reply was that, on the contrary, the Indians had given it them and kept them there for their own base self-interest, for the sake of their commerce and its subtle methods. Really it was the British flag that waved over Japan, with whom they had a treaty for the sake of trade. With regard to the condition of India, it is not the English heel but modern civilisation under which it groans, it is becoming irreligious. The evils of religious charlatanism and strife are more bearable than those of civilisation, and Thugs, Bhils and Pindaris, are lesser evils than the effeminacy resulting from relying on English protection from such possible aggressors, who after all are Indians.

The destructive criticism then takes in its sweep railways, lawyers and doctors, the very institutions "we have hitherto considered to be good", complains READER, and to which the fostering of internal dissensions between the various religions in India is imputed,—the argument, (the 'Seminal' one?) being that India is and always has been one nation in spite of the wide

differences in religion. The lawyers foment religious and civil quarrels and if they abandoned their professions the English could not rule for a day. No lawyers, no Courts, no English.[1] As regards doctors, quacks are almost better. They violate our religious instincts, tempt us to indulge and become effeminate, obtain honours and riches, charge exorbitant fees and delude the populace.

At this stage the constructive ideas as to what a true civilisation should be are introduced. In the vein of the Calvinist Scotchwoman, ticking off the rest of the minister's flock as beyond the peradventure of election to grace, and ending by saying "There's left only my man, John, and me, and whilst I am not sure of John," EDITOR says "Rome went, Greece shared its fate, Egypt's broken, Japan has become Westernised, China is in doubt, but old India somehow or other is still sound at the core." Civilisation really means no change from the teaching of our wiser ancestors. A common people living independently in agricultural occupations enjoy true Home-Rule. Some of the ancient institutions, like child marriage and worse, were defects to be remedied, but the tendency of Indian civilisation is to elevate the moral being whilst that of the West is godless.

How can India become free? It was only because it had adopted Western civilisation that it was not free. There is no comparison between India's case and that of Italy under Mazzini and Garibaldi, for Italy remains enslaved. Nor can it be done by arms at all for that would be to accept Western civilisation. Assassination? What we need to do is to kill ourselves. It is a cowardly thought, that of killing others. Those who will rise to power by murder will certainly not make the nation happy, and reforms won by fear can be kept only *while the fear lasts*. There is the same inviolable connection between the means and the end as between the seed and the tree. Even to drive out a housebreaker by force can do no good. Fair means alone can produce fair results. There was another sort of force, love-force, soul-force or more popularly passive resistance, against which the force of arms is powerless. "You can only govern us so long as we remain the governed; we shall no longer have any dealings with you."

READER: Is there any historical evidence of the success of what you have termed soul-force? EDITOR: History in Gujarati means "It so happened", but, as we know it, it is merely the record of the world's wars. The unimpeachable evidence of the success of soul-force is that the world lives on in spite of them. Being natural, it is not noted in history. READER: You would disregard the laws? We are a law-abiding nation and this is rank disloyalty and going even beyond the extremists. EDITOR: That is a

[1] Compare *The Lawyer, Our Old Man of the Sea.* By William Durran. The thesis is that the British legal system had ruined every country, including India and the United States, that had adopted it, and only the Mother Country had been leathery enough to stomach it at all.—F.S.

new-fangled notion. There was no such thing formerly. To obey laws repugnant to our conscience is slavery. Even the government only say, if you don't we'll punish you. It is unmanly to obey laws that are unjust. This is the key of self-rule or home-rule. It is gross ignorance to say it is only for the weak. Do you think a coward can break a law he dislikes? It is superior to the force of arms. If the extremists succeed in driving out the English and become governors they will want you and me to obey their laws. But a passive resister will not, though blown from the mouth of a cannon.

Even a man weak in body can practise it. Control of the mind only is necessary and, that attained, man is free. Those who defy death are free from fear and that nation is great which rests its head on death as on a pillow. But all the same, it is difficult to become a passive resister unless the body also is trained. Those who want to practise it must observe perfect chastity, adopt poverty, follow truth and cultivate fearlessness. But it is not to be supposed that that is very difficult. Even those trained in arms must do much the same and Nature has planted in the human breast the ability to endure any hardship.

The discussion then turns on education. Is this too no use? It is an instrument simply that may be used well or ill. Many abuse it and few make good use of it. A peasant can have ordinary knowledge of the world, earn his bread honestly and know how to behave in his community but yet cannot write his name. Do you wish to make him discontented? ("Divine" discontent evidently must not imperil our daily bread!) It does not make us men or help us to do our duty. "I have never found the sciences of use for controlling my senses." But READER asks, "How could you explain to me the things you have without it?" And is answered, "Even then it is not for the millions, for I can use it only for such as you, which supports my contention." We must not make it a fetish. It may be an ornament but character-building has the first place in primary education. By receiving English education we have enslaved the nation. Is it not a sign of slavery that English, not the mother tongue, is the language of the courts of justice? (O! I thought you disapproved of them.) We have to improve all our languages and get translations of valuable English books. A universal language for India should be Hindi, with optional Persian or Nagari characters to cultivate closer relations between Hindus and Mahomedans, and we can drive out the English language in a short time. One effort is required to drive out Western civilisation and all else will follow.

READER: I suppose this includes machinery? EDITOR: It has impoverished India. The workers in the mills of Bombay have become slaves. If the machinery craze grows it will become an unhappy land. It is no easy task to do away with a thing that is established. If mill-owners were good, they would contract their business and establish in thousands of households the ancient and sacred handlooms, but whether

they do this or not the people can cease to use machine-made goods. What India did before the influx of machine-made articles should be done again to-day. Tram-cars and electricity should go like the railways. It should be done gradually and what the leaders do the populace will gladly follow. If we look on machinery as an evil it will ultimately go.

The concluding chapter deals with the attitude to be adopted to their own political parties, to the English, and to the nation, the latter in 19 points that may be condensed as, speaking English rarely, doctors and lawyers to give up their professions and take to hand-looms, also the wealthy, all to realise it is a time for repentance, expiation and mourning in which gaol, banishment and suffering are insufficient rather than excessive prices. The attitude towards the English is less easy to condense save as involving their abandonment of Western and adoption of the Indian civilisation. If they remain it is as the servants of the people. ("Indian" civilisation evidently meaning a somewhat idealised and futurist aspiration), they may if they please police India, not derive commercial benefit from the land, Manchester cloth in particular to be kept out, they must do nothing contrary to the religions, eschew eating beef because of the Hindus and pork because of the Mahommedans, learn Hindi, stop spending money on railways and the military, so that the two nations may mutually learn from one another with the root of the relationship in a religious soil.

The interest in this remarkable doctrine lies, of course, in its immediate measure of political success, and any one who wishes to change the world would do well to study it. Having only just returned from a visit to India, the reviewer can honestly say he saw little outwardly there to suggest it, except, perhaps a certain race consciousness. On the other hand, the internal combustion engine seems to have been at least as busy there as elsewhere in altering the mode of livelihood of peoples, not to attempt any more profound analysis of the situation.

FREDERICK SODDY

There is no such thing as compulsion in the scheme of non-violence. Reliance has to be placed upon ability to reach the intellect and the heart—the latter rather than the former.

—GANDHIJI

A DISTURBING BOOK

THOUGHTS ON READING "HIND SWARAJ"

[G. D. H. Cole is Vice-President of the Workers' Educational Association, Vice-Chairman of the New Fabian Research Bureau, and the author of numerous volumes, among them valuable expositions of Guild Socialism. He finds that the West needs "leaders who are masters of themselves, as Gandhi is, but masters after our Western fashion". He is of the opinion that in the West Gandhiji could not be a leader, "but only a martyr at most". Is not this tantamount to admitting that even after 2000 years the Occident is not willing to accept Jesus Christ?—EDS.]

Why must I write about Gandhi's thirty-year-old book, when it would be so much easier to let it alone? Across thirty years it has, to me who belong to the West, deep power to disturb—much deeper power than it could have had when it was written. For in 1908 Gandhi's conception of Swaraj involved, at its very root, a thorough repudiation of the very basis of Western civilisation, of Western ideals and standards of value, of Western action and of Western thought. Gandhi was repudiating these things, not merely for himself or for India, but for humanity, regarding the civilisation of the West as but an episode—as an ephemeral thing destined to disappear before the unwinking gaze of the older and more permanent civilisation of the Indian people. Western law, Western medicine, Western machinery—upon all these was the dust of ages soon to settle down. India, so far from imitating the West, was to ignore it: Swaraj, so far from involving an adoption of Western habits of life or thought, was to blot them out almost as if they had never been.

Thirty years ago, when Gandhi wrote in this strain, the foundations of Western civilisation looked stable—under Western eyes. England might 'lose' India—some of us hoped she would, in the sense of losing the power to rule over the Indians as subject peoples. But we were hardly thinking of the possibility that England itself—the England we knew, changed out of all recognition by the events of less than two hundred years—might be swept away, and all the civilisation of Western Europe melt into a mangled mass of twisted metal-work and torn flesh, the harvest of human inventiveness mishandled by human devilment and fear. But to-day who among us has confidence that this Western civilisation will survive at all? It is not 'doomed'; but it is threatened, and it grows plainer and plainer that it can be saved from destruction only if it can be quickly and radically transformed from within.

Gandhi's case against the West looks, then, infinitely stronger than it looked, to us Westerners, thirty years ago. For it does seem as if all our material advances in machine mastery were unloosing upon us, not the plenty for which we had hoped, but an overmastering capacity for destruction. Nor is it merely that we have grown more efficient in dealing out death and mutilation. We have also grown more cruel—or some of us

have ; and those of us who are untouched by the recrudescence of cruelty know not how to prevent its spread without dire risk of falling ourselves under its spell. We are torn horribly between the will to resist evil and the sense that in resisting it we may become evil and fail to achieve anything except an universal desolation. Stalin perhaps is troubled by no such fears : I do not know. He at any rate is trying to save the machine-age from destruction by developing further, on a basis of mass-ownership and unrestricted consumption, the power of the machine. But we, further West, watch the great Russian venture with growing anxiety ; for there too we find cruelty and mass-persecution and intolerance. And, in the Western 'democracies', we arm feverishly for defence, without even the sense of creation and what the Greeks called ATHLOS that, I am sure, makes dictatorship an exciting experience to many in Nazi Germany as well as in the Soviet Union.

And yet—I am not a Gandhist. I do not believe that Western civilisation is of sharp necessity at enmity with the human soul. I do not believe that science is man's curse, or that the world would be better without doctors or without machines. I do care about the body as well as the soul, and about the enjoyments of the body. I do not believe that the peasant life is best, or that homespun is to be preferred to machine-made, or that it would be better for men to sweep all their discoveries of the past two centuries aside, and go back to take up their lives again at a point, I know not where in history, before these things had become their masters. I make no judgment for Indians concerning the road they should travel ; for I am not competent to make any judgment. But for myself and the men and women I know I am not prepared to say that Western civilisation is inherently false to the souls of men.

In this book Gandhi speaks of the evils of the Indian civilisation—of child marriage and child widows, of prostitution, of the sacrifice of sheep and goats in the name of religion. But these things, he says, are defects of Indian civilisation, and not of its essence. I say that the horrors in Spain and Abyssinia, the perpetual fear that hangs over us, the destitution in the midst of potential plenty —even the money-grubbing that we have allowed to become the master of our lives—are defects, grave defects, of our Western civilisation, but are not of its very essence, however much appearances may seem to-day to make against this defence. I believe that we can save and ennoble our Western civilisation if we will : that we can make a better world without wholesale destruction of the very roots of our way of life. I do not say that we shall mend this civilisation of ours ; but I do not believe it to be past mending. I do not believe that it rests upon a sheer denial of what is necessary to the human soul.

I do, however, agree that politics will not save us, and that something must happen simultaneously in the minds (or souls) of many of us if our civilisation is to be saved at all. I agree that for us, as well as for Indians, Swaraj must be an individual as well as a political experi-

ence. It must come to us as something that fills us with a power to deny fear. To-day our fears are hurling us towards our destruction. Fear breeds counter-fear ; it causes us to huddle together under this or that dictator, to cry out for protection or for an aggression which is the self-assertiveness of panic. *If there were no fear, the might of dictators would melt in an hour, and 'democracies' would turn democratic in the twinkling of an eye.* There would be no rulers and no ruled : no bullies and no victims. We should be civilised peoples, masters of ourselves, and strong enough to make ourselves without peril the masters of nature.

If there were no fear ! But Gandhi knows, much better than he knew thirty years ago, that fear cannot be driven out of men's minds by exhortation. A man here and there may conquer fear ; but not even a saint can expel it wholly from him. I think Gandhi admits that, because of the fear in men's minds, he must work, in any movement that involves co-operation of many for a common end, for something that falls far short of his ideal. Alone, he can aim directly at his ideal —for its realisation in himself. Corporately, as he says in his preface of 1921 (prefixed to the present reprint of his book) he must work " for parliamentary Swaraj in accordance with the wishes of the people of India ".

We have all, individually, to face this problem of translating our ideals into political practices. Indeed, we have to face two problems. We have both to discover terms on which we work with others towards the realisation of our ideals, and, as individuals, to translate into action, personally as well as politically, our ideal of ourselves. Gandhi solved long ago, for himself, the second of these problems. That is his immense strength —that *he is as near as a man can be to Swaraj in a purely personal sense.* But I think he has never solved, to his own satisfaction, the other problem—that of finding terms of collaboration that could span the gulf between man and man, between acting alone and helping others to act in accordance with their lights, which involves acting with them and as one of them—being at once one's self and someone else, someone one's self can and must regard and criticise and attempt to value.

Indeed, I think this problem is insoluble in any final sense. It requires constant adjustments and accommodations ; and unless a man is very firmly seated in himself his *alter ego* all too easily ceases to be objective to him, and usurps the place of his soul. Gandhiji's strength is to have made himself proof against that usurpation ; and we in the West shall go down to defeat unless we can find guides and leaders who are also proof against it.

But, to make ourselves proof, need we be ascetics as Gandhi is ? And need we put our own civilisation behind us ? If we must, then there is nothing before us but bloody destruction to clear the encumbered way ; for it is impossible, in the West, to make a movement on these terms. If our civilisation is radically wrong, it will destroy itself ; and in proportion as we are skilled in science the work of destruction will be horrible and the

suffering intense. Men in the mass cannot be led against all their ingrained habits and values. The Gandhi of this book could not be, in the West, a leader, but only a martyr at most.

If, however, the fault in our civilisation is but superficial, however pervasive and disastrous ; if our men are men underneath the veneer, and our technicians and scientists ready enough to work for good human ends given but half a chance, then we need not despair. We shall need leaders who are masters of themselves, as Gandhi is, but masters after our Western fashion, which is not his, or India's.

I ask pardon, if this is not the article I was meant to write—if it says too little about India, and too much about our own Western perplexities. In writing about a book, one can write only trivialities unless one sets down what the book made one think and feel. Therefore, I must end with yet another Western application of Gandhi's lesson.

Swaraj, for Gandhi, involves non-violence, because non-co-operation is the finally effective weapon. So it is, I daresay, where a people of many millions is set against a handful of foreign rulers. But is it so when German and Italian airmen are massacring the Spanish people, when Japanese airmen are slaughtering thousands upon thousands in Chinese cities, when German armies have marched into Austria and are threatening to march into Czechoslovakia, when Abyssinia has been bloodily bombed into defeat ? Until two years or so ago, I believed myself opposed to war and death-dealing violence under all circumstances. But to-day, hating war, I would risk war to stop these horrors. I would risk war ; and yet, even now, that second self of mine shrinks back appalled at the thought of killing a man. Personally, I would much sooner die than kill. But may it not be my duty to try to kill rather than to die ? Gandhi might answer that no such dilemma could confront a man who had achieved his personal Swaraj. I do not claim to have achieved mine ; but I am unconvinced that the dilemma would confront me, here and now in Western Europe, less disturbingly if I had.

G. D. H. COLE

It is *neither prevision, nor prophecy ;* no more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge and mathematically correct computations which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe ; France, nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma* has led her to.

—H. P. BLAVATSKY in *The Secret Doctrine*, (1888)

THE TEACHING OF GANDHI

[C. Delisle Burns is a University Lecturer, British Editor of *The International Journal of Ethics*, author of several books; but to these academical qualifications he adds a practical experience gained at the British Ministry of Reconstruction and as Assistant Secretary of the International Organizing Committee of the League of Nations Labour Office. His views on machinery and morality are cogent. He stresses the point, sometimes apt to be overlooked in India, that Western Civilization is not merely mechanical.—EDS.]

The influence in India of Mahatma Gandhi is one of the most important factors in contemporary social development. Historians will undoubtedly treat it as more important in the long record of the growth of civilized life in the whole world than the more limited influence of such leaders in the false gospel of violence as Hitler, Mussolini and Stalin. The extent of Gandhi's influence is well enough understood, even in the West; but the kind or quality of that influence is hardly appreciated outside a very small circle in England, France and America. The reprint, therefore, in a cheap form of Gandhi's summary of his own teaching, called *Indian Home Rule*, is greatly to be welcomed. Even if those who are accustomed to think in terms of the ideals in Western civilization, will not agree with all that Gandhi has to say, they will, no doubt, feel that he expresses a point of view which is seldom clearly stated in any community. The book now reprinted was written in 1908; and the preface of the reprint includes a warning given by Gandhi in 1921 that although he "maintains his old principle of 'self-rule' in private life, his corporate activity is devoted to the attainment of parliamentary Swaraj".

A student of the history of civilisation will note, first, the governing principles of Gandhi's thought, which are in the main valid and would have been treated as undeniable, if we were not faced by the recrudescence of barbarism in Hitler's Germany. *Gandhi's first principle is that moral distinctions between good and bad, right and wrong, justice and injustice, are of fundamental importance, as compared with more superficial distinctions between men in race, sex, religion or political opinion. No civilisation at all is possible unless this is admitted.* The application of this principle may be difficult because of social traditions or habits of mind based upon unconscious prejudice. But no civilised man in the East or the West doubts that moral values, as expressed in right action or just social conditions, are of more importance than the pursuit of wealth and power. It follows from this principle that the means for attaining justice are not mainly physical forces. But at this point the teaching of Gandhi becomes less intelligible to those who belong to the tradition of the West. Perhaps the reason is to be found mainly in a difference of language and in different uses of certain terms or phrases which cannot well be translated from one language into another. According to Gandhiji "The Gujarati equiva-

lent for civilization means 'good conduct'"; but it is by no means clear what Gandhi thinks the English words "good conduct" usually imply. He is perhaps not considering the distinction between good intentions and right action; for he continues—"if this definition be correct, India has nothing to learn from anybody else". It is a commonplace, at least in the Western tradition, that a man may be 'good" in so far as he has good intentions, but his actions may be wrong or evil. The inquisitor who burnt heretics in the Middle Ages, no doubt had the best of intentions; but he could have learnt something from somebody else about right action.

We can see, however, a correct meaning in Gandhi's opposition to the use of force as an instrument of justice, even if it is the force used by victims in revolt against oppression. In the Western tradition this principle would be stated somewhat differently from the way in which Gandhi expresses it. We admit that all questions of comparative force or physical strength must be ruled out, if grievances are to be redressed and claims recognised upon the basis of justice. But we admit also that, if revolutionary force is useless to establish moral authority, so also the superior force of the rich and the privileged, of the conquerors of alien nations and the controllers of races other than their own does not give them moral authority. If therefore, force ought not to be used to destroy oppression, oppression equally ought not to be maintained by the use of force.

And this implies that there must be some practical means for the removal of oppression and the redress of grievances other than the use of force. But if such means are to be found in the free discussion of opposing views, any Government worthy of the name must suppress, if necessary by armed force, the use of force by any one group of citizens or subjects against another. Such force used by a Government which is based upon moral authority, is an instrument for the maintenance of toleration. Discussion and persuasion are impossible if any one group in politics or religion can use the concentration camp or political murder against its opponents. *Civilized life is the toleration of all opinions except one—that is, the opinion of those who advocate and use intolerance against their opponents.* But it is by no means certain that Gandhi distinguishes, at least in this little book, between force, as an instrument of moral authority, and force used by any group of gangsters or political irreconcilables. He is right in saying that India ought not to copy the methods of armed rebellion, which were used to make the nationalism of Italy and other countries. India has something of her own to contribute to the tradition of civilized life; and Indians ought to be able to ensure that no force is ever used except as the instrument of moral authority. But when moral authority decays or is in dispute, there is always a danger that force may be used, not as an instrument of moral authority, but as a substitute for it.

Gandhi's belief in what he calls "soul force" would be accepted by the best representatives of Western

civilization. He identifies this "soul force" with what Kropotkin called "mutual aid", the "love" which binds families and neighbours and nations together. The sympathy and co-operation upon which the progress of civilised life has always depended, as Gandhi rightly says, has been too much neglected in the study of history. But in the conscious use of this "soul force" Gandhi proposes to identify it with "passive resistance". In his discussion of policy he implies that a refusal to obey the law in passive resistance rests upon an obedience to a "conscience" which is morally superior to the law. All kinds of difficulties arise from such an appeal to conscience, but here again it may be merely a matter of words. No one denies that a Government without moral authority must sooner or later collapse, because its citizens or subjects will not co-operate, however great the armed forces of such a Government may be. But there are other difficulties of language. "Truth force" seems to be used by Gandhi for what is more commonly called truthfulness as the moral quality of a person. And again, no one doubts in the West or the East that civilized life and a community worth living in, depend upon the reliability of its members and the tendency of most of them to treat the common good as superior to any private gain. So far, at least, the teaching of Gandhi reinforces, and perhaps improves upon what we, in the West, have learnt to believe about civilized life. *It would be a very great advantage in English and American politics as well as in the conduct of industry and common life in the West, if the influence of such a man as Gandhi were to spread among us.* It would reinforce moral principles which tend to be obscured by the pursuit of wealth and power.

On the other hand, there are elements in the teaching of Mahatma Gandhi which are completely mistaken. He himself, no doubt, will admit the right of criticism; and therefore it is as well to say quite clearly, from the point of view of a student of Western civilization, that that civilization does not consist of trains, tram-cars and hospitals. Nor are lawyers and doctors, whatever their excellencies or their defects, the chief representatives of Western civilisation. We have, in the West, a great tradition of music and the plastic arts, of drama and lyric poetry in many different languages, of selfless devotion to the pursuit of truth among scientists, and examples of religious and moral insight and enthusiasm which are not less great than those of any other type of civilization. *Unfortunately the small groups of English men and women who control other countries and reside in them, are generally ignorant of the arts and the sciences of Western civilization itself. Even missionaries, who go to alien races to spread what they believe to be the truth, are generally ignorant of the greatest achievement of Western civilization in the arts and the sciences and the history of religion and morals.* To condemn Western civilization, therefore, because of the mechanisms which are taken to be its characteristic expression, is to misunderstand what is being opposed. And unfortunately many young Indian students come to Europe and

hear nothing of the music, see nothing of the plastic arts and have no experience of the varied religious experience of the West, but confine their studies to abstract, bookish economics or politics, or—worse still—to engineering. They miss the essentials in concentrating upon the obvious.

Another mistake in Gandhi's teaching is his condemnation of machinery as evil. "It is necessary to realise", he says, "that machinery is bad." And in the list of books given at the end of *Indian Home Rule*. the books of Tolstoi and Ruskin have a prominent place. Ruskin clearly had what psychologists would call a "complex" about railways; and Tolstoi was an extreme egoist who never understood the services of others upon which he depended. But Gandhi goes so far as to say that railways spread epidemic disease, and that "railways can become a distributing agency for the evil one only." Presumably aeroplanes, radio and cinemas and other mechanisms that are yet to come, would be thought by Gandhi to be still worse. This is a fundamental philosophical error. It implies that we are to regard as morally evil any instrument which may be misused. But even the spinning-wheel is a machine; and spectacles on the nose are mere mechanisms for "bodily" eyesight. The plough is a machine; and the very earliest mechanisms for drawing water are themselves only the later survivals of perhaps ten thousand years of human effort to improve the lives of men. In ancient Athens they used to condemn in a Court of Law the instrument which had been used to kill a man. But it is ridiculous to treat as morally good or evil the mechanisms which may be used equally by saints and villains. This is a mere transference to material objects of moral judgments which have no reference to them. Any mechanism may be misused; but if it is, the moral evil is in the man who misuses it, not in the mechanism. There is, indeed, a danger that the teaching of Gandhi may lead back into the old mistake of village-pump politics, in which the distinction between good and evil is identified with the distinction between what is familiar and what is strange. If Gandhi's teaching is to have its highest value in its emphasis upon moral issues and opposition to the pursuit of private wealth and power, it must be freed from the confusion which arises when mechanisms are given the moral qualities which really belong to those who use or misuse them.

C. DELISLE BURNS

A SPIRITUAL CLASSIC

[John Middleton Murry is a Christian and a Socialist, but not an orthodox churchman nor a partisan waving a red flag. He has been seeking ways and means to give a concrete embodiment to his theories, dreams and hopes, and naturally finds great inspiration in *Hind Swaraj* which we sent him last April.—EDS.]

Hind Swaraj or Indian Home Rule is a great book. Gandhi wrote it in 1908. It is his statement of the ideal : his original exposition of his deepest convictions. But, in spite of its clarity and beauty, it confronts us with the awkward question: how far, in allying himself with the nationalist political movement in India, Gandhi has negated his own religious philosophy. For example, few more scathing criticisms of the parliamentary system of government have been written than that in Chapter V, which teaches also (probably with truth) that the parliamentary system is integrally connected with modern mechanical "civilization", which Gandhi abhors. He concludes : "If India copies England"—in establishing parliamentary government, —"it is my firm conviction that she will be ruined." One cannot refrain from asking how Gandhi justified to his own mind his devotion of his "corporate activity to the attainment of Parliamentary Swaraj". The contradiction appears to be insuperable and it is hardly to be wondered at that Gandhi refers to "writings which suggest that I am playing a deep game, and that I am using the present turmoil to foist my fads on India".

True, no reader, sensitive to the moral beauty of the vision of *Hind Swaraj*, could possibly suppose that Gandhi was "playing a deep game"; but the contradiction is only the more bewildering. No doubt Gandhi himself has offered explanations of it. Unfortunately, I am ignorant of them. The only one that occurs to me is that, first, Gandhi must make an absolute distinction (which I should find untenable) between "individual" and "corporate" activity ; and, second, that he decided that it was worth *any* sacrifice to establish the idea and practice of non-violence in the Indian Nationalist movement. I conjecture that the crucial decision, for Gandhi, must have lain here ; and that he convinced himself that the establishment of non-violence as a mere technique of political pressure, even though in pursuit of ends diametrically opposed to his own, would, in fact, ultimately promote his real ends and not the ostensible ones. That is not, indeed, to play a deep game; but it is something which cruder souls would thus describe. In other words, Gandhi must hold, or must have held, that the use of non-violent means by natures and for ends still essentially violent does in reality tend to change both the natures and the ends.

The issue is one of great and urgent importance. Recent experience of the stay-in strike in France certainly seems to indicate that the efficacy of non-violence is quickly exhausted when used as a mere tech-

nique of political pressure, in situations where violent methods are manifestly doomed to fail. But whether that is to be interpreted as confirming what we may suppose to have been Gandhi's intuition is still doubtful. One may accept wholeheartedly Gandhi's dictum in Chapter XVI: "The means may be likened to a seed, the end to a tree, and there is just the same inviolable connection between the means and the end as there is between the seed and the tree." But the question remains: "What *is* a non-violent means?" Is non-violence, *faute de mieux*, really non-violence at all? Gandhi, himself, is acutely aware of the difficulty. His complaint that "non-violence is not being carried out in the spirit of the book" is essentially a complaint that non-violence has become a mere technique of pressure.

If it were (carried out in the spirit of the book), India would establish Swaraj in a day. If India adopted the doctrine of love as an active part of her religion and introduced it into her politics, Swaraj would descend on India from heaven. But I am painfully aware that that event is far off as yet.

Yes, but the Swaraj that would be thus established is emphatically not the Parliamentary Swaraj for which the non-violent technique is being used, and to the achievement of which, Gandhi says, his corporate activity is devoted. The contradiction emerges undiminished.

It generally betrays a lack of imagination to criticise a great spiritual leader for his contradictions. I hope that I shall be acquitted of unimaginative criticism of Gandhi, whom I deeply admire, and whose book, *Hind Swaraj*, I consider one of the spiritual classics of the world. It is precisely because *I feel that we in England are faced with the same fundamental problem as Gandhi*, that I insist on dragging this central ambiguity into the light. What Gandhi means by real Swaraj, as distinct from and even diametrically opposed to Parliamentary Swaraj, would be expressed in Christian idiom as something between the establishment of the Kingdom of Heaven on earth, and the restoration of the primitive village-community. By calling it something between the religious dream and the historical fact, I do not at all imply that it is a hybrid; I mean simply to emphasise the necessity of deciding whether the goal is essentially other-worldly, or not: so that the intimate connection between Gandhi's perplexity and the present condition of Christian thought may be plain. For *the real question that is now tormenting the souls of European Christians who are not merely nominal is whether the fundamental Christian notion of the Kingdom of Heaven has its validity only in a supra-terrestrial condition.* But if that were once to be admitted, many Christians, myself among them, feel that the vitality and truth of Christianity would largely be lost.

I find it impossible to discern any essential difference between Gandhi's vision of real Swaraj and what I believe to be the authentic Christian vision of the Kingdom of Heaven. But there are distinctions. One is that Gandhi can, more easily than

we, make his vision concrete by turning to the actual village-community which still survives in India; whereas the Christian thinker has to turn to the village-community of the European middle ages. And another more obvious distinction is that, whereas Gandhi has made up his mind that the technical "civilization" of Europe is altogether evil and is to be wholly rejected, the European Christian thinker is compelled to ask himself whether it is not absolutely necessary to preserve some basic elements of the mechanical technique: first, because European life is now so completely bound up with them that it would collapse into ruin if they were withdrawn; and secondly, because the same spiritual imagination which can conceive as a reality a society based on Love (which is Gandhi's real Swaraj) can also conceive that such a society could just as well make true and humane use of the machine. For although the machine —or power-production—has so disastrously become the master instead of the slave of European "civilization," it does nevertheless offer an immense and universal liberation from human drudgery. Simply to reject it, as Gandhi, following Tolstoy, does, is to declare that mankind is inherently incapable of using the most tremendous and therefore the most ambiguous gift of God except to its own damnation. Probably it is the fact that at the present stage of human evolution, mankind is incapable of using the Machine except to its own perdition, and it seems quite doubtful whether mankind can pass beyond its present stage, except at the price of universal disaster which takes all meaning from that "beyond". But are we not, as spiritual beings, *compelled* to believe that the advance is possible? To put it otherwise, does not Gandhi's own belief in "the gospel of love" compel him also to believe that Love can control even the Machine to the purposes of love?

I do not see how Gandhi can escape this conclusion, except by dogmatically holding the position that the spiritual life, or the life of Love, can be lived only in primitive communities, which are artificially made inaccessible to the temptation of the Machine. Gandhi, if I understand him aright, would object to the word "artificially" here; and would say that there was nothing artificial in the conscious decision of a community to reject the Machine. And that is true, up to a point. But does not the very achievement of the spiritual insight sufficient to resist the introduction of the Machine, necessarily also imply the achievement of the spiritual power, the self-discipline, to use the Machine beneficently? In other words, if *Satyagraha* is a real condition permeating and inspiring a community, must not that community obviously possess the wisdom and self-control to use the Machine for truly communal ends?

Here, I feel, Gandhiji's magnificent insight fails both him and us. If I am mistaken, I desire to be corrected. For this is *the* fundamental problem of the world to-day. To declare, as Gandhi does in *Hind Swaraj*, that the Machine is just simply evil, and necessarily and for ever creative of evil, seems to me finally to

be turning one's back on the actual perplexity of mankind. Gandhi's apparent conception that any mechanical aid to the capacities of the unaided man is unnatural and evil is surely arbitrary. "I should like to add" (he says in Chapter X) "that man is so made by nature as to require him to restrict his movements as far as his hands and feet will take him." I am very far indeed from regarding such a statement as absurd; on the contrary, I think Gandhi is trying to bring into currency an all-important but forgotten truth, but I also think he makes the mistake of trying to state it so simply that it becomes false. He forgets, in the urgency of his vision, that the very spinning-wheel he loves is also a machine, and also unnatural. On his principles it should be abolished.

The truth, the profound truth, of which Gandhi is one of the greatest prophets, is that Nature—considered as a pattern of the harmonious life of man—is indeed our guide; but he forgets to emphasise that Nature grows and expands, and that the true guidance of Nature is discovered only in Man, and, alas, through human suffering. Thus, and not otherwise, is the discovery made that Nature demands that Man should be guided by Love: and that if Man does not submit his new powers and potencies to the rule of love, he must end by destroying himself. The guidance of Nature is not *given*, as a simple datum, to Man; it is revealed to him by suffering. We cannot look back on any actual order of society—not even the village-community of India—and say "There Nature reigned; there Love was supreme." It was not. When man lacks the power to do evil, we must not speak of him as refraining from evil by the virtue of Love.

To put the point otherwise, *the asceticism of the spiritual leader is of a different order from the simplicity of the poor peasant.* Innocence is not the same as Imagination; any more than non-violence, *faute de mieux*, expresses the soul-force of Love. So, in the social history of mankind, the pre-machine community may be a far better, more human and more spiritual society, than the mass-society produced by the Machine; but its weakness is that it has no power of resistance against the Machine. In so far as Gandhi believes that it has, he appears to me mistaken, though I profoundly agree with him that the only power which can resist the devastation of the Machine is the soul-force of Love. But precisely *that* power is not in the pre-machine community; if it were, the Machine would have done no harm. But it is not in any natural community, because it is developed only in the twice-born soul. That power, of definite and conscious self-renunciation, may just as well be used, and would be used more creatively, to control the Machine than to annihilate it. Thus I am forced to the conclusion that *the ultimate social goal of the spiritual leader in the modern world should be not to withdraw backwards to the pre-machine community, but to advance forwards to the creation of a society capable of using the machine without incurring material and spiritual self-devastation.* As far as my imagination carries me, such a society would have to be

based on the pattern of the village-community. It would be a great federation of village-communities, enriched by so much of mechanical aid as could be admitted without danger to its spiritual well-being; therefore such a society would have to be pervaded by the ethos of self-renunciation. Gandhi's criticism, I imagine, would be that if the ethos of self-renunciation were ever to be so established as to permit such a society, that society would just as easily forego the saving of human effort produced by the machine: which is, in fact, the exact converse of my criticism of his position. At this point, the opposites become one: for it is equally easy for the ethos of self-renunciation either to renounce the machine completely or to use it in ways consistent with the spiritual well-being of the community.

So that, apparently, if my own may be taken as a typical Western mind, the Eastern mind meets the Western mind in a genuine unity today—in the absolute necessity, if there is to be any solution of the universal human crisis which impends upon us all, of a new preaching of the gospel of Love and Renunciation. The only name in which that can be preached to Western man is the name of Christ; and I suppose that, if Christ who loved even unto death, were to become the real leader of the West,—the truly acknowledged and loyally followed pattern of human behaviour—he would become the leader of the East also. We should "be gathered together from the East and from the West" in his name. Assuredly, I see absolutely no hope for Western "civilization" except the kindling of a vast and consuming flame of Christian Love. The choice appears to be between that, or mass-murder on a scale at which the imagination sickens. If the miracle should come to pass in Europe, it will not be all our doing. The influence of Gandhi will have counted for much. He has reminded us that the way of non-violence is a possible way, not indeed towards the achievement of parliamentary democracy (for that we have, and it is with the failure of it that we are confronted in England), but a possible way out of the horrors into which the mass-democracies of Europe are preparing to plunge. The greatest Christian teacher in the modern world is Gandhi; and *Hind Swaraj* is (I believe) the greatest book that has been written in modern times.

JOHN MIDDLETON MURRY

Blind unintelligent asceticism is mere folly.—H. P. BLAVATSKY

THE LAW OF LOVE

[J. D. Beresford not only appreciates but accepts for personal practice the doctrine of soul-force. But he inclines to doubt the practicability of the Gospel of Gandhiji as applied to a State. If a person can by knowledge and application overcome his greed, so can a country which is but made up of persons. It must be remembered, however, that the real spiritual work of *Hind Swaraj* has not begun in the State of India, for her sons and daughters are not yet free to shape her destiny. Only when those convinced of the efficacy of the Law of Love occupy the places of the legislator and the administrator will the leaven of *Hind Swaraj* do its beneficent work for this ancient land. The problem is : Is there a sufficient number of Indians who recognize the great worth of the Law of Love, of *Ahimsa,* as a Way of Life on earth ?—EDS.]

Hind Swaraj, cast in the form of question and answer, was written by Gandhiji just thirty years ago, and published by him serially in *Indian Opinion,* which he was then editing. Nothing has been altered in this reprint. There was nothing to alter, because the lessons there taught are not those of a political creed that must adapt itself to ever-changing conditions, but of that fundamental creed which has been known and lost alternatively through the long cycles of human development that reach back into abysses of time beside which the 10,000 years or so of modern history is but a single tick of the great cosmic clock.

Nevertheless, since so few people in Western Europe have anything approaching a true estimate of Gandhiji's creed—the vast majority of the English ruling class regarding him as a politician who is, in their phrase, "playing his own game" in Indian affairs—it will be as well to touch first upon that aspect of his general principles which have at the present moment a definite bearing on the problem of Home Rule for India in its political sense.

In the first place, then, let it be stated quite plainly that Gandhiji does not hate the English, and would never be party to any revolution designed to turn the English out of India by force of arms. This point is made clearly and repeatedly in more than one of the dialogues, in which the questioner, conceived as an average, patriotically minded reader of *Indian Opinion,* represents the militant, rebellious attitude of Young India, fiercely resentful of a completely alien Government and eager to expel them from the country at any cost. That is an attitude with which any thoughtful, unprejudiced onlooker may have a certain sympathy. It is typical of the political methods of the present day, and if we are ready to admire ardent nationalism in the West, we cannot in all honesty condemn it in the East—*from a political point of view.*

Gandhiji's point of view, however, is not political in its narrow sense. It is true that he deprecates the English Rule, not because he criticises its methods, which are as good as any other methods of modern civilisation, and better than some, but because he desires to see the ancient culture of India left unim-

peded, uninterfered with, to achieve its own proper and natural development. For him the English are worthy of honour as representatives of the prevailing civilisation of the West. In his brief historical retrospect of their gradual control of the country in the days of the old East India Company, he is strictly fair in his judgments. He would not, necessarily, even if the thing could be done peacefully, turn them out of India. But his gaze is steadily fixed on an ideal that can never be realised under English rule.

If this ideal is examined in detail, as it is, indeed, examined in these dialogues, those who understand the esoteric teachings of THE ARYAN PATH will find nothing with which they can be in disagreement ; we may take for granted that we shall find here accepted as a first and last commandment, a recognition of the law of universal charity. The chapters on "Brute Force" and "Passive Resistance" are eloquent arguments on the plane of common experience, for the keeping of that law were it only for the immediate worldly benefit of mankind. That love is the single agent of "soul-force" or "truth-force" is for Gandhiji, as he says, "a scientific truth". And it is this criterion that he uses throughout to solve the problems put to him by his impatient interlocutor. He shows, for instance, how the exercise of the rule of love, or failing that of tolerance and sympathy, is the only possible solution of the strife between the Hindu and Mahomedan populations.

But, beyond this, he goes on to demonstrate that his ideal of a happy India cannot be achieved until she is ready to abandon all the seductions and conveniences, for what they may be worth, of Western Civilisation. One of his instances is that of the use of lawyers, the settlement of disputes and grievances by reference to a supposedly impartial tribunal which has no personal knowledge of the parties concerned. He points out that the arrangement of all quarrels may and should be made between the parties themselves, and that the whole principle of paying a lawyer to whose personal interest it will be to lie and cheat if need be to win his case, is fundamentally an evil one.

Further than this, he asserts that machinery is one of the false gods worshipped by modern man, a god that will ultimately help to destroy him. The craze for movement about the face of the Earth, for speed and still greater speed, the increasing restlessness, the demand for distraction, all so typical of our present civilisation, can only lead, says Gandhiji, to destruction. His vision is of a peasant India, indifferent to the world about her, practising her immemorial arts and crafts, and moving slowly towards that consummation of philosophy, the knowledge of her own soul.

Now, as has been said, this is a doctrine that no Theosophist can find fault with,—and also, the condemnation of machinery in this connection is now becoming, on some ground or another, a familiar outcry, —the more so since we witness the ingenuities of its employment in devising and manufacturing instru-

ments of death. But as a matter of practical service to the present condition of India, Gandhiji's gospel will be of no more value than was the same gospel preached by Gautama to India twenty-four centuries ago. We praise and honour Gandhiji for his courage in bearing witness to the eternal truths. We know that if there were enough righteous men in India to-day, they might save the city. But the eternal purpose, so far as mankind as a whole is concerned, cannot be served by any attempt to re-establish an earlier condition. The law of spiritual evolution demands change no less than that of physical evolution. The appearance of this change that has come with such a terrible increase of pace in the past half-century may be evil. It may bring suffering and death to uncountable millions throughout the world. But we have to accept it in the same spirit as that in which Gandhiji accepts British rule in India, by meeting it with passive resistance. In the midst of this wild, useless competition begotten by modern civilisation, we can still practise in our own lives, the law of love to mankind.

J. D. BERESFORD

We, Theosophists, say that your vaunted progress and civilization are no better than a host of will-o'-the-wisps, flickering over a marsh which exhales a poisonous and deadly miasma. This, because we see selfishness, crime, immorality, and all the evils imaginable, pouncing upon unfortunate mankind from this Pandora's box which you call an age of progress, and increasing *pari passu* with the growth of your material civilization. At such a price, better the inertia and inactivity of Buddhist countries, which have arisen only as a consequence of ages of political slavery.....

To the masses, who need only practical guidance and support, metaphysics and mysticism are not of much consequence; but for the educated, the natural leaders of the masses, those whose modes of thought and action will sooner or later be adopted by those masses, they are of the greatest importance. It is only by means of the philosophy that an intelligent and educated man can avoid the intellectual suicide of believing on blind faith; and it is only by assimilating the strict continuity and logical coherence of the Eastern, if not esoteric, doctrines, that he can realise their truth.

—H. P. BLAVATSKY in *The Key to Theosophy* (1889).

A REVOLUTIONARY MESSAGE

"ONE OF THE BEST HANDBOOKS"

[Hugh A. Fausset puts his finger on the right key when he describes the purpose of *Hind Swaraj* as the saving of India from "the modern civilisation which is eating into the vitals of the West"—in which West now "we are more ready to listen....for our self-complacence has received some rude shocks". We wish a greater number of Indians, especially among the young, clearly perceived the failures of the Occidental civilisation, as do Mr. Fausset and many thinkers like him.—EDS.]

Hind Swaraj was written in 1908 in answer to those Indians who preached violence as a remedy for their country's ills. It was published serially in *Indian Opinion* and later in book form. But for some years it has been out of print. It is now issued in Mr. Gandhi's own English translation at a price within the reach of everyone and at a time when we in the West are more ready to listen to its revolutionary message than we were when it originally appeared. Our self-complacence has received some rude shocks since then and we are being compelled by events to recognise the truth of Mr. Gandhi's claim that civilisation requires the use of a different and higher weapon for self-protection than that of brute-force. This in fact is a profoundly revolutionary little book and the fact that it is addressed to Indians and concerned with their specific problems does not make it less relevant to Englishmen, though it may be harder for them to accept it. *For the whole purpose of the book is to save India, not from Englishmen, but from the modern civilisation which is eating into the vitals of the West.* To-day Mr. Gandhi's conviction of the disease of modern civilisation is deeper than ever. But while continuing to work individually for the ideal self-rule pictured in these articles, he admits that it requires a higher simplicity and renunciation than the people are to-day prepared for. And so he is ready to tolerate Parliamentary Home Rule, railways, hospitals, law courts, machinery and mills as at best necessary evils which will die a natural death when enough people come into possession of their true selves. It is likely, even in India, to be a long and painful process and for the Westerner in particular the problem, though fundamentally a spiritual and moral one, is perplexingly involved in the question whether we can use or must abandon the machine.

For Mr. Gandhi no compromise is ultimately possible with that Frankenstein's Monster. He applauds the wisdom of his ancestors who saw that our real happiness and health consisted in a proper use of our hands and feet and so rejected anything which would curtail that use. "Machinery", he wrote, "has begun to desolate Europe. Ruination is now knocking at the English gates. Machinery is the chief symbol of

modern civilisation, it represents a great sin." "I cannot", he wrote elsewhere, "recall a single good point in connection with machinery", and rather than benefit by it he would "make wicks, as of old with home-grown cotton and use hand-made earthen saucers for lamps". The destruction of Indian handicraft by Manchester mills was for him a typical example of the way in which man's moral being was inevitably sapped by machinery. And he would reject outright the suggestion that it may be used eventually for the spiritual and material benefit of all.

It is difficult, for me at least, not to agree with him. But it seems questionable whether the whole of this industrial revolution of which the machine is materially the prime factor is no more than a terrible aberration from the rural economy of handicrafts to which man must ultimately return. *Machinery, we may admit, represents a great sin, is in fact the outward embodiment of the split in man's being, which at present it deepens, tending everywhere to deaden his creative spirit.* Yet the machine, if once it ceases to be an instrument of private power and greed might, one imagines, be employed to liberate man in some ways from a merely creative servitude to matter for creative service and expression on a more spiritual plane. At any rate he will not be the same when he has passed through the hell of the machine age as the countryman of the past. He will either have grown through the agony of self-consciousness into a fuller consciousness, or he will have been reduced to a mere automaton. And I have enough trust in the indestructible vitality of the human spirit to be sure that it will not allow itself to be lastingly mechanised. The spiritually mature man of course, cannot be in servitude to machines, or to what they produce, because it is of his very nature not to be attached by desire to things. And the spiritually mature society of the far future, if it is to exist, must be equally organic. But meanwhile the machine is doing a certain service to us in the West by exposing with an inescapable ruthlessness the terrible consequences that must happen to men and nations who lose their integrity. Ultimately, I do not doubt, it will compel us after much waste and suffering to reaffirm our humanity and the sovereignty of spirit. To speculate, therefore, on the future of the machine is a waste of time. We should concentrate all our energy upon the restoration of man to his true estate. And it is because Mr. Gandhi has devoted himself to this task with unflagging sincerity that *Hind Swaraj*, containing as it does the core of his teaching, is *one of the best modern handbooks of that real revolution which must happen in us all, if we are to fulfil the creative purpose of life.* Since he wrote it the truths he enunciated that real home-rule is self-rule and that the way to it is passive resistance, that is soul-force or love-force, have been taken up and expounded by others, but by no one with a more lucid and persuasive simplicity than by him. For he not only preached

passive resistance, but practised it in thought and act. The humility, the patience, the determined reasonableness of his approach to his fellowmen are nowhere more convincingly revealed than in his refusal to hate the English because they are the agents of a civilisation which he deplores, in his desire to save them from it no less than his fellow countrymen and in his insistence that India has forged her own chains and can only be free when She has the strength to affirm through suffering and sacrifice her true spirit. To a world rapidly becoming quite irreligious he taught here the practice of the religion which underlies all religions. It is still not too late for us to listen and learn.

HUGH I'A. FAUSSET

Truly and indeed it is high time that at last something should be done in this direction, and before the deceitful civilization of the conceited nations of but yesterday has irretrievably hypnotized the older races, and made them succumb to its upas-tree wiles and supposed superiority. Otherwise, old arts and artistic creations, everything original and unique will very soon disappear. Already national dresses and time-honoured customs, and everything beautiful, artistic, and worth preservation is fast disappearing from view. At no distant day, alas, the best relics of the past will perhaps be found only in museums in sorry, solitary, and be-ticketed samples preserved under glass!

Such is the work and the unavoidable result of our modern civilization. Skin-deep in reality in its visible effects, in the "blessings" it is alleged to have given to the world, its roots are rotten to the core. It is to its progress that selfishness and materialism, the greatest curses of the nations, are due; and the latter will most surely lead to the annihilation of art and of the appreciation of the truly harmonious and beautiful. Hitherto, materialism has only led to a universal tendency to unification on the material plane and a corresponding diversity on that of thought and spirit. It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price* of the supposed blessings of this life, causes it to aspire or rather gravitate to one level, the lowest of all the plane of empty appearance.

—H. P. BLAVATSKY in "Civilization, the Death of Art and Beauty", (1891)

CIVILIZATION: THE PATH OF DUTY

[With intuition Claude Houghton here penetrates into the very soul of *Hind Swaraj*.—EDS.]

It is necessary to stress at the outset that this remarkable book was written in 1908; that Gandhiji, in 1921, had nothing to withdraw—and that, in Lord Lothian's opinion, it contains in embryo everything that Gandhiji is now teaching.

This slim volume, therefore, enshrines the creed Gandhiji has preached and lived for thirty years.

What would the average Englishman make of it? The answer can be only a guess, but as the average Englishman assumes that England is the most 'progressive' country in the world, and that one of her many missions is to bring the glories of Western Civilisation to India, he would inevitably experience a shock on reading:—"The condition of England at present is pitiable. I pray to God that India may never be in that plight." Before he has recovered from this shock, he will encounter another. "This civilisation is irreligious and has taken such a hold on the people in Europe that those who are in it appear half mad."

One fact, however, the average Englishman would be forced to admit, and it is this. That a man, with the beliefs of Gandhiji, is a mighty force in India, shows that India and England are not different countries—they are different worlds. There can be no doubt about that—none.

This book ranges over a number of subjects (Home Rule for India, Railways, Lawyers, Education, Machinery etc.,) but, essentially, it has two themes, and these themes are organically related.

The first is that Western civilisation, with all its skyscraper glories, is a plague—and that therefore the greatest misfortune which could overwhelm India would be for her to become wholly infected by it.

The second, and the main, theme of the book is that love, and love alone, has power. It is madness, therefore, to fight evil with its own weapons. But this does not mean that one must serve it. One must resist it—passively.

> Passive resistance is a method of securing rights by personal suffering; it is the reverse of resistance by arms... If I do not obey the law and accept the penalty for its breach, I use soul force. It involves sacrifice of self.

To fight evil with its own weapons is to deny the righteousness of God. You do not believe in Him if you seek to avenge yourself. Who *is* the enemy? According to Karl Barth, it is he who incites you to render evil for evil. To strike a blow "for the right" is to proclaim—God's impotence. It is precisely what your adversary has proclaimed. The fact that he has come in arms against you is proof conclusive. Meet him on his own level, with his own weapons, and you—become him! Hidden in your enemy, is the image of God. It matters nothing that he has denied it. See only that image

in him, serve only that image,—serve it with love—and it will be made manifest. "If thine enemy hunger, feed him. If he thirst, give him to drink." Compel him by the power of love to reveal himself as he is in reality. Refuse to accept him at his own valuation. Judge not by the appearance, but judge righteous judgment. Affirm in him that which he is denying. To descend to his level, to fight him with his own weapons, is to collaborate with a nightmare.

These are some of the more obvious implications of "passive resistance".

What do we make of them? What are we to think of them? Do we *really* believe that love has this alchemy, or are we certain in our secret hearts that fear is the power which dominates mankind? It is easy to answer these questions with one's brain; difficult to answer them with one's blood. But it does seem probable that, *the state of Europe being what it is, this doctrine of passive resistance will not be dismissed contemptuously as the dream of a super-crank.*

It is pertinent to point out that Gandhiji's doctrine does not relate simply to war. Many of us, who abhor war, will fight like shock troops for our personal ambitions. We may not take up arms, but we fight none the less. In fact, our "acceptance" of civilisation, or our "rejection" of it, is determined by what we "get out of it" to a much greater extent than many of us imagine. But Gandhiji holds that "Civilisation is that mode of conduct which points out to man the path of duty". Duty! Not rights—not ambition, not self-glorification.

Perhaps, in a last analysis, whatever is discussed in this book—be it Home Rule for India, or Civilisation—Gandhiji's main contention is that if, and only if, we have inner freedom, nothing and no one has power over us. If we are slaves to any one or anything, we have created this slavery. "If we become free, India is free. If we serve evil, if we take up arms to defend our 'rights', we become the slaves of evil."

We must take responsibility for ourselves. There are no short cuts—there are no scapegoats. If we find ourselves in chains, *we* have forged them—link by link. And we must break them—link by link.

In other words, Gandhiji asks us to do what is impossible for the "natural" man, who finds justice in the code: "An eye for an eye: a tooth for a tooth." It is possible only to the new, the risen, man who realises that we war not with flesh and blood but with principalities and powers; that our enemies are not outside the gates, but within them. Pride, envy, lust, sloth, inertia, greed—these are our enemies, because we have served them. They are the cause of the misery of man.

And it may be that, with shadows lengthening and deepening across the world, more and more people will be impelled to attain in varying degrees this self-rule which is the only freedom.

CLAUDE HOUGHTON

A GREAT NATURAL PHENOMENON

THE VISION OF A NEW ORDER

[Gerald Heard, author of *The Third Morality,* sees in Gandhiji's ideas the beginnings of a new world-order. He visions how the citizen and the leader of to-morrow can be trained through a proper restoration of the old Hindu system of caste which has now become a degraded institution.—EDS.]

Hind Swaraj is one of those books about which it may be said that they are not so much books as great natural phenomena. Rousseau's *Social Contract* was such a book, another was Karl Marx's *Das Kapital*. Such books, important as they are in what they say, are infinitely more important in what they do. Yet *Hind Swaraj* is superior to the other two mentioned above. They were the crystallisation points, the catalytic agents round which precipitated the last two phases of Europe's Revolutionary Epoch—the political and the economic phases. *Hind Swaraj* is more significant because it does not mark, as did each of those, an end of an age but the beginning of a new order. They were symptomatic of Western Man awakening to a new sense of self-consciousness—feeling himself to be "born free but everywhere in chains". Using the same technique which had mastered him, violence, these newly aware individuals would break their chains and chain their masters. These Revolutions led therefore inevitably to reaction.

The first psychological truth which every revolutionary must grasp, *Tat twam asi,*—Thou art That—these Occidental revolutionaries overlooked and all their work has only left new tyrants more firmly on the thrones. Mr. Gandhi, realising this fact, opened a New Path. He put into practice a new means, the right means which alone can lead to the right end, for as Buddha taught only correct means will lead to desired ends, wrong and evil methods can only lead to wrong and evil results.

The world-wide and age-long interest of Mr. Gandhi's experiment lies in the fact that he has attempted to make the method work in what may be called the wholesale or national scale. For millenia, saints and religious schools have shown that, on small, clear-cut issues, dynamic non-violence, spiritual activism does work. Those who are the spiritual superiors of their physical assailants can conquer them by an attitude of Spirit. Richard Gregg's important compilation *The Power of Non-violence*[1] leaves no doubt about that.

What this generation needs to know is whether oppressed masses, meek (but many of them broken spirited), unarmed, (but most of them debarred from the temptation, the test and the training which the offer of arms would give them), whether such untrained numbers can win by non-violence against an armed and resolute government. It seems unlikely. For what overcomes the

[1] Reviewed by GEOFFREY WEST in THE ARYAN PATH, for July 1936.—EDS.

user of violence when confronted with non-violence is seldom the compassion which is stirred by helpless misery and utter collapse. It is most commonly the realisation that the oppressed and the attacked could have used violence and did not, that though wronged they harbour no sense of wrong or injury, that they are fearless and friendly. When, to this, the oppressed can add something more and show, by their understanding action, that they have a true insight into their oppressor's needs, that they understand his nature and actions better than he does himself, and can therefore show him how to satisfy his needs better than he can by his blind misguided self, then non-violence becomes all-powerful.

Can simple masses, long pressed between the hard facts of unproductive economy and a tax-demanding government rise to such " non-attachment " ? Can they by their spiritual superiority to their masters and their circumstances win the initiative from those who are motivated by lesser loyalties ? The whole conception of Karma does not suggest a favourable answer to this supremely important question. The question which confronts not merely India but all mankind is whether we have reached the limit attainable while we remain subject to present circumstances and confined to the use of certain means.

Mr. Gandhi has attempted to solve the economic issue, at the same time as the political, by making every peasant his own manufacturer. He would, however, be the first to allow that our issue is not solved even then. We are confronted not merely by a twofold but a threefold problem. If we are to enter on a life in which we are neither subject to, nor employ violence, then we must have not merely a policy and an economy but also a psychiatry. The height of moral standard which can be attained, as long as men are in the body, as long as they possess no more than the powers and means which physics gives them, derived wholly from that aspect of the world which is material and mechanical, is strictly confined by the physical, economic and political conditions under which they live. If further spiritual advance is possible, while still in the body, while living among men and following the life of marriage, reproduction and householding, making wealth, rearing families and constituting states, it can only be if the pattern of the society, the way of creating material goods and the diet and routine which each individual experiences is directed to one co-ordinating end, a higher consciousness, a continual unwavering awareness of a vaster reality than common sense discloses. This means a rational planned way of life for avowed intentional living—in short another Great Order, training its members so that in their noviciate they master first the psychiatry, the re-fusion of the surrendered psyche ; in their mastership they become full members and work co-operatively a new psychologically-based economy, a manifest social pattern of avowed intentional being ; and finally, in their doctorate can pass back again into the world demonstrating the Path. Such an Order may well be the answer of the Spirit to rising chaos. Should such an Order win the attention of mankind it might re-

cast human Society. That however could only happen should mankind accept the authority of such an Order, when again we should have a dynamic caste pattern making of humanity a single organic whole.

The doctorate would be the reborn Brahmin caste ; the mastership, the director-administrative rank ; the associate-in-training, the sub-administrative. Outside the order would be the technician and craftsman rank, and finally the simple routineer. There would be no tyranny in this. The Brahmin has no goods though direct power. Each individual in any rank may rise to another if he can stand the strain.

Such seems the vision Non-Violence opens up. We may never attain that level in this world. Our ignorance and self-will may be too strong. But if we do the world will always remember the name of Gandhi as one of its pioneers.

GERALD HEARD

Great is the power of Ahriman ! Time rolls on, leaving with every day the ages of ignorance and superstition further behind, but bringing us in their stead only centuries of ever-increasing selfishness and pride. Mankind grows and multiplies, waxes in strength and (book-)wisdom ; it claims to have penetrated into the deepest mysteries of physical nature ; it builds railroads and honeycombs the globe with tunnels ; it erects gigantic towers and bridges, minimizes distances, unites the oceans and divides whole continents. Cables and telephones, canals and railways more and more with every hour unite mankind into one " happy " family, but only to furnish the selfish and the wily with every means of stealing a better march on the less selfish and improvident. Truly, the " upper ten " of science and wealth have subjected to their sweet will and pleasure, the Air and the Earth, the Ocean and the Fire. This, our age, is one of progress, indeed, an era of the most triumphant display of human genius. But what good has all this great civilization and progress done to the millions in the European slums, to the armies of the " great unwashed " ? Have any of these displays of genius added one comfort more to the lives of the poor and the needy ? Is it not true to say that distress and starvation are a hundred times greater now than they were in the days of the Druids or of Zoroaster ? And is it to help the hungry multitudes that all this is invented, or again, only to sweep off the couch of the rich the last-forgotten rose-leaves that may uncomfortably tickle their well-fed bodies ? Do electric wonders give one additional crust of bread to the starving ? Do the towers and the bridges, and the forests of factories and manufactures bring any mortal good to the sons of men, save giving an additional opportunity to the wealthy to vampirize or " sweat " their poorer brother ? .....

Selfishness is the chief prompter of our age ; *Chacun pour soi, Dieu pour tout le monde,* its watchword. Where then is the truth, and what practical good has done that light brought to mankind by the " Light of the World ", as claimed by every Christian ? Of the " Lights of Asia " Europe speaks with scorn, nor would it recognize in Ahura Mazda a *divine* light. And yet even a *minor* light (if such) when practically applied for the good of suffering mankind, is a thousand times more beneficent than even infinite Light, when confined to the realm of abstract theories.

—H. P. BLAVATSKY in " Thoughts on Ormuzd and Ahriman ", (1891)
—U. L. T. Pamphlet No. 7.

"WHAT ABOUT THE CHILDREN?"

[Irene Rathbone's novel *They Call It Peace* and her labours on behalf of the Social Credit movement indicate the school of political thought to which she belongs. She describes *Hind Swaraj* as an "enormously powerful" booklet; it has forced her "by its tremendous honesty to search my own honesty"; therefore—"I would implore people to read it". She feels that she could manage to suffer herself and be killed in living up to the doctrine of "Resist not Evil". But—should she not resist the tyrants who "offend one of these little ones"?—EDS.]

This booklet was written in 1908. Now, thirty years later, with nothing altered, it has been reprinted by an Indian firm. Its author has said of it that "It replaces violence with self-sacrifice, it pits soul-force against brute-force." The language of it is simple and logical; the form of it dialogue; it is economical, condensed, poetic. And enormously powerful.

I can conceive of no better moment for the re-publication of such a work. Never before have the minds of sensitive men and women been so despairingly exercised about Life, Peace, Civilization. Never before have so many paths been followed, theories expounded, nostrums produced. *Wherever we look there is death, or the threat of death;* evil, on a hitherto unimagined scale; fear. If Gandhi's work is to reappear in England as well as in India—as I sincerely hope it is—it will prove a light and a solace to many. Already its message is being preached, in different forms by certain English writers, and will not seem such an unfamiliar one as would have been the case twenty, or even ten, years ago. Its applicability to Europe is at least as exact as to India. When we have a Hindu prophet—Gandhi—and the most cultivated woman writer in England—Virginia Woolf—both saying the same thing, then East and West have indeed joined hands.

"Remain indifferent", they say, in effect, these two. "Have nothing to do with violence. Ignore war preparations, ignore evil. Follow your consciences though it means derision, though it means death."

That Christ, in his own way, also said it, two thousand years ago, tends to be less to the point, at the moment. The words even of a Son of God become flattened and conventionalized by repetition in churches; lose their vividness. A greater impression tends to be made on us by the words of our contemporaries. Not unnaturally, after all. We need to remind ourselves that Christ himself was a 'contemporary' when he uttered his words. His disciples heard them direct. Why should not we be more sharply stirred when we hear the voice of God direct—through the mouths of some of his lesser sons and daughters?

Passive Resistance, Gandhi's doctrine, is one of profound—irresistible—charm to certain minds. Which does *not* mean that its practice is easy. It requires a more stringent training (Gandhi tells us) and a greater fearlessness, than the warrior's. Nevertheless its appeal is potent, and, as I say, to *certain types*, finally convincing, finally satisfac-

tory. But—because I cannot remain objective in reviewing a book of this kind—because it challenges one's personal truthfulness—I must come forward and admit that the Passive Resistance creed, for me, is not convincing in its entirety. I would like it to be so ; I could pray to step right over the edge and be swallowed by it. Yet doubts remain.

Here is a question which I, a humble human being and writer, a woman distracted and sickened by the conditions round her, feel compelled to put : "*What about the children?*" Gandhi (and others) say, in effect : "Don't move against evil. Keep quiet. Walk in the way *you* think right, and if they kill you for walking in that way, then suffer yourself unprotestingly to be killed." Very well. That, I think—hope—I could manage. But *the forms which evil is taking now in the world are so subtle and atrocious that it is no longer a matter of suffering one's own death, but the death of one's children.* The modern tyrant says : "You won't obey me? You refuse to accept my outlook and my rules? All right, your family shall pay the penalty." What, I ask, is the answer to that? What human being on this earth, normal or saint-like, can endure that small boys and girls should perish (possibly lingeringly, fiendishly) if, by bowing to the tyrant and denying his own conscience, he can save them? That question Gandhi does not answer. He does not even pose it. The omission may be due to the fact that when he wrote his book there was no need either to pose or answer it. The situation was different. There were fewer fiends abroad. But Virginia Woolf does not deal with it either! And *she should*—together with Aldous Huxley and others of her contemporaries who preach the pacifist doctrine. They are writing at this moment—not thirty years ago. They are writing for us—not for Indians. For *us*, staring around us, stupefied, at the ondrawing horrors of what we term Fascism. They should be run-clear on this point, for there are many and many who would embrace Passive Resistance if *their own deaths only* were in the balance.

Is Christ any clearer?—living in the old Roman world, a gentler world than ours, though brutal enough. I think he is. For although he said ; "Resist not evil", he knew our humanity. Son of God, he was also son of man. He did, on an occasion, make a scourge and drive those money-changers out of the Temple. That was action—man's action. Now, here are words. "But whoso shall offend one of these little ones, which believe in me, it were better that a millstone were hanged about his neck and that he were drowned in the depth of the sea." Violence in action. Violence in words. Not often—but on occasions. I submit that Christ is more 'modern' than our own moderns ; a greater help to us than they ; a greater help to us than Gandhi. I would sooner turn to him for guidance in this tyrant-ridden world.

For mark how *significant* are those two outbursts. Mark the two types of men which aroused them. (1) Money-changers. (2) The offenders of little ones. Deeply significant. There they were, those two types, a couple of thousand years ago ; here

they are to-day—and more evil and powerful than ever. What would Christ do about them, say about them, to-day? Anything so very different? I think not. Money-changers to-day are called 'Bankers' or 'Financiers'; and they have defiled our temples, *i.e.*, our countries (India, England and all others), and must be got rid of. Those who offend our little ones are called 'Nazis' or 'Fascists'; and they bomb, burn, imprison and starve children's bodies, *or* poison their minds, and must be got rid of. But is this possible without violence? It is certainly possible without *war*—whether without any degree of violence whatever remains to be seen. *Effort* of course will be required. Luckily however, in only one direction. That is to say, *if the Bankers are got rid of, or rather rendered powerless, the child-killers will be rendered powerless too.* The activities of the latter depend upon the system of the former. At the base of all material ills (and many of the spiritual ills) of the modern world lies the inhuman, un-Christ-like, sinister system of Orthodox Finance. Hang a millstone (metaphorically) round its neck, and the world can begin, at last, to resemble the Kingdom of Heaven. The method is known. The key to Righteousness and Peace is in our hands. The two *can* kiss each other—in spite of all the assertions of all the politicians. There is no need whatsoever for the world to be *either* at peace under a shameful tyranny *or* at war under a righteous banner. No such choice confronts us—though it appears to. We have only to use the key, and, I repeat, we enter realms of day. What that key is, it is not my business here to explain—my business being to talk about Gandhi's book. But perhaps I could not have paid that book a greater compliment than to have found myself forced, by its tremendous honesty to search my own honesty. *I would implore people to read it.* It is not dated—not in any essential way. It is suffused in light. It gleams with cogent passages; phrases at which the mind wistfully, assentingly smiles.

Listen to this:

> The condition of England at present is pitiable.... That which you consider to be the Mother of Parliaments is like a sterile woman and a prostitute.

And this:

> They take away our money from year to year. The most important posts are reserved for themselves. We are kept in a state of slavery. They behave insolently towards us and disregard our feelings.

That is written concerning the English in India, but who can deny that it applies to the rulers and common people of any European country?

And what about this?

> I can have nothing against Prime Ministers, but what I have seen leads me to think that they cannot be considered really patriotic.

If that doesn't fit the English domestic situation in 1938, I have read little that does! Gandhi's 'patriotism' is of the true sort. He means by the word, *the good of his country*, and of every man and woman in it; not the good of a class merely. Would that our so-called 'patriots' meant the same.

And here is something less grimly

and contemporaneously human; something eternal:

Strength lies in absence of fear, not in the quantity of flesh and muscle we may have on our bodies.

There are views held by this great man and teacher—with regard, for instance, to machinery, with regard to bodily chastity—which many of us must find distorted and fantastic. Machinery *need* not be the curse Gandhi declares it is; in a world where the money-changers had been rendered powerless it would be used for the release of man, not, as now, for his degradation. Complete chastity, except for the very few, is less likely to be a source of spiritual strength than of bitterness, obsessions, intolerance, cruelty. Such views, however, based on the scant knowledge of thirty years ago concerning economics and concerning psychology, need prove no deterrent to those wishing to drink at the deep well of Gandhi's wisdom. That well remains. It can never run dry. Easterners and Westerners will alike return from it refreshed: be enabled to pursue their varied, arduous journeys with quieter minds, firmer steps, and greater courage.

IRENE RATHBONE

None know more keenly and definitely than (Theosophists) that good works are necessary; only these cannot be rightly accomplished without knowledge. Schemes for Universal Brotherhood, and the redemption of mankind, might be given out plentifully by the great adepts of life, and would be mere dead-letter utterances while individuals remain ignorant, and unable to grasp the great meaning of their teachers. To Theosophists we say, let us carry out the rules given us for our society before we ask for any further schemes or laws. To the public and our critics we say, try to understand the value of good works before you demand them of others, or enter upon them rashly yourselves. Yet it is an absolute fact that without good works the spirit of brotherhood would die in the world; and this can never be. Therefore is the double activity of learning and doing most necessary; we have to do good, and we have to do it *rightly*, with knowledge.....

It is well known that the first rule of the society is to carry out the object of forming the nucleus of a universal brotherhood. The practical working of this rule was explained by those who laid it down, to the following effect:—

"HE WHO DOES NOT PRACTISE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN HIMSELF; HE WHO NEGLECTS TO HELP HIS BROTHER MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENCE AS HE WOULD UNDERTAKE HIS OWN—IS NO THEOSOPHIST."

—H. P. BLAVATSKY in "Let Every Man Prove His Own Work", (1887) —U. L. T. Pamphlet No. 31.

NEW BOOKS AND OLD

THUS FAR AND NO FURTHER[1]

[J. C. Kumarappa is the hard-working patriot whose love for the poor manifests in his duties as the Secretary of the Harijan Sevak Sangh. He is a devoted follower of Gandhiji. This review once more reveals how economic ideas act as a thick wall even for altruists like Mr. Kirby Page and prevent them from seeing the truth of Gandhiji's philosophy.—EDS.]

In a world surcharged with wars and rumours of wars Mr. Kirby Page presents the thoughtful with a volume to guide their conscious decision. He sees war as planned devastation and organised slaughter supported by a steady stream of distortion and falsehood. He views the trained soldiers, sailors, etc., not as we are usually told to regard them—as patriots—but as men trained in the business of killing human beings. The world seems occupied by a number of dying nations and a few virile ones. The latter consider it their duty to cut up and utilise the former for their benefit and sole enjoyment. The jungle law of competition and survival of the fittest governs their mutual relations. In such a jungle, he thinks, Democracy cannot be preserved by armed preparedness and by resort to war.

The large section of the book he has devoted to proving the evils of war—a telling commentary on our outlook; a whole chapter of over forty pages satisfies the reader that the teachings of Jesus are contrary to war mentality—a damnation of the Church to-day. Such statements should have been considered axiomatic. But by its behaviour, its self-delusion and its propaganda these many centuries the Church has aligned itself on the side of violence, and hence Mr. Page's task. He shows that Jesus's method is the way of the Cross and not the way of atrocity. Jesus did not remain passive. His was not acquiescence and inactivity but a sustained attack on entrenched iniquity with vigour, abandon and a readiness to suffer the consequences. This last forms the vicarious suffering, of which Mr. Page sees the most illuminating contemporary example in Gandhiji. He does not understand a church which allows its adherents to sin and collects that sin in a heap, and lays it on a lamb spotless and without blemish. Each idealist has to suffer like Jesus for his ideals and principles. In his message to the Jaipur Peoples' Conference a few weeks ago Gandhiji said :—

> To obtain peace from conflict is to hope to beget a son from a barren woman . Experiment of peace lies in attaining power to die even when we are totally faultless.

If we find war an evil we have to sacrifice our all in our attempt to remedy this evil.

In all this Mr. Page will carry with him every lover of peace, but when he analyses the causes of war from an economic standpoint he goes off the track by laying too great an emphasis on private ownership of the means of production as the main source of trouble. Is it not the system of centralised production that goes to the bed-rock of the trouble? Who owns the means of production makes little difference. It is the method of production rather than the form of ownership. With heavy plant and machinery for large-scale production it becomes imperative to feed the machine with a steady stream of raw materials at one end, and when the finished goods appear at the other it is equally imperative to find suitable markets for them. These two needs—*raw material and markets— form the basis of all violence and disturbance of International peace.* Mere change of ownership does not improve the situation.

[1] *Must We Go to War?* By KIRBY PAGE. (Farrar and Rinehart. New York, $ 1.)

We see around us, (whether it be Communist Russia, Fascist Italy, Nazi Germany, or Imperialist Great Britain,) States which need to resort to violence to keep the organisation going. However helpful lubrication may be it is the petrol that makes the car go. What petrol is to a car, that violence is to the present form of centralised economic organisation irrespective of ownership. If we decide to do away with violence we have to devise a system of which violence and untruth shall not be the cornerstones. Competition is also of the essence of our present system, and leads to concentration of wealth and to the jungle law. Because of its very nature the centralised method of production concentrates wealth, and thus causes slumps for lack of an equitable distribution of purchasing power in the very process of production. Just like an internal combustion engine which generates the electric current that helps it to propel itself, economic production should also distribute purchasing power in the process of production. This means that labour should form the greater proportion of the cost of production. This is against all the accepted principles of centralised production, but is the basis of all Gandhian economics, rooted in non-violence and truth. It is at this point that Mr. Kirby Page glances off at a tangent from a thesis which would otherwise be in line with Gandhiji's ideas.

If we merely change the ownership, again we have to resort to violence to force distribution and to obtain raw materials. We then come back to war. This brings us to the inescapable corollary that *to follow non-violence and truth and to abandon war it is necessary to simplify our lives.*

Mr. Page does not feel that an enduring world peace can be built up on the foundations of capitalism and nationalism. He considers the transformation of competitive capitalism into a co-operative commonwealth essential to the abolition of war.

He suggests that all nations should surrender part of their sovereignty to an International Government, which should maintain an international armed police force in an unarmed world. He is conscious of Herculean difficulties to be overcome before the present selfishness and greed among nations will make room for consideration of the good of humanity, but he looks forward to changes in fundamental attitudes and policies which will bring about a family spirit among nations. He would have all churches decide against war, the people organise themselves into peace movements, and renounce war by their united efforts and strive to remove the causes which provoke it. Mr. Page's is a clarion call to peace and goodwill, to non-violence and truth, but alas, how few will hear it in this den of robbers !

This is a book which calls for careful study, especially from those who advocate the industrialisation of India, in spite of the example of Japan before us. Conditions in the U. S. A. and India may be different, but the theme is one of eternal values. Man has more or less abandoned the law of the jungle in his personal relations, but clings to it pathetically and helplessly in his social and national dealings. Is it too much to hope that the time is not far off when even in that sphere he will rise above the level of the brute beast ? Mr. Kirby Page, though he addresses himself to his American nationals, deserves the ear of all thinking peace-lovers.

J. C. KUMARAPPA

EDUCATIONAL REFORM[1]

[Below we print a review and an article which deal with the important subject of educational reform. H. P. Blavatsky's views provide both the writers with a basis for survey.]

"OF REAL VALUE".

[Elizabeth Cross has had an interesting educational career. For six years she taught at Bertrand Russell's co-educational Boarding School, where she met many philosophers of many nations—East and West.—EDS.]

This pamphlet, which consists of certain portions taken from Madame Blavatsky's *The Key to Theosophy* is of particular interest at the present time of world unrest, showing, as it does, the way towards national regeneration through education.

It is of great interest, not only to theosophists, but to all who care about the education of our children and who hope for racial improvement and a bettering of the social order.

In a Foreword it is agreed that some of the defects of our Western system of education have been removed, but it is also shown how the true spirit of regeneration has not been grasped.

We are led through a careful criticism of the basis of so-called Christian education which shows a real appreciation of the good that has been achieved in the matter of technique (*e.g.*, the author shows the value of certain classroom details, particularly it would seem in our infant schools) but then proceeds to an equally real condemnation of the fundamental aims underlying the whole.

Many will agree that although we may boast loudly of our creative aims and ideals, our desire for mutual brotherhood, co-operation and so on, the real aim and object of the whole system is, as she says, "to pass examinations".

All those who have the welfare of children at heart, all who desire world peace, will admit the evils of the competitive spirit. There is never any need to encourage this, rather a necessity to sublimate it and to develop true co-operation. Selfishness needs no encouragement, it is part of our lower natures, but competitive examinations, in fact all examinations, which so often are the results of mere memory training, must tend to this selfishness. Knowledge is never able to be loved for itself or for any noble end, but merely as a somewhat dreary means to a doubtful end.

In dealing with this matter of selfishness caused by the examination system Madame Blavatsky gives considerable detail concerning elementary, "middle class" and Public schools, showing how, although the form is different, the animating spirit is the same; un-theosophical and unchristian.

Many memories are awakened by the section which deals with the pernicious method in which the child is fitted to the system instead of having any regard paid to its natural aptitudes. The final plea for a truly theosophical education with an emphasis on true moral training towards unselfishness, self-reliance, and an encouragement of real thinking and reasoning instead of the mechanical memory work of the present, will find many echoes.

Those pioneer educationists in England and elsewhere who are trying to put the theosophical ideal into practice, often in face of great opposition, will find much to encourage them in this pamphlet. Those who have not deeply considered the evil effects of the present system will, it is hoped, be led to a realisation of its dangers. We can recommend it as being of real value both to the specialist in education and to all who take an intelligent interest in world affairs and world peace.

ELIZABETH CROSS

[1] *Theosophy and Education.* By H. P. BLAVATSKY. U. L. T. Pamphlet No. 35. (Theosophy, Co., (India), Ltd.

RELIGIOUS EDUCATION IN THE WARDHA SCHEME

[Dr. J. M. Kumarappa M.A., S.T.B., is Professor of Social Economy in the Tata Graduate School of Social Work in Bombay.—EDS.]

> We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. —H. P. BLAVATSKY

In the evolution of society, religion, as a cohesive force, has been a powerful aid to mass control and social solidarity; but, as a divisive factor, it has been a prolific source of group conflict and communal hatred. Whenever religious differences happen to coincide, however slightly, with lines of political or racial cleavage, the opposition developed becomes hopelessly implacable and often fearfully destructive. Hence, in the West, *political evolution has tended toward progressive separation of the church and the state,* thus making religion the concern of the individual rather than that of the state.

In India the plea of non-interference in religious affairs has been remarkably successful. In the interest of religious neutrality, our educational system has been secularized. How we, who are known to be 'incurably religious', have been so far satisfied to receive a purely secular education is, indeed, hard to understand! Perhaps the fear of sectarian dissensions and conflicts has been at the bottom of it all. Albeit the secularized school has for a century or more been trying, however imperfectly, to develop the pupil's physique and to train his mind, neglecting entirely the cultivation of his spiritual resources.

We must be thankful for the new national awakening which has made us conscious of our moral deterioration, and of the shortcomings of the present system of education. Our leaders now feel that something must be done to save the people from a moral collapse. And the most difficult task of tackling this problem has fallen to the lot of Mahatma Gandhi, who has undertaken to revolutionize the whole scheme of education.

We are not alone in seeking to evolve a system of national education for the realization of the best in our culture; for history reveals that nations have organized and reorganized their education as a means for the attainment of the things they valued most. As power, learning, piety, skill, wealth and the like, became in turn the object of desire, so the means of securing them became the object of study. To illustrate, Athens valuing beauty, symmetry and harmony, both physical and intellectual,—sought through her great teachers to cultivate a love of the true, the beautiful and the good. Ancient Rome, exalting law, authority and conquest, instructed her youth in oratory and military science. Even so, Modern Russia is using the school as an agency to raise up a new generation of citizens to uphold the Soviet ideology and support the new state. Similarly, if we seek to preserve the spiritual elements in our civilization and provide our youth with the necessary moral stamina to bear the burdens and responsibilities of a free India, we should make these the objectives of our education.

In any school founded on spiritual principles, "children", to quote Madame Blavatsky, "should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves." And this is exactly the aim of the Wardha scheme which is based on the spiritual principles of *Ahimsa,* Non-Violence, and *Satya,* Truth. But a casual

reading of the scheme does not give one an idea that any sort of spiritual or moral instruction has been made a part of the curriculum of the new school. It is no wonder, therefore, if Gandhiji is asked time and again why he has not stressed religious education. In answer to such queries, he says that religious instruction is not emphasized because his aim is to train the pupil in practical religion. Many have not yet understood the significance of the nature of instruction involved in the Wardha scheme on account of the all too common tendency to separate religion and morality. To such religion means only ritualism whereas to *Gandhiji religion and morality are inseparably connected.* Viewed thus, religious education is a training not in rituals and dogmas but in morality, a method to build character. And as such it seeks not merely to inform the intellect by means of moral standards and ideals but to train the will to choose aright.

The fundamental objective of moral education is, as Madame Blavatsky states, to create "*free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*". In other words, it is the function of religious education to make the social application of religion effective. Social stability, altruistic service and moral temperance must begin with the character training of children. In this new type of religious education, we have to break away from obstructing traditions. To this end, religious education in the Wardha plan has been made a non-sectarian programme of social education. And in order to enlarge the pupil's outlook, widen his sympathies and promote respect for all religions, a well-considered scheme of social studies is provided from the first grade right up to the seventh. Such training, it is believed, will help the pupil to accept gradually certain basic principles of social evolution.

However, it must be pointed out, in justice to the Wardha scheme, that though its social education process does not include religious teachings, much less religious propaganda, it does include a dispassionate study of the social values of all religions, and the cultivation of respect for them all as the finest achievements of human effort. The programme of social studies would therefore lay stress on the religious ideals of love, truth and justice, of co-operative endeavour, national solidarity and the brotherhood of man. It would also emphasize the superiority of non-violence in all its phases, and its concomitant virtues over violence, fraud and deceit. Furthermore, it would seek to cultivate the personal and social virtues which make a man a reliable associate and trusted neighbour, and develop mutual respect for the world religions.

The Wardha scheme is based on sound educational principles. Apart from participation in social life, the principles and precepts of ethics have no significance. Formal education in morals is good, as far as it goes, but it does not go far enough. It often gives one only an intellectual appreciation of the principles of conduct, and that is why mere knowledge of what is right does not make a person do the right. Such instruction therefore must be supplemented by opportunities for practice. Hence the social life of the school must be natural and as nearly as possible a reproduction of the healthiest social life of the community.

But moral training, some may say, is not the concern of the school; it is the business of the home. There is, of course, no question about the value of home training, provided the home is an ideal one and the parents are not only alive to their obligations but also able to discharge such duties. Unfortunately, owing to social and cultural decay, the home also has become unfit to assume this important function. Truth to tell, parents themselves are now in need of such training. How then can we shift the entire responsibility for character training to the home? Further, such objections, it must be pointed out, arise from too narrow a conception of the school. But the school, viewed as a social institution, has a larger function than that

of merely imparting a little formal knowledge. As envisaged in the Wardha scheme, the school is a medium of social conservation and regeneration.

Thus Mahatma Gandhi, who began his attack on education some twenty years ago, is now completing it in all constructive seriousness. In this field, as in many others, his far-sighted leadership has helped to formulate a system of education which is an embodiment of his own spirit. "My Hinduism", says he, "is not sectarian. It includes all that I know to be best in Islam, Christianity, Judaism and Zoroastrianism. I approach politics in a religious spirit. Truth is my religion and *Ahimsa* is the only way of its realization." And it is this religious ideal of citizenship that underlies the Wardha plan of religious education, and is responsible for its many points of originality. Being vitally connected with our culture, the Wardha scheme is most suited to draw out the best in the child. This system may therefore be rightly summed up in the phrase, "From the hand and the senses to the heart and the brain, and from the school and the home to society and God."

J. M. KUMARAPPA

THE INFLUENCE OF ISLAM

I.—IN THE OLD WORLD[1]

Readers of these two interesting volumes, which fulfil a need of special importance at the present time, will be pleasantly surprised to find such a wealth of information so judiciously compressed into convenient space. The field covered is an immensely wide one both in point of time and variety of subject, and Dr. Shushtery is to be congratulated upon the successful achievement of the difficult task he set himself. He himself best describes this task when he calls it an accurate summary of the development of Islamic culture.

After referring briefly to the ancestry of the Prophet and to his life and teaching, Dr. Shushtery passes on to a survey of Muslim history in all those countries to which Islam so rapidly spread, and which was chiefly due, he believes, to the simplicity of its teaching.

A chapter devoted to the principal Muslim sects, in which are included the Bahai movement and other modern movements, is followed by one on the political history of Islam, which traces the development of Muslim administration under the Kalifate and its vicissitudes from the time of its inauguration upon the founding of tribal unity to that of its final abolition by Mustapha Kamal, in 1924. Each chapter of the first volume is devoted to one particular aspect of Islamic development. Such diverse subjects as art, trade, science, and æsthetic culture are thus adequately covered and examined.

The chapter upon Islamic literature will be of special interest to Western readers. In it, Dr. Shushtery draws a comparison between the Syrian philosopher-poet Abul-ula Maorri and Umar Khayyam both of whom he regards as fatalists although some readers may think that Umar Khayyam's apparent fatalism embraced a comprehensive knowledge of karmic law.

The chapter devoted to education and universities will interest all readers. The library at Tripolis, we learn, contained 3,000,000 volumes while that at Shiraz, roofed with domes, contained 360 rooms and pavilions and was surrounded by parks.

Dr. Shushtery's wide erudition covers an equally varied field of philosophy and religion. "Muslim philosophy", he says, "is a blend of Eastern and Western thought under the dominating influence of Islamic doctrine." The second volume

[1] *Outlines of Islamic Culture.* By A. M. A. SHUSHTERY: Vols. 1 & 2. (The Bangalore Press, Bangalore City. Rs. 16.)

commences with a study of Zoroastrianism and continues with a brief consideration of the lives of the principal Greek philosophers and their systems. The author continues with a survey of Muslim philosophy referring in detail to the principal systems and their exponents.

The Greek philosophies, we learn, were translated into Arabic from Syriac translations and not from the original Greek as might have been expected. Greek influence appears in the philosophy of Ibn-e-Sina, who in his elaboration of a theory of evolution through the cultivation of an appreciation of beauty, has evidently borrowed from Plato while the influence of Hinduism is apparent in the Sufist expounder, Farabi when he declares that a man living in the world without attachment is really living out of the world.

In his chapter on Sufism, Dr. Shushtery mentions ten points possessed by it in common with Vedantism. A chapter on scholasticism, the basis of which is contained in passages from the Qu'ran, is followed by final ones on Muslim theology and sociology.

L. E. PARKER

II.—IN THE MODERN WORLD[1]

The writer, a doctor of medicine, left Egypt, his home in 1931, and went to Europe on a medical mission. While there, he was struck by the deplorable ignorance and misunderstanding of Islam amongst the peoples of Europe, and consequently started on this book.

His aim is, firstly, by placing before people a concise and comprehensive presentation of Islam, to dissipate false notions regarding it and the Muslims, and, secondly so to depict the salient aspects of the transformation taking place in Islamic countries in their bearing upon world affairs as to show that the revival and progress of Islamic peoples of today, far from constituting a menace to the West, will conduce to world peace and stability.

Not all will concede everything the author claims, *e.g.*, that the *Quran* was directly revealed to Mahammud through the angel Gabriel, that it is therefore perfect and inerrant, containing all needful truth including the findings of modern science. At the same time it must be admitted that Dr. Zaki Ali's book contains a great deal of valuable information carefully gathered together from reliable sources, and convincingly demonstrates the great significance of Islam and its culture, the part it has played in the past and the part it may be expected to play in the future.

Books such as this are necessary in the case of every major religion, more especially in the case of a religion like Islam which numbers almost one-fifth of the human race and whose followers are bound together in a unity unknown in any other religion and therefore certain before long to make its influence felt on world affairs. Further, Islam has been much maligned. The Christian church being bitterly hostile to it, Christian writers are chiefly responsible for the distorted and unsympathetic view of Islam and its history prevalent in the West. Similarly in India, communal propaganda against Islam, whether carried on by Christian missionaries or by other non-Mahammudan agencies, has done much to create prejudice against Islam. In this world of suspicion and strife if mutual understanding and co-operation between peoples of various faiths are to be secured it can be done only by a true and faithful account of the principles underlying a faith and the civilisation based on it, such as we find in this book. Books of this type can do more to promote international peace and good will than innumerable Leagues and Conferences. The author is to be congratulated on the able way in which he has performed a difficult task.

BHARATAN KUMARAPPA

[Dr. Bharatan Kumarappa is a member of an old Indian Christian family of South India.—EDS.]

[1] *Islam in the World.* By DR. ZAKI ALI. (Shaikh Mahammud Ashraf, Kashmiri Bazar, Lahore. Rs. 4-8-0.)

TENDENCIES IN MODERN SCIENCE

I.—A NEW MATERIALISM[1]

The trend of modern science, especially of mathematical physics, is towards an idealistic philosophy of the universe, as exemplified in the works of Eddington, Jeans and other authorities. Not only what were termed the secondary properties of matter, such as colour, but also its so-called primary properties, shape and size, are seen to depend on the observer. In short, matter evaporates into a mental phenomenon. Moreover, the "iron" laws governing the behaviour of material bodies are seen to be no more than statistical laws, and determinism reduces to probability. But some minds seem wedded to materialism in spite of all evidence to the contrary. Prof. Levy realises that the old materialism is dead, and so endeavours to create, by avoiding all important issues, a new materialism. This is a pity, as his view that science proceeds by the method of "isolation" is essentially a sound one, only what science does do is to isolate certain elements of experience for investigation, not certain aspects of matter. The longest chapter in the book is devoted to a defence of "scientific determinism". Whether determinism holds with respect to the conduct of individuals can easily be settled by a simple test. Will Prof. Levy determine what I shall eat for breakfast on a certain day to be chosen by himself and notify me of his determination? I will then prove him to be wrong by eating something else. Of course, Prof. Levy will reply that he is not sufficiently acquainted with my past history and the various influences affecting my conduct to make the determination. But does he contend that given all this information it would be impossible for me to prove his determination to be wrong by acting contrary to it? This contention, surely, would contradict common sense, which Prof. Levy admires.

Prof. Levy appears to be desirous of reducing individual human beings to the level of historic and social phenomena. Yet, in the domain of science he recognises the existence of men of genius. What are they?

H. S. REDGROVE

II.—A SCRIPTURE OF SOCIALISM[2]

Notwithstanding the manifest illogic of the definition that "He who works for the *Socialist* movement is a *Socialist*" (Italics mine) I commend this volume to the attention of students interested in the scientific study of social development. After setting forth what he considers to be the fundamental principles of "change", qualification and modification, Professor Levy shows how these principles govern society and argues that classless society is the divine event to which creation is moving or must move if humanity is to save itself. "For us", he observes, "the problems of philosophy are resolved into those of guiding ourselves and others towards this classless society".

If Professor Levy had presented classless society as but one passing stage among many through which mankind must pass, one need have no quarrel with him, but, when he seems to suggest that after the energisation of the characteristic behaviour patterns involved in the abolition of class-ridden capitalism,

[1] *The Universe of Science.* By PROF. H. LEVY. Revised and Expanded. (C. A. Watts & Co. Ltd., London. 1*s.*)

[2] *A Philosophy for A Modern Man.* By H. LEVY. (Victor Gollancz, Ltd., London. 7*s.* 6*d.*)

the millennium will be reached he is indulging in socio-economic pseudo-mysticism.

In India philosophy is restricted to inquiry into the nature of the relation between God and man—*Brahma Jignyasa* to Professor Levy is laughable. Similar spiritual pursuits have been common in other lands as well, but again he would have none of that speculative stuff. His book is the confession of faith of a socialist who swears by a materialist philosophy, a philosophy of nature.

"Within a certain range of temperature", Professor Levy explains to the distracted modern world, war-weary, class-ridden, "the passage from inanimate to animate was effected". From amœba to socialism, we have advanced. What next? It is in giving a straightforward answer to this vital question, I feel, that Professor Levy's book fails completely. Under the inexorable law of change, classless society also is an adjustment which can by no means be final; it cannot satisfy scientific-minded mankind, and reorganization on other lines will have to be attempted.

In India socialistic ideology is slowly but steadily spreading, and Professor Levy would doubtless be delighted to know that the working-classes here have commenced organizing themselves and demanding their rights. If "labour power" and "access" of that power to "machinery" be the gods of a modern man's philosophy enthroned in a classless state, Professor Levy may be described as "God-intoxicated". The title of the book is positively misleading. "Scripture of Socialism" would be an apposite title.

R. NAGA RAJA SARMA

III.—INDIA'S CONTRIBUTION[1]

One of the last acts of Sir Jagadis Chunder Bose was to pass the proofs of this volume on November 20th, 1937, only three days before his death at Giridih. A melancholy interest thus attaches to the pages before us, for they serve to remind us that science is bereft of one of her most brilliant exponents, and that the world is the poorer by the loss of a great and kindly spirit. Bose was, indeed, imbued with a fervent love of humanity, and saw in the science which he enriched so much a means whereby the lot of mankind could be made happier and fuller. Of his personal contributions to the advancement of scientific knowledge, this is not the place to speak; it must, however, at least be said that he was inspired by that genius of originality which is not bound within the limits of the ordinary mind, but perceives problems previously unsuspected and devises means of solving them. He impressed his characteristics deeply upon the School which grew up around him, and though, like Kekulé, he would have cried "Let us learn to dream, Gentlemen, and then perhaps we shall learn the truth", he would as certainly have added, with Kekulé, "but let us beware of publishing our dreams before they have been put to the proof by the waking understanding." His own high standard of scientific integrity he demanded also of his students, and India has good reason to be proud of his and their achievements.

In the present volume, the articles are mostly biological and physical, but include also an account of a careful and interesting investigation into the racial characteristics of the Rajmahal aborigines by Mr. Sasanka Sekher Sarkar, who concludes that the Mālér hillmen are autochthonous, and represent one of the earliest remnants of the pre-Dravidian tribes inhabiting this particular region. Mr. H. N. Banerjee describes research upon the chemical constitution of Clerodin, a crystalline bitter substance isolated from the leaves of *Clerodendron infortunatum* or Bhant, a plant much used in Ayurvedic practice. He shows that it is

[1] *Transactions of the Bose Research Institute, Calcutta, Vol. XI. 1935-36.* Edited by the late SIR JAGADIS CHUNDER BOSE, (Longmans, Green & Co. 18*s*.)

probably an unsaturated hydroxy-ester, and has verified its anthelmintic power by experiments *in vitro* with earthworms and worms obtained from the intestines and peritoneal cavities of fish. Messrs. B. K. Dutt and A. Guha Thakurta have observed the effects of low atmospheric pressure upon certain physiological activities of plants, such as autonomous pulsatory activity. They find that the pulsation of a *Desmodium* leaflet is at first increased in frequency of pressure, but that at 260 mm. or 500 mm. below normal it is completely arrested. It is, however, significant that the pulsations are quite unaffected under reduced pressure as long as the partial pressure of oxygen is kept equal to that under normal atmospheric pressure. Of the other articles, space does not permit us to make individual mention. They are, however, all stamped with the hallmarks of carefulness in experiment and restraint in hypothesis without which Sir Jagadis would never allow the publication of any work carried out under his supervision. The book is well printed, and the general *format* is a credit to the publishers ; we wish, however, that the price could have been made lower.

E. J. HOLMYARD

Veda and Vedanta. By ERNEST P. HORRWITZ. (Advaita Ashrama, Mayavati. Almora Rs. 2.)

This attractive volume is a vivid presentation by an American writer, calculated to be of special interest to the lay Western reader, who is interested in Eastern culture, but who has neither the inclination nor the facility for a proper study. It gives us brief and colourful vignettes of the Vedic seers, Buddhistic teachers and Advaita protagonists. The author subscribes to Tilak's view as to the Arctic Home of the Aryans, but in this, as in other debatable views *e.g.*, that Kalidasa was born in Kashmir, the author would have done well to refrain from offering them as if they were established facts. While the author's theorising may attract, it can hardly convince ; and this failure becomes inevitable when one considers his numerous lapses in matters of detail. It is highly questionable if the Buddhist *Suttas* were reset in *Vedanta Sutras* or *Brahma Sutras*. Sankara's preceptor was Govinda Bhagavatpada, not mere Bhagavatpada. There is no warrant worth the name for the assertion that Sankara annotated the *Gita* "in a mood of impatience with married men who turn sannyasins".

A little care would have guarded the author from stating that, in the Sankhya school, Prakriti or matter is a fifth category added to soul and its three attendants ; the so-called attendants are themselves evolved from Prakriti. And the magnificent teaching of the Maitreyi-Brahmana is distorted in the rendering : "A wife should love her husband not only because he is her husband, but chiefly because she loves the *atma* in her husband" ; there is no question of "should" or "ought" ; the Self is Bliss, since it *is* the object of supreme love, the one constant factor in all that is loved ; the appeal of the metaphysician is to a psychological fact, not an ethical duty. The identification of Vedanta with Advaita, the dubbing of Ramanuja as a Neo-Vedantist, these and other lapses are likely to detract from the value of the book. Its brief compass coupled with the racy style of the writer will, however, commend it to the general reader. The printing and get-up leave nothing to be desired.

S. S. SURYANARAYANA SHASTRI

My India. By LILLIAN L. ASHBY. (Michael Joseph, London. 15*s.*)

Turn Eastwards. By PASCALINE MALLET. (Rider and Co., London. 10*s.* 6*d.*)

These two books tell us, but in very different ways, of the India which the authors have known.

My India by Mrs. Ashby is the autobiography of the wife of a retired police officer, who served, under rather trying conditions, in Bengal and Orissa. It is a full and interesting narrative, going back to the Mutiny and reaching down to the present day. Mrs. Ashby can, and does claim to be a native of India : "I and my family for several generations back have spent our whole lives here." She certainly shows first-hand acquaintance with Indian life and scenes.

My India is essentially a picture of the Anglo-Indian India of the *sahiblog*. Page after page is replete with details of the *mem-sahib's* domestic economy, her troubles with native servants, official transfers, *shikar* and the like. There is also the usual propaganda-stuff in abundance—the ignorance and superstition of the people, cases of polygamy and child-wives, ill-treatment of women and children, etc. The fact is that her position precluded her from making close contacts with any but the lower strata of society—*Āyāhs*, *Bhistis*, etc. But it is irritating to find her generalising on this :

> Where scrupulous honesty has never been generally considered as a desirable standard, dishonesty is no disgrace ; but failure to practise cunning would be so considered... I had grown up with native children to whom a knowledge of sex-relationship comes with their earliest ability to talk and understand the conversation of adults. Discussion of such matters is not restricted in the presence of children.. The Hindu religion tends to put an emphasis on sex-acts.

The volume abounds in such pernicious *obiter dicta.*

Probably it is not unkindly meant, and has no ulterior motive. But the author evinces little interest and understanding of the spirit and culture of India. And this in spite of the suggestion thrown out by one of her acquaintances : "You cannot write about India unless you set forth our religion clearly."

Quite a different spirit pervades *Turn Eastwards* by Mlle. Mallet. Her journey from Cape Comorin to Kashmir, which is the theme of the book, was no pleasure-trip. It was a real pilgrimage to the sacred shrines, to Arunachalam and Madura in the South, and Prayag and Hardwar in the North, among others. The volume is an appreciative record of her "observations and personal contacts" during a nine-months' stay in India. One is particularly struck by her wonderful capacity and sympathy to enter into the life and the ideas of people so remote from her own, often without the mediation of language. No doubt her adoption of the *saree* and third-class travel have helped her greatly in this.

Ramana Maharishi of the Hill of the Holy Beacon impresses her most by his spiritual grandeur, and likewise one other *Sannyasin* she met in Kashmir. Of the fundamental teaching of India she says :

> Wherever we went, "Know Thyself" was thus repeated in different ways by the spiritually minded people... Mere conformity to rites and ceremonies is repeatedly shown as having no value unless personal experience can illumine the understanding and turn theory into practice.

She does not however profess to write on Yoga and the spiritual path with the easy confidence characteristic of the Western dilettante.

Some of her observations may be quoted, if only to contrast them with those found in *My India.*

> Hindus, far from being less clean than Europeans, have a far more rigid conception of cleanliness than that prevailing in the West.
>
> An Indian crowd is never ugly or vulgar, as is nearly always a crowd in the West The poorest people have a natural refinement and even when ragged and dirty are never repulsive.
>
> There are many things one learns in India, and one of them is to be able to concentrate in whatever circumstances. This faculty is very common among Indians.

T. R. V. MURTI

Dictionary of Pāli Proper Names. Vol. II. By G. P. MALALASEKERA—(John Murray, London. 31*s.* 6*d.*)

Bearing out the general character of the work and its importance for the history of Pāli tradition which were pointed out in the review of the first volume (THE ARYAN PATH, Jan. 1938,) this its companion volume keeps up the standard of scholarship. It brings to conclusion this "Who is Who" of Pāli-Buddhist tradition, most remarkable both in its comprehensivesness as in its variety of detail. From whichever angle we look at this vast material we are fascinated and incidentally gain new insight into the psychology of names. Whether we dwell on their stereotyped character, or analyse them according to their auspicious significance, or as reflecting the worship of certain devas, or embodying spiritual qualities : in every case we here have ample material to satisfy our enquiry.

A name is not to be derogated ; how effectively a name keeps up the tradition associated with the first (usually distinguished) bearer of the name, is evidenced by the many teachers who in the line of Gurus (ācārya-paramparā) bear the names of their patron-saints. It is this age-long tradition which has helped to keep the Buddhist Order together inasmuch as right view (orthodoxy) coincides with like name (homonymy). It appears that the most frequent names in the Hīnayāna are associated with earlier church-fathers (it is doubtful whether their tradition goes as far back as Aśoka) around whom the doctrines are grouped. Thus in the P. N. D. the name Uttara occurs with about 30 namesakes, the great Kassapa has been the model of many lesser lights (about 35 plus 2 Mahākassapas), Tissa is more frequent than any (50 plus 16 Mahātissas), and Mahinda with 24 follows suit.

When we take note of the human quality of vanity which shows in the fondness for titles (being as conspicuous in the Church as in the State !) we are not surprised to find that the names which show the attribute of distinction "mahā" cover more than 120 pages ! It would be a tempting task to write the history of Pāli (and Sanskrit) names from the point of view of human psychology and to find out how many human foibles as well as ideals are hidden in them. Nothing perhaps bears greater testimony to the faith of the soul in the "Good" and its striving for it than the enormous amount of names which incorporate the little word "well" in their form as su- (Sujāta, Sudassana, Sumana, etc.,) and which occupy a space of approximately 100 pages.

The Pāli Names Dictionary is a treasure-trove for all those who undertake research in the fields of Archæology, Folklore, History, Literature and Religion.

W. STEDE

The Importance of Living. By LIN YUTANG. (Heinemann, London. 15*s.*)

In temperament Dr. Lin Yutang is a little like Montaigne, a little like Thoreau, whom he admires, and rather more like Santayana. He dislikes hustle and handshaking, condemns abstract thinking, praises "loafing", is a quietist and does not believe in any kind of after-life. His direct and limpid English is delightful ; his manner urbane and persuasive. He has read widely in Western literature.

His book, which might have been called "A Philosophy of Living", covers a large area. We have chapters on Flower-Arrangement, Smoking, Sitting on Chairs, Tea, Humour, Drinking, Happiness, Conversation and fifty other themes. In addition we have an outline of Christian, Greek and Chinese philosophy, and also—perhaps the most valuable part of the book—a number of extremely interesting excerpts from old Chinese philosophers and poets. The book is flavoured with humour and made spicy with paradox. "The distinction", he says, "between Buddhism and Taoism is this : the goal of the Buddhist is that he shall want nothing, the goal of the Taoist is that he shall not be wanted at

all. Only he who is not wanted by the public can be a carefree individual, and only he who is a carefree individual can be a happy human being." A little earlier he observes that "Belief in our mortality, the sense that we are going eventually to crack up and be extinguished like the flame of a candle, I say, is a gloriously fine thing. It makes us sober; it makes us a little sad; and many of us it makes poetic. But above all, it makes it possible for us to make up our mind and arrange to live sensibly, truthfully and always with a sense of our limitations." A fair summary of his general view may be seen in the following passage:

> How can we remedy the situation? The critical mind is too thin and cold, thinking itself will help little and reason will be of small avail; only the spirit of reasonableness, a sort of warm, glowing emotional and intuitive thinking joined with compassion, will insure us against a reversion to our ancestral type .. I consider the education of our senses and our emotions rather more important than the education of our ideas.

His ideal seems to be the friendly, unambitious and sensible man who can enjoy tea and flowers, pork and poetry, and who rejoices to be alive and does not resent extinction. He is a charming and companionable writer, and within the limits of its philosophy this book is an excellent corrective to the strain and the passion for success which characterise the Western world. The author finds much to admire in the English, though he underrates our sense of humour; and, although he is at pains to show the good in Chinese civilisation, he is quietly critical alike of East and West. The book-jacket describes him as "the most distinguished Chinese author now writing". This is probably true.

CLIFFORD BAX

Japanese Tales of All Ages. By OMORI HARRIS. (The Hokuseido Press, Tokyo. $ 2 or 7*s.* 6*d.*)

The book jacket tells us:—

> These well-known tales from native sources of its [Japan's] heroes and outstanding events from the cloud-land era of the gods down to the present day, limned with light touches and in prismatic colours .. serve as a good index and most convenient approach to the mental make-up of the nation, whose people have been familiar with them almost from their cradles.

For once the publisher's claim is fully justified. The author's praise of peace (p. 209) does not offset the disturbing emphasis in many of these narratives upon martial qualities. The military stalwart is very much to the fore in gripping tales of danger, whose hero not infrequently is the warrior-monk. The possible connection between these popular legends and the present warlike temper of Japan is obvious. One cannot, on the other hand, but wonder that imitativeness should have survived among a people brought up on that delightful bit of satire, "The Rolling Potatoes", depicting untutored villagers at a banquet, copying every move of their social mentor, down to the very errors he commits in the confusion into which their antics plunge him.

But, moralizing apart, these stories live in their own exquisite and enchanting right as stories. Some of them are almost as brief as the Japanese Hokku, full of the subdued light of the moon, of stars and flowers, and murmurous with birds, brooks and waterfalls; and most are, for their utter simplicity of both style and subject-matter, a delicious blend of Æsop and Hans Andersen.

> She wondered to see that instead of picking pretty flowers he was pulling out bunches of some small-leaved water-weed; and as she made a slight sound of surprise the boy looked up and saw her face—and, seeing it, thought that all the flowers of field and brook were paled and dimmed in beauty by comparison.

Sentences like these could be picked at random and in any number; they do not stop with weaving mere webs of shining conceits. Mr. Harris's hand never loses its cunning in producing an exhilarating effect with his genuine gift of narration, his quicksilver humour, his allusive comment. *Japanese Tales of All Ages* is pleasing for its unfailing naïveté and profitable for its revelations of Japanese life, flowering as profusely as Japan's own bright cherry blossoms.

MANJERI S. ISVARAN

Strangers. By CLAUDE HOUGHTON. (Collins and Co., Ltd., London. 8*s*. 6*d*.)

Strangers is a transcript from life, not a story concocted by any special device of plot, incident, or character. The theme is simple, even conventional—husband, wife and mistress—and the story progresses pitilessly right from the first step to the last with realism and sincerity in an atmosphere irradiated with the psychological reactions to conventional morality—a subdued tolerance and a careful dissection of the polygamous instinct in man.

Hector Grantham is the hero and Hilda is his wife. Crystal Heatherly is the woman who "came in by the wrong door". She kindles the action of the whole story. The march of events from the first meeting to the last is portrayed with patience, and an enormous wealth of details. The background is psychological and is created more by description than by dialogue or incident. The final conflict is resolved by the sudden death of Grantham.

The central conception is good, and clear. By a special process realistic and psychological, peculiar to his art though seemingly laborious, Mr. Houghton makes his effects. He is very good at dialogue but he prefers to expound his vital ideas in special paragraphs of description. These are excellent but they take away from the influence of silent suggestion which is considered so vital to creative art. The descriptive paragraphs are many and they are rich.

I like best the character of Hilda. It is drawn true to life and she has escaped the psychological touch. She is homely, simple, sweet, radiant with the mother instinct—the wife fulfils herself best in the mother. Hector Grantham is more an idea than a person. In some places Mr. Houghton succeeds in equating him with mind-consciousness itself—conflicting, agonised, unhappy, dual, predatory, acquisitive, longing for a glimpse of the real. Grantham's union with Crystal is like the anguished cry of Beauty to be wedded to Truth in this sordid and unreal world.

Strangers is one of the best books of the year, deeply instructive and interpretative of human ambitions and ideals. It is a moving search, a holy quest—for peace, harmony and happiness with a conviction that it can be found only by bringing into greater play the intuitional faculties of man in daily life, and by cultivating the consciousness that lies above, far higher than the cloud-swept and storm bitten hills and dales of the mind.

K. S. VENKATARAMANI

What I Believe. By J. D. BERESFORD. *Problems of Religion*. By GERALD BULLETT. Nos. 1 & 2. "A Series of Personal Statements." Edited by R. ELLIS ROBERTS. (Heinemann. 5*s*. each.)

What is happening to religion in the West? That is perhaps the most interesting and important question that can be asked to-day, because basically peoples and nations are determinable by their religions. Their ethics, their politics, economics and ultimately their manners are finally determined by their religion, because religion is the expression of being and belief, and what a man is is the criterion of what he will do. And the West has, or appears to have, power. It will exercise that power according to what it is, and what it is is determined by its religion.

All through the nineteenth century there was a steady decline of religion in the West. The idea of the power of doing overwhelmed the idea of the importance of being. The builders of empire and the apostles of self-help rebuilt the Tower of Babel sincerely believing that it would reach up to heaven if only the ground plan were carried out. Their discomfiture is now obvious; but they are at a loss to know what to do except to go on building. Orthodox Christianity does not know whether to uphold the pillars of the tower, or to disown the whole edifice. It wants to bring doing into harmony with being; but the power-

ful sense of being has perished, and the power of doing has become tremendous. Religion in the West is thus in a terrible quandary : it is almost paralysed by the sense of its own insufficiency.

To reintegrate religion and bring it again into the social fabric has therefore become a matter of urgent concern ; and since religion is primarily an individual matter, perhaps the best way to begin is to enquire of those who see the necessity of belief what it is they believe. Hence the present series, which has received the benediction of the Archbishop of Canterbury—sign enough that orthodox religion in England is concerned about its pitiful weakness.

Significantly, neither of these books is written by an orthodox Christian. Mr. Beresford is well known to readers of THE ARYAN PATH. He is typical of the emancipated rationalist : a man who brings to his perception of religious truth the meticulous regard for accuracy which a scientific training teaches. He has the gentleness of slowly-generated power, and the Englishman's disbelief in over-statement. His book is chiefly a spiritual autobiography which epitomises the principal changes that have taken place in Western theological conceptions during the last generation.

Mr. Bullett is more youthful in his approach : more concerned to discover and discuss the validity of his own convictions with the reader. Occasionally there is a naiveté about his frank independence which might make the religious pundit impatient ; for then he writes as if it were possible to dismiss profundities in a chapter. But he is deeply sincere, lucid, and truly religious in the sense that he is impressionable by experience and not merely subject to the force of rational argument—the besetting sin of the professional theologian.

Both these books are to be highly recommended to all who are now concerned about the evolution of religion in the West.

MAX PLOWMAN

Twelve Religions and Modern Life. By HAR DAYAL. (Modern Culture Institute, Edgware, Middlesex. 2*s.* 6*d.*)

Religion may be defined as a liaison-officer between this world and the beyond. But a multiplicity of religions is embarrassing to a poor human traveller in the wilderness of the world. The modern man finds himself in an age of science, technology and warring socio-cultural ideologies. A study of historical religions with a view to finding out the elements of permanent value in them is likely to be helpful to the modern man in search of spiritual guidance. Dr. Har Dayal's book is an admirable digest of the main doctrines of Zoroastrianism, Judaism, Shintoism, Taoism, Confucianism, Hinduism, Jainism, Buddhism, Christianity, Islam, Sufism and Positivism. One is a little surprised to find Positivism placed on a par with Hinduism, Christianity, Islam, etc. For Positivism is a body of theoretical beliefs which lacks the recognised marks of a historical religion, *viz.*, prophet, church and dogma. Though neither erudite nor scholarly, our author's method of presentation is lucid and gives the characteristic teachings of the different religions in a compact form. The defects, superstitions and unacceptable points in each faith are also briefly indicated. Humanism is the vantage-ground from which the author takes a panoramic survey of the various religions. Humanism while emphasising science and a healthy attitude towards life fights shy of a belief in God and condemns metaphysics as a "refined and fashionable superstition". It is, in our opinion, an unexamined prejudice to suppose that a rational belief in Deity is logically and necessarily contradictory to science, and a sound metaphysics is, certainly, the backbone of any religion which can have an abiding appeal for man.

D. G. LONDHE

The Gospel of the Peace of Jesus Christ by the Disciple John. The Aramaic and Ancient Slav texts compared and edited by EDMOND SZÉKELY. Translated by EDMOND SZÉKELY and PURCELL WEAVER. (C. W. Daniel Co. Ltd., London. 3*s.* 6*d.*)

[By a curious circumstance, after a review of the above book was in the press for our March issue, Mr. Jack Common's estimate of it reached us. As his view differs so considerably from that of the former reviewer, we have decided to include it in this number.—EDS.]

To most of us this work is likely to come as a salutary shock. We have inherited a conception of Jesus shaped most preponderantly by the traditions long ago canonised and accepted by the Churches of the West. That there are other traditions we know as a matter of historical fact, but we have acquiesced so long in their rejection that they mean nothing to us. There is a good deal to be said for reopening the question of their authenticity, however. To-day, in the world of practical affairs at any rate, we no longer insist on the exclusive truth of the Christian revelation; we are tolerant of other creeds and remain quite unperturbed at the failure of the Christians to become anything more than an influential minority in the British Empire. To be honest, then, we should receive a work of this kind with an open mind.

Some of the texts are familiar, being rival versions of such things as the parable of the Prodigal Son, and the thirteenth chapter of Corinthians I. The parable seems to me very definitely inferior to the New Testament story, and the Pauline passage suffers by the use of the word "love" instead of "charity" —but that is most likely only a question of translation.

The novelties are more interesting. For example, there appears here a doctrine of healing which is much more rationalistic and "practical" than the curing by faith or miracle to which the Bible gives emphasis.

> Seek the fresh air of the forest and the fields, and there in the midst of them shall you find the angel of air. Put off your shoes and clothing and suffer the angel of air to embrace all your body.

That, and the recommendations to fast, to bathe, to eat no meat, and restrain the appetites, represents the simple healing-wisdom which is common to the wise men of so many religions. It is not unlikely that Christ had it. But the early churches were concerned to show that Jesus was the only truth, and to that end, perhaps, they would stress the teachings which seemed most uniquely his, and suppress the common factor where they were able to recognise it. Practical politics then, part of the sterile deifying of Jesus since.

There is also the preaching of a kind of Demeter-cult :—

> I tell you in very truth, Man is the Son of the Earthly Mother, and from her did the Son of Man receive his whole body. . .For you receive your blood from our Earthly Mother and the truth from our Heavenly Father.

There we seem to have a development in the Nestorian Churches of the East which parallels the Mariolatry of the Roman Catholics. Yet if the date assigned to these texts is correct (first century after Christ) then it occurred much earlier than the Western cult. But was it really a part of Christ's teaching which had to be rejected in the interests of Christianity?

That raises again the question of the authenticity of the texts. Sometimes as in this passage, they seem to me to be their own vindication :—

> And for a long while yet the company sat still [Jesus had just left them] and then they woke in the silence, one man after another, like as from a long dream. But none would go, as if the words of him who had left them ever sounded in their ears. And they sat as though they listened to some wondrous music. But at last one, as it were a little fearfully, said: "How good it is to be here." Another: "Would that this night were everlasting." And others: "Would that he might be with us always. . . ." And no man wished to go home, saying: "I go not home where all is dark and joyless. Why should we go home where no one loves us?" And they spake on this wise,

for they were almost all poor, lame, blind, maimed, beggars. .

That incidentally indicates the excellence of the translation, which is so good that we should look forward to the complete edition of the texts (this book contains a fragment only) promised us in the preface.

JACK COMMON

The Fellowship of Reason. By ERNEST THURTLE, M.P. (Watts & Co., London. 6*d.*)

This booklet, by a member of the Rationalist Press Association, appeals to all individuals who unreservedly accept human reason as the one and only guide to Truth, not to fight the battle against religious superstitions single-handed, but "to have the fellowship of an organisation" which stands for the cause of intellectual freedom. Such a "Confraternity of the Faithless", *i.e.*, of those men and women who have discarded "the beliefs which are generally understood as coming within the category of faiths' fulfils two important purposes.

(1) "The edge is taken off their sense of isolation by the knowledge that they are linked up, be it never so loosely with friends who share their views and confront the same sort of problems." (2) "It is only by ordinary men and women banding themselves together in an organisation that they can hope to promote to a maximum extent any common purpose they may share."

Though the influence of orthodox Christianity is steadily waning, "there still remains a great deal of ecclesiastical irrationalism to be overcome". In its impersonal fight against the illogical and immoral dogmas of separative creeds which divide man from man, the Rationalist Press Association has the support of all well-wishers of humanity who regard freedom of thought and liberty of conscience as the birth-right of every soul. Unfortunately the Rationalist (with honourable exceptions) has but transferred *worship* from the religious Church to the fane of modern Science. Eradicating superstition "wherever and whenever it exists and under whatever guise" is a praiseworthy aim. In actual practice, however, this is confined only to the religious sphere, while dogmas questioned or rejected by certain enlightened scientists themselves are blindly accepted as gospel truth. This irrational attitude called forth a deserved protest from a front rank scientist himself. Sir Oliver Lodge thus referred to

> a certain Group to-day who have arrogated to themselves the honourable titles of Rationalist and Free Thinker, who aim at a kind of inverted orthodoxy in a negative direction, who pride themselves on a disbelief in every kind of Theology, and who carry on a sort of war against those who are led by their rationalistic studies in Astronomy and other subjects to speculate on great themes . . They have, it seems to me, overshot their mark, and become rather irrational and prejudiced on the other side.

Iconoclasm towards illusions is but the negative aspect of the search for Truth. The denial of the Divinity in man and nature has resulted in a civilisation in which the lower personal animal self is the be-all and end-all of life. This, because the positive step, indicated by reason itself, has not been taken—namely, the search for a philosophy of life, which takes the *whole* of existence into account, satisfying alike the reasoning mind and the intuitive heart of man. Such knowledge is priceless—nay, indispensable—and it has been hidden only from those who overlooked it, derided it, or denied its existence.

N. K. K.

The Stolen Sword. By L. P. JACKS. (Methuen and Co. Ltd., London. 6s.)

Suggestive of an ancient morality play and a modern thriller, here is an allegory of rare beauty, remaining in our memory like some form of set jewels, glowing with many significances for our pondering. The tale is laid in the England of to-day, but the two-edged sword, dating from 1407, fought in the battle of Agincourt. It was said to have been accompanied by miracle, and it came to be reverenced by a collector who imagined it to have been with his family since its forging. After his death it was stolen, to be discovered a quarter of a century later by his son in the hand of a statue of St. George, where it was believed to have slain a murderous Bengal tiger.

The son is a distinguished Chinese scholar, convinced of occult doctrines Conceiving a passion for this treasure he declares :

> Beyond all doubt I am a reincarnation of the Flemish armourer who forged my father's sword . I am the maker of the sword and not its keeper only. My mission is to carry it over the bridge of death.

He is a worshipper of his ancestors and strongly feels his father's guidance ; his ardent wish is to have the sword buried with him finally in the depths of the sea.

The story is tense with mystery, for the sword cannot be kept, nor the ultimate purpose accomplished without much wariness and the foiling of intriguing robbers, even becoming the accomplice of murder, when the author asks : "Alas is that not what we all are ?"

The sub-title of the book is "*The Unbroken Covenant*".

It is said that Dr. L. P. Jacks,—the distinguished editor of *The Hibbert Journal* and clergyman,—has "freely treated certain incidents of his own life, not unconnected with contemporary events".

To some the sword will symbolize racial duty and Dharma, but here it means more than that, symbolizing the very soul of man, the divine spiritual light which in the depth of his being he is. Regarding our constancy to that, the book repeatedly contains these words : "We are not pursuing a policy : we are keeping a promise."

E. H. BREWSTER

Easter—The Legends and the Fact. By ELEANOR C. MERRY. (The Modern Mystic's Library, No. I. King, Littlewood and King Ltd., London. 3s 6d.)

This little book is curiously straitened in its scope. To present, out of the wealth of Easter legends, only those which fit a pre-conceived theory reduces the account to propaganda. Even the reader's familiarity with the Biblical account is taken too completely for granted, though a cosmic import is claimed for the resurrection of Christ. Nearly half the book is given to the Grail legend and to Goethe's *Faust*, and an old Irish legend is introduced, apparently to support Ireland's claim as the seat of the original nucleus of religion and culture.

Mrs. Merry urges observing the natural festivals of the year, related both to Nature and the human soul : Spring, when the life of the Earth is streaming out to meet the Sun ; Summer, when Earth reflects the Cosmic Light ; Autumn, a season of "in-breathing of ourselves to know ourselves" ; and Winter, a period of inner concentration of the soul of the Earth, of outer quiescence and inner activity.

Sometimes the propagandist for the Anthroposophical doctrines slips into the woman of intuition and of the singing pen, and then the reader's pulse is quickened by the poignant beauty of a page out of the writer's own experience. Such is her description of her childhood reaction to autumn, which is a wholly satisfying bit of writing.

E. M. H.

ENDS AND SAYINGS

Religion is dear to me and my first complaint is that India is becoming irreligious. Here I am not thinking of the Hindu and Mahomedan or the Zoroastrian religion but of that religion which underlies all religions. We are turning away from God.

—GANDHIJI

The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by any one who can find the way ; *the pure in heart see God.*

—H. P. BLAVATSKY

The methods by which the growing citizens of any State are educated are important to its future ; but they are a matter of life and death to the success or failure of the New Order which Gandhiji, his colleagues and followers, are trying to build at the present hour in India. In this issue besides the discussion on *Hind Swaraj* there is a consideration of an important item of the Wardha Scheme of Education ; in our May number, devoted to Education, some aspects of that scheme were considered. Since then a discussion has been taking place about religious education for Indian boys and girls, and Gandhiji has removed any doubt which need not, but may have, existed in the minds of some sectarian religionists. In *Harijan* for 16th July he writes that—

> Religious instruction in the sense of denominational religion has been deliberately omitted. ... I regard it as fatal to the growth of a friendly spirit among the children belonging to the different faiths, if they are taught either that their religion is superior to every other or that it is the only true religion.

We should add that to teach that would be to teach falsehood. The ideal would be to instruct each child in the beauties of every faith, and not only his own, but prevailing conditions make that impossible. To establish Parsi Schools or Hindu Colleges would be only one degree less untheosophical than to permit, as so many Indians do, the Christian missionary to teach his churchianity to our children. In this field of religious education there is a greater need for instructing parents, teachers and leaders than children.

Hindus have often claimed, and not without a good basis, that they are very tolerant to members of other religions. Parsis also evince a similar tolerance. Muslims and Christians, though belonging to proselytising creeds, are willing to follow the policy of live and let live, in spite of their respective priests and missionaries. But that tolerance is a passive tolerance rooted in ignorance of religions other than their own. The average Hindu is not well-read in the *Koran*, nor the average Parsi in the *Gita* or the *Upanishads*, nor the average Muslim in the *Gathas* and the *Vendidad*, nor the average Christian in the Bibles of any other people. Once in

1925, Gandhiji speaking to a Christian Missionary Conference in Calcutta, stated :

I said to myself, if I were to find my satisfaction through reasoning, I must study the scriptures of other religions also and make my choice. And I turned to the *Koran*. I tried to understand what I could of Judaism as distinguished from Christianity. I studied Zoroastrianism, and I came to the conclusion that all religions were right, but every one of them imperfect. ...

This is a purely Theosophical position. Wrote Madame Blavatsky in 1888 in her article " Is Theosophy a Religion ? " (U. L. T. Pamphlet No. 1) that all religions " are true at the bottom, and all are false on their surface." She indicated their common source which made them true and also described the process which corrupted them. To solve the problem of religious education for the young, India has to educate her adult population. Men and women of different sects must be shown in the words of H. P. Blavatsky written in 1877 that—

As the white ray of light is decomposed by the prism into the various colours of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into vari-coloured fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and off-shoots from the one side or the other. Combined, their aggregate represents one eternal truth ; separate, they are but shades of human error and the signs of imperfection.

Then only there will be on the part of every man not merely passive tolerance but active appreciation of and friendly help for religions other than his own. But till a sufficient number of Indians acquire that faculty it is but right that no religious sectarian instruction be given to the children. And we must not overlook that Gandhiji's scheme of education is shot through and through with moral vitality and ethical *prana*.

[As *Hind Swaraj* by Gandhiji is an Indian publication difficult to obtain in Europe, arrangements have been made and copies will be available at THE ARYAN PATH office, 17, Great Cumberland Place, London, W. 1.]

AUM

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. IX OCTOBER 1938 No. 10

SCIENCE ON THE DEFENSIVE

The Presidential Address of Lord Rayleigh at Cambridge, before the British Association for the Advancement of Science consists of two parts, the second of which is of supreme importance to the well-being of modern civilization. It is a reasoned defence of scientific researchers who are held responsible for aiding and abetting in producing horrors of war by allowing their knowledge to be exploited by their respective governments. Lord Rayleigh described the idea as a delusion and gave instances to show that scientists did not set out to discover dynamite and poison gas, but that these were the natural produce of their labours. While every impartial enquirer will readily concede to this proposition, the fact still remains that scientists have specialized in giving their governments the aid by which citizens of the enemy-state can be quickly destroyed. The volume of public opinion against scientists on this score has been steadily growing. The very fact that Lord Rayleigh has to examine this view is the proof of that growth.

It is worth while to inquire what basis there is for this indictment, and whether, in fact, it is feasible for men of science to desist from labours which may have a disastrous outcome, or at any rate to help in guiding other men to use and not to abuse the fruits of those labours.

The Presidential Address is reasoned but not quite convincing as to the innocence of the defendant in the case. That some steps are being taken to remedy the evil indicate that scientists themselves recognize, if not their past guilt, at least their future responsibility. Very likely the fears expressed by Lord Rayleigh will prove true, but that, as Indian philosophers would say is the Karma of science :—

> The world is ready to accept the gifts of science and use them for its own purpose. It is difficult to see any sign that it is ready to accept the advice of scientific men as to what the uses should be.

The American Association of Science was represented at Cam-

bridge by a strong delegation and, though Lord Rayleigh doubted " whether we can do much " he referred to a plan which has been discussed at Cambridge. It is reported that a world brain trust of scientists is to be created. A new division of the Association has been set up to co-ordinate scientific thought and activities throughout the world, and it will study the social significance of science.

But how will this trust gain co-operation from the scientists in Germany, Italy and Russia? And if the scientists of the totalitarian states allow themselves to be exploited in the name of patriotism, what answer can their confrères in Britain, France or the U.S.A. make to their respective governments? If the mellowing influence of literature does not succeed in creating a truly international body (recall the failure of Mr. H. G. Wells to persuade Russian *littérateurs* to join the P.E.N. Club); and if Hitler will not permit freedom of expression to poets and novelists, how can he be expected to listen to Nazi scientists, if there be any among them who hate war?

Some months ago the American Association for the Advancement of Science went on record with " a ringing statement of the ideals of science ". One of these ideals is the right of the scientist to investigate in freedom and to express his views in liberty. As the *New York Times* said last May :—

> If the state is to decide what a Newton, a Darwin, an Einstein shall think and say, science ceases to be a social influence.

Dr. L. L. Whyte, a mathematical physicist of the U.S.A. suggests a pledge to be taken by the scientists :—

> I pledge myself to use every opportunity for action to uphold the great tradition of civilization, to protect all those who may suffer for its sake, and to pass it on to the coming generations. I recognize no loyalty greater than that to the task of preserving truth, toleration and justice in the coming world order.

Will German, Italian, Japanese and Russian men of science agree to taking such a pledge? Will British and French scientists suffer when their governments persecute them for not aiding their countries to resist foreign invasion? And yet, if the scientists of to-day do not organize and do not draw the world's attention to the cause of knowledge as superior to national patriotism and national trade, they will have participated in the ruin of the civilization which their predecessors helped in building up. Philanthropy and altruism have never been the guiding motive-power of the modern scientist; desire for knowledge manifesting in sincere curiosity has spurred on the scientist in his labours; perhaps the time has come when the motive-aspect will be given its due place of importance.

The aspiration to serve mankind morally and not only physically will lead the scientist, albeit unconsciously to himself, to be a real benefactor. Deliberate aspiration to serve the moral limb of the human race is a power which attracts to itself benediction from the world of immortal sages whose ally the modern scientists can become.

THE MANDAEANS AND LIFE AFTER DEATH

[Mrs. E. M. Drower (E. S. Stevens), is author of *The Madaeans of Iraq and Iran, Their Cults, Customs, Magic Legends and Folklore* and of *Folk Tales of Iraq*. She also contributes articles on Oriental subjects to various periodicals. Most of her time is spent in the Near East.

It is interesting in view of this article to read what H. P. Blavatsky has to say about the "*Christians of St. John*". She hints very plainly that she considers this sect as an outcome of one of the Buddhist missions. In *Isis Unveiled* (Vol. II, p. 290) she writes :—

Driven from their native land, its members found refuge in Persia, and to-day the anxious traveller may converse with the direct descendants of the "Disciples of John", who listened, on the Jordan's shore, to the "man sent from God", and were baptized and believed. This curious people, numbering, 30,000 or more, are miscalled "Christians of St. John", but in fact should be known by their old name of Nazareans, or their new one of Mendæans.

To term them Christians, is wholly unwarranted. They neither believe in Jesus as Christ, nor accept his atonement, nor adhere to his Church, nor revere its "Holy Scriptures". Neither do they worship the Jehovah-God of the Jews and Christians, a circumstance which of course proves that their founder, John the Baptist, did not worship him either. And if not, what right has he to a place in the *Bible*, or in the portrait-gallery of Christian saints? Still further, if Ferho was his God, and he was "a man sent by God", he must have been sent by Lord Ferho, and in his name baptized and preached? Now, if Jesus was baptized by John, the inference is that he was baptized according to his own faith; therefore, Jesus too, was a believer in Ferho, or Faho, as they call him; a conclusion that seems the more warranted by his silence as to the name of his "Father". And why should the hypothesis that *Faho* is but one of the many corruptions of Fho or Fo, as the Thibetans and Chinese call Buddha, appear ridiculous? In the North of Nepaul, Buddha is more often called *Fo* than *Buddha*.]

The Mandaeans are a small and vanishing people who are still found in the south of Iraq and Iran. Theirs is a form of gnosticism which shows strong traces of Mazdaean influences, although its roots go back into Babylonian times. They have been called "Christians of St. John", but St. John the Baptist is merely a figure in their later literature, and has nothing to do with their religion. Neither are they in any way Christian, and the rites which resemble those of Christianity are far nearer some Iranian prototype than those of the Christian churches to-day.

The Mandaeans look upon the soul as an exile. When the body of man was formed, not by the all-highest spirits and the Great Life, but by means of beings half-way between the material and spiritual worlds, of whom the chief was P*th*ahil, it was an animal creation. It walked like a four-legged beast and had no human speech. The work of P*th*ahil was ended when he had completed this creature, and he saw that it was a poor thing, and that the purpose of the Great Life was not perfected in the achievement. The "House of Life" then sent the great

spirit of light called Hibil Ziwa—the "Light Giver", to bear a transforming principle into this creation which walked the earth. It was the soul. I will quote from the legend as related verbally by an old man of priestly caste.

When the soul was taken from Melka Ziwa (the Spirit of Light) and borne downward like a ball of light and beheld Adam she wept and cried, "Why do you bear me to the realms of darkness and why must I dwell in a house of uncleanness?"

To soften her exile, it was decreed that the things which gladden her, beauty, the greenness of trees, the scent and colour of flowers, the loveliness of pure running water and the breath of *ayar*—the pure ether which is rarer than air—should be found on earth. So, unwillingly, she began her exile in this world, which, according to them, is illusion, and a dark illusion full of mysteries of pain and evil, all foreign to the soul.

Death, then, is the opening of the door of a prison. This is an article of faith common to many religions, but in spite of it, death is usually looked upon as a disaster and a calamity. Not so with the Mandaeans. The women weep, it is true, but the unthinking creatures are reproved by their menfolk and reminded that tears form a river which the soul will find difficult to cross, and that the hair they tear out will form an entanglement about its feet. This attitude towards death is not merely theoretical. If, for example, a man dies at a time when the powers of life and light are especially active, such as the annual spring feast of Five Days, there are actually rejoicings. I met an old man when I was in a Mandaean village at this season, and he stopped me with a face radiant with joy to tell me that his brother had died. I replied with foolish conventionality that I was sorry to hear it. He replied, "But we are glad! I have forbidden the women to weep: we had prayed that he might go at this time." Many sick and feeble persons choose to be carried to the priest and undergo immersion in the river knowing that it probably means death, but ready to set out on the journey to another world under the most favourable conditions, and death is often brought about in this way. In the case of dying persons, unable to do this, water is brought from the river and poured over them, and they are then clothed in a white religious dress symbolical of purity and consisting of five (or seven) pieces. Beneath the sacred turban on the head the priest places a myrtle wreath, for myrtle is symbolical of eternal life, being evergreen, and having a sweet scent. As shown in the story above, fragrance is looked upon as something belonging to the world of spirit rather than the world of matter, and it is customary for a Mandaean to murmur, as he inhales the scent of a flower, "The perfume of the Life is lovely, my Lord, Manda of Life." A few threads of silver and gold are sewn to the death garment over the left and right sides respectively. These represent the mysteries of being, the Mother and the Father.

As soon as death has taken place, the body is placed on a bier of woven reeds and borne by four men to the burial ground. I have no space to describe fully here the ceremonies, but

they include the solemn ritual of breaking bread and drinking water from a communal bowl, the bread being the symbol of life renewed and renewing, and water the symbol of Life. When the grave is filled in, the headman of the corpse-bearers, who must be married and the father of children, takes an iron knife, traces three circles round the grave, and then seals the mound on four sides with an iron seal-ring engraved with a serpent, a lion, a scorpion and a hornet. These are precautions taken to guard the body and soul of the dead, for they say that for three days the soul is attached to the body and can only free itself gradually from its wrappings of physical matter. During this interval the soul is helpless, weak and only half-conscious of its state. All the rites performed by the relatives and priests during these three days are intended to help the soul during this first stage of its release. Ritual foods are eaten in the name of the dead man and, as everything on the material plane has a sublimated counterpart, the soul is refreshed and strengthened by these ministrations and ceremonies. Everything used at the ritual meals speaks of life, fertility and resurrection, as for instance the "wine" drunk sacramentally at the *masiqta*. It is water fresh brought from the river or a spring, and into this the priest squeezes a few grapes or raisins and dates, mingling the fruit-juice with the water and saying, "Water into wine." In so doing, he recalls the fertilization of the dusty earth by living water, the leaf, flower and fruit, in short the cycle of life in seed, flower and harvest.

At the end of the three days, the connection of the soul to its body is finally severed, and the sealings on the grave are rubbed away. No stone is set over the grave to mark it, and in time the untended mound sinks in and disappears. "There is nothing there", they have said to me with perfect logic. "We do nothing to the grave because the soul has gone."

I write "soul" but the Mandaeans do not think of the non-material part of man as simply as that. The *nishimta*, which is the purely spiritual essence—the word means "breath"—is entirely of the light and life. The *ruha* (this word also means "breath" but refers to the part of man which desires and has emotions) is not of this eternal soul-stuff. The personified Ruha has a curiously contradictory position as in legend she often appears as a lovely and beneficent figure whereas in the priestly literature (most of it late) she is represented as the enemy of man, ensnaring him with delusions. In addition to these two there is the *dmutha*, literally, the "likeness". The *dmutha* does not inhabit the body of man at all but has links with the soul. It does not dwell in this physical world, but in a world called M*sh*unia Ku*sht*a which is midway between the worlds of spirit and matter. This "oversoul" acts as guardian angel to the human being, giving it intuition and even knowledge.

After the third day, the second stage after death is reached, the period of purification. These are in stages, and at each stage the process can be assisted by rites, purifications

and ritual meals, performed and eaten in the name of the deceased. If the person who has "left the body"—an expression which they prefer to "died"—did so with the proper ceremonies, described briefly above, his progress is facilitated, especially if death took place at an especially favoured time, such as the Five Days. I must confess that there is considerable vagueness about their conceptions of the form purification must take. The ignorant think of torture, the enlightened of spiritual ordeals. The Diwan Abathur describes these ordeals as taking place successively in various worlds, governed by planetary or spiritual beings. Other holy books content themselves with describing the helpful magic worked on the soul by the sacramental meals eaten in its name and the prayers said for its welfare.

When ye said *The Great Life spoke and opened its mouth* and ye unfastened your *pandamas*[1] and ate your *pihthas*[2] and drank your *mambuhas*[3] and ye consecrated the bread and water, ye gave wholesome fare as provision to the soul. And when ye placed incense on the fire and said *The Water of Life gleams in its Dwellings* and ye stood on your feet, the refreshment of the soul is made more potent, and she wakes, and gleams, and is satisfied and healed and praises the Life. When ye said *Lovely Perfume,* a garden of fragrances and delights is formed at the right hand of the soul.... (From "Alf Trisar Shiala")

The Tafsir Paghra draws a poetical picture of the joy of release after the forty-five days of purification—"forty-five" means of course merely "many". The imprisonment of soul by its own deeds, good and evil, is likened to the cocoon woven by the silk-worm :—

Formed from a thread which issued from the mouth of the worm because the speech of the worm is of silk, while the speech of the soul is prayer and praise. Like the worm in the silk (cocoon), the soul is enclosed in a crystal called the Lofty Egg. Thus, they are two eggs (cocoons), the one of the silk which issued from the mouth (of the worm) and the other of the soul, which wept when she was cast into it, lamented and sobbed until her measure was full and the forty and five days of her going forth were accomplished. Then she burst forth by the mouth and issued and flew forth into the sublime ether, casting off the seed and mystery from which it came and by which it was surrounded on earth. Thus she mounts into the ether and none know whither she goeth—from the body she is freed and let out like the dove.

It is after this purification that *ruha* and *nishimta* come again together; "the two are like one body ... and are, as it were, mingled together".

I must say something more about the Five Days' Festival which takes place every springtime and corresponds to the Gâtha Gahambar days of the Parsis. Both these must be related to the Assyro-Babylonian New Year's feast of *akitu,* which also fell in the spring in the month of Nisan. The Five Days are the five intercalary days, the Parsi and Mandaean year (like the Babylonian and ancient Egyptian year) being divided into twelve solar months of thirty days each. With the Parsis these Gâtha days now fall at the New Year which is at the beginning of an au-

[1] *Pandama* the ritual face-bandage which covers the lower half of the face during certain parts of the ritual.
[2] *Pihtha* the sacramental bread (wheaten and unleavened).
[3] *Mambuha* the sacramental water.

tumn month, but in the time of the Persian writer Al-Biruni (the tenth century A.D.) the feast of the intercalary days was "at the beginning of spring". This scholar describes the feast as observed in his day :—

> During this time people put food in the halls of the dead and drink on the roofs of the houses, believing that the spirits of the dead during these days come out from the places of their reward or punishment, that they go to the dishes laid out for them, imbibe their strength and suck their taste. They fumigate their houses with juniper, that the dead may enjoy its smell. The spirits of the pious men dwell among their families, children and relations, and occupy themselves with their affairs, although invisible to them.

The feast is called *Panja* by the Mandaeans, as it was by the ancient Persians. It takes place early in April, when the two great rivers of Iraq are in flood and the rice-fields are covered with the life-giving silt. Spring rains have fallen and the young corn stands already high and green. The powers of the Great Life worshipped by the Mandaeans are at their zenith, while the powers of negation, death and darkness, are weak. Hence, it is a time when the Mandaeans celebrate Life triumphant, Life unconquerable, Life supreme. They think that the barriers between the physical and spiritual worlds are easily surmounted during these five days, and ancestors who have passed through to perfection are able to approach them, helping and strengthening them and coming to the aid of those who have lately died, especially those who died in states of impurification, pollution and sin. The living link themselves by means of ceremonies and ritual meals not only to those "out of the body" but to the great spirits of light and of life who are the ultimate ancestors of themselves and all that exists. All wear white garments and go barefoot, because the earth has become sacred ground for the time. Ritual immersions in the river which purify men for these communions with the other world go on from early morning till sunset, and are followed, not only by the ordinary sacraments of bread and water which are part of the baptismal rites, but also by communal meals eaten in the names of their beloved dead.

I have been asked whether there is, in the traditions of the Mandaeans, any trace of a belief in reincarnation. There is no mention of such a belief in the holy books, and the priests deny it positively. I was told once, however, that a man who has died unmarried and childless must, after passing through the worlds of purification (the matara*th*a) and a sojourn in the world of light, return to the material world again to beget children, for Mandaeans think celibacy a crime, and the handing on of the torch of Life to others a duty. A priest condemned the idea. If the man had died unmarried, he said, he returned to the ideal world which is a counterpart of our own—Mshunia Kus*h*ta, and there married with his partner, the double of the woman he should have married, and had children. I cannot find this idea corroborated elsewhere, but it has a poetic charm, characteristic of a people who love beauty and purity more than any of their neighbours.

E. S. DROWER

FEDERALISM

[Below we print two articles on a subject of importance to Indians and Britishers and of interest to all.—EDS.]

I.—IN THE UNITED STATES

[The status of James Truslow Adams of the U. S. A. as a historian is unique; he won, so far back as 1922, the Pulitzer Prize for the text-book on American history that year. He is the author of numerous works, the importance and value of which are shown by the fact that their translation into French, German and Norwegian became necessary.

His previous contributions to our pages have revealed his intelligent sympathy with our Indian problems. In responding to our request for an article specifically on this subject he remarked that he "would write purely from the standpoint of American experience". The reader will note the significance of more than one statement in this article, and also of its conclusion. However indirectly, it gives the answer to the question so often propounded—what would happen if the British left India? Nothing different from what happened when they had to retire from America. "The difficulties seemed insurmountable." Yet they were overcome through ways similar to those which Indians would adopt. India, like the United States, would soon federate in a manner congruous with her own native genius. The religious differences between Hindus and Muslims are no greater than those between different church denominations or between Gentiles and Jews. The racial problem is not so formidable: Hindus, Muslims, Parsis, Sikhs are all of one race, unlike the Negroes and the white people of the U. S. A. The riot in Harlem, New York in 1935 was more fierce than that of 1938 between Hindus and Muslims in Bombay—EDS.]

The student of forms of government has to recognize at the start that there is no perfect one nor is there one which may suit all peoples. Government is a way of doing certain things, and the way in which a people does anything at all will depend on character, history and contemporary conditions. Nevertheless, the study of government in one country may be extremely helpful or suggestive to those who have to establish or administer government in another, no matter how different. The history of Federalism in the United States is of especial utility for various reasons, among them being its vast scale and the fact that it is the oldest large-scale experiment in Federal government.

Moreover, America has tried two experiments, one brief and unsuccessful but the faults of which afford us a lesson, as well does the success of the later one. The "Confederation", which lasted from 1781 to 1789, proved inadequate chiefly because it largely took the form of a league of sovereign states, and the central federal authority did not have sufficient power to compel obedience even in such matters as the raising of taxes. The union proved but a rope of sand, and, facing anarchy, the thirteen states had to try another form.

We may note some of the conditions. The states were all contiguous.

Their inhabitants, with the exception of some minor foreign groups, notably the Germans in Pennsylvania, were of the same general racial stock, and spoke the same language everywhere. They all had similar forms of democratic self-government. They were also all of one religion, the Christian, and were further faced by the common danger of falling separately into the hands of some foreign foe if they could not somehow combine their individual strengths and resources. On the other hand, for a century and a half, they had been so extremely jealous of one another that union, even temporary, in the face of danger had proved impossible until the war of Independence against Great Britain. Although of the same religion, there were many sects,—Puritan, Roman Catholic, Quaker, and others,—which created division. There were great economic and cultural differences, as between the small-farm and trading North and the slave plantation civilization of the South. Some states had large territory and populations, others very small. Until the war there had never been any cohesion or sense of nationality among them, other than that which came from all forming parts of the British Empire, and, after independence, that was gone. The difficulties seemed insurmountable.

It was clear, however, that only a Federal form of government would serve, and that such a government, in spite of jealousies, would have to possess far more power than the one which had been set up and failed. Some of the devices that were employed, and which, with one exception, have lasted peacefully for a hundred and fifty years, are worth noting.

A mere league of states had been shown to be useless because of the inherent weakness of such a system already mentioned. Yet the states had to remain as sovereign entities. To solve the problem a then entirely new idea was hit upon, that of *dual citizenship*. Every American citizen is a citizen not only of his own state, New York, California or what-not, but also directly a citizen of the United States so that the power and control of the Federal Government reach down immediately, and not simply through a state government, to every citizen. For that reason we find in the Preamble to the Federal Constitution that it is "we, the people of the United States" who combine to "form a more perfect Union", and not that the states are combining. The change was momentous.

The central government, however, was made one of only limited powers. It can do only such things as are specifically granted to it in the Constitution, such as tax and borrow money for federal purposes, regulate foreign and interstate commerce, control foreign relations, the army and navy, currency and coinage, the postal service, and so on. Other than such specific powers granted, all powers remained with the states or with the people themselves. The Federal Government was also divided into the Executive, Legislative and Judicial branches, with many checks on each other. The Constitution provided a Bill of Rights guaranteeing forever certain personal liberties such as freedom of religion, speech, press and

others. Without going into further detail we may ask what lessons or principles may have been learned in five generations from the actual working of such a form of government.

For one thing we have found in practice that the difference in size of the various states, so feared at first, has not caused any material disadvantage. Each state is represented by two Senators but its representation in the Lower House of Congress depends on population. Thus Rhode Island with only 1250 square miles has as many *Senators* as Texas with 266,000, but New York with a population of 12,750,000 has many times the number of *Representatives* that Delaware has with only 240,000. No harm has come from combining states differing enormously in size, population and wealth. Nor has any come from the type of boundary. We have many natural geographical boundaries but to a great extent state boundaries are merely straight lines on the map, yet states so delimited have developed as much local pride and character as others.

Another point we have learned is that it is not enough to give a Federal Government wide legislative powers unless the executive powers are commensurate. The failure of our first effort taught us that. The central government must be able to carry out its legislation directly and not by advising or requesting the states. This necessitates a large body of federal employees, and raises certain legal and political problems but our experience is that it cannot be avoided.

On the whole, the division of powers between the central and state governments, as well as dual citizenship, has worked out well, although here again, legal questions can arise and have done so. For the first seventy years there was much dispute over the divided sovereignty, culminating in the bloody Civil War in 1861. That decided the question of whether or not a state could secede. Since then, none has tried to and it is doubtful if one ever will again. Economics, if not political theory and sentiment for the Union, have made it impossible. An interior state could not secede without being economically throttled, and a coast state would not be allowed to deprive the Union of its ports.

The question of States' Rights, however, is not dead, though it remains in a different form. From the adoption of the Constitution in 1789 there have always been *two schools of political thought*, one believing in increasing the powers and activities of the central government, the other in keeping them as low as possible in favour of the states. Once more, economic and other factors have proved of greater influence than political theory, and in the world of to-day it is clear that the activities of the Federal Government have to be constantly added to. Many problems of business, labour, communications etc., can no longer be handled by forty-eight separate states. *Our experience tells us that the power of the central government will steadily increase, and also its immediate and direct relations to individual citizens.* The central government is not remote from us but in ever increasing ways impinges on our daily lives,

through taxation and a vast mass of regulations of all sorts.

On the other hand, many of us believe that as this apparently necessary evolution takes place, the balance of powers between Federal and State governments should be maintained in every way possible. Take, for example, such a problem as the control of the waters of rivers or bays involving several states. The tendency of a Federal bureaucracy will be to grab the control, but we are proving in many cases that the group of states can themselves combine for the purpose in a more efficient and democratic way. Many of us are fighting for this method in preference to increasing centralization, yet there can be no question but that with closer communication, nation-wide business concerns and labour unions, nation-wide distribution of food products which have to be inspected, disease prevention, and many other things in our modern world a Federal Government does tend to become a consolidated government, and to trespass on the powers of the states. This leads to the danger of totalitarianism and a dictatorship. Federalism does, however, offer a means of checking this process which a unitary state does not.

In view of such changing conditions, modification of a constitution becomes important. *It is my opinion, as a historian, that in spite of occasional lags and criticism, especially by those in a hurry to put some pet scheme into immediate operation, our two chief methods of altering or interpreting the constitution have worked better than any others which could be devised for us in America.* We can amend the constitution, and although the method is slow when the people have not made up their minds, it is not slow when they have; and the amendment abolishing Prohibition, once the people believed it had been proved a failure, took only ten months. In the last thirty years we have had an amendment on the average of every three.

The Supreme Court also "interprets" the constitution, though it has no veto on the legislation of Congress. All it can do is to decide in some specific suit at law brought before it, whether the law involved is in accordance with the constitution which is the basic law of the nation. We have forty-nine legislatures, counting Congress, turning out thousands of laws annually, though few of these come before the Supreme Court. When they do, however, on a question of constitutionality, the Court has by a series of notable decisions done much to interpret the words of the constitution in such a way as to keep the document flexible for changing needs. The Court has also been a firm bulwark for the defence of the liberties in the Bill of Rights when infringed by legislation by Congress or any of the forty-eight states. Although an occasional decision has aroused angry criticism, the people have come to consider the Court as the corner-stone of their freedom, as was shown last year when the then immensely popular President Roosevelt tried to pack it to get quick action on popular measures, and failed because public resentment over his effort

became so great.

His second severe defeat came over a Bill in April of this year because the people felt that he had been steadily trying to upset the balance of powers in the Federal Government by attempting to make the Executive too strong at the expense of the Legislature. As the first defeat had revealed the belief of the people in the necessity for maintaining the Supreme Court intact, so the second showed their belief in the necessity for the separation and balance of powers.

On the whole, perhaps, the three principles which have taken deepest root in the public mind, after a century and a half of experimenting with Federalism, have been that there must be a supreme and wholly independent Court to maintain the constitution and our constitutional liberties; that the checks and balances of the three departments of the Federal Government must be maintained; and, lastly, that, in spite of the necessarily increasing power of the Federal Government owing to modern conditions of life, the balance between that Government and the powers of the individual states must be maintained as far as possible.

In so brief an article on so great a topic it has been possible to touch upon only a few points, but I think those I have mentioned are the ones which have enabled Federalism in the United States to stand the test of a hundred and fifty years of colossal change in the world, as well as that of two wars of the first magnitude and many minor ones. We are a comparatively new and, now, a very mixed nation racially, yet I believe that a large part of the population would agree that the three principles mentioned in the preceding paragraph are those which we must cling to if we are to maintain our Federal and democratic way of government, and we cling to them not as the result of theorizing but as the result of generations of experience.

JAMES TRUSLOW ADAMS

II.—IN INDIA

[N. S. Subba Rao, the Vice-Chancellor of the University of Mysore, attended the Round Table Conference of 1930 in an advisory capacity and served as Secretary of the Committee appointed by the Indian Princes' Delegation to examine the question of an All-India Federation in relation to the Indian States.—EDS.]

"Government", writes Professor Adams, "is the way of doing certain things, and the way in which a people does anything at all will depend on character, history and contemporary conditions". Governments in India have been hitherto both unitary and despotic (or recently bureaucratic), and it is sought now to make the Government of India federal in character, and give to the Central Government as well as the Provincial

Governments a democratic character. The spirit of democracy is expected to alter also the despotic rule in the Indian States, the entrance of which into federation is contemplated by the Government of India Act of 1935.

Prof. Adams has said that " there is no perfect form of Government nor is there one which may suit all peoples ". The numerous and vehement attacks on the Government of India Act make it evident that the constitution implemented by it is by no means perfect, but then all that framers of a constitution can hope to achieve is only some distant approximation to a perfect constitution, one that suits the people for whom it is intended. We may ask ourselves, is the proposed Indian Federation suited to the character, history and contemporary conditions of the people, and does it as a Federation achieve what is expected a Federation will achieve, *viz.*, bring about unity in diversity, and reconcile liberty with democracy, which, as Lord Acton has remarked, is one of the signal functions of the federal form of Government ?

A federal form of Government of India may be looked upon as a retrograde step and as falling outside the line of historical development. On the other hand, it may also be considered to be the only way of achieving some measure of unity over an area where great diversity of interests and lack of political homogeneity prevail. Thus it may be argued that British India has been till recently a Unitary State, the Local Governments being merely agents of the Government of India. The proposal now is to convert these Local Governments into Provinces with a character of federal " States ". " We have to demolish the existing structure in part before we can build the new. Our business is one of devolution and drawing lines of demarcation and cutting longstanding ties. The Government of India must give, and the Provinces must receive. One must sedulously beware of the ready application of federal arguments or federal examples to a task which is the very reverse of that which confronted Alexander Hamilton and Sir John Macdonald." Thus the Montagu-Chelmsford Report. The Joint Parliamentary Committee are equally emphatic in their characterisation of the new constitution as an historical novelty : " Of course, in thus converting a Unitary State into a Federation, we should be taking a step for which there is no historical precedent. Federations have commonly resulted from an agreement between independent or at least autonomous governments surrendering a definite part of their sovereignty or autonomy to a new central organism. At the present moment, the British India Provinces are not even autonomous for they are subject to both the administrative and legislative control of the Government of India."

It is true that the Government of India was unitary in character, and exercised control over the Governments in the Provinces. But this meant that the range of central control was limited to certain essential matters like military affairs, currency, customs and communications. In many respects the Governments in the Provinces had great powers delegated to them, because no single

administration could support the Atlantean load; not a matter for wonder. We may recall the fact that India is nearly as large as Europe without Russia, so that it would be impossible, even with the assistance of the latest improvements in communication to govern such a vast country from one centre without clogging the machinery of government. That is also one reason why the Government of India has been out of the main current of change in respect of the extension of the functions of government which has been such a marked feature in Europe and America. If the State was to perform the more numerous and socially beneficial duties which are expected of it elsewhere, some large and effective measure of decentralisation was necessary, and federalisation was the obvious way of effecting the change.

It might also be said that Federation is the only way in which effective unity can be given to the political structure of the country. For, outside British India lie the numerous Indian States running into hundreds in number, some large and numerous ones ridiculously small, but all of them claiming sovereign rights in varying measure. Here again the Government of India has served to give a measure of unity which the independence of the States would not permit, and there is some measure of unity in diversity.

Thus British India needed federal devolution of functions from the Government of India to the Provinces, if a nominal unity was to be made real, and if Government in India was to perform all the duties people might legitimately require of it under modern conditions. When we look beyond British India and consider India as one whole including British India as well as the States, it is only by some form of federation that the country could be brought under one common rule in which diversity would have play without injuring the political life of the people. The rulers of the Indian States who were chafing under the control of the Political Department of the Government of India, and the peoples in the States themselves were both anxious, although for different reasons, to enter the larger unity.

Thus the Government of India Act may be considered to be in the full stream of political development in India, and to answer, whatever might be the defects of detail, the political needs of the country.

We may enquire how far the proposed federation will give India what it needs in the way of strong government, good government, and self-government. Students of political development know that federalism means weakness. A federal constitution is a compromise between two opposing forces, and in all federal constitutions, the Central Government is generally weak, and this weakness is maintained by the jealousy of the States making up the federation. As Prof. Adams points out, there are "two schools of political thought, one believing in increasing the powers and activities of the Central Government, the other in keeping them as low as possible in favour of the States". But as he points out further, American experience "tells us that the power of the Central Government will

steadily increase, and also its immediate and direct relations to individual citizens. The Central Government is not remote from us but in ever increasing ways impinges on our daily lives, through taxation and a vast mass of regulations of all sorts." There is no doubt that a similar development will take place in India in spite of the careful and elaborate distribution of functions between the Central Government and the Provincial Governments.

In this connection it would have been interesting if Prof. Adams had given us his views on the allocation of residuary powers. In the U. S. A. these powers are vested in the State Governments, and there is no doubt that it works in support of the position that " the balance of powers between federal and State governments should be maintained in every way possible ", by acting as a check against every intrusion of the Central Government into the field of the State Governments. In some other federations, these residuary powers have been vested in the Central Government with the result that the tendency of the Central Government to become strong receives a stimulus. When the Indian constitution was under discussion, the question of the allocation of these residuary powers naturally came up for discussion, but it became mixed up with the communal conflict which was such an unsavoury and disheartening feature of discussions at the Round Table Conference. As Sir Samuel Hoare pointed out, ' Indian opinion was very definitely divided between, speaking briefly, the Hindus who wished to keep the predominant power in the centre and Mussalmans who wished to keep the predominant power in the Provinces. The extent of that feeling made each of these communities look with the greatest suspicion at the residuary field, the Hindus demanding that the residuary field should remain with the centre and the Mussalmans equally strongly demanding that the residuary field should remain with the Provinces." The result was that elaborate lists of the functions assigned to the Provinces and the Central Government were prepared, and it has been left to the Governor General in his discretion to empower either the federal legislature or the provincial legislature to enact on subject-matter not enumerated in any of the lists or to impose taxes not mentioned in them. In the case of the Indian States, the matters in respect of which they may join the federation is subject to individual negotiation, the residuary powers which in this case are very large, resting entirely with the States.

There is reason to fear therefore that the Government of India will start with considerable weakness, and the process of centralisation will be much impeded by the vesting of residuary powers in the States. It is true that there are devices by which the power of the Government of India is maintained over the country as a whole, but these could hardly be called constitutional, although they are embodied in the Government of India Act.

How far does the new constitution promise the country good government ? The very size of India makes it impossible for centralised rule and administration to be effective except

in a few essential matters where uniformity is required. The province of the State has extended beyond all recognition in the West since the century began, and our hope is that there will be a similar expansion in India particularly in matters relating to the health, wealth, and well-being of the citizens. This expansion will lie mainly in the hands of the Provincial Governments, but the scope for expansion is limited by finance. Here the fault is not so much the fault of the federation as of the fact that certain powers of Government are segregated from the control of the Central Legislature. Thus a Ministry at the centre may decide to reduce military expenditure and the salaries of the Government officers in order to find money for social reform. In both these directions the powers of the Federal Government are strictly limited with the result that the financial assistance which might have been given to Provincial Governments is not available. It is true that the world situation and the race of armaments at the present time and the danger of war on the horizon make it extremely improbable that India whether in the British Commonwealth or outside it can succeed in reducing her military budget appreciably. Therefore, if the wealth and the economic conditions of our people are to improve, the only hope lies in a general improvement of the world situation which will strengthen the economic position of India. There is not the slightest doubt that the worthwhileness of the new constitution will be tested on this ground, namely, its ability to ameliorate the lot of the worker. This of course is not the effect of Federation as such, but the form of federal government envisaged by the Government of India Act of 1935 does affect the position.

What of self-government under the new constitution? This is the cardinal issue, and the critics of the proposed Indian Federation object to it not because of their reluctance to accept the federal principle but because under the federal form, the old subjection to external control continues. The numerous safeguards and the special powers of the Governor General both are prominent factors in the situation. The people further want the constitution of the Central Government to be democratic and representative of the people, but indirect elections to the Federal Assembly and the system of nomination of their representatives by the Rulers of the Indian States both detract from the representative character of the Federal Assembly. It is only by enlarging the field of popular control at the centre and by making the Federal Legislature more decisively representative of the people that the new constitution can be made acceptable to the country. These, however, are considerations not of direct relevance when we are discussing the federal principle, but they are of vital importance if we are discussing the operation of the Federal Constitution as contemplated by the Government of India Act of 1935.

N. S. SUBBA RAO

THE SUPREME STATE

A PHILOSOPHICAL CONCEPT

[John A. Osoinach offers a basic spiritual concept whose distorted and ugly shadows are the totalitarian states. He would give human history a new meaning by the light of Spengler and interpret national, racial and world events differently. But the light of Spengler is neither new nor complete; the Law of Cycles and Nemesis, of *Chakras* and *Karma* are fundamental teachings of the ancient Esoteric Philosophy.

The practical question is how to purify the totalitarian autocracies as also materialistic democracies. Legislatures cannot create pure Spiritual Democracy.

The state, like a human being, has its Spiritual Soul and its Egotistic Self—Atmic or Altruistic and Ahankaric or Self-seeking natures. Which predominates? that which predominates in the majority of its citizens. To allow the ruler, be he king or president or called by any other name to rule in terms of the lower personal self is to create autocracy and dictatorship. On the other hand to permit the citizen to exercise his freedom in terms of that self is to usher in anarchy. The human aspect of this problem is discussed in the following article.—EDS.]

The world has heard much of the supreme state. Of course, the idea has always been popular with certain types of rulers and ruling classes. The divine right of kings seemed to justify despotism in its own doings. But the supreme state has a wide appeal among the people of many nations to-day, no doubt because it seems to hold out hope that all men may be better off materially by becoming subservient to the economic and political domination of a few supposed supermen.

This is a simple idea. If it means anything, it means only that the state is everything, the individual nothing; that as the state prospers, good filters down to the least of its subjects. Patriotism is its spur, prosperity its bait, and the loss of liberty its price. It is rooted in economic materialism; its exponents have given no thought as to whether it has, or even needs, any philosophical defence.

Certainly, I am not prepared to argue the thesis that the supreme state as the world has known it—the military autocracies of the past, the medieval monarchies with their divine right of kings, or even the totalitarian states of to-day—can be defended as a philosophical concept of an ideal type of government. And yet, the query recurs, may there be a sense in which the supreme state, as a philosophical concept, can be justified?

Nietzsche presented the idea, but it remained for Spengler to lay the groundwork upon which, if at all, a serious argument may be predicated in behalf of a supreme state, at least under certain imaginable conditions, as an instrumentality of idealism.

When I first encountered the idea, in *The Decline of the West*, that history should not be regarded as a linear progression, it seemed more or less meaningless. It dawned upon me only gradually that what Spengler must mean is that to get a true conception of history, we must turn

our attention in a new direction, inwardly into consciousness—not a direction parallel to any with which we have been familiar in our previous perspective of length and breadth and our concept of a third dimension which we call depth, but truly a fourth dimension, an inner and a spiritual depth. *History, then, is not an unfolding panorama of people and events proceeding from past to present and from present to future. It is, rather, the realization by a people of the totality of their spiritual possibilities,* or, in other words, the fulfilment of their destiny. That destiny is no part of a chronological pageant. It is something peculiar to the people, the culture, that experiences it, an achievement born of some obscure impulsion from within the organism itself, some inner spiritual necessity whose origin is shrouded in the mist of its mind.

Ouspensky has somewhere advanced the idea that the concept *man* includes all of the individual's life—or possibly lives—stretching from the dawn of antiquity to the remotest reaches of time. Re-orienting this thought in the light of Spengler's doctrine to interpret the concept *man* to include the infinite expression of life by all the men and women forming the body of a culture or a civilization, we get some comprehension of the vastness of this organism which Deity may consider as *man,* and through which It may be working out the divine purpose of Manifestation.

If such be the case, and if, as Spengler suggests, history is not the running record of individuals, or even of nations, but rather consists of the destiny-patterns of spiritually unrelated cultures which appear upon the world's stage from era to era for no other reason than to achieve and express their own spiritual destinies, then the task of the historian is to try to fathom what were the destinies and what the spiritual objectives of these cultures, and to what extent they fulfilled or attained them.

Thus Spengler comes with a doctrine which suggests as a necessary corollary that the supreme state does not exist for its own sake nor for the benefit of its privileged classes, but because the four-dimensional organism *man,* embodied in a complete culture, is the most significant reality of history. The supreme state seems to be a necessary corollary of this doctrine because the shaping of such a culture usually requires the firm though plastic hands of one or more dominant nations. If, then, such an organism is the necessary material out of which these four-dimensional destiny-patterns must be woven, and if a dominant nation is required to give the culture its impetus and direction, may there not be some concrete philosophical justification for a supreme state?

That, of course, amounts to a substitution of the concept, *a culture,* for the concept, *the state,* as a historical reality so completely dwarfing the importance of individual man that his little destiny can afford to be merged into this transcendental creation. It means that the supreme state is not an end in itself but only the medium of helping the culture to arrive at its zenith. Are we, then, justified in assum-

ing that the state—or, at any rate, the culture—is everything and that individual man has no significance except as he fits into and becomes a worthy part of the larger whole ?

All my life I have believed in the maximum possible amount of local self-government. Hence, I do not come to this subject with any prepossessions in favour of the doctrine of the supremacy of the state or even of strongly centralized authority. I am only examining the subject as a philosophical concept in the light of what seem to me new implications growing out of Spengler's challenging idea.

It seems that philosophically the idea may have something to commend it. Viewed in another light, it is not greatly different from the widely accepted belief that man exists only to fulfil God's will—that his own will is nothing. Jesus himself taught us as much in Gethsemane. But, of course, acceptance of the idea presupposes acceptance of the hypothesis that God's will is expressed through these four-dimensional organisms directly, and only indirectly through individual man as he contributes to the culture as a whole in expressing its larger destiny.

It would appear that one may accept the hypothesis without accepting the historical interpretation of the supreme state—that instrument of tyranny which has so often been the creation of selfish men for their own aggrandizement. And, of course, there is always the danger that any supreme state may develop into tyrannical autocracy—a danger so great that idealistic men probably will always fear and seek to avoid this form of political expression.

Of course, all of this is postulated upon the acceptance of Deity, the existence of the Supreme Being ; and with that Being, Its purpose. However, unless we are careful to avoid the traditional idea of a personal God, full of whims and caprices, this will not throw any further light upon Spengler's recondite idea of a new approach to the interpretation of history. Such a God is a God of notions rather than a God of principle. He is a God of favouritism and vindictiveness, full of unearned rewards and unmerited vengeances. He is the archetype of the despot who fashions tyrannical autocracies. His creativeness would make the state as well as the universe almost lawless institutions.

If we hope to gain any light on the nature and meaning of history by associating it with the plan and purpose of the supreme creative intelligence, we must think of It as the God of Law. The unfoldment of Its manifestation must be in accord with law—spiritual law that is eternal, immutable and impersonal. ***History will be man's actualization of his own experience potentials—not events arbitrarily dictated by God, with man a helpless automaton in the toils of such a protean fate.*** An understanding of that fact will save us from the blasphemy of thinking of God as the author of the horrors of human history. God is bound to be a God of principle, a God of spiritual law. Man reaches the pinnacle of true achievement only as he brings his being and his activities into line with this changeless, impersonal,

universal God and seeks to fashion his material world after the laws which control the spiritual or real world.

It seems useless for man to try to understand Deity. It is hard enough to understand some very superior human intelligence. For example, let us suppose that I wish to approach some intelligence which I know exists in my three-dimensional world, but which is so vastly superior to my own that I cannot hope to grasp its concept of cosmic things. Suppose we take Einstein as such an intelligence. Consider that I have asked him to explain to me his Special and General Theories of Relativity. No matter how great his willingness, he could not: not because he himself does not understand them, but because I am incapable of understanding his mathematical language and formulæ, the only idiom in which they can be adequately expressed. I might, and probably would, glean from him something of the impermeable essence that is his personality, his soul, his being. I would realize that I was witnessing the functioning of a vastly superior intelligence, but I would gain no adequate understanding of the Special and General Theories of Relativity.

And so it must be, only in an infinitely greater degree, with any human intelligence that tries to understand Deity. Every creator must yearn for understanding of himself and his work. The Supreme Creator must intend that some time we shall understand Its manifestation. The fault for our failure to understand it now does not lie in It. Explanations lie all around us—in the starlit skies, the waving meadows, the shining seas, the very mind that animates us—but we, in our beclouded state, are incapable of understanding the only idiom in which things infinite and eternal can be expressed.

Thus we must rather search for some principle that expresses the nature of Deity, some law that is universal and impersonal. A deity finding expression through laws that are universal and impersonal is concerned with principles rather than principalities.

Where, then, shall we look for the universal law that may afford a clew to our inquiry? Is it not to be found in the Eastern concept of Karma, the Law of Action? This must not be confused with fatalism. The Law of Karma is impersonal; it touches all men with the necessity and incentive for action; it is the law of retribution and reward. But it is not God who metes out punishment and reward: it is we ourselves. We ourselves create our karma. We are our own judges, the makers of our own destinies, for good or ill as we fulfil the Law or transgress it.

Speaking of the Law of Karma, H. P. Blavatsky says in *The Secret Doctrine* that "There is no return from the paths she [Karma-Nemesis] cycles over; yet those paths are of our own making, for it is we, collectively or individually, who prepare them." And again, in the same chapter, she speaks of *racial Karma* leading a continent to cataclysm, and refers to "'Deity' manifesting coordinately with, and only through Karma."

Is there any reason why the karmic

law should not apply to these cultures, these four-dimensional organisms, the same as to individuals? It would not seem so. This may shed much light on the triumphs and tragedies of history which appear to us to be so inscrutable, and the application of this idea of the Law of Karma may point the way whereby these cultures, in the fluid environment of their four-dimensional unfoldment, may fashion for themselves the architectonic of a spiritual destiny which idealists cannot help but believe is their objective.

And so it seems that there is a sense in which a supreme state may be an instrumentality of the divine purpose—*not a supreme state bent on war and conquest, but one in which the statesmen at its head would be "philosophers as well as kings"*. In this sense, and in this sense only, such a state, freed of selfishness and aggrandizement, might find justification as a truly philosophical concept.

JOHN A. OSOINACH

"The purpose of all evolution, according to Theosophy, is to bring man to the realisation of his divinity, not merely latent, but divinity which has become fully patent. Man, by and through the help of evolution, becomes God, knows Himself and His universe, can and does use the Power of His Will, can and does create a universe all His own, which He fills with His Love and guides with His Wisdom. In other words, the purpose of evolution is the unfoldment of man, through the stages of Superman, to that Perfection which is embodied in the *shāstraic* conception of the Supreme Purusha. Man is striving to become a Perfect Individual—free in mind, morals and activities. The purpose of all evolution is to enable him to attain to that exalted status. The various branches of the tree of evolution serve the one purpose—to give man the necessary shelter while he is engaged in the Herculean labour of growth unto a Perfect Individuality.

The aim of political evolution on our globe is the production of the Free Man, who will live and love and labour among Free Men, uninterfered with by State-laws of any kind or description. Our emancipated Free Man has unfolded his divinity to the extent which enables him to understand and apply the laws of his being to his own good, and without injury to anyone else. He does not require the aid of any set of rules or regulations, laws or enactments, made by others; further, the laws of his life, which are the outcome and the manifestation of his unfoldment, however different from those of his neighbour, do not interfere with the latter's existence; our Free Men have different outlooks on life and the world, but each of them, in his individual freedom, living according to his own enlightened conscience and the set of laws and rules which he has made for himself, lives without interfering with or harming his fellow Free Men, whose enlightened consciences have given them their points of view and their outlooks, and who have made for themselves their own sets of rules of conduct and laws of life."

THE ARCHETYPAL STRUGGLE

EURIPIDES INTERPRETED

[G. H. Poole is one of those very few Englishmen to whom India's spiritual atmosphere makes a deep heart appeal. Like his friend Shri Krishna Prem he lives in a Himalayan retreat, a devotee of Wisdom. His interpretation of the great drama of Euripides will interest all students of Asiatic psychology. Non-recognition of Buddhi-Manas produces Kama's chaos and its progeny, suffering. Recognition of the Divine makes for peace and harmony and leads to an intelligent co-operation of man with Nature.—EDS.]

All readers acknowledge the intense poetry and dramatic power of the *Bacchae;* but many, instead of seeking the meaning of the play in the only way in which, I believe, it can be discovered, stray from the main question into bypaths and waste time and effort in futile endeavours to explain, not the meaning of the play itself, but why Euripides "the rationalist", as he is called, in this, his last play, should exhibit such an apparent change of front and come down this time so decisively on the side of religion.

Now leaving these bypaths of scholarly criticism severely alone, let us consider the play simply as the work of a great artist, who, from the depths of his own being, has here expressed under the form of symbols truth about the conflict of forces within the human psyche. I shall not argue, but state as simply as I can what seems to me to be the significance of the play, and leave it to my readers to agree or disagree as they will. First, a short summary of the drama :—

The story of the *Bacchae* is of the return of Dionysus to Thebes, his birthplace, from his wanderings in the East, accompanied by a train of Asiatic women, his worshippers, who form the chorus of the play. He was the son of Zeus and Semele, a daughter of Cadmus, but his divine origin was disbelieved at his home where it was thought that he was but the child of his mother by an unlawful union. He comes to Thebes to establish his divinity by introducing his own worship into the state, in which he is opposed by Pentheus, son of Agave, his mother's sister, in whose favour Cadmus had retired from the throne of Thebes. Inspired by Dionysus, the women of Thebes with Agave as their leader fly away to the mount Cithæron to perform his rites. Pentheus resolves to stop these celebrations, if necessary by force, and as a first step he imprisons Dionysus, who appears in the form of a wandering and effeminate Asiatic stranger. Dionysus escapes from his bonds and reappears before Pentheus, just as a messenger arrives and announces to the king that he has seen the women of Thebes on Mount Cithæron, not given over to licence and debauchery as Pentheus had thought would be the case, but in various ways under the mysterious power of the god. At first he found them sleeping peacefully ; but as soon as they heard the low of his cattle, they rose up and donning their spotted fawn-skins, some began to draw forth milk and wine by touching the earth, while others drew honey from the ends of their *thyrsi;* and those who were nursing mothers, gave their milk fearlessly to the young of wild animals who came to them. All was peace and harmony while nature yielded herself to the power of the god.

Pentheus himself now beginning to fall

under the divine influence, desires to see his mother and the maenads, a sight forbidden to any man. Dionysus bids him array himself in female attire as a maenad, leads him to Mount Cithæron and, placing him on the top of a tall pine tree, himself disappears. The maenads hear a divine voice bidding them seize the intruder, and Pentheus is torn to pieces by his own mother and the rest. Agave returns to Thebes carrying the head of her dismembered son, which she mistakes in Bacchic frenzy for that of a lion.

Cadmus and the seer, Teiresias, alone among the men of Thebes, have resolved to reverence the god. But the former has discovered the other remains of his grandson and comforts his daughter Agave, who at length recovers from her trance and, recognizing her son's head in her hand, realizes that she has become his murderess, unknown to herself. For her the chorus of Asiatic Bacchants have some pity, but, for Pentheus none. Dionysus pronounces the doom of Agave and her companions to be expelled from the city, and of Cadmus and his wife, Harmonia, daughter of Ares and Aphrodite, to be changed into the form of snakes. Cadmus as leader of a barbarian host, after many wanderings ending with the sack of Delphi, will be delivered by Ares and transported with his divine spouse to the land of the blessed. All this tragedy, Dionysus declares, has been caused by their failure willingly to honour him as a god, the son of Zeus.

The key to the play is to be found at the end in the speech of Dionysus when he pronounces the doom of the chief actors in the tragedy :—

> If ye had known restraint when ye would not,
> Ye would be happy with the son of Zeus as your friend.[1]

The failure of Pentheus, and indeed of all of them, to recognize the divine nature of Dionysus led to the terrible clash between opposing forces which might have been avoided. Harmony would have been the result, not conflict and tragedy. Dionysus and Pentheus represent forces which may either clash in disastrous opposition, or be resolved into a harmony, in which the Dionysiac inspiration becomes the complement, instead of the enemy, of the negative and critical Pentheusian function.

I have already said that what Euripides really does in this play is to exhibit under the form of symbols the conflict of the opposing forces within the human psyche. Of these Dionysus is the one and Pentheus the other. Whether Euripides consciously intended the play to be understood thus or not is to me beside the point, as I believe that the source whence a great work of art springs into being lies altogether deeper than the conscious mind of the artist, and the degree in which artists themselves can consciously know and explain the significance of their own work differs in every individual case.

Dionysus, at once "a most dread divinity and most gentle to mortals", lies deep and hidden in the psyche beyond the conscious mind. He is that creative power which is beyond the antinomies of the conscious order : not a power which conflicts with the moral law, as the Pentheusian self-conscious mind supposes, but a stainless force by which the creative faculties of the psyche are energised. Without him man nothing can : with him the forces of nature herself blend in one terrific harmony with the undiscovered potencies of the psyche. Under his in

[1] Translated from Sandys's text.

fluence men are led to self-realization or self-destruction according to the purity or impurity of their natures.

It would be wrong to suppose, however, that Pentheus is the only culprit and that everything would have gone smoothly if he had not been there. He is not the only one to blame. In varying degrees all are responsible for the catastrophe. Dionysus declares that Pentheus suffered the just penalty of his error, and then goes on to pronounce the doom of Agave, Cadmus and Harmonia. None of them had fully recognized the divine power for what it was, so all became involved in the clash of opposing forces. Agave and the other sisters of Semele had joined with their father and mother in casting a slur upon his birth, wherefore he cast his power upon them, which even then would have filled them with divine ecstasy had not Pentheus changed it into a curse. Pentheus, the King, vested with the divine authority of ancient kings, is the governing principle of the psyche without which the Dionysiac power produces only a fruitless ecstasy. Had Pentheus acknowledged the god, then, under his guidance and authority as the King, the inspiration brought by Dionysus would have been directed to enhance the life of all in a beneficent and rhythmic harmony. Dionysus would have shown his other side, and instead of being the most dread god, bringing frenzied destruction in his train, would have been his other self, still powerful, but "most gentle, most benign to men".

Dionysiac inspiration cannot create by itself. To this end it must be held and channelled by the sovran mind. Form as well as force is necessary to the creation of beautiful things; but bereft of force form becomes sterile. The process of creation, however, is not merely orgiastic, and the ecstasy will be vain unless the mind is set in movement by it to accomplish some beautiful things. So the Greeks thought that the principles of beauty were limit and proportion. But the tragedy of the *Bacchae* is re-enacted whenever the mind, instead of receiving and taking up the ecstasy and power, repudiates them through egoism and fear, which is what Pentheus did. He failed to fulfil the function of sovran mind because of his own mental squalor. The struggle within him reflected itself without in his mistaken judgment and his expectation that the Bacchants on Mount Cithæron had surely fallen victims to those desires which secretly waged war within himself. Unharmonized, bitter and egoistic, he blindly opposed the creative power when it came and so wrought chaos and destruction for himself and all the rest. Thus we see the meaning of the strange and paradoxical words of Dionysus, that the house of Cadmus by reason of a failure in sophrosyne, self-governance, had been unprepared to recognize him for what he was, a pure and stainless god.

Earlier in the play (II, 882-96) the chorus set forth what from their point of view is the right attitude towards the divine power. It is a conservative one. Institutions such as laws and religious rites which have the sanction of time and antiquity should be accepted as binding and not questioned by men with their fallible opinions.

There is a superficial inconsistency here, as the worship of Dionysus is not something handed down from ancient times in Thebes, but an innovation. Teiresias, however, who represents with Cadmus the old order at Thebes, has already recommended Pentheus to accept the god and refused for himself to join the fight against divinity. Acceptance of the new cult was in accordance with the old outlook by which the new and striking phenomena were attributed to divine agency.

This conservative attitude of Teiresias and the chorus is what makes the critics concern themselves with the play as a recantation by Euripides of his former rationalistic views. I am not here concerned, however, to discuss the play in connection with what may or may not have been the "views" of the poet. An artist like everybody else, has his views, but to ascertain what these views were, is not necessarily the surest way to find out the significance of his work. For instance the real meaning of Shelley's poetry is not revealed by the obvious fact that he was a democrat and hated all aristocratic and hierarchical institutions. A man's opinions are symptoms of his habits of mind and are not causes but effects of his psychic nature. Opinions never produce real poetry or any other kind of art, though they may colour the form of its expression. Whether Euripides' views on the subject of religion underwent a change just before he wrote the *Bacchae,* is a question which I leave to those to answer for whom it is of primary interest.

The protest of Teiresias and the chorus against the refusal of Pentheus to recognize Dionysus does not contain an intellectual judgment in favour of the claims of religion. Under the form of a recall to the old spirit of awe and humility their words really express a recognition of that moderation of mind whereby the claims of inspiration are accepted, so that the mind instead of repudiating the creative energy may use it and work it harmoniously with the whole power of the psyche. With the passional nature purified, the mind of man becomes free from egoism and suspicion, and of such a man Dionysus becomes, not the enemy, but the friend.

G. H. POOLE

To seek to achieve political reforms before we have effected a reform in human nature is like putting new wine into old bottles.—H. P. BLAVATSKY.

KSHATRIYA CHIVALRY

[It is a commentary on the low moral state of this civilization that while war is so noisily glorified by some leaders directly and openly and stealthily or cunningly by others, the Knight of Chivalry is dumb, if he exists. The first article contains some old Indian points of view about chivalry in war. But it is not only a martial quality. In home life and social relationships the virtue should be cultivated; and the second article pleads for it. Chivalry can contribute towards the maintenance of peace in the international world and when war becomes inevitable will make its carnage less mean and less revengeful.—EDS.]

I.—WARFARE IN ANCIENT INDIA

[Dewan Bahadur K. S. Ramaswami Sastri's article shows that Non-Violence was not always the rule of government in India. But as he well points out even when war was waged as a last resort, the rules of Kshatriya chivalry robbed it of the ugliness and wholesale butchery of modern times.—EDS.]

The modern Western mind is still hugging the delusion that war is inevitable and even ennobling. Mussolini says :—

War alone carries all human energies to the maximum of tension and sets the seal of nobility on the peoples who have the courage to face it.

As an institution, war has nothing but its venerable age in its favour. Mr. C. Delisle Burns says that "the morality of civilized life binds the practices of war in three chief aspects: (1) The treatment of non-combatants, (2) the treatment of wounded captured soldiers and (3) the avoidance of certain weapons and certain methods of slaughter". Yet where had this morality gone in the recent aggressions of Italy and Japan?

Had ancient India anything which can give vainglorious boastful modern humanity a lead out of the labyrinth?

The classical instance of the fervour of righteous war throbbing in exalted literary expression is found in the *Bhagavad-Gita* (II, 31-32). Sri Krishna says :—

Do not feel any tremor in the face of your duty. To a Kshatriya there is no higher auspiciousness than a righteous war. To you the door of heaven is accidentally open. Only happy Kshatriyas get such a war as this.

In the *Yoga Vasishta* it is said :—

Those who die in support of a king who protects his State will attain *Veera loka*. But those who die in support of a king who oppresses his people go to hell.

In the *Agni Purāna* (232, 52-56), it is said that a soldier who dies in battle acquires the merit of a thousand *asvamedha* (horse sacrifices). Nay, it is pointed out even in *Dharma Sāstras* that Ātatāyins—enemies that seek to slay us by foul means such as poison or to dishonour women—may be slain out of hand.

It was realised that *ahimsa* is the nobler attitude but, if war is inevitable to defend the national territory and the national honour, we should never shrink from it. In the seventh book in Kautilya's *Artha Sāstra* it is said :—

When the advantages derivable from peace and war are equal, one should prefer peace; for disadvantages, such as loss of power and wealth as well as wandering and sinfulness, result from war. Out of the four means (*upāyas*), *viz., sama, dane, bheda, danda,* (peace, winning by gifts fomenting quarrels and war,) *danda* (war) should be resorted to only as a last resort.

It is as necessary to remember the Indian attitude towards the æsthetic aspects of war as towards its ethical aspects. Æsthetics has had a subtler elaboration in India than anywhere else in the world. The *Veera Rasa* (Emotion of Heroism) was given as exalted a place as *Sringāra Rasa* (the Emotion of Love), *Sānti Rasa* (Peace) or *Bhakti Rasa* (Godward Love). But the heroism prized was not the heroism of aggression or slaughter. The poet says :—"One murder makes a villain; a million make a hero." That applies to modern Western heroes but not to the noble and beautiful emotion of heroism as understood in India. The heroic spirit in India is the heroism of *ahimsa,* of protection of the Motherland, of the weak and the oppressed and of women. It was later expanded into the *Dāna Veera,* the *Dayā Veera,* etc., (the heroism of munificence, the heroism of compassion, etc.). War on a colossal scale or during a national frenzy can never rise to such an emotional height.

The famous *Artha Sāstra* lays down the six aspects of the foreign policy of a state :—peace (*sandhi*), war (*vigraha*), observance of neutrality (*āsana*), military march (*yāna*), alliance (*samsraya*), and making peace with one state and waging war with another (*dwaidhībhāva*). When a king has two enemies, he must attack the stronger first. Of two enemies, whose subjects are, respectively, impoverished and oppressed, Kautilya's advice is to attack the latter first. He advises that no king should allow what would cause impoverishment, greed, or disaffection among his subjects. In regard to an invasion he says that the king should leave one-third or one-fourth of his army to protect his base of operations and should march during the month of *Mārgasira* (December) or March or May-June, taking with him a sufficient army and enough treasure. The time of march will depend on his intention and on the enemy's equipment and provisions. He describes the mechanical and other equipment needed as well as the battle array. These rules helped to keep a balance of power among the many states—a balance often upset except in those rare eras when a great suzerain dominated India.

The *Sukraniti* refers to the big *Nāleeka* and the small *Nāleeka* (cannon and gun) as well as to gunpowder, which it says should consist of five parts of nitre, one of sulphur and one of charcoal. It describes iron cannon balls with smaller shot, etc., inside, which seems to show that ancient India knew something about shells and other explosives. It refers to other lethal weapons (*sasthras*) such as bows and arrows, swords, maces, lances, spears, battle axes and daggers, and especially to *asthras* or destructive weapons whose superior potency is due to *mantras.* It refers to metal armour for soldiers and leather armour for horses and elephants.

The Indians were aware of military machines of various kinds, including flying machines. Not only does the *Rāmāyana* refer to the *Pushpaka Vimāna*; *Jeevaka Chintamani* (one of the great Tamil classical epics) refers to a flying-machine. Apart from these poems, such a serious scientific work as King Bhoja's *Samarāngnasūtradhāra* contains descriptions of the elephant machine (*Gajayantra*), the bird-like machine made of wood and capable of flying through the air (*Vyójomachari-vihanga yantra*), the wooden *vimāna* capable of aerial flight (*Akāsagāmi-dārumaya vimāna yantra*), the machine which can protect the entrance from attack (*Dvārapāla yantra*), the machine which can raise water and let it fall as and when needed, etc. In a noteworthy passage he explains how a huge mechanical bird could be constructed and a *Rasayantra* placed in its centre with a lighted lamp beneath, and how such a bird can be mounted and controlled and made to fly by beating the air with its wing-like blades. Another mechanical contrivance which he describes could operate bows, *sataghnis* (hundred-killers, *i.e.*, cannon), etc. *Sataghnis* are referred to in Valmiki's *Rāmāyana* and *Sukraniti* also.

It was always recognized in India that vast wealth is required for the successful prosecution of war. Forts were regarded as indispensable. But it is pertinently stated in *Sukraniti* that a fort is useless unless well equipped with soldiers, military machines and food supplies.

But the most important element in war is the army. The *Kamandakiya Niti* states that the hereditary army is better than mercenaries; that the latter are better than the *sreni* or the people called up and trained—but not well-trained—for war; and that these are better than the armies of allies which, however, are better than weaned enemy armies and hill-tribes. In regard to the relative proportions of elephants, cars, horses and foot-soldiers, there are various rules. According to the *Sukraniti* the infantry should number four times the cavalry. Amara Simha says that an *Akshauhini* consists of 21,870 elephants, 21,870 cars, 65,610 horses and 109,350 foot-soldiers, the ratio being 1 : 1 : 3 : 5. It is laid down that cars and cavalry can be used in summer and in winter, infantry and elephants in the rainy season, and all four in autumn and in spring. The king should take along physicians to treat the sick and to dress and nurse the wounded. In actual battle much will depend on the disposition (*vyūha*) of the forces. The flower of the army must be in front of the battle array but the rear also must be guarded. The flag must be defended at all costs.

In ancient India fighting was allocated to the Kshatriya caste. It was reserved for modernity to conscript whole nations and hurl them against one another. It is often said that the armies in India would fiercely decimate each other while the agriculturists pursued their calling unmolested. The *Agni Purana* states that the civil population must not be harmed. Thus war never brought on in India the dire slaughter of unarmed citizens, including women and children, or the destruction of works of art—an evil which we find

inseparably associated with modern warfare.

A noble feature of ancient warfare was the concept of *Dharma Yuddha* (righteous warfare) as opposed to *Koota Yuddha.* The most famous instance is that of Sri Rama who, when he had deprived Rāvana of all his weapons and his armies and had made him giddy with fatigue, asked him to go to his palace and to return next day refreshed for the fight. The *Rāmāyana, Mahābharata, Sukraniti* and other works contain elaborate rules which forbid attacking one who is in fear and stands with folded arms or runs away from the battle field, or a eunuch ; one without armour or a mere onlooker, or who is eating food or drinking water. Women, children and old men should never be attacked. If two warriors are fighting with each other, a third should not interfere. *Kāmandaka Niti* seems to give greater scope to unrighteous warfare. But modern atrocities, such as poison gas and liquid fire, would not have been permissible or even imaginable in ancient India. In fact the use of poisoned darts is expressly forbidden.

The rules of warfare ordain that prisoners of war should be courteously treated, that a wounded foe must be treated by surgeons, and that a maiden who is taken as a prisoner of war should be treated with honour and helped to go back to her country if she desires to do so. When a city is captured the victors should not molest the sick, artists or ascetics.

Many Tamil works give insight into the ethical aspect of warfare in South India. Among them may be mentioned the great *Tirukural* of Tiruvalluvar, the ancient poems of *Ettutogai* and *Pattupātu,* the epics *Silappadhikāram* and *Manimekhalai,* and *Kambaramayana, Purapporul, Venbamālai,* etc. Wars were waged to win cattle, lands or maidens or to enforce payment of tribute or acknowledgment of suzerainty.

The *Tirukural* refers, like the Sanskrit *Artha Sastras,* to the *Saptānga* of the kingdom, *viz.,* king, minister, people, treasury, army, fort and allies. It emphasises the importance of a strong army and says that an ocean of rats is of no use and will perish at the mere breath of a cobra ; and that that is a real army which is loyal and valorous, capable of offering a united front even if the God of Death comes to attack it. If a hero can die in such a way as to fill the eyes of his king with tears, such a death should be wished for. It says further that valour, a high sense of chivalry and honour, high military traditions, reliability and trustworthiness are the four safeguards of an army.

The famous author of the *Kural* teaches that, though the learned say that fierceness in fighting is noble and admirable, it is more noble and admirable to become the benefactor of the enemy when he is injured or conquered.

The descriptions of embattled armies in Tamil poetry are vigorous and full of the zest of battle, and show that the Tamils were not only experts in the fine arts and skilled colonisers but were also a martial people.

The paraphernalia of war in ancient Tamil India, as elsewhere, consisted of forts and trenches for purposes of defence and of arms and accoutrements for purposes of offence. On the fort walls were mounted mechanical contrivances for hurling stones, burning oil and molten metal. But invading armies used to fill up the ditches and moats and scale the fort walls with the help of ladders. Sometimes the gates were battered down by elephants, their heads being protected by armour-plates.

The ancient anthology of Tamil poems, *Padirrupattu,* which is attributed to the third Sangham, contains interesting descriptions of the war mentality of the Tamil race. Its eight books, which alone are now extant, consist of poems by eight authors in praise of the military greatness and the munificence of the Chera Kings. One poem relates to the customs and manners of the western Tamils, from whom the modern Malayalis have sprung. It seems to belong to the second and third centuries of the Christian era. One Padirrupattu poem says that, when a fort was besieged by an enemy, the defenders used to engrave on the fort walls the number of days passed without food. It is said also that the forts contained anklets and wreaths of leaves, the former for warriors who displayed heroism in battle and the latter for distribution among cowardly soldiers as marks of ignominy.

The army generally set out on its expedition in the cold season after the rains were over, on an auspicious day fixed by the king's astrologer and after offering worship in the temples and praying for victory. The soldiers used to be fed well, and there were music and dance to beguile the weariness of military marches and to sweeten the strenuousness of the battle. The ancient Tamils used to propitiate the goddess Korravai (Durga) as the presiding deity of battles. The women also had a high martial spirit. It is said that when a mother heard about the death of her only son on the field of battle, she went there to see whether he died from a wound in his breast or in his back.

One of the Tamil poems (*Puram*) says that non-combatants, women, diseased, aged, sonless men, and the sacred animals used to be warned to seek the protection of a fort lest they should be injured in battle. The commentator Nachinarkiniyar says in his commentary on the *Tolkappiam* that the sonless person, the defenceless man and the retreating soldier should not be slain in battle.

The kingdoms abounded also with spies who informed the king about rebels and miscreants at home and about the designs of rival kings. The kings used to send also a nobler type of persons as their ambassadors to other potentates. Both the *Manu Dharma Sastra* and the *Tirukural* say that such ambassadors should have a noble and lovable character, and must belong to a noble family, have profound loyalty to their king, deep sagacity and persuasive tongues, and be well-versed in religious and secular lore. A king might kill spies (*chāras*) from another kingdom prowling in his state but should treat ambassadors (*dutas*) with respect.

It is thus clear that ancient India, besides her achievements in literature and art, philosophy and religion, introduced noble elements of righteousness even into the pugnacities and hatreds of men. She not only held aloft the banner of *ahimsa* but also controlled and regulated ***himsa*** in such a manner that war was robbed of half its terrors and all its coarseness and stands as a guide and a model to the vainglorious modern world.

K. S. RAMASWAMI SASTRI

II.—A PLEA FOR CHIVALRY

[Cecil Palmer, the author of *Truth About Writing* pleads for the practice of chivalry in modern life.—EDS.]

I do not entirely agree with the critics who claim that this is an uncourtly age. It strikes me as being one of those sweeping generalisations that are made by over-particular people who jump to conclusions but rarely alight upon them.

Every age has had its share of bad manners, lack of gallantry and wanton disregard of chivalry. But every age has also had a goodly measure of the glittering beauty implied in the noble word "Knight". I am not ashamed to admit that the very word itself has always enthralled me. It, and the blessed word Crusader, have spiritual as well as temporal significances—significances and implications that have their roots in the stuff that dreams are made of. It is a poor heart indeed that cannot evoke a responsive throb to the compelling music of marching Knights journeying in holy crusade.

My dictionary's definitions of chivalry are almost bewilderingly composite in the sense that they embrace nearly all the attributes of human grace and graciousness. But I like best among them those that remind us of "the ideal knight's characteristics, and of devotion to the service of women, and an inclination to defend the weaker party"—to be, in short, gallant, honourable, courteous, disinterested and quixotic.

In this present-day world of whirl what surprises me is not that there appear to be so few knights abroad, but that there are any at all. The fact is, of course, that knightly chivalry is all around us, but our dim eyes are, alas! unaccustomed to the lily beauty of eternity. By which I mean just this. Chivalry is not the prerogative of any one class in society. It thrives in unexpected places. It withers in the presence of any manifestation of social or intellectual snobbery. For that which the eyes oftentimes cannot see, vision sometimes reveals.

It is not possible for any thinking man of mature age to have many pleasant recollections of the Great War. Among them, the one that stands out with the vividness of a searchlight sweeping the seas, is surely the chivalry of man that refused to be suppressed even when

man's inhumanity to man was the very life's blood of those who were, minute by minute, facing death. A glorious, if terrible, paradox that men should be gentlemen when fighting like beasts! But it was so.

Whenever I despair of human nature I am revivified by contemplation of those countless gentlemen who so steadfastly believed that civilisation was being challenged and who now sleep peacefully with yesterday's seven thousand years. There should be no need to remind ourselves of the splendour of Youth in Armageddon when schoolboys became knights in a single night. Youth, then, was indispensable. Then scatter to the winds all the highfaluting nonsense about modern Youth being intolerable now. Even if it is true that Youth is sometimes inclined to go off the deep end, it is also profoundly comforting to temper our judgment with the knowledge that Youth can swim. Chivalry flourished in those mad, bad years of War. *I, for one, cannot believe it has died with the dead.*

There is, it must be admitted, evidence that men and women and our youth are sometimes guilty of transgressing the canons of good taste. It indeed is a startling symptom of human deterioration when rudeness can be indulged in without comment or *apparent consciousness.* The fact that many people behave rudely fifty times a day without knowing it is partly explicable. It is much more difficult to understand the equally depressing fact that rudeness does not always awaken resentment in those who suffer its stings. Apparently, we are in some danger of becoming more sensible at the costly price of becoming less sensitive.

I think it is true to say that bad manners are as much a danger nationally as personally. The travelling Englishman is notoriously insensitive to the feelings of nationals in whose countries he is temporarily domiciled. It is a strange reflection on English gentility that it is so inclined to reserve all expression of it for home consumption.

I dare to believe that the cultivation of chivalry in an international sense is a problem of urgent necessity in these post-war years when civilisation itself is threatened with virtual extinction.

Courtesy of speech and courtliness of bearing are possibly less conspicuous to-day than they were in the "good old days". The *tempo* of the age in which we live is perhaps too syncopated and swift for the leisured strides of culture and chivalry. I am afraid it is true to say that in our hectic desire for freedom and equality we have sadly overlooked the fact that neither the one nor the other is worth having if it involves the sacrifice of those qualities that make freedom and equality socially bearable. For, in our saner and humbler moments, we are bound to admit that a healthy discipline of the mind is an essential factor in all human development and achievement. If freedom gives us the right to be proud, it does not relieve us of the necessity to temper our pride with spiritual humility. And he who thinks that spiritual equality is of the same pattern as the economic claim that all men are equal is sadly

lacking in both philosophy and humour.

I have said that chivalry is to be found in all walks of life. If the Great War taught us nothing else, it taught us this. Chivalry, like gentlemanliness, is not dependent on what you were, but on what you are. It is one of the most precious jewels in our culture; a jewel to be worn by the brave of spirit and meek of heart.

I sincerely think the pessimists are quite wrong in believing in the decline of chivalry. I believe it exists in men and women now, as healthily and vigorously as ever before. The morbid theory that chivalry no longer exists to beautify and to fortify human life is contradicted in numberless ways numberless times a day. The outward and visible signs of chivalry have changed with the ever-changing years. The inward and spiritual graces of chivalry are indestructible and incorruptible.

I will believe the pessimists when I see the evidence that men and women, and particularly young men and young women, are becoming insensible to beauty and unresponsive to truth. Surely the exact contrary is verity of verities. The veneer of chivalry has, perhaps, worn away, but the thing itself is firmly rooted in our social and religious life. For if it be true that the post-war world is menaced on all sides by dragons, it is no less certain, and greatly comforting, that within the ranks of lovely Youth are eager, willing St. Georges who have not lost the capacity to slay in a righteous cause. And noble chivalry has consecrated their dazzling swords.

CECIL PALMER

Formerly, when people wanted to fight with one another, they measured between them their bodily strength; now it is possible to take away thousands of lives by one man working behind a gun from a hill.—GANDHIJI

ADVERTISING AND PROPAGANDA

TWIN CURSES OF THE AGE

[Miller Watson sounds a necessary and timely note of warning against the method of "psychologising' the minds of others which now prevails in many fields. H. P. Blavatsky explained the dangers of all such processes which interfere with the free mental action of others and condemned them as unconscious Black Magic. Aldous Huxley describes in *Ends and Means* how to build a habit of resistance to suggestion without which "the men and women of the next generation will be at the mercy of any skilful propagandist who contrives to seize the instruments of information and persuasion". It is time that people learn to rely on their inner resources, and not allow their thinking to be done by proxy.—EDS.]

If some future historian traces the origin of dictatorships to commercial advertising he will have sufficient support for his arguments. While many people will agree that modern dictators have made of propaganda their most effective weapon, most will also affirm that there is a vast difference between commercial advertising and political propaganda. There may be a difference in aims, but the methods are largely similar and I have no doubt that widespread commercial advertising opened the way for political propaganda.

Let us study a daily newspaper or one of the more popular periodicals. The first thing which will be noticed is that about half (and sometimes more) of the printed space is taken up by advertisements. That particular paper or periodical depends on its advertisers for its profits.

At one time I was an advertising agent and I learned some interesting facts while I was in that profession. For instance I knew of one paper which maintained a certain policy. One of my clients, a great business concern known all over the world, was at the time the biggest advertiser in that town. The advertising manager of the paper called on me and asked for advertisements from my client. He was informed, through me, that the concern could not advertise in his paper because the paper advocated a certain policy. Some time after, the paper modified its views and the business firm granted it advertisements. Here was one definite case of a business concern using its influence to alter the expressed opinion of a daily newspaper. I know of other instances, but there are other aspects of advertising.

In a certain town a Beauty Competition was being held. Pretty damsels from all over the world were taking part. One of my clients, a manufacturer of products not unrelated to supposed beauty production, propounded a scheme. The young ladies would give testimonials to the excellency of his products in return for a consideration. His scheme was successful and for months photographs of the young ladies were published in the press accompanied by signed testimonials. I know it to be true that most of these young ladies had never heard of the product before the man-

ufacturer propounded his scheme. Every one of the advertisements was a false testimonial obtained by bribery.

Let us look again at our daily paper. We find an advertisement illustrated by a drawing or photograph of an unclad female. The advertisement, however, has nothing to do with a course of physical training or with a product for producing bodily beauty. No, it advertises household furniture. I have tried hard to find an excuse for the naked lady's presence, but I have failed. The advertisement is as pornographic as the law will permit. Another advertisement tells us that so-and-so's bath salts "are prepared from the famous Sesame flowers". As every one with a slight knowledge of chemistry knows, the bath salts are prepared from washing-soda. Of course "Sesame flowers" sounds so much better—and probably justifies the increased cost of washing-soda.

These are all comparatively small things, you may say, and affect only the perpetrators of the falsehoods. Unfortunately that is not true. Our press is so full of untruthful, immoral and senseless advertisements that the public which accepts them is becoming incapable of thinking. Is it not a sign of the times that the public of Britain has accepted an advertising campaign which consists of nothing but the often repeated slogan—"Beer is best!"? A slogan which from a grammatical point of view means nothing, and from any other point of view is an unqualified statement of dubious significance. If the public of Britain were not already stupefied by senseless and ridiculous advertising, such nonsense could not be printed in any paper. As things stand to-day no ordinary paper can refuse such absurd advertisements because it depends on the advertiser's money for its existence.

If any one doubts the effects of such advertising and thinks the public does not take it seriously, the following facts may prove interesting. A certain manufacturer of soap advertised the unique colour of his product as having special virtues. Some time later a market investigation was held. Investigators called at private houses and asked details about soap. A large proportion of the people visited said that they liked soap of that particular colour because it had certain virtues! They gave the same explanation as was originally published in the advertisement. In other words, the public does take advertising seriously.

Some years ago I was advertising agent for a patent-medicine manufacturer. I was amazed at the sums of money spent on advertising and one day I told the manager I was surprised to find there were so many sick people in the world. His reply was that there are many people who *think* they are ill! He added that you can convince any one of anything if you advertise enough. Incidentally I discovered that the cost of production and advertising of that product were in this proportion: Cost of goods—unit; cost of advertising—ten units.

When commercial firms had carried advertising to the point where the public was stupefied, hypnotised or otherwise reduced to believing anything, ambitious politicians learned the same lesson. The dictator found

propaganda a most useful tool. Mussolini and Hitler have both made more use of propaganda than of any other weapon. With propaganda in one hand and terror in the other, one man can rule the minds of millions.

In Britain to-day, the general public does not realise how well it has been prepared for dictatorship. Commercial advertising over a period of many years has sapped the critical capacities of the public's mind. Great press lords have played a hypnotic tune which has changed the thoughts of millions. To-day, in Britain, you can usually tell what paper a man reads from the opinions he retails. Few, very few, think, or are capable of thinking, for themselves. They are reduced to that state of mental softness and malleability beloved of dictators and aspiring dictators.

How many Britons realise one aspect of the abdication crisis? In an event of national importance they were content to leave the matter in the hands of a single leader. During the abdication crisis Stanley Baldwin was virtually dictator of Britain.

In the more recent crisis over relations with Italy the propaganda- and advertisement-drugged mind of the public has been incapable of asserting itself. In direct opposition to democratic beliefs and democratic custom, one man is to decide the country's destiny without even the ceremony of explaining his intentions.

Unless the British people can shake off the yoke of propaganda and advertisement they are doomed, sooner or later, to dictatorship. Free, healthy thinking minds would not accept the ridiculous advertisements or the illogical opinions expressed in the newspapers and periodicals of to-day.

It used to be said you could tell a man's character from his friends. To-day I think it is true that you can predict a nation's fate from the advertisements in its papers. A well-known publicity man said to me only a short time ago: "The formula of modern publicity is—fifty per cent insinuation, forty-nine point nine pure lies, and traces of truth." I am willing to admit he was probably exaggerating.

MILLER WATSON

People are not aware that they act almost entirely under suggestion. From our birth we are surrounded by those who suggest certain ideas to us as true, and we follow these suggested ideas. There is very little *original* thought anywhere, and particularly is this true in those lines to which the public pays the most attention —that is, politics, religion, science. Whatever system of thought is presented to us, that we adopt. We follow the suggestion given, with no attempt to reach to the basis of that which is suggested. The foundation upon which the suggestion rests is taken for granted, even in the most important things in life.

—ROBERT CROSBIE

NEW BOOKS AND OLD

PHYSICS DEMATERIALIZED[1]

[Philip Chapin Jones is a scientific researcher whose sincere interest in Theosophical philosophy extends over a long period of years.—EDS.]

In all fields of science, the gap between the professional and the layman is constantly tending to widen. This is to be expected in a period of rapid accumulation of fact, and has undoubtedly occurred before. With the eager seeking for classical knowledge during the Renaissance, a similar situation unquestionably arose, and endured for an extended period. In present physical science, however, the widening gap is caused by more than a simple accretion of factual knowledge, and is rapidly growing impassable, which no differential in facts known could ever become. The explanation is that physics proper has assimilated, and actually become, philosophy and mathematics as well as physics, and both of these added subjects have always been as unknown languages to the greater part of mankind.

This is an unfortunate situation, because physics, in absorbing mathematics and philosophy, has taken on considerable added significance, and it is important that the conclusions it is reaching regarding the nature of the universe should be more generally understood. In attempting to make them so, however, a natural dilemma is encountered. The more needful it becomes that the findings and theories of physics be disseminated to a larger public, because of their greater significance, the more difficult it is to impart them because of the greater difficulty in leaping the barrier of abstruse mathematics that, while yearly growing more difficult, seemingly alone is capable of expressing them.

A serious effort to cross this barrier is a notable event, and the recent publication of *The Evolution of Physics*, by Albert Einstein and Leopold Infeld, certainly deserves such a characterization. The book starts with the physics of the late seventeenth century, traces its rise to the end of the nineteenth, and then shows its transformation into something distinctly different. Newton's formulation of the laws of gravity and moving bodies placed mechanics on a substantial foundation, and the physics of the following generations was based almost entirely upon it. Matter and motion were made the basis of all phenomena, and gave rise to the "mechanical view", the development of which is the subject of the first section of the Einstein-Infeld exposition.

During this period of physics there was no serious obstacle to the wide dissemination of physical knowledge. A system composed of moving, physical masses could be, at least approximately, understood, and the mechanical explanation had the additional advantage of being intuitionally perceptible. We could readily picture the sort of motions and interactions that were going on, whether we considered the solar system, with planets rotating around a central sun, or an atomic system with small electrons rotating around an internal nucleus. As time went on, however, it was found that this mechanical view, which had at first seemed so satisfactory, could no longer be made to fit all the known facts. It slowly went into a decline, and the second section of the four into which the book is divided traces the growing inadequacy of the mechanical view, and discusses the reasons for it.

To account for the phenomena of electricity and magnetism, it became neces-

[1] *The Evolution of Physics.* By ALBERT EINSTEIN and LEOPOLD INFELD. (Cambridge University Press, London, 8*s.* 6*d.*, and Simon and Schuster, New York, $2.50.)

sary to develop the concept of a "field", a region in space permeated by a force that at every point has two characteristics—a magnitude and a direction of action. Although the authors imply a well-marked distinction between the mechanical and the field theories, they fail to establish it very satisfactorily. In fact the field concept would seem to date at least from Newton, since gravitational force certainly constitutes a field as much as does electric or magnetic force. The field concept, however, undoubtedly grew, and it is used by the authors primarily to lead into relativity, with which the third section closes. The concluding picture of this section is of the universe as a field of energy, with the regions of greatest concentration corresponding to what we had heretofore called matter. According to the mechanical view there was matter, on the one hand, and force on the other, two separate and distinct things—one leaving off where the other began. According to the field theory there is only one basic reality; differentiation is merely a matter of structure.

In the earlier sections, energy transmission by waves is discussed, and a contrast drawn between the energy of waves and the energy of particles. This contrast was first met in attempting to account for light. It was initially thought that light was caused by minute particles shooting off from the luminous body and striking the eye. Although this theory satisfactorily explained most of the behaviour of light, it encountered difficulties with diffraction, which the wave theory—proposed as an alternative—easily accounted for. To explain the photo-electric effect, however, even the wave theory proved inadequate. Only some sort of a particle theory seemed capable of this. Physics was facing one of the most serious contradictions of its career, and the final section of the book discusses these difficulties under the heading of Quanta. This dualism of wave and particle has been found to be universally present, and is undoubtedly one of the most difficult parts of physics to clarify without the aid of involved mathematics.

A popular work on physics is difficult to appraise because to a greater extent than almost any other written work its success in attaining its objective depends on the extent of the reader's knowledge. The authors were fully cognizant of this difficulty, and devote the preface to its discussion. "Whilst writing the book", they say, "we had long discussions as to the characteristics of our idealized reader and worried a good deal about him." How well they succeeded in estimating the intellectual background of their average reader, and how successful they were in making their text meet his abilities and limitations, it is impossible to estimate. The work is distinctly an achievement, however, in completely avoiding mathematics. Not an equation appears from the opening line of the preface to the last line of page 313 that closes the final section.

It is difficult to believe that one who would be deterred by even the simpler forms of mathematics can yet read this book with complete comprehension. Modern physics, as has already been remarked, is mathematics, and it would seem that space could have been well employed in clarifying the meaning of certain of the basic mathematical conceptions and expressions that serve as the very foundation stones for the new physics. Whether or not this is so, the authors have written an interesting book; one that even if only partly understood will give something of the change that has been completely transforming physics since the closing years of the last century.

There are those, of course, who are disinclined to accept much of the new physics. I am reminded of a recent article in *Nature*[1] on "The Pragmatic and Dogmatic Spirit in Physics" by Prof. J. Stark. He deplores the emphasis on purely theoretic structures which are characteristic of the "Dogmatic Spirit". Undoubtedly there is but a very small minority who would

[1] April 30, 1938.

stand by his extreme position, but an appreciably greater number still question many of the newer theoretical creations, and even are sceptical of some of the underlying postulates of relativity itself. It is for this reason that a wider dissemination of physical philosophy is desirable, and that more effort should be made to elucidate the meaning and philosophical implications of the many striking concepts that support contemporary physics.

Regardless of the exact position one takes, there is no doubt that physics has run into very real difficulties since the tangible satisfactoriness of the days, say of Whewell's *History of the Inductive Sciences*. These difficulties, moreover, are of particular interest to Theosophy. H. P. Blavatsky published her great works while the particle-mechanical physics was at its height. She did not share the general enthusiasm, however. While recognizing the true scientific spirit in which most of the physical research was carried on, and granting a large proportion of the facts, she yet differed radically as to the underlying nature of the phenomena. Against discrete, more or less unrelated units, she posited a basic unity, both of substance and law. It is interesting to note, therefore, that it is toward exactly such a unity that continued study and research is inevitably leading. Physics of the period with which this book starts was purely material; it dealt with matter and motion. At the present time the motion still remains, but the matter has dissolved into what in another age no better word could have been found than spirit.

PHILIP CHAPIN JONES

THE VISION OF KAHLIL GIBRAN

[J. Vijaya-Tunga is a Singhalese now resident in London. He writes about Gibran, a great Oriental whose influence is widespread in the Western world. Such a mature mind as that of A. E., the Irish literary statesman, was impressed by Gibran as is the young heart of Laila Neffa in far away Uruguay, as the review which follows this article shows.—EDS.]

In the Arabic world, where from the earliest times the poet was sought out by the king, Kahlil Gibran is well known and honoured. He has a considerable following in America. Indeed his most ardent biographer and follower to-day is the American poet, Barbara Young. But I fear that his name is not so well known in Europe, not in England, at any rate, and certainly not well enough in India.

By a great misfortune, the meeting with him that a mutual acquaintance had arranged for me was postponed, and I did not seek it again, to my great loss. But I have been in at least one company of normal, educated American men and women, a company where youth predominated, which listened for more than an hour to one of their number reading Kahlil Gibran's *Jesus, the Son of Man*.

Every event of Kahlil Gibran's life belongs to the realm of greatness. His birthplace in a romantic valley in the hallowed land of Lebanon; his ancestors, cultured men, priests, scholars, and gentlemen-farmers; his mother. Kamila, of whom he said after her death: "My life was shrouded, not because Kamila Rahmi was my mother, but because she was my friend"; and who said of her son: "My son is outside of psychology"; his childhood in the four-thousand-year-old vilayet of Becharre; his education in French, English and Arabic, at Beirut; the emigration of the mother with her four children, Kahlil being then eleven, to Boston; his Parisian sojourn; and his life and work and death in New York, far from the Syria for which he had so great a yearning.

Those of us who cannot read his many volumes in the original Arabic must be content with his books in English. These were *The Madman* (1918), *Twenty Drawings* (1919), *The Forerunner* (1920), *The Prophet* (1923), *Sand and Foam* (1926), *Jesus, the Son of Man* (1928) and *The Garden of the Prophet* (1935).

In these, however, is revealed to us sufficiently the measure of a man not too common in this modern world of compromise and complacency. Kahlil Gibran has converted many a life into a more abundant one by the spoken word and by his presence but he was for ever reminding his listeners, " I am not a philosopher, I am not a poet, nor a painter—I do not wish to be any of these things. I wish only to share life. The hours spent as brother, friend, lover—these are hours of fulfilment, only these."

He was, of course, all those things and in the highest sense of the word As lover, in *The Prophet* he wrote :—

Then said Almitra, speak to us of love.
And he raised his head and looked upon the people, and there fell a great stillness upon them.
And with a great voice he said :
"When love beckons to you, follow him, though his ways are hard and steep.
And when his wings enfold you, yield to him, though the sword hidden among his pinions may wound you.
And when he speaks to you believe in him, though his voice may shatter your dreams as the North wind lays waste the garden.
For even as love crowns you so shall he crucify you. Even as he is for your growth so he is for your pruning.
Even as he ascends to your height and caresses your tenderest branches that quiver in the sun,
So shall he descend to your roots and shake them in their clinging to the earth.

His words are allegorical and his meaning prophetic, as they were, and are, on the lips of the mystic poets of India and of Persia. In *Jesus, the Son of Man*, he puts these words into the mouth of John :—

I would tell you more of Him, but how shall I ?
When love becomes vast love becomes wordless.

The greater the mind, the more eloquent its silence. In *The Prophet* Kahlil Gibran sings :—

A seeker of silences am I, and what treasure have
I found in silences that I may dispense with confidence ?

And in *Jesus, the Son of Man* he makes Zacchæus defend Jesus thus :—

You believe in what you hear said.
Believe in the unsaid, for the silence of men is nearer than their words.

And, poet that he was, every truth he realised in his silences, he clothed in Beauty. Barbara Young quotes an illuminating story :—

At six he was given a volume of Leonardo reproductions to look at, and after turning a few pages, burst into wild weeping and ran away to be alone. His passion for Da Vinci possessed him from that hour, so much so, indeed, that one day, when his father rebuked him, for some childish misdemeanour, the boy flew into a rage and shouted, " What have you to do with me anyway ? I am an Italian." How reminiscent of those other words, " Woman, what have I to do with thee ? '

On another occasion he argued with his mother on the proper spelling of ' Kahlil ", changing it from the more usual Arabic Khalil. " Can't you see ", he asked her, " the form is more beautiful this way ? "

" Do whatever you will, so long as you do it beautifully ", was his rule of conduct. If we translate this dictum in a spirit of reverence and not of half-cynicism we shall get a rule of conduct that is at all times dependable. For is it not exactly what was meant by those too often and too glibly quoted lines of Keats ?

Kahlil Gibran was both as a painter and a poet greater than Blake. This is not meant as a reflection on the latter for if one considers the hostility of environment and tradition against which Blake had to develop his mysticism his was the more remarkable achievement. Kahlil Gibran was indeed fortunate in that respect.

Of his draughtsmanship and genius as an artist there is not the slightest doubt. If anything has eclipsed his fame as an artist it is only his greatness as a philos-

opher and a mystic. While India's ancient art is full of examples for its artists of to-day no Indian artist, or for that matter no Oriental artist, can but be inspired to greater heights by a study of Kahlil Gibran's symbolic drawings and paintings.

Nurtured as he was in an atmosphere of beauty, love and understanding—though his father tried his best to make his son a lawyer instead of a poet—it was no wonder that Kahlil Gibran should have sought his greatest inspiration in the unorthodox but truer and nobler life and death of Jesus.

Numerous as are the portraits of Jesus that the devout, the inspired and the learned have created in his name, there is no single portrait or book in which you get a portrait of Jesus so vivid, so understandable and so akin to reality (from the Oriental point of view at least) as in Kahlil Gibran's *Jesus, the Son of Man.*

From the mouths of seventy-nine characters—as vastly divergent as possible—we get a very vivid picture of the inspired child Jesus growing up to youth and manhood and fulfilment. Here, for example, is Annas, the High Priest, defending the persecution of Jesus :—

> He made sport of us and our laws; He mocked at our honour and jeered at our dignity. He even said He would destroy the Temple and desecrate the holy places. He was shameless and for this He had to die.

And this is how Ahaz, the keeper of the inn where Jesus had his Last Supper, remembered Him :—

> Then He put the two pieces (of silver) into my hand, and said, "With these buy a silken girdle for your daughter, and bid her wear it on the day of the passover in remembrance of me."

And this was how Zacchæus answered questioners :—

> You ask if Jesus could have escaped His shameful death and saved His followers from persecution
>
> Aye, He could have said, "Go back to your kin. The world is not ready for me. I shall return a thousand years hence. Teach your children to await my return."
>
> He could have done this had he so chosen . .
>
> Neither the Romans slew Him, nor the Priests.
>
> The whole world stood to honour Him upon that hill.

And Mary, His Mother :—

> Woman shall be forever the womb and the cradle but never the tomb. We die that we may give life unto life even as our fingers spin the thread for the raiment that we shall never wear.

Idealist though he was Kahlil Gibran was equally concerned with the ordinary lives and activities of his fellow-men. The only people he had no use for were the merely clever. In *The Garden of the Prophet* he wrote :—

> The angels are tired of the clever. And it was but yesterday that an angel said to me : "We created hell for those who glitter. What else but fire can erase a shiny surface and melt a thing to its core?"

He was ever thinking out for his beloved Syria "a system of forestation and agriculture, and the solution of economic and political problems". And he exhorted "Young Americans of Syrian origin" in these words :—

> Stand before the towers of New York and Washington, Chicago and San Francisco saying in your heart, "I am the descendant of a people that builded Damascus and Byblus, and Tyre and Sidon and Antioch, and now I am here to build with you, and with a will!"

J. VIJAYA-TUNGA

Voces de Oriente (*Voices of the Orient*). By LAILA NEFFA. (Published by the Author, Montevideo, Uruguay, South America.)

This beautifully printed and illustrated book contains translations in Spanish from the Arabic writings of Kahlil Gibran, Marie Ziade, and other Arabic authors. The translator tells us in her biographical note on Gibran that she was attracted to the original works of this "greatest poet of the Near East" whom she also regards as the "poet-messiah" because in his writings are focussed the voice and the genius of the Arabic people. She promises to continue

to give to the Spanish-speaking world the message of living Arabian culture. Delightful is her rendering but her power to charm the reader increases from the fact that she completed this first book before the age of fourteen, making of it, she tells us "a sweet remembrance of my childhood". Born of Arab parents in Montevideo, she has perfect command over both languages, the Arabic and the Spanish; and it is evident from her book that she too, unites within herself the East and the West, and will soften, to quote her own words about Gibran, with her Oriental Soul the materialistic exaggeration of the civilization of the Occident.

Symbolism and Belief. By EDWYN BEVAN. (George Allen and Unwin. 15*s*.)

One's reaction to this book will be chiefly conditioned by the expectations created by the title. At the outset, Dr. Bevan quotes Professor Whitehead's definition of Symbolism :—

> The human mind is functioning symbolically when some components of its experience elicit consciousness, beliefs, emotions, and usages, respecting other components of its experience.

Dr. Bevan, having told us that he thinks a symbol certainly "means something presented to the senses or the imagination—usually to the senses—which stands for something else", accepts Professor Whitehead's definition, qualifying it by making a distinction between symbols which give no information about the thing symbolised and those which do.

Then follow long learned chapters detailing anthropological and literary evidence relating to the symbols of Height, Time, Light, Spirit, Wrath, and so on. There is no doubt about the erudition—possibly some readers will feel bombarded by it—but whether or not, when you close the book, anything essential will have been added to your knowledge of symbolism is an open question.

For instance, to be told that the tendency of primitive man to regard the sky as the home of God was "a singularly apt anticipation of the truth" may, or may not, shed light on the symbolic significance of Height. In the same way, our apprehension of the value of Light as a symbol may, or may not, be deepened by the announcement that it is especially intended to give "the sense of glory".

That, however, is a matter for the individual reader. What, surely, will affect the majority is the number of sentences which jar, although their meaning is clear enough. There is space for only two examples. Here is the first :

> Since no phrase you can use about the Supreme is adequate to the Reality, all you can do is to throw out your phrase at It and then deny that the phrase is true.

And this is the second :

> The crucial question .. is, *What has happened to Jesus since?* [his death] Has he ceased now to exist, just as much as the old horse we may have seen last year in a neighbouring field?

It is difficult too, not to be irritated by Dr. Bevan's profound conviction that the Hebraic group of religions is right and that the Indian group is fundamentally wrong. And isn't there something pompous and patronising in this reference to Indian mysticism? "If we leave out of account the peculiar development of pantheistic mysticism in India, seen already in the Upanishads...."

Doubtless Blake, Swedenborg, and Boehme are considered madmen by the right people; nevertheless, those who find the definition of symbolism, quoted at the beginning of this review, totally inadequate, might study their works before abandoning the whole subject. And they might just glance at the Upanishads. They seem to have lasted for about 2,800 years, if not more.

CLAUDE HOUGHTON

Shamanism in Western North America—A Study in Cultural Relationship. By WILLARD Z. PARK. (Northwestern University, Evanston and Chicago. $2.25.)

Anthropological studies have grown in variety and volume. It is amusing that scholars with modernest outlook who accept nothing which does not admit of laboratory verification are somehow fascinated by the odd, strange, religious beliefs and practices of primitive sections of humanity.

Dr. Park chose Shamanism as his subject for a dissertation presented for the Doctor's Degree in Philosophy of the Yale University. The work under notice is a revised presentation of that thesis. What is "Shamanism"?

> All the practices by which supernatural power may be acquired by mortals, the exercise of that power for good or evil, and all the concepts and beliefs associated with these practices.

The beliefs and practices are recorded in detail in the chapter entitled "Paviotso Shamanism". In the following chapter inter-relations, reciprocities, readjustments, etc., found in "Shamanism" as practised by different primitive tribes in different geographical distributions are set forth with a wealth of detail that does credit to the industry and critical perception of Dr. Park. The results obtained are brought together in the concluding chapter.

The American "Shaman" may be compared to the Hindu *Mantra-Vadi* or *Mantrika*. Ancient Hindu religious practices intended to enable individuals to acquire some specific power for good or evil over their fellow men have round them a vast mass of literature that is yet to be systematically investigated. Arthur Avalon (Sir John Woodroffe) has done his best in placing before English audiences the contents of some of the leading works on "Mantra-Sastra". But the Vedanta counsels a stern and stiff attitude of renunciation of desire to acquire such power. Even the extraordinary power associated with the Yoga-Siddhis is not to be desired. The power, if and when successfully acquired, is to be used always for the good of the people. But then, human nature and mentality being what they are, temptations are sure to deflect one from the path of rectitude, and urge him on to the use of these powers for self-aggrandisement, for exploitation, for evil. It is thus, best not to have anything to do with such powers. That, I would like to emphasize, is the ideal of the Vedanta.

R. NAGA RAJA SARMA

Liberality and Civilization. By GILBERT MURRAY. (Allen & Unwin. 2*s.* 6*d.*)

From Gilbert Murray one expects a noble statement of the "Liberal" faith; and in these two lectures he gives us such a statement. It is significant, however, that he feels the necessity of substituting the word "liberality" for "liberalism": for that is a tacit acknowledgment that "liberalism" is discredited. What Gilbert Murray means by "liberality" is what Matthew Arnold meant by "culture".

> Liberality is not a doctrine; it is a spirit or attitude of mind, constantly changing in its outer manifestation according to the circumstances it has to meet, but always essentially the same in itself, an effort to get rid of prejudice so as to see the truth, to get rid of selfish passions so as to do the right. It is not a popular attitude.

How then does Gilbert Murray persuade himself that it can prevail? The modern world, he says truly, is dominated by fear. It is inevitable that it should be. Nations are equipped with an incomparable power of destruction, and they know in their hearts that they are no better than their fathers—no fitter to wield such superhuman powers.

As we know, Gilbert Murray still "believes in" the League of Nations. I do not criticise him for that, for assuredly he worked as hard as any Englishman to make it a reality. But it seems to me that at the crucial moment he turns a blind eye to the realities which, at other

times, he sees so clearly. He gives an unexaggerated account of the complete repudiation of "liberality" by the totalitarian nations, and concludes :—

> Neither can we fly for refuge to pure pacifism. If we believe that sacrifice is good, let us sacrifice ourselves, not our neighbours. To undertake solemnly, and with an air of religious duty never to defend your brother against wrong if the wrong-doer uses armed force seems to me a denial not only of liberality but of civilization itself. No. The only safe road is a straight road. The nations that for the sake of peace are ready to live according to law and accord justice to one another are a vast majority. They have vast economic and military strength. Their united will would be, I think, irresistible so long as it operates along peaceful channels for liberal and lawful ends. But they are not united.

How, then, is this a straight road, seeing that its foundations do not exist? I am not concerned to dispute with Gilbert Murray, whom I respect, about the nature of pacifism, which I think he caricatures. But I seek in vain to discover what basis in fact he has for his faith that the "liberal" nations of the world will combine in a selfless league to resist, or at least to isolate, the Fascist nations. He himself has made the admission that "liberality", which is the attitude of mind on which such a league depends, is not a popular attitude. How does he persuade himself that it will become popular? Or that the "liberal" nations which do not trust one another will trust one another?

In my judgment, Gilbert Murray's analysis, though profound, is not profound enough. It is the analysis of a Greek mind seeking to order the world according to rational principles. Men in the mass are not governed by their reason; they are governed by appetite or religion. And those for whom "liberality" is a religion, as it is for Gilbert Murray, are very few. But even they, it seems to me, would be more effective if they realized that they are in fact in the position of a tiny minority, whose alliance with the hosts of well-meaning and self-deceived Liberals is really superficial. Finally, I cannot understand how Gilbert Murray reconciles his attitude of "liberality", which I know to be sincere and from which as a student I received an abiding impression, with the abomination of modern mechanised war, which is the same whether the war be defensive or offensive.

JOHN MIDDLETON MURRY

Essentialism: To Defend Truth. (Pollen House, London. 5s.)

The anonymous author claims to present a new conception of Christianity and of world religions acceptable to this new age. We find, however, no dissertation on world religions; the whole book is exhausted in expounding Christianity as the dynamic philosophy of life.

The language is more fresh and arresting than the ideas. Essentialism is defined as the acknowledgment of the Eternal Verity within the individual as well as the mass-heart of humanity and its purpose is to bring out the deeper meaning of the Delphic oracle: "Know Thyself." The true significance of this cryptic utterance is to be found in the Eastern Wisdom, without which any conception of Christianity must remain incomplete. Essentialism teaches the Law of Cause and Effect, considers Heaven and Hell as conditions existing individually in each man, and recognizes previous incarnations "not necessarily of the earth". Since Essentialism admits the common characteristics of World-Saviours who inspire men to attain the Absolute Good which they have reached, why does it allot first place to Christ?

The book, ultra-modern in *format*, includes propaganda for a British American alliance and an economic panacea as well. The author has a visionary ideal of reforming humanity and uniting mankind; he appeals to all to adopt his doctrine and to organise a band of Essentialists pledged to practise its cardinal affirmation :—"I am the Supreme Consciousness....and Truth Everlasting ....I abominate self-interest and dominate Evil."

SWAMI JAGADISWARANANDA

Village Theatres. The Foundations of the Indian National Theatre. By TANDRA DEVI. With a Foreword by NANDALAL BOSE. (Tandra Devi Publications, Shrinagar, Kashmir. As. 10.)

In this booklet of hardly 20 pages Tandra Devi (Mrs. Foulds) makes a passionate plea for the revival of puppet or marionette shows in our villages. The village to-day is a drab place steeped in despair, inertia and apathy. One of the ways of putting new life and joy into our village people is to give them some potent means of self-expression or creative activity. And here is a method that Tandra Devi points out which while being well within the means of village people will give ample opportunity for local skill and ingenuity to express itself in the way of dramatic imagination, poetry, music, colour and movement. In Czechoslovakia puppet shows are used not only for entertainment but also as an important means for formation of character and dissemination of knowledge regarding practical subjects such as public hygiene, domestic science and the like. A whole world of beauty, joy and creative energy will be opened up for our village people if the educated unemployed will turn to puppet shows and travel from village to village conducting such shows till villagers learn to do it for themselves. Puppet shows should also be a means of developing the inborn talents of children when introduced in schools. They have great possibilities.

The author gives names of useful literature on the subject and the booklet is enlivened by beautiful pictures and designs.

BHARATAN KUMARAPPA

Legends of the Longhouse. By JESSE J. CORNPLANTER of the Senecas. (J. B. Lippincott Co., Philadelphia. $2.00)

These racy tales "told to Sah-Nee-Weh, the White Sister" are reproduced in the narrator's idiom, as piquant as his pen-and-ink sketches which illustrate them. The student of comparative thought will value them as additions to the literature of legend, for there is truth in the opinion of the author's father, whom he quotes, "that most all legends nowadays were in the olden time a reality". Madame Blavatsky, who had devoted many years to studying legendary lore of various races, declared her conviction that "no mythological story, no traditional event in the folk-lore of a people has ever been, at any time, pure fiction" and that "Popular folk-lore and traditions, however fanciful at times, when sifted may lead to the discovery of long-lost, but important, secrets of nature."

These legends tell of giants and of witches and of the "Little People", some of whom live beneath the rocks and caverns, others along the streams, while still another group "wakes up the plants and causes them to grow in the springtime; they make the flowers blossom in their time, also paints the fruit red when it ripens".

In THE ARYAN PATH (September 1937), Mr. James Truslow Adams under the title, "The Long House" described the remarkable League of the Iroquois Indians of New York State, of which the Senecas were members, with four other tribes—a League of Nations which worked, maintaining peace among its savage members. One legend in this book, "The Naked Bear", seems to be an echo of the setting up of that League, recounting the public burial of all weapons of war and, with it, the disavowal of hatred and desire for revenge upon former enemies. The old Chief adjures the people of his own village and of another in words that have a message for our modern strife-torn world :—

> Let no one ever mention about the past. We all have lost some one; so let us not bring back the things that hurt us... Beginning to-day, we find we are one people only that we live apart in different villages, but let us keep up that relationship alive within us.

PH. D.

CORRESPONDENCE

CONTROVERTIBLE PSYCHOLOGY

Professor Woodworth, of Columbia University, in a chapter of his text-book, which is studied in British Universities, has expounded his Western view of the 'Aim of Psychology'.

Any English dictionary will be found to define 'Psychology' as 'that branch of knowledge which deals with the Mind or Soul'. This definition may be considered defective in that many people draw a psychological distinction between the Mind and the Soul. Mind is defined in English dictionaries as the 'Thinking Principle'; a subtle abstraction. Soul is defined as the 'Spiritual Principle in man'; which is yet another subtle abstraction.

Professor Woodworth states that Psychology is the study of the human individual. Individual is defined as the essentially 'One'.

The human individual has existed, and exists, in countless numbers, and cannot be studied as the essentially 'One', for all human individuals exhibit inherent differences.

The Professor also states that during his lifetime the individual remains the same individual in spite of many changes. As a contradiction in terms, and verbal jugglery, this statement takes a lot of beating.

Professor Woodworth states that in defining Psychology as the science of the individual's activities he does not mean that the individual should be studied apart from his environment.

As it is impossible in fact to separate any human individual from his environment this statement seems superfluous. He speaks of the cognitive activity of the individual' but would be hard put to suggest from what origin springs that cognitive activity. He states that different individuals respond differently to the same stimulus.

What he does not seem to realize is that material stimuli originate from psychic stimuli.

He postulates 'O' as his symbol for the organism or the individual. Actually, he uses 'O' as his symbol for both the organism and the individual. Individuals are made up of organisms, '*inter alia*', and both organisms and individuals vary, so that the professor is up against the Infinity of variety in fact. Professor Woodworth insists that we must know our 'O'. Such a categorical imperative is *prima facie* absurd, in all our circumstances.

He also points out that individuals vary in condition. The more psychic and material conditions vary, the greater grow the difficulties for such psychologists as himself.

Professor Woodworth enumerates and lays down the following as the General Principles of Psychology :—

1. The individual is a unit. It may truly be said that many a mickle individual makes so much more the muckle trouble for his psychology.

2. The organism is not simply 'one'. Yet we see that the individual, made up of organisms, and the organism alike are both 'O' in Professor Woodworth's formulæ.

3. The organism participates in environmental processes while still maintaining its individuality. Here he identifies the organism with the individual, and we so often find that a distinction between the individual organism and the individual must, for reason's very sake, be drawn.

4. Participation takes place only by means of stimuli and muscular and glandular responses. These responses we hazard are the result of primal psychic stimuli.

5. The organism becomes set or adjusted for situations or goals. In an infinite variety of ways, yes. All that makes the puzzle more complicated than ever.

6. One individual differs from another. Can he then hope to psychologize countless differing individuals?

7. The same individual displays a variety of activities. Added to his previous difficulties, this fresh variant should indeed render the aim of the Professor's psychology a superhuman task.

8. The individual changes in time, growing, learning, declining. Some grow little, some learn little, while all decline in the end; it is of course a lamentable fact that all 'individuals' change in time. Lamentable, that is, for the study of 'psychology'.

9. The individual has needs, desires and goals. Necessity is the mother of everything, including change.

10. Many individual activities are synthetic. Among these we must include professor Woodworth's '*Aim of Psychology*'?

My many Eastern friends will, I believe, agree with me that their language, be it Sanskrit or Arabic, is better organized and adapted than is the English, or American, language to express psychological concepts. If they are in doubt about this, they might satisfy themselves by perusal of Professor Woodworth's best-seller text-book on Psychology.

T. H. WORGAN

ENDS AND SAYINGS

In our civilization suicide is on the increase : the majority of suicides occur in lands where the mechanical forces of civilization are focussed in abundance ; again, there are more suicides in towns than in the country. Many are the reasons advanced for this evil, while not a negligible group of logical cerebrators go so far as to justify the act of self-murder. Modern knowledge as popularized certainly aids a logical person to conclude that suicide is justifiable : if man is a fortuitous concrescence of atoms and if his self-consciousness is born of his body ; if his blood is the mother of his emotions and his nerves the father of his thoughts ; if, like the flame of a candle, man gets extinguished when the body dies—then it is logical and right that he should commit suicide when pain and disease assail him ; when heart feelings depress him ; when starvation faces him ; when his mind is full of confusion. False philosophy is at the root of every trouble our civilization is heir to. The ghastly evil of suicide is not understood because the available knowledge of the psychic and occult conditions which surround man is not studied. An important publication on the subject is *Suicide* by Romilly Fedden (Peter Davies, London, 12*s.* 6*d.*), and we print here a review of it prepared for us by Miss Winifred Whiteman :—

At first one wonders why the subject should have been chosen. To fill the mind and stimulate the emotions with images of evils and disasters is the best way to reproduce them. There are images enough of self-destruction in the picture galleries of the Astral Light, that imponderable, invisible medium interpenetrating the earth's atmosphere, which retains the record of earthly thoughts and events, to reflect them back again on unconscious men and women, "suggesting" to them their repetition. The view that suicide is no evil (and the author's sympathies incline towards it) arises from a wrong philosophical basis.

Nevertheless the book provides data of value, when properly sifted and understood, though it would have been more useful for reference had there been an index. It deals with ritualistic, epidemical and personal suicide, and with the variations in the public attitude towards the act, from classical times down to the present day, and concludes with suggested explanatory theories and modern statistics.

It states that, broadly speaking, the incidence of suicide varies with the degree of individual self-consciousness and responsibility among the units of society. In periods when custom and authority dominate, suicide is rare, for men do not have to face life on their own feet, and may even be deprived, by the inertia of this social dependence, of their very birthright as thinking responsible beings. In transition periods when the old social systems break up, and when individualism forms the key-note of men's faith, suicide increases. Men are overwhelmed by the problem of thinking for themselves. Actually the explanation should be taken further. When the awakening self-consciousness identifies itself with the lower personal nature alone, then it does become despairingly aware of its own insufficiency to deal with life. The sufficing power resides in man's higher, divine nature, which in materialistic ages is ignored or denied, but through which alone he experiences the strength that comes from his spiritual unity with his fellow beings and all nature.

The second theory put forward is

Freud's tentative postulate that the instinct for death is even more basic than the instinct for preservation. All animate things are said thus to strive, not towards some evolutionary progress, but back towards the source from which they came, the complete peace and equilibrium of the inanimate. The author of this book, as said, appears favourably inclined towards the assertion of the right to die at choice. In fact he suggests a similarity between the mystic who attains through the path of "inaction" the timeless oblivion of Nirvana, and the man who ends the activities of bodily existence by seeking refuge in the quiet of death.

Ye gods! If it were only possible to break these distorting mirrors of men's minds that twist truth into error, whose crooked philosophy breeds crooked motives, crooked tragic acts! Small wonder that the old Kabalists said "Demon est Deus inversus"! This book shows well, if unintentionally, how this 'philosophical" concept of suicide is the blackened, distorted shadow, at second remove, of the true conception of Nirvana, both states producing extinction of life as commonly understood.

Evil comes from a blind application of the materialistic dead-letter of spiritual truths, inverting the divine into the infernal. Ritualistic suicide and the foul horrors called religious sacrifices, spring from a distortion of "atonement" and other theological doctrines; the gross debauchery of phallic rites is a degraded representation of the fundamental abstract duality of life, while the viewing of suicide as the gate to freedom, which may be opened at wish, is a perversion of the spiritual paradox. "Give up thy life if thou would'st live." The personal consciousness has to be "killed out" if the divine universal consciousness is to become manifest in the human being. In this connection we suspect that in dealing with ancient writers such as Diogenes Laertes, Mr. Romilly Fedden has attributed to bodily suicide what really described the "killing out" of the personal separative consciousness.

Even the goal of the mystic as he conceives it is actually "suicide", soul-suicide, more deadly than the other, for it is quietism, the utter paralysis of the soul. It is not too difficult to recognize when physical suicide is "escapism", however high-sounding the terms that describe it. Yet the "Path of Liberation", the merging of the individual in the "Undifferentiated"—the *Avyaktam* of Sankya philosophy—is spiritual escapism, though too often falsely exalted by the religious as the supreme goal of existence. Some of those who obliterate themselves in the blissful unity of Nirvana, unconcerned about their duty to their fellow units, are called the Buddhas of Selfishness. Yet even they cannot lose themselves for sempiternity. For actually the best argument against spiritual or material suicide is one the author does not appear to have met. *It is impossible to kill oneself.* The destruction of the physical body still leaves the person alive, and if self-centred, far more at the mercy of his chaotic thoughts and intensified desires, that function even more actively without the friction of the physical frame to act as a brake. He may go over and over again the thoughts and events that led up to the point of suicide, while the pent-up force can find no relief in physical action. The violence of the images thus created on the astral plane, reflecting themselves in minds whose resistance is low, explains the contagious, epidemical aspect of suicide, murder and such acts.

Some, at least, of our social problems would be cleared up, if the public mind grasped the fact that suicide or euthanasia does not mean a release from troubles and pains, as death does, *when it comes at its normal, proper time.* Collating the data available will enable those postulates to be checked up and verified. In this way it should be possible to build the accumulative work already done in the present volume into something constructive, by the help of which those who feel the need of it will be able to distinguish between the true and the false "way out".

A WAY

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. IX NOVEMBER 1938 No. 11

INDUSTRIALIZATION
A SCIENTIFIC APPROACH

Those who are enamoured of the mechanistic civilization of the West are strongly advised to read with attention a remarkable book to which we have referred more than once in these pages. That is *Man, the Unknown* (Hamish Hamilton, London, and Harper's, New York) by Alexis Carrel. All of those who imitate the Western modes of living in food, dress, etc., but especially those who wish to see India industrialized, are committing a grave blunder in not studying this book. Its author is no ordinary man; he occupies a most prominent place among the front-rank scientists of the world.

Alexis Carrel is a Frenchman by birth who had already attained fame as a medical man and a surgeon when on the invitation of the Rockefeller Institute he went to New York. In 1912 he won the Nobel Prize for his researches in human blood-vessels; in 1931 he won the Nordhoff-Jung Cancer Prize. To this volume, which no thoughtful man can afford to miss reading, he brings his research and his long experience in the service of humanity. He writes an intimate book, and in passage after passage he reveals the dangers of industrialization to modern civilization —dangers which are as menacing as those of war itself, if not more so.

Below we print a few extracts, in the hope that reformers everywhere, but especially in India, will make what good use they can of them in their endeavour to create an enduring civilization. For if a civilization is really to endure its foundation must be not economic and political but moral and spiritual.

What are the roots of our present troubles?

Modern civilization finds itself in a difficult position because it does not suit us. It has been erected without any knowledge of our real nature. It was born from the whims of scientific discoveries, from the appetites of men, their illusions, their theories, and their

desires.

Those who suffer most are the labourers :—

Esthetic activity remains potential in most individuals because industrial civilization has surrounded them with coarse, vulgar, and ugly sights. Because we have been transformed into machines. The worker spends his life repeating the same gesture thousands of times each day. He manufactures only single parts. He never makes the complete object. He is not allowed to use his intelligence. He is the blind horse plodding round and round the whole day long to draw water from a well. Industrialism forbids man the very mental activities which could bring him every day some joy. In sacrificing mind to matter, modern civilization has perpetrated a momentous error. An error all the more dangerous because nobody revolts against it, because it is accepted as easily as the unhealthy life of great cities and the confinement in factories However, those who experience even a rudimentary esthetic feeling in their work are far happier than those who produce merely in order to be able to consume In its present form, industry has deprived the worker of originality and beauty.

According to this great scientist those countries which are industrially most developed are fast returning to barbarism :—

We are unhappy. We degenerate morally and mentally. The groups and the nations in which industrial civilization has attained its highest development are precisely those which are becoming weaker. And whose return to barbarism is the most rapid. But they do not realize it They are without protection against the hostile surroundings that science has built about them.

Those factors which are supposed to raise the standard of life are of questionable merit, not according to some mystic philosopher, but in the opinion of this eminent scientist.

Electric lighting, elevators, biological morals, and chemical adulteration of foodstuffs have been accepted solely because those innovations were agreeable and convenient. But no account whatever has been taken of their probable effect on human beings.

Further Dr. Carrel does not believe even in improving the scientific gadgets ; he recommends turning away from the present path " in order to follow the mental and the spiritual " way of living.

What is the good of increasing the comfort, the luxury, the beauty, the size and the complications of our civilization, if our weakness prevents us from guiding it to our best advantage ? It is really not worth while to go on elaborating a way of living that is bringing about the demoralization and the disappearance of the noblest elements of the great races. It would be far better to pay more attention to ourselves than to construct faster steamers, more comfortable automobiles, cheaper radios, or telescopes for examining the structure of remote nebulæ. What real progress will be accomplished when aircraft take us to Europe or to China in a few hours ? Is it necessary to increase production unceasingly so that men may consume larger and larger quantities of useless things ? There is not the shadow of a doubt that mechanical, physical, and chemical sciences are incapable of giving us intelligence, moral discipline, health, nervous equilibrium, security, and peace.

Our curiosity must turn aside from its present path, and take another direction. It must leave the physical and physiological in order to follow the mental and the spiritual.

To transform the established order of industrialism, such as it obtains in Britain or the U. S. A., is wellnigh impossible ; but in countries like India where people advocate establishment of a similar order it is imperative that the considered pronouncements of such scientific authorities as Dr. Alexis Carrel should be heeded.

THE CASE AGAINST CAPITAL PUNISHMENT

WHY HAS IT LOST GROUND?

[Fenner Brockway is the author (with Stephen Hobhouse) of *English Prisons To-day* (1921), and of *A New way with Crime* (1928). In addition to his book knowledge and investigation he has practical experience; for he suffered nine prosecutions, and more than one imprisonment including two years' hard labour, under the Military Service Act during the War, for conscience sake.

It is a commentary on the barbarism which is enveloping the West to read his statement that "the cause for the abolition of capital punishment has suffered a set-back". He is looking to the emergence of a New World from which every kind of "domination" will vanish. This will not be till the West recognizes the principle of Non-Violence epitomized in the saying of the Great Buddha, "Hatred ceaseth not by hatred but by love."—EDS.]

Until the 1930's or thereabouts the case against capital punishment was making great progress. In many European countries the death penalty had been abolished; the Soviet Union had followed its revolution in 1917 by ending executions not only in civil life but in the army; and in Britain a Commission had recommended a limitation of the death penalty which was generally recognised as a first step towards abolition.

But to-day we must recognise that the cause for the abolition of capital punishment has suffered a setback. In the Soviet Union the death penalty has been re-introduced; in other countries there are few signs of progress towards abolition, whilst in many the death penalty is being imposed on an extended scale. Why is this?

I think the answer is to be found in the increased use of the death penalty in political cases. Twenty years ago it was rare for a political offender to be executed. Far more prisoners were sentenced to execution for civil crimes than for political crimes. But now the proportions have been reversed. *During the last five years a hundred prisoners have been executed for "treason" for every prisoner executed for murder.*

The new tendency was begun in Germany, where, after the Fascist victory, a large number of Socialists and Communists were done to death; but now capital punishment for political offences is probably employed in the Soviet Union more extensively than in any other country.

During recent months the wide use of the death penalty for political offences has extended to Palestine. Technically the offences have been crimes of violence or the possession of firearms; but the motive and cause were political. During the civil war in Spain the death penalty has been employed not only for military offences, but for political purposes in the sectional struggles behind the lines. These are only a few instances of many which could be given.

With the political use of the death penalty growing so extensively in this manner, it was inevitable that the campaign for the abolition of capital

punishment for offences such as murder should lose considerable force. Many of those executed for political offences were undeniably men of principle and good character. If they must die, why get excited about criminals who have committed vile deeds of violence for greed or passion?

Yet, despite these circumstances, the case for the abolition of the death penalty remains, and mankind will again turn to it as civilisation progresses.

Capital punishment can only be justified on two grounds. The first is the ground of the principle of an eye for an eye and a tooth for a tooth. This principle, applied to cases of murder, is nakedly the principle of revenge, above which all that is best in humanity has long ago risen. The second is the ground of war—the destruction of an enemy who is dangerous. This is the principle on which political executions are justified; but every one who is seeking a solution of our political problems on the basis of freedom and true democracy (that is, the political expression of social and economic equality) must regard the recent extension of capital punishment in the political field with abhorrence.

Let us look at these two cases—hanging for murder and execution for political offences—separately. Within the space of this article we must do so briefly, so I put the points concisely.

1. The death penalty is defended as a matter of justice. The offender has taken a life; he must forfeit his life. But before the justice of any punishment can be determined, all the considerations which made for the committal of the crime must be weighed, and when we begin that examination we shall find that the causes of homicide are as much social as individual. The majority of murderers, to quote the Editor of the official Judicial Statistics for Britain, "belong to the poorer classes". Overcrowding, the squalor of poverty and the bitterness which it causes, the lack of education, the denial of a healthy worth-while life—these are the factors which go to the making of crimes of violence. *When crime increases, a community should not turn revengefully against the criminals but should ask itself what is wrong with its own social basis.*

2. The death penalty is defended as a deterrent. There is no evidence to justify this argument. I have examined carefully the statistics of States which have abolished the death penalty and compared the figures of murder in the years immediately preceding and succeeding. In actual fact the number of murders has on the whole *decreased* after the abolition of the death penalty; but this may be due to other considerations. One can say emphatically, however, that a survey of all the evidence available provides no support for the argument that the death penalty is a deterrent.

3. The advocates of the death penalty never pay any regard to its effect upon those who have to carry it out. If the supporters of capital punishment had themselves to manipulate the gallows or turn on the switch of the electric chair or fire the shot—or look after the victims prior

to the sentence being carried out—there would be few executions! I shall never forget a personal experience in Liverpool prison, where a Chief Warder who was in charge of a murderer came to me the day before the execution and unburdened his agony of mind. The prisoner had treated the warder as a confidant and friend, baring his soul naked. Yet it was the duty of the warder to officiate at his hanging! None of us has the right to impose these inhuman duties upon others.

When we turn to the case of political executions we shall find that they are always the reflection of war or dictatorships. Spies who are giving away military information to an enemy country are shot. Opponents of the Hitler or Stalin regimes are shot. The British authorities in Palestine execute Arabs and Jews, whose enmity is due to conditions imposed by Imperialist dictatorship. In Spain, the Communist Party, acting according to the pattern of Stalin, apply the methods of brutal dictatorship to opposing political sections, even though they are anti-Fascists and take their full share in the struggle against Franco.

It is doubtful whether these methods will succeed, even taking a temporary view. By his methods Hitler has lost the sympathy of all that is best in all peoples in the world. Stalin has destroyed the early enthusiasm among the workers of all countries for the Russian Revolution and is creating an Opposition in his own country which threatens to overwhelm him. Every execution carried out by the British authorities in Palestine only serves to intensify the antagonism between the Arabs and Jews, and at the same time creates a hatred of British Imperialism which will await its opportunity of expression. The Communists in Spain have destroyed the unity of the anti-Fascist forces in their own country and undermined support from other countries.

We may have to pass through wars and dictatorships before the existing order of society—Capitalism, with its twin evils, Fascism and Imperialism—is destroyed and replaced by the World Co-operation of Socialism. But the ideal must be kept alive of a New World in which domination of nation over nation, class over class, and individual over individual, is ended. In that world there will be no place for capital punishment.

FENNER BROCKWAY

AVICENNA, THE PHYSICIAN-PHILOSOPHER

[Dr. Zaki Ali is an Egyptian by birth, a medical man by profession, who laboured for the independence of his country, and has made Geneva his home since 1935. He is the author of *The History of Arabian Medicine* (Arabic) and of *Islam in the World* reviewed in the September number of THE ARYAN PATH.

In August 1932 we published an article on "The Mystical Teaching of Avicenna" by Dr. Margaret Smith and quoted what Madame Blavatsky had to say about him.

H. P. Blavatsky points out: "Modern medicine, while it has gained largely in anatomy, physiology, and pathology, and even in therapeutics, has lost immensely by its narrowness of spirit, its rigid materialism, its sectarian dogmatism." (*Isis Unveiled*, Vol. I, p. 20.)

Avicenna by combining philosophy, science, and practical medicine comes nearer to some of the concepts of occultism about the art of healing.—EDS.]

The Hippocratic aphorism that the physician who is also philosopher is the most nearly divine, finds its significance in the person of Avicenna; indeed he earned the title of "Prince of Physicians" and was held by his contemporaries to be second only to Aristotle as a philosopher. At once physician, philosopher, astronomer, geologist, poet and statesman, Avicenna was one of the marvels of his age, and it can be safely said that no genius more versatile could be found among his contemporaries. Only last year was the nine-hundredth anniversary of his death and he is still considered one of the most illustrious men the East has ever produced and the most famous physician-philosopher of the Middle Ages.

Avicenna, whose real name was Abu Ali Al-Husain Ibn Abdalla Ibn Sina, was born in the small village of Afshana in the province of Bokhara in 980 A.D. His childhood was remarkable for a rare precocity, as at the age of ten he knew the *Quran* by heart and studied Arabic classics, and at the age of twelve he memorised the *Metaphysics* of Aristotle and disputed in law and in logic. He then gave himself up to the study of mathematics, astronomy, geometry, physics and philosophy. At the age of sixteen he developed a pronounced inclination for medicine, which he studied with deep interest, and when eighteen years old, he was already a famous practitioner. He worked during the day, and solved problems in his dreams. "When I found a difficulty", he said, "I referred to my notes and prayed to the Creator."

His medical fame soon brought him into favour with royal households. He cured the Samanid Sultan of Bokhara, Nuh Ibn Mansour, from a dangerous illness. His chief reward was an access to the Sultan's library, a very valuable one. Avicenna was officially employed at the Court of Bokhara. With the fall of the Samanid dynasty in 1004, he left Bokhara and travelled through many towns in search of a suitable patron. He spent a short time in the service of the ruler of Khwarazm and then wandered in the neighbour-

ing provinces until at length he arrived at Jorjan, where he became connected with Al-Juzjani, who afterwards became his disciple and biographer. He began lecturing on medicine, logic, astronomy and philosophy. But misfortune awaited him, for his protector, Prince Qabous, was soon dethroned and imprisoned. Avicenna, full of bitterness, set out again on his travels and continued to lead a wandering life, like many savants of his time. Ultimately he arrived at Hamadan, where he cured its Emir, Shams-ul-Dawla, and was entrusted with the post of Vizir, and general literary and scientific adviser to this Sultan. But his term of government was not a happy one, for his great superiority as a man made him many enemies. He accordingly renounced public functions and became immersed in writing many of his great works. As he had a strong desire to leave Hamadan, he applied secretly to the Emir of Isphahan. The Emir of Hamadan discovered this step and straightaway imprisoned him; but during his captivity he continued his literary work. After many adventures he succeeded in escaping, disguised as a Sufi, and at last arrived at Isphahan where he obtained favour with Sultan Ala-ud-Dawla. There he received the honour and dignities he so well deserved; and there he spent the last fourteen years of his life in tranquillity. Throughout this period Avicenna combined hard intellectual work with bouts of pleasure. His health was ultimately wrecked by the most strenuous exertion, and when he saw that physic was of no avail, resigning himself to the inevitable, he sold his goods, distributed the money to the poor, and read the *Quran* through once every three days. He died in his fifty-seventh year, in 1037.

Avicenna was a prolific writer who wrote about a hundred works, some of which ran into twenty volumes. His writings embraced many fields of knowledge. His marvellous description of the origin of mountains (cited by Draper and Withington) entitles him, according to Garrison, to be called the "father of geology". Most of his works are written in Arabic, but he composed in Persian, his mother tongue, a vast manual of scientific philosophy entitled: *Danish-namah-i-Alai.* He also enjoyed reputation as a poet and in his most celebrated Arabic poem he describes the descent of the soul into the body, coming from the superior sphere which is its abode. This poem of true beauty has been translated into English by Edward G. Browne in his *Literary History of Persia.* Avicenna is the author of the famous medical text-book *Al Qanoon fit Tibb* which had a tremendous influence on the evolution of medicine in the Orient and in Europe. This great work of about one million words dealt with all branches of medical science, and was the most celebrated medical classic for some six hundred years. It formed an essential part of the medical curriculum of the Universities of Europe, where it had been translated into Latin, throughout the Middle Ages, and in the Universities of Louvain and Montpellier it was

eliminated from the medical courses only at the end of the seventeenth century. Various parts of it have been translated into modern European languages.

In the following account, I shall confine my attention to Avicenna's philosophical and psychological outlook.

Avicenna composed an encyclopædia of philosophy entitled *Al Shifa* (The Cure), which includes comprehensive treatises on Logic, Physics, Mathematics and Metaphysics. He made a *résumé* of this vast work under the title of *Al Nadjat* (The Recovery), written in very concise language, but clear and logical. He wrote another important book on "Oriental Philosophy" which unfortunately was not handed down to us.*

Avicenna gave Logic an important place but did not exaggerate its power. He says in his *Isharat* :—

> The aim of Logic is to provide mankind with a rule, the observance of which will prevent him from erring in his reasoning. Logic, then, strictly speaking, does not discover truths, but helps man to make the best use of those he already possesses, and prevents him from making a wrong use of them.

"By definition", says Avicenna, "man is enabled to represent objects ; by argument he is able to persuade." According to him, imagination always supports reason.

In the domain of physics, Avicenna recognised the principle of mechanics that what is gained in power is lost in speed. His account of physics, as a whole, bears evidence to a very acute intellect.

Avicenna carefully systematised psychology and showed himself to be a realist. His psychological accounts form interesting reading. He remarks, for example, in connection with education of the child :—

> All our study, all our care, should be directed to forming and moulding the character of the child. Care must be taken that he does not blaze out with anger, nor be overwhelmed with fear, nor cast down by sadness, nor harassed by wakefulness. So we must always notice what he wants, what he is eager for, and this should be provided for him and given to him, but what he dislikes should be taken out of his way. For hence comes a twofold advantage, one to the mind, the other to the body.

The following anecdote shows the psychological ability of Avicenna, who recognised the value of psychotherapy :—

> Avicenna was called to attend on the nephew of the Sultan of Jorjan, near the Caspian Sea, who suffered from an illness which defied the skill of all the doctors of the province. After a thorough examination of the patient, Avicenna asked for a person who could recite the names of all the districts and towns of the province ; during the recital he kept his fingers on the pulse of the patient. At the mention of a certain town, Avicenna noticed a change in the pulsation. "Now", he said, "bring me some one acquainted with all the quarters, streets and houses of this town." The same experiment indicated a certain street and then the name of a girl of a certain family living in that street. Avicenna exclaimed : "We have got

* Avicenna's other philosophical treatises include . *Kitab al Isharat wat'tanbihat* (Book of Theorems and Propositions), *Philosophy Al-Arudi, Guide to Wisdom, The Fountains of Wisdom, A Treatise on the Soul, The Human Faculties and Their Perceptions*, and several mystical treatises.

it! This young man is in love with such and such a girl, living in such and such a house, street, quarter and town, and the face of this girl is the remedy which will cure him." The marriage was then celebrated at the hour chosen by Avicenna and brought about the recovery.

Another anecdote proves that Avicenna knew the therapeutic effects of suggestion. A prince of the house of Buwayh suffered from the fixed idea that he was a cow. Nothing could dispel this delusion, and the melancholic prince refused to take food, crying each day, "Kill me, so that a good stew may be prepared from my flesh." The physicians were so helpless, and the condition of the patient grew so critical, that Avicenna was called to take charge of the case. He directed an assistant to shout that the butcher was on his way, and then, Avicenna came with a knife in his hand, asking: "Where is this cow, that I may kill it?" Satisfied at last, the sick prince began to moo. Avicenna ordered him thrown to the ground and bound with ropes; he, then, felt him all over in a manner of a butcher, and announced: "This cow is too lean, and not ready for the slaughter; it must be fattened." The patient, therefore, ate readily, and with the return of strength his mind was entirely cured.

Avicenna divided science into three categories: (1) Superior science or metaphysics, science of things not connected with matter; (2) Inferior science, or the knowledge of things pertaining to matter (physics); (3) The middle sciences, the various branches of which are related to metaphysics as well as physics (*e.g.*, the mathematical sciences).

In metaphysics Avicenna treats of the primary cause and necessary being. He discusses in a dignified manner the metaphysical theory of causality. According to him, the primary cause being absolute unity, it can only have unity for its immediate result.

The theory of the soul was dealt with by Avicenna with particular attention. He cleverly proves the spirituality of the soul. The soul is created for eternity. The immortality of the soul follows directly from its spirituality. The dependence of the soul on the body is not essential but accidental. The aim of its union with the body is its development in a spiritual and independent microcosm where it comes to form a single essence with the good, the true and the beautiful. During our life in this world we have only an obscure presentiment of this future state. This presentiment produces according to the diversity of dispositions, a more or less intense desire, and it is precisely on this that the degree of our preparation depends. This preparation is only achieved by the development of the highest faculties of the soul. Thus prepared, the soul, having left the body it had used only as an instrument, enjoys eternal bliss as a purely spiritual being. Every soul being eternal and imperishable, will finally attain the ultimate bliss for which it was created. After death, the reasonable soul attains perfection. Only the soul which has been prepared by the practice of virtues enjoys this future happiness. Otherwise, its taste is vitiated and it accordingly suffers.

But if a man has lived a mediocre life, his actions never reaching the height of his intentions, his soul when freed from the body, becomes the centre of a struggle between his pure desires and his bad habits. Only when purified by this grievous struggle does it attain perfect bliss. In other words, the soul which deserves punishment beyond the tomb will be excluded temporarily from this state of bliss.

Avicenna's theory of optimism is similar to that of Leibniz ; evil is not a part of Divine decree *in essentia* ; its place there is accidental. Like Leibniz, he considers that, however common it may be, evil is not the general rule ; it is only the exception to the good.

The philosophical system of Avicenna shows the influence of Aristotelianism and some fundamental views of Neoplatonism, as well as an endeavour to give a rationalistic account of Muslim theology. In his philosophy, as a whole, Avicenna remains faithful to the religious conceptions of Islam.

ZAKI ALI

THE PATH

The path is only known to those, alone,
Who seek the fire and reach the blazing Zone,
Echo and harbour of the labouring Sun,
Winter and summer of the Wandering One.

Only the aspect of another Day
Can hold us spellbound, only through the spray
Of luminous oceans shall we find the path
Beyond all limits.

BARNETT D. CONLAN

THE FUTURE OF RELIGION

I.—THE INEVITABILITY OF A WORLD-RELIGION

[J. D. Beresford examines the present world situation, which every one recognizes as chaotic, from the point of view of religion. The creeds clash—be they formulated in scientific, political or theological terms. This clash may be pompously described as difference in ideologies; the cause of the difference and the clash is human passion and greed. The distinction between Nazism and Communism is without a difference; so also between the dogmatism of the Roman Catholic and the Spiritistic Churches there is no difference. Practice of ethics will lead to a knowledge of right philosophy, and then only can emerge a real world-religion.—EDS.]

The use of the word "religion" in my title must be understood as an indication that the subject of this article will be mainly confined to the formal creeds and practices associated with that term. All religions, as such, without any exception whatever, represent the codification of certain beliefs, which from whatever source they are derived, must represent spiritual and not material values. All religions, therefore, are concerned with the attempt to translate spiritual values into language, faith into practice. This is quite obviously an impossible task if we are speaking of absolute and not of relative values. If, as I believe, this is a spiritual universe and all the phenomena of space-time are the infinitely various expressions of the One through the many, all such translations become, in their turn, phenomenal. Truth is that absolute standard of reference, outside space-time, sought by the physicists; and all space-time truths are relative to it. All religions contain a proportion of these relative truths. No religion could conceivably contain the whole. If it could, it would cease to be a religion and become that from which it derives.

This belief, however, does not deny the possibility of a religious evolution in the phenomenal world, although an historical retrospect of the last 2,500 years may fail to furnish any evidence of the process. The history of world-religions, more notably Taoism, Buddhism, Christianity and Islamism, could hardly be adduced either as representative of an increasing revelation, or as exerting a progressive influence on the spiritual development of mankind. Moreover, each of them displays the characteristic claim to be the only true religion, a claim that can be made good only by the conversion of the whole world. And so long as two such claims exist contemporaneously, one of them must be invalid, an opposition that leaves the various races and nationalities of the earth to adopt one or the other according to their different temperaments. (Even climate may have its influence in this connection. Roman Catholicism is predominantly the religion of Southern, some form of Protestantism of Northern, Europe.)

This opposition of opinion necessitates the elevation of dogma

into an absolute rule. He who would be saved must think thus and thus. And with every codification of the original inspiration into a fixed ordinance, religion crystallises into a form that is incapable of further growth. History exhibits this process in the two major religions of Buddhism and Christianity, both of which display a process not of evolution but of decay. They, like various natural forms, are experiments that have failed.

Some explanation is demanded of this disturbing inference that humanity as a whole is not more religiously minded to-day than it was 2,500 years ago—is, indeed, less so, in certain respects, than it has been in various earlier periods of religious history. For if we accept that conclusion without further inquiry, we may lose our faith in the validity of any spiritual inspiration whatever—an effect that has been very noticeable among thinking men and women during the past two generations. The only possible explanation, the one given by Occultism, is that 2,500 years is far too short a period upon which to base any deductions of this kind. The grounds for that assertion need not be examined here. They pervade occultist literature and are an essential feature of all its teaching. But it is worth while to note in passing that most of the absurdities of Western religion arise from the assumption of a time-scale limited to a few thousand years.

These preliminary statements leave us free to disregard the precedents of the brief historical record that reaches back with decreasing authority and certainty through, at most, ten millennia; and any prophecy that may be possible as to the future of religion will here be based on an examination of the present condition of thought in the contemporary world. Most of the premises for this survey will be found in the March number of THE ARYAN PATH, under the general heading of "Renascent Mysticism", but it will be necessary to recapitulate one or two of those references, which I propose to do without further acknowledgement of the various authorities.

The first "sign of the times" is provided by Mr. Aldous Huxley's recent book *Ends and Means*, which has a very special significance for our present purpose. Mr. Huxley represents a type of mind that is characteristic of many thinkers in the world to-day. The type, as such, is that of a man of very wide reading who has sufficient imagination and power of reason to save him from any form of specialisation, whether in philosophy or science. These gifts give such a man the ability for that detachment which is absolutely essential for those whose aim is the search for truth; a detachment that has always been clearly evident in Mr. Huxley's writing. Now, in *Ends and Means*, he has reached a stage at which he finds in this "non-attachment" one of the paths to wisdom. It is a path that corresponds to meditation in the East. Both lead to a realisation of the evanescence and unreality of the phenomenal world regarded objectively, and thence to the recognition of the animating principle responsible for the

objective appearance. This is a stage that will infallibly be reached by any thinker who has the courage and independence of mind to refuse the adoption of any specific formalised belief.

Another exemplar of this type is Mr. Gerald Heard who in his last book, *The Third Morality,* arrives at the same position as that of Mr. Huxley. In the first half of this book, he gives a scientific and historical, as opposed to philosophical, account of the way he has come, tracing the development of world-thought through the stages of anthropomorphism and mechanomorphism to the uneasy conditions, political and religious, of the present day. The difference of training, experience and natural tendency between these two thinkers is very marked, yet we find them arriving at that conclusion which is, I maintain, the only possible one for any thinker who strives to keep his mind as nearly as may be, free from prejudice. This conclusion is that all matter as we know it through the senses is a presentation of something other than matter, a conclusion that is the beginning of wisdom.

The next premise, derivable from the collation of the articles previously referred to, is found in the general consensus of opinion that Christianity as taught, and even occasionally practised, by the Churches is rapidly losing its hold on the respect of the people. This inference does not depend only upon a detailed examination of church attendance and similar statistics, but upon such broad examples as the tendency in Russia and Germany to substitute the worship of national ideals, personified in the figure of the Dictator, for the worship of Christ. Indeed, throughout the world at the present time we find the signs of an increasing doubt in the truth of revealed religion, with a corresponding laxity of moral fibre. Mr. Heard attributes this to the results of the materialistic doctrine arising from the scientific attempt to explain all world-phenomena in terms of mechanism. He sees this belief as rapidly declining among the better informed minds, scientific and philosophical; but there is a very considerable time lag below that level, and the mass of the people are only now passing through a phase of thought that was influencing the more able minds a generation or more ago.

The more obvious consequence of this unhappy materialism is the growing callousness with regard to the taking of human life. We see this in miniature in the increase of crimes of violence, on the grand scale in the feverish rearmament race among all the principal European powers. The minority reaction against the threat of war, with all its modern enormities and brutal indifference to the sufferings of non-combatants, represents but a small fraction of the population. Such a body as the Peace Pledge Union in England would be unable to make its voice heard and would lose many adherents, if some such cause as the "national honour" could be made the excuse for using the hideous material we are so rapidly accumulating. And even if by some happy chance a European war is averted or con-

fined within comparatively narrow limits, we shall have to face the inevitable consequences of spending enormous sums to produce entirely useless material, in a trade depression compared with which the last one will be almost negligible.

The world as a whole is in fact passing through a stage of unbelief and moral decline, which corresponds in the individual to that "dark night of the soul" spoken of by Blake. This is no loose analogy. There is a direct correspondence in spiritual as well as in physical evolution between the individual and the mass of mankind. And we must reconcile ourselves to the knowledge that the night which began to creep over the world at the beginning of this century has not yet reached its darkest hour. It is an aspect of world Karma, the Nemesis of a civilisation arising from the worship of wealth and temporal power. And if there be any truth in occult teaching and the ancient Wisdom-Religion—and I, personally, believe that these sources come as near to a revelation of the absolute as is possible in this space-time universe—the evils of our civilisation carry with them the inherent necessity for its damnation. No gradual conversion is possible by adoption of such expedients as socialism or communism. The principle of these political creeds is admirable enough, but they cannot provide the drastic purge necessary for the world soul. We find, for instance, that the communist theory of material-minded Russia is responsible for the same wholesale crimes of murder and injustice as the Fascist theory of Germany and Italy. And the crimes of a civilisation not less than the crimes of an individual can be expiated only by suffering.

What form that suffering will take is not a question that need be debated here. The single essential is that our present civilisation is rotten at the core and will inevitably collapse. And the single means to its recovery will be found in the understanding and practice of the world-religion that will first enclose and then eliminate the foolish oppositions exhibited by the innumerable sects laying claim to the knowledge of the unknowable absolute.

It is of the coming of this enclosing world-religion that I shall write in my second article.

J. D. BERESFORD

ALICE LEIGHTON CLEATHER

A FRIEND OF ORIENTAL CULTURE

[Basil Crump, the former Editor of the *Law Times*, was a lifelong friend and co-worker of Mrs. Cleather's—EDS.]

Born and brought up in a literary atmosphere, Alice Leighton Cleather studied both Eastern and Western philosophy and religion from an early age, and so, when Madame H. P. Blavatsky came to England in 1887, she at once sought her advice and instruction. Finding all her questions answered and her problems solved, she became one of Madame Blavatsky's pupils until her death in 1891, and so found herself involved in the final effort then about to be made to save the Theosophical Society towards the close of the second septenary term of its existence. With that aspect of her work, which ended in 1899, however, I am not here concerned. I wish rather, as her co-worker since 1892, to deal with her literary, artistic and cultural work, as well as with her deep interest in Buddhism, both philosophically and in its practical application to the ever increasing gravity of world problems.

Mr. Huntly Carter's article in THE ARYAN PATH (April, 1938) on the Russian theatre of to-day and its work for peace and brotherhood, deeply interested me, for one of the earliest of our attempts to apply what we had learnt from H. P. Blavatsky's teachings took the form of expounding the symbology of Richard Wagner's music-dramas. It began with lecture-recitals to Theosophical lodges and a series of articles in Mr. Judge's magazine, *The Path*. Wagner's *Prose Works* were then being translated by Dr. Ashton Ellis, who had helped Madame Blavatsky medically in Ostend and London when she was writing *The Secret Doctrine*, and Mrs. Cleather reviewed them in *The Queen*, one of the three papers on which I was doing editorial work. Thus we became acquainted with the Oriental philosophical sources of Wagner's symbology and were enabled to quote his own interpretations and explanations, so that no one could say that they were our own ideas or specifically Theosophical. The importance of these writings, from our point of view, lay in the fact that they revealed Wagner as a great thinker, a philosopher and a mystic, deeply versed in the sacred books of the East, all of which we saw in his library at Bayreuth.

At that time most people regarded Wagner as a great composer who had brought about drastic reforms in operatic music. The majority did not even know that he was an equally great poet who used his musical and dramatic faculties to drive home the meaning of the symbolic poem. In the wonderful combination of arts he embodied one could scarcely fail to recognize an *avatar* in the realm of creative art appearing at a definite cyclic period when a revival of the Æschylean drama in modern Western form, following the culmination

in Beethoven of "absolute" Western music, was coincident with the revolution in religious and philosophical thought effected by the marvellous writings of H. P. Blavatsky. She has told us that Æschylus was an Initiate of the Greek Mysteries who gave out as much as he was permitted in his great symbolic tragedies. It is evident to the observant student that Wagner's work had a similar inspiration and ethical basis, as will be seen in the following typical passage from his essay, "Art and Politics" (1867 : *Prose Works*, Vol. IV) :—

> In the Theatre *there lies the spiritual seed and kernel of all national-poetic and national-ethical culture; no other art-branch can ever truly flourish, or ever aid in cultivating the Folk, until the Theatre's all-powerful assistance has been completely recognized and guaranteed.* ...If it be possible that for modern Life, reshaped through Art's renascence, there shall arise a Theatre in equal answer to the inmost motive of its culture as the Grecian Theatre answered to the Greek Religion, then plastic art, and every other art, will at last have reached once more the quickening fountain whence it fed among the Greeks ; if this be not possible, then reborn art itself has had its day.

Wagner's *Ring* Tetralogy is his most definitely Æschylean work with its symbolic gods and heroes and the central theme of the "Ancestral Curse", or Karma-Nemesis, as H. P. Blavatsky calls it (see *The Secret Doctrine*, II, 409 : "The 'Curse' from a Philosophical Point of View" : here *Prometheus Bound* is fully discussed and explained according to the Esoteric Philosophy). We find the same elements in the Hindu drama. As Mr. Huntly Carter tells us (THE ARYAN PATH, April 1936) it "manifests itself in initiation and unfolding" while in the Soviet plays the unfolding is associated with "revelation, initiation and conversion". He does not, however, deal with the musical aspect in either case. Russia, although more than half Oriental, shares with the Western races their musical and operatic forms, but in the Hindu drama, music (including what Wagner calls Tone-Speech) is an essential element, as it is with him. Like drama and dance, it is religious in origin, going back to the *Vedas* and probably earlier, like the Esoteric Philosophy. It is an exact science which takes some twenty years to learn, and, like Sanskrit, once mastered there is no room for error, while other systems become easy. To discuss this and Wagner's Tone-Speech and his web of musical *motifs* would need more space than this article permits ; suffice it to say that, although he based his dramatic tone-poem on the Greek model, using Western legends, he went to India for his philosophical principles. The spirit of Compassion (*Mitleid*) in Buddhism (the *Mahayana* ideal of the *Bodhisattva*) always fascinated him, so that quite early in his career he sketched a drama called *The Victors* with the Buddha as the leading figure. It took final shape as his last work, *Parsifal*, the pure simple youth who, like Prince Siddhartha, first feels compassion for the death of a swan and thereby eventually becomes spiritual head of the Grail Brotherhood. As Wagner traced this mystic fraternity to the Himalayas with Prester John as the Grand

Master, he would seem to have heard of the Brotherhood with whom H. P. Blavatsky studied for ten years in the middle of last century (see our book on *Parsifal, Lohengrin and the Legend of the Holy Grail*: Methuen, London). Our last concert-lectures on this wonderful mystery-drama, illustrated with music and coloured lantern slides, were given in Florence and Paris in 1912-13. Since then the sound-film and natural-colour photography have greatly expanded the possibilities of work on these lines, while the number of people who can be reached all over the world is immeasurably greater.

In this connection Indian readers will be interested to hear of an "Opera-Oratorio" entitled *Prince Siddartha,* performed last year in London, which made a deep impression on those who heard it. It is the work of Count Axel Wachtmeister, a pianist and composer of distinction and the son of H. P. Blavatsky's most intimate and devoted companion in her last years. Here is an instance of a Buddhist work which India is unlikely to hear, for it only ran a week in London. If it were adequately filmed it could be heard all over the East where even such a mixed Hollywood production as *Lost Horizon* drew crowded houses for weeks, although the supposed Tibetan monastery was really a Christian foundation.

When Mrs. Cleather first lived in India, 1918-25, although she, her son and I were initiated into the Gelugpa Order at Buddha Gaya by Geshé Rimpoché; the work she then did was mainly to clear up misconceptions concerning H. P. Blavatsky's teaching due to "the pseudo-theosophy of unreliable psychics and their dupes who have corrupted the pure teachings" (THE ARYAN PATH, April, 1938, p. 163), whose doings she exposed in a pamphlet entitled *A Great Betrayal.* This was followed by *H. P. Blavatsky: Her Life and Work for Humanity* and *H. P. Blavatsky as I Knew Her* (Thacker Spink, Calcutta). In the former work she explained that the Benares Constitution of "The Theosophical Society or Universal Brotherhood" in 1879 was really the throwing open of initiation to all who were qualified, which had been insisted upon by the Buddha. There were three sections: the first being composed of "Initiates in Esoteric Science", the second of those who "have become able to regard all men as equally their brothers", while the third was the "Section of Probationers". "This purely Esoteric basis for the *whole Society*", writes Mrs. Cleather, "was interfered with by Colonel Olcott's exoteric objections and activities. When H. P. B. finally had to leave India in 1885 (again owing to this attitude of his in failing to support her in refuting the Madras Missionary attack) she revived it as the 'Esoteric Section' at London in 1888." The inner history of this final effort with the E. S. and the Inner Group, of which she was the last active member, is related in Mrs. Cleather's second book.

At the end of 1925 we went to Peking, partly to come into direct contact with the Head of our Order, the Tashi Lama, who was then a refugee there. "Teach and preach Buddhism and my blessing and pro-

tection will be with you in this and future lives", were his words on our arrival, and when we prepared an unaltered reprint of *The Voice of the Silence* (Tibetan Golden Precepts: Translated by H. P. B.) with our own notes confirming the accuracy of H. P. B.'s sources, he wrote a special *sutra* for it. A gentle and lovable nature, working always for peace through Buddhism, he suffered severely during thirteen years of exile from the political and other harmful influences which he could not avoid, and at last in November of last year laid down his earthly burden, worn out and disillusioned, at the very frontier of Tibet. The Japanese invasion of China, a terrible and unprecedented act of aggression as from one Buddhist people to another, had by then entered on a much more extended phase involving all the horrors of aerial bombing of non-combatants, as in Abyssinia and Spain. Mrs. Cleather, who did not long survive him, had begun to fear for the future of humanity in a world increasingly dominated by materialism, ruthless violence and what M. André Maurois calls "the tragic decline of the humane ideal". She often recalled H. P. Blavatsky's prophecy that if the noble ethics of the Esoteric Philosophy (to use her favourite term) were not accepted and put into practice, then the storm would burst and modern civilization would go down in a sea of blood such as history has never yet recorded. It seemed to many that the last great war was a fulfilment of this prediction, but it was not a complete *débacle* and the awful aerial warfare (a rebirth of the old Atlantean *Viwân* mentioned in the *Ashtar Vidya* and other works).

The Chinese were so pleased with Mrs. Cleather's pamphlets, "Why I Believe in Buddhism" and "Some Thoughts on Buddhism" that they were translated and widely circulated. The same thing is happening in India since her death. On our return in March last year, she was much heartened by the spirit shown at the Parliament of Religions in Calcutta, and especially the insistence by most of the speakers on the two fundamental Buddhist teachings: the Brotherhood of Man, and his innate Divinity (See "Man and Deity in Original Buddhism", THE ARYAN PATH, July 1938). She was also encouraged by the successful application by Gandhiji of the Buddhist principle of Non-Violence (*Ahimsa*) ably dealt with by Mr. Hugh I'A. Fausset in THE ARYAN PATH, April 1936, as the only effective antidote to the Fascist doctrine of violence. As Gandhiji said recently in reply to those who characterised the Indian Congress as Fascism: "They forget that Fascism is the naked sword.... The Congress is the very antithesis. Its sanctions are all moral."

BASIL CRUMP

ON THE PHILOSOPHER AND HIS WORK

[Dr. P. T. Raju, Sastri, of Andhra University is the author of *Thought and Reality : Hegelianism and Advaita.*—EDS.]

From the beginnings of philosophical speculation there has always been questioning whether the preachings of the philosopher are practicable. One may ask whether it is necessary for philosophy to be practical, whether it is to remain a mere handmaid to practice. Philosophy, it may be said, is the result of curiosity or wonder. It is love of knowledge for the sake of knowledge without consideration of its practical results. It is enquiry into truth, whatever that be, and whatever the consequences of that discovery.

But certainly there is truth in the contention that philosophical enquiry should not be made secondary to practice. Many great philosophers—James, Dewey, Schiller, Vaihinger, etc.,—have assigned primacy to practice. Even Kant emphasized the primacy of practical reason. The former treat thought as an instrument for the process of life, as only a means to its furtherance. But unless we have the conception of a perfect life, an ideal to be sought after, we cannot make proper use of thought. And the ideal life is a question for theory and speculation. We feel reluctant to treat as perfect the life of an animal that succeeds in adaptation to its environment and in controlling it and using it for its physical growth. For with the appearance of human life, new values aside from self-maintenance lay hold on it. The question of the ideal life involves such other questions as : What is true happiness ? What is real perfection ? Thought ceases to be considered in its mere biological significance. It may be said that thought can still be treated as an instrument for the realisation of the new values. Even then, however, the so-called practical considerations are no longer merely biological.

Besides, there is real need for disinterested enquiry into philosophical problems apart from practical considerations. For the ideal life is a question for speculative philosophy, in the answer to which much divergence of opinion is possible. And though naturally we start from what is immediately given us, it cannot be over-emphasized that our attempt to understand it should be unbiassed and uninfluenced by immediate practical considerations. The final implications of our finite experience are not directly known ; and in the attempt to find them out we should be thorough.

But in speculation there lurks a danger, the presence and the recognition of which have offered support to the philosophers of practice. The tendency of thought is to be consistent. Wherever a link is missing in the chain of reasons and consequents, thought postulates its existence. The ideal existence is not in our ordinary experience ; it is for us an ideal construct, the concept of a more than what we are. Not to be fictitious, however, it has to be based on our common experience, by bringing out the implications of which, the idea of

the ideal life is obtained. The ideal existence is not merely a dream of the heart, but the true existence. Hence thought has to discover the implications or presuppositions of our finite experience. But to bring those out is to frame hypotheses These hypotheses in philosophy cover the widest field and therefore the most general and universal. And so we often postulate more than is necessary to explain the facts, *e.g.*, the concept of causality, which has undergone many changes in meaning from animistic and anthropomorphic interpretations to its interpretation as correlation etc., as explained by Karl Pearson and others.

Besides, in philosophy the question of fact cannot be detached from the question of norm. In Plato the truth is the World of Ideas, identical with the world of ideals. The true horse, for example, is the ideal horse. That is, we understand what a thing is in terms of what it ought to be. Hence Hegel was able to say that a blind man, for instance, was not a true man, because he did not answer to the concept of what a man ought to be. Thus with the question of true existence that of ideal existence gets inextricably mixed. In formulating this ideal which is to be the truth, we may rise so high above the fact that the hypothesis may lose all touch with it. Hence we have to guard against philosophy being top-heavy. Sometimes, to connect top-heavy speculations with actuality, fictions are introduced as connecting links. Each system of philosophy tries to be consistent, sometimes by denying certain facts, at other times by inventing those which none can experience. In the former case, we feel the system to be inadequate ; in the latter we wonder whether its preachings can help life. So far as its theoretical aspect is concerned, from the standpoint of mere consistency, it may be difficult to question the truth of any philosophy. For a philosophy may be artificially consistent. Every philosophy is consistent, provided we admit all its assumptions and its postulates. Yet there is no standpoint or assumption that cannot be called in question, and also none that cannot be defended by introducing fictions. Hence from the side of pure theory it will be difficult to treat any as invalid.

Such being the case, the only question is : How far can the teachings and the practical implications of that philosophy help in our progress and in the perfecting of our lives ? Sidgwick says :—

> Philosophy must deal with the principles and methods of rationally determining " what ought to be " as distinct from the principles and methods of ascertaining ' what is, has been and will be ".

Muirhead appreciatively quotes from Russell's *Scientific Outlook* :—

> Knowledge if it is wide and intimate brings with it a perspective in which values are seen more clearly. Even more important than knowledge is the life of the emotions. A world without delight and without affections is a world destitute of value. These things the scientific manipulator must remember. All that is needed is that men should not be so intoxicated by new power as to forget the truths that are familiar to every previous generation. Not all wisdom is new, nor is all folly out of date.

Philosophy as pure theory untouched by considerations of practice is possible, it is claimed, if we confine

it to mere logical analysis. This is what Russell in some of his writings wants philosophy to be, and the modern school of Logical Positivism following Russell claims to attempt nothing else than logical analysis. This certainly helps the clarification of concepts. Yet it has its own presuppositions, which cannot be left unexamined in the light of broader considerations. There are spheres of experience which it cannot touch, unless it employs different methods for different spheres, and then the question of the significance of logical analysis in general will arise in a new form. Or again—and this is a general defect of all analysis—it may take for separate what are merely distinct entities. When all these considerations are taken into account, the query that develops out of logical analysis will be little different from that of speculative philosophy.

If thus the consideration of the effect of theory upon practical life cannot be avoided, the question will have to be asked : what should be the nature of the philosopher whose preachings we have to accept ? It is not enough that he be highly intelligent. There are intellectual giants whose mental development on important lines is unusually dwarfed. One may be great in mathematics, another in physics, and a third in chemistry. But their pronouncements upon the nature of reality and the relation of man to the cosmos may be of little value. It may be beyond their powers to appreciate the real value of a number of human experiences. The philosophical theory they formulate, because it has to go beyond what they can experience and appreciate, will be inadequate to help and to guide the activity of life in its different fields. Hence one important requisite, besides intelligence, is that the philosopher's mind should be fully developed. His views should be those of a complete personality. The ideal philosopher should be one who not merely shows some sparks of intelligence and flashes of insight here and there, but who, by means of his fully developed personality can fathom the depths of reality and bring the truth to light. It has been said that the philosopher is the spectator of all time and all existence. This fact is generally interpreted as due to the philosopher's acquaintance with universals or Platonic Ideas which are above time and space and so are applicable to all time and to every place. If the doctrine of the eternal reality of the universals is accepted, we should interpret the statement as meaning that the philosopher could not know, much less appreciate the significance of, the universals present in the various realms of experience, if his own experience were not rich enough. Even when that doctrine is not accepted the statement remains ture of the philosopher whose preachpersonality is fully developed, can he appreciate all possible forms of experience.

Even then the question will be raised, whether the philosopher's practice is consistent with his own theory. If his daily life is divorced from what he teaches, we are justified in doubting whether the philosopher is himself convinced of the truth of his theory. We often hear the advice to do what a great man says and not

to follow what he does. But to the question why theory has not influenced practice in the life of the philosopher himself, we cannot find a satisfactory answer. The charge that that philosopher is a hypocrite can hardly be met. Especially in India, no philosopher's life is left without being pried into. This may be due to envy and malice, but it can also be due to the desire to know whether his theory is true to life.

It seems that in India the problem of the relation between life and philosophy has assumed peculiar importance. The reverence for ancient philosophy, in spite of some utterances against metaphysics in general, still obtains. But the conditions of life in which alone that philosophy could have a direct bearing on life are no longer found. The philosopher is expected to advocate and to preach ancient philosophy. But he does not find the conditions of life favourable to putting into practice the theory as handed down. If he interprets the ancient philosophy so as to bring it into relation with life by caring more for the spirit than for the letter, he is said to misinterpret. On the other hand, if he advocates the ancient philosophy as handed down, he cannot avoid a split between practice and theory.

The philosopher who is to guide the thought of our country therefore should be one who leaves the mind open to all the currents and cross-currents in the various fields of life, is moved by them, and yet rises above them in order to co-ordinate and to pass judgment on them. The scholar of ancient texts who is nothing more than a mere recluse unmoved by the burning topics of the day will not be of so much use as he was in the olden days. Herbert Spencer could produce his Synthetic Philosophy by living a retired life, but there is no evidence that he was unmoved by the important events and thought of his time or that he was a mere scholar of ancient texts. Apart from the Vedantic tradition in which we have been brought up and according to which the problems of thought and of life are interwoven, the peaceful and settled conditions in which we could devote our time to long trains of thought about abstractions are not now found. *The ideal of our national life has not even been clearly formulated.* Even when it has been it is still a question whether that ideal will not change; so that with the process of life in both the individual and the nation there will be a constant demand for theory to systematise and to guide life. In spite of all criticism, we have to admit that the greatness of the idealistic tradition in European philosophy lies especially in its concern for life and its values. We can ill afford now, in the unsettled state of national and individual life, to the crise over abstractions. If his philosophy is not to be barren and useless, the philosopher should bring it into as close contact as possible with the rich variety of life's experience, for which not only his intellectual powers but also his personality should be fully developed.

P. T. RAJU

PHARMACY AND FIRE THERAPY

IN INDIA AND ASSYRIA 4000 YEARS AGO

[Dr. H. G. Cimino is a linguist familiar with sixteen languages of the Eastern Hemisphere including Arabic, Assyrian and Sanskrit. By profession he is a doctor and has worked as a medical officer in East Africa, Uganda and the Congo. —EDS.]

In these days when the different therapeutic methods of the ancients are once more practised, albeit under new names, it may be not uninteresting to look into the origin of two agents : alcohol and fire.

ALCOHOL

The origin of the old Arabic form of this word is too well-known for the author to waste time or space in repetition, nor is it the aim here to discuss the OH group, from the horrible CH_3OH to $C_{60}H_{119}OH$, the hypothetical alcohol of Hexacondane at the other end of the aliphatic row. More interesting is the "alcohol" of the Hindus and Assyrians of 4000 years ago.

Let us begin with the former ; it was simply *mead*, the well-known mead of our Saxon forbears ; originally in the jungles of India it was fermented liquor of honey, in Sanskrit : *madhu* and *mādu*. The bee was simply the bearer of honey, the *madhulith*, the "mead-bearer", also the producer of the nectar, the "madhukāra" ; lay the stress at the very end of this word, and you have the true nature of the liquor, for "madhukarā" means "a stream of intoxicants".

And the root ? the adjective ? It was *Mada*, our "mad" pure and simple : true, in the Near East the word denotes more : exaltation, religious fanaticism such as the epithet "*Madh Mullāh*".... the word *madh* being fondly classified as Arabic by our pundits of Oxford, and of course, by our employees in Somaliland.

In India the particular type of frenzy was more erotic : thus *Madana* meant "sex-appeal", *Madhura* sweet, *Madhyapa* was the sippler, and *Madhumada* was the intoxication with wine.

In Assyria the word was : *Sikhari* or *Zigari* (compare our "sugar") ; and if the full truth must be told, those gentlemen were aye prone to the remedy.

The Assyrian tablets of materia medica introduce every prescription with the delightfully vague expression : "*inn libbi maris*" ("if you are ill"), reminiscent of : "if your liver is out of order"—and after the usual recommendation to invoke this or that deity, paying heed to the position of the moon and stars, there is always the consoling post-scriptum : "drink *sikhari*". Let us examine word for word these Assyrian prescriptions. The introduction : "*inn libbi maris*" is not difficult to analyse ; for *inn* (if) is the Scot "*ghin*" ("*ghin* a body") (or : "come on, *ghin ye da'ur* !") ; it is the Arabic *in*, the German *wenn*, the

English *when*. *Lip* or *libbi* is our "liver" and "to live", *via* the old Saxon, *libh*. So say our etymologists when quoting this root, for they are quite content with a sound seven hundred years old, when the older form of 4000 years ago is "unknown" to them. *Maris* is the old *mori* (to die) of Rome, in Sanskrit *mṛ*: compare also German *morsch* (rotten, putrid). *Sikar* (our "sugar"?) spelt with the Southern G in Babylon, with K in Nineveh, is translated by our Oriental scholars in various ways, mostly as "liquor", possibly from the sugar-cane.

And now, leaving those gentlemen-in-waiting of Sardanapal to "sleep it off"...stretched in sleep (*gedriht swefan*) as it says in Beowulf, let us return to India.

There intoxication was not such a national curse as in North Assyria, largely owing to climatic conditions. The mountains of Armenia forming a mighty semi-circle to the north of Nineveh were covered with snow in winter, and the icy blast brought the temperature down to freezing point, then as nowadays, in the plains on many a night; hence the need of a stimulant.

In India the Brahmins had inculcated temperance; their prescription was:—

Sarveshu peyeshu jalam pradhānam
Of all drinks water is the best.

Let us examine these curious old Aryan sounds, and see how far our English slang is from the original Sanskrit.

Sarveshu is the ablative (or locative) plural of *sarva* our 'several"; the R and the V have changed places.

Peyeshu from *pey*, the drink, just as the older form *bey* (the Turkish "horde") is *beg*.....just as the other form of *yard* is *garden*, so is the older form of this Sanskrit "*pey*" simply *peg* (G for Y).

Quoth the sahib in his club after the polo match to his opponent:—'Have a peg?" He little dreams that probably on that very spot where he stands there was four thousand years ago a Rajah's Palace ....or a jungle and in both cases the word *peg* or *pey* was heard every day—absolutely as in our London.

Fire Therapy

"Fire is the antidote against fire":
Vahyureva vahyurbheshajam;
literally: Yea even so! Fire is the remedy against fire.

In the above quotation: "Fire is the remedy against fire" we find the earliest therapy for burns. The method was adopted long before there was a hint at olive oil or other sedatives and the Brahmins of forty centuries ago tried the system so thoroughly that at least they seemed insensible to heat, as they repeatedly proved to their admiring neophytes at their fire tests.

Seated between two piles of blazing wood, facing each other two rival priests would solemnly, silently remain squatting on the ground, with the lambent flames scorching their knees and elbows, apparently insensible to the agony. Slowly the skins burned red, until the burn of the first degree passed into the blots of the next stage, sometimes even to the third degree: incineration.

Generally, however, before this

was reached, one of the two rivals would collapse; this was due not so much to the surface burns, as to the inhalation of smoke: asphyxiation.

In the course of centuries this resistance to fire-heat was brought to a fine art, and the festivals where the devotee passed barefoot over the glowing embers ceased to be a display of the miraculous.

The secret of this insensibility?

It was a very thorough control of, or mastery over the sympathetic nervous system, a very complete self-hypnosis, an auto-suggestion induced by the reiteration that there *is* no pain, that there shall be no feeling of heat, that "Fire is the antidote 'gainst heat" with the whole mind concentrated on this appeal.

"Vahyureva vahyurbheshajam"

Oblivious of the surroundings, of the crowd of onlookers, of the heavens above, and the glowing earth underfoot: the appeal became a spell, and the spell worked.

Let us study this formula:—

Vahyu, even without the final R—which is merely an enclitic letter connecting two words—is the *Vire* of Somerset not unlike the sound *Vahye* of our Sanskrit text.

Eva is our *even so*!

Bheshajam is derived from the Sanskrit *bhash* and the old Arabic *Bashara* meaning, in both languages: to announce, to talk; *in both languages,* for in the dawn of history, there was little difference between the dialects of India and those of Arabia: or to quote the Sumerian book of Genesis: "and the whole earth was of one language and of one speech."

In Sanskrit the third development of *bhash* was *bhishaja, i.e.,* the magician, the spell-binder, the medicine-man. Four thousand years have passed since then; the medicine men are no more; we have now medical men, who treat their patients not with magic spells, but with very concrete pills.

Yet this *bheshaja* in its primitive form *bhash* (to talk) is quoted every day by the man in the street; it is our epithet: *bosh* (precisely as in India: "all *Talk*!"), typical of our disbelief in formulas....the "bosh!" of our slang, our richest fund of archaisms.

In Germany the *bheshaja* has retained some of its pristine value; it is *beschützen* (to protect) and the *Schutzmittel* is the preventive measure.

Then, are we completely materialistic in all our systems of therapeutics?

Not so! in the last fifty years psychotherapy has won more and more adherents, even outside the charmed circles of fashionable professional men in their treatment of neurotic cases.

H. G. CIMINO

A DIALOGUE ON PHYSICALISM

[Joshua C. Gregory was connected with the University of Leeds till his retirement in 1936. He is the author of *The Nature of Laughter, A Short History of Atomism from Democritus to Bohr,* and *Combustion from Heracleitos to Lavoisier.*—ED.]

Edith. Mums! Is Daddy a Physicalist?

Mrs. Peters. No, my dear, he is an Odd Fellow.

E. Physicalism has nothing to do with money.

P. Then your father certainly does not belong to it. My dear, remember that there are some very queer religions nowadays!

E. It has nothing to do with religion either.

P. Well, most ideas to-day are queer—so be careful! What is this Physicalism? It is not a Friendly Society; it isn't a religion; your father will be displeased if it is a kind of Communism or of Fascism.

E. It is not political; it emanates from the Viennese School.

P. A school!

E. It's not a boarding-school; it's a group of thinking people.

P. I see! A set of men and women have agreed to disagree about something. Your Ted is at Cambridge—when he is working, or supposed to be working.

E. Ted works very hard indeed! He is very interested in philosophy.

P. So Physicalism is the latest *philosophy!* You must talk to your Uncle George. He used to tell me about the Absolute, but I was always vague about it.

E. Physicalism will cure vagueness. Ted has explained to me how the Physicalists move with the times.

P. You must be very careful to-day about moving with the times. George often says that when the times move queerly, the people who move with them become queer too, and he is a very intelligent man. So is your father, though he is an Odd Fellow.

E. Poor Uncle George is too busy with the Absolute; Ted says that absolutist philosophers are misty and musty.

P. My dear! Are Physicalists not respectful to their uncles!

E. Now Mums! Wouldn't it do Uncle good to be stirred up by Physicalists?

P. It might do George good to have a real mental upset. My dear, I distinctly feel inclined to try Physicalism on him. Can you prime me?

E. I do not understand the exact relation between Physicalism and Logical Positivism or Logical Empiricism, but I do know that for all three wisdom begins with the Principle of Verifiability.

P. If that is enough to upset George, it is enough for the moment. Now, Edith, expound!

E. If I say to you, "There is a tiger in the garden", what do I mean?

P. There is a catch somewhere, I suppose.

E. This is a serious philosophical discussion, though knowing how to catch the tiger would be part of the understanding.

P. I can understand "There is a tiger in the garden", without trying to catch such a dangerous animal.

E. Yes! But what is *meant?* You would know, would you not, that if there were a tiger in the garden it could be caught?

P. If a tiger did stray into our garden I would not try to catch it.

E. According to the Principle of Verifiability you understand "There is a tiger in the garden" because you know how to verify the statement. If you caught the tiger, that would be verification. If you went into the garden and saw it, that would be verification also.

P. I would prefer a view from the window; but, Edith, surely I can understand "there is a tiger in the garden" without looking through the window or trying to catch the tiger!

E. You understand the statement if you know how to verify it. The sentence *means* that you could catch the tiger, or be eaten by it, or see it. If the meaning is known the statement is understood.

P. Surely, Edith, since there is no tiger in the garden I cannot see it, therefore I cannot verify your statement and cannot understand it—according to P. V.

E. To verify means to decide whether the tiger is, or is not, in the garden. You understand "There is a tiger in the garden" because you know how your eyes could verify it.

P. I am to tell George that if he knows the method of verification he understands the statement. Will that upset him very much?

E. It will when he understands that an unverifiable statement has no meaning.

P. George may dislike P. V. but do you expect his whole philosophy to totter?

E. P. V. bombs it to bits. If there were no method of verifying "There is a tiger in the garden" the statement would have no meaning: it would be nonsense.

P. Poor old George!

E. You understand.

P. You cannot see the Absolute through the window. You cannot put it in a cage. It cannot be seen or heard or tasted or smelled or handled.

E. Exactly! "The Absolute exists" cannot be verified: the statement is nonsense.

P. Poor George is in a mess! I don't want to ruin his life. Why, Edith, your poor uncle has spent years in talking and thinking nonsense! This is terrible! Things are so much simpler for us culinary women. I hear a crash and say "Cook has smashed a pot": my statement has meaning because it is so easily verified.

E. The broken bits would verify it, and it would have meaning.

P. If I did look for the bits, I fancy they would be like your tiger.

E. I don't understand.

P. Cook is nippy—the bits would soon be in the bin. Also if cook accused the cat, her meaning would be as good as mine.

E. Her truthfulness would not be, but P. V. refers to *meaning*.

P. It seems strange, that a pot in pieces should be the meaning of either "Cook smashed the pot" or "The cat broke the pot". Besides, a tiger *might* have upset it.

E. The complete meaning of "cook has smashed a pot" would be that if you had been in the kitchen at the time you would have seen the pot dropped.

P. If I say "Queen Anne is dead", does that *mean* that I would have seen her die if I had been watching? I suspect that George is not in such a mess as I thought.

E. No sisterly sympathies can save Uncle George's philosophy from the bomb. He can mount to the highest heaven or drop into the deepest hell.

P. My dear Edith!

E. Whatever happened he could not verify the Absolute. Metaphysical statements can be verified neither by sense-perception nor by introspection: they are all as nonsensical as chatter about the Absolute.

P. Do these metaphysicians know that they have been bombed by P. V.? George has been specially lively of late. Such devastation ought to spread consternation. Even the editor of *The Daily Mail* seems to have heard nothing of it. Philosophy is not news, but its downfall surely would be! Your father once murmured, "George is a topping dialectician." Your father is sometimes slangy. If I try to upset George, he may upset me. Will he really crumple up under P. V.?

E. Some philosophers are still very troublesome about P. V. Ted and I are a bit puzzled to understand how P. V. can itself be verified. P. V. *must* have a meaning.

P. It will be awkward for you and Ted if it hasn't. It will also be awkward for me: George is quite capable of discovering that P. V. cannot be verified if it cannot.

E. Old-fashioned philosophers are always troublesome about new truths. Some philosophers, I admit, are sympathetic. One of them said that nonsense in the P. V. sense, unverifiable statements, that is, is nonsense in a technical sense only.

P. Do you mean that real nonsense need not be P. V. nonsense, and *vice versa?*

E. I suppose it would be absurd to say, "Tigers wear Uncle George's old silk hats at lectures on Physicalism." It would not, I presume, be P. V. nonsense: the statement could be shown to be untrue.

P. If, contrariwise, P. V. nonsense need not be real nonsense, it seems to be a let-off for the metaphysicians. I doubt whether we can bomb George's Absolute with P. V. I need not be sorry for him; I may

be sorry for myself if I get into the mess.

E. Ted does not see how Uncle George can possibly defend the Absolute against P. V.

P. Uncle George may see what he does not. Your father said, "The members of the Friendly Society are Odd Fellows, but the metaphysicians are cute fellows." This P. V. attack on Uncle George will need skilled handling. You cannot verify everything as easily as the tiger in the garden. The verifying, of course, must be by sight or hearing or handling or smell or taste.

E. I do not understand the Physicalists completely, but all verification must be in physical terms.

P. If I say, "I see a rose" or "I feel sure that George will not believe in P. V." or "I feel happy", do you know what I mean?

E. One writer says that a proposition may only be verifiable in a weak sense. It is verifiable in the strong sense if experience can conclusively decide whether it is true or false, but only then.

P. I am in the jaws of a tiger; I call out, "A tiger eats me." My "proposition", as your literary friend calls it, is conclusively verified on the spot, if you are watching. Does your literary friend say that a strongly verified proposition has a strong meaning? If so, has the weakly verified statement a weak meaning?

E. I am not sure about strong and weak meanings, but the verification is weak if the proposition is only probable. The statement has no meaning unless some observations are relevant to its truth or falsehood.

P. I suppose that my behaviour is "relevant" to my assertion that "I see a rose".

E. When you say "I feel happy" I cannot observe your feeling, but I can observe your complacent expression. I cannot see your seeing of the rose, but I can observe that you stare at it, or I can, at least, understand that if you were in the garden you would see it.

P. If George cannot get his Absolute into some relevant connection with observations, your father will cancel the "topping dialectician". I fancy, my dear, that the Principle of Verifiability is less dangerous to metaphysics than you imagine. It may be in danger itself from the troublesome philosophers.

E. P. V. will finish off metaphysics!

P. It may be so! I suppose your proposition has a meaning. I understand it, and observations are, or will be, relevant to its verification. If so, it has technical as well as real sense. I advise you, however, to understand Physicalism thoroughly before you try to bomb Uncle George. When you do understand it, make sure it does not bomb you. Every generation has its enlightened Teds; sometimes they really are enlightened, but they are usually less enlightened than they imagine.

E. I am glad that Uncle George is not to be upset. He is a misty and musty absolutist, but he is a bit of a boy.

P. My dear Edith!

E. Well, Mums! Uncle George has taken me out often!

P. I must have a word with George —you don't mean that he did—!

E. No! He did not! But he is a bit of a boy.

P. Well! Well! We shall let him smoke and meditate on the Absolute in peace.

JOSHUA C. GREGORY

THE "EVIL EYE"

Reverting to Shri R. B. Pinglay's letter in your August number let me say that like many another popular belief which the *savants* dismiss as baseless, the widespread belief in the "evil eye"—a belief as prevalent in Southern Europe as in India—is not without foundation.

It rests upon a fact familiar to ancient Eastern psychology but still undreamt of by the Western science which goes by that name. That fact is magnetism. Every living creature gives off its own magnetic effluvium. Man is no exception. With his superior powers of will and thought he can even direct that emanation consciously. Most men are unconscious of the influence which, by their mere proximity, they exert upon all others for their weal or woe. Nevertheless, every man is constantly emitting a magnetic influence, beneficent or maleficent, according to the mental, moral and physical purity or impurity of the individual. That emanation is chiefly through the hands and from the eyes.

If a man is conscious of possessing the power of the "evil eye" he is practising sorcery when he directs his glance at another with malice and hatred. He is wielding a weapon none the less powerful for being invisible. The malignance of his desire may bring evil forces to a focus and a bolt thus projected in a moment of fierce anger or as the climax of long-festering hate may actually deal death to its victim.

In most cases, however, the baleful power of the "evil eye" is possessed and exercised quite unconsciously. It is worth noting that it is not only malevolent thoughts which endow one with the disagreeable gift. A man may be quite innocent of any wish to injure others and yet his glance may bring disaster on them.

A morbid interest in accidents and crimes, for instance, joined to a great plastic power of thought may impregnate one's glance with the potentiality of every kind of mishap and catastrophe. Such a man, it is said, need not even be thinking of executions or of accidents or crimes at the time when his gaze rests upon one whose own past conduct has been such as to offer a suitable focus for the energies generated by the former's morbid thinking. The two may but pass each other in a crowded street, yet the "evil eye" will have done its work and set the stage for subsequent disaster to its unwitting victim.

The best protection against the "evil eye", as against every possible malign influence, is still, as it has ever been, a clear conscience and a steadfast will to benefit mankind. It is taught, moreover, that any man has it in his power, by the right type of thinking and feeling, to cultivate the antithesis of the "evil eye", that is to say, to make his own glance as potent for blessing those on whom it falls as the glance from an "evil eye" is for injury.

PH. D.

NEW BOOKS AND OLD

ON THE GITA*

[Below we print two reviews of this important publication—one from a Hindu whose own writings on the Song Celestial are widely appreciated and the other from an Englishman who is a lover of the Eastern Wisdom.—EDS.]

I

The readers of THE ARYAN PATH are well acquainted with Sri Krishna Prem. They know that it is the name taken by a young English gentleman, a distinguished graduate of Cambridge, when he renounced his all and came to live in the Himalayas as a Sanyasin. They know that he wrote a series of articles on the *Gita* which appeared in THE ARYAN PATH under the title—*The Song of the Higher Life.* These articles have now been revised and published in book form with the title—*The Yoga of the Bhagavat Gita.* The introduction strikes three important notes which indicate the author's method of approach to the *Gita.*

First, he says :—

To anyone who has eyes to see, the *Gita* is based on direct knowledge of Reality, and it is of little moment who wrote it or to what school he was outwardly affiliated. Those who know Reality belong to a Race apart, the Race that never dies, and neither they nor those who seek to be reborn in that Race concern themselves with the flummeries of sects and schools.

So the author is not concerned with the questions whether the *Gita* was originally a Sankhya text-book or a Bhagavata manual, whether it teaches Dwaita, Adwaita or Visishtadwaita.

Secondly, he says :—

The point of view from which this book has been written is that the *Gita* is a text-book of Yoga, a guide to the treading of the Path. By Yoga is here meant not any special system called by that name, not Jnana Yoga, nor Karma Yoga, nor Bhakti Yoga, nor the eightfold Yoga of Patanjali, but just the path by which man unites his finite self with infinite Being. It is the inner path of which all these separate Yogas are so many one-sided aspects. It is not so much a synthesis of these separate teachings as that prior and undivided whole of which they represent partial formulations.

So he is not interested in proving that the *Gita* is ultimately a Jnana Sastra or a Bhakti Sastra or a Karma Sastra or that the first six chapters teach Karma Yoga, the second six, Bhakti Yoga and the third six, Jnana Yoga. Nor does he waste his ingenuity in trying to make out that the three sections of the *Gita* correspond to the three words in the Upanishadic Mahavakya —*Tat-tvam-asi.*

Thirdly, he says :—

The Path is not the special property of Hinduism, nor indeed of any religion. It is something which is to be found, more or less deeply buried in all religions, and which can exist apart from any formal religion at all. That is why the *Gita,* though a definitely Hindu book, the very crest-jewel of Hindu teachings, is capable of being a guide to seekers all over the world.

Thus it is purely as a mystic, as one who has his feet on the Path and who seeks guidance from all the masters of wisdom that Sri Krishna Prem approaches the *Bhagavad Gita.* Throughout his commentary he seems to be thinking aloud on the import of each sacred verse and on the practical value of it to one who is trying to live the Higher Life. The disadvantage of his method is that it often loses sight of the wood for the trees, and consequently the reader of his book is left at the end with no unity of impression on his mind. But where there is so much to illumine and stimulate by way of comparision with the writings of other mystics as well as of personal experience one should not complain of

* *The Yoga of the Bhagavat Gita.* By SRI KRISHNA PREM. (J. M. Watkins, London. 8*s.* 6*d.* Sole Agents for India, Burma and Ceylon : The International Book House, Ash Lane, Bombay. Rs. 6/6.)

the absence of the lower virtues of composition. Nor should one mind very much the rather fanciful interpretation of some of the terms used in the *Gita, e.g.*, Sastra, Parjanya, etc.

The book is provided with eight appendices and a useful glossary.

II

The Yoga of the *Bhagavad Gita* is not only made up of all phases of spiritual life—Karma, Bhakti, Jnana, Dhyana, Sannyasa, etc.,—but is also vitally connected with Deity, Nature and Society. In the new spiritual life that we are taught to lead we have, first, to learn to give up the fruit of all actions; secondly, to give up the personal agency of those actions; thirdly, to look upon God's activity in the universe as the pattern of all action; fourthly, to become independent of all external rules and scriptural laws and, fifthly, to take refuge in Deity and live in Him so constantly that our activity becomes a part of His and our ends are the same as His, as far as we can envisage them.

But if God is our father, Nature is our mother, and so the spiritual life we have to lead should be faithful to both. It is the glory of the *Bhagavad Gita* that it recognizes this vital fact and incessantly dwells upon the importance of training, directing and sublimating the natural endowments of all individuals. Accordingly we are taught, first, never to repress our natural endowments, secondly, to adjust all our religious practices to our capacities, thirdly, to see that all our actions grow spontaneously out of our natures as leaves on a tree; fourthly, never to quit our ground and be guilty of false imitation or unnatural pose and, fifthly, to make our *Swadharma* the path of our salvation.

If God is our father and Nature is our mother, society consists of our brothers and sisters. Accordingly the spiritual life that the *Gita* asks us to lead has to be led not in solitude, not in caves or forests, but amidst the din and bustle of the everyday world. We are taught here therefore, first, that the welfare of society is the primary concern of the spiritual man; secondly, that even amidst the mystic raptures of Dhyana-Yoga one should not forget the well-being of the world; thirdly, that the ideal society is that in which the various classes of men work in harmony and love according to their individual capacities; fourthly, that the religious man who looks upon others' pain as his own is the most beloved of God and, fifthly, that God himself comes down to help men when the forces of social disruption threaten to get the better of them.

Surely in this wonderful Yoga of the *Bhagavad Gita* there is nothing sectarian or one-sided or incomplete. It is a universal message which, if accepted and acted upon, would make man the son of God.

D. S. SARMA

Readers of THE ARYAN PATH will have already had an opportunity of studying the series of articles in which this book originated. And if they were as much impressed by them as the present writer, they will, I think, be even more impressed and enlightened by re-reading them here, not merely because of revision and some addition of new matter, but because to appreciate fully the exceptional precision of Sri Krishna Prem's understanding requires more than one reading and an unbroken concentration on his theme as it unfolds which periodical publication rendered difficult. For the Gita, as he insists, is a whole from which we cannot arbitrarily abstract parts without distortion. It is a progressive guide to the treading of the Path and each chapter has to be lived through in its proper sequence. A failure to do this inevitably leads to one-sided emphasis of which the old controversy between those who claimed it as a text-book of *jñāna* or of *karma yoga* is perhaps the most notorious example. The profound value of course of the Gita lies in the fact that it reconciles the various aspects which special systems of Yoga reflect in that essential

Yoga which underlies them all and so teaches man how he may come to unite all the faculties of his finite self with Infinite Being.

Sri Krishna Prem is exceptionally qualified to interpret the Gita as such a whole. For being born and educated in the West he is unbiassed by any particular school of Eastern thought. At the same time by going to the East and submitting himself to its spiritual discipline he has learnt not merely in terms of the intellect but as an experiencing soul what it is to live through each chapter of the Gita in its proper sequence. The Oriental who has made a close study of Western thought is a familiar figure in our midst. Far rarer is the Westerner who has drunk, without being intoxicated, of the spiritual wisdom of the East and is able to expound it in terms acceptable to the Western mind, while at the same time opening up levels of reality against which that mind has hitherto been generally closed. Sri Krishna Prem has this capacity to an unusual degree. All that he writes has the stamp of that intellectual precision in which the West likes to think it is preëminent. But the clear focus of his mind is an expression of spiritual integrity and an instrument of spiritual understanding. He himself emphasises more than once the sterility of exclusive intellectuality. And conscious as he is that "the knowledge that can be expressed in words is not the true knowledge" and that any description of spiritual states is useless if interpreted by the intellect alone he is equally alive to the danger of any withdrawal into a realm of abstraction which involves separation from the world of action and feeling.

The true Path, as he interprets it through the Gita, certainly involves an inner detachment from the passing show of things, but only by a progressive union with the higher powers of being. The spiritual life must be as organic in its unfolding as the blooming of a flower, and all methods which transgress such a process whether by attempted short cuts or by forced and unnatural straining of the will are creatively false and doomed to failure. It is only in such an experience of the whole that the relative dualism of manifested life can be reconciled with its absolute unity. And there can be no surer test of true spiritual vision than the capacity to achieve at every stage of the Path this reconciliation. In the Gita, as Sri Krishna Prem shows, no support is given to those who rejecting forms as *māyā* would strive to save their souls in a sublime indifference to the needs of the world. This, as he writes, is not spirituality but *tamas*. The sense life is not to be negated or outwardly discontinued but surrendered to the control and inspiration of that higher Self, which is itself an expression of the One from which all living forms issue. How well Sri Krishna Prem maintains the vision of unity in duality is perhaps most notably exemplified in the chapter entitled "The Yoga of the Division between the Bright and Dark Powers", in which he shows how all ethical dualisms of good and evil can only be truly evaluated in relation to the two great tides of the Cosmos, the outgoing breath which creates form and its inflowing counterpart by which all things return towards the One. But his intellectual analysis is always thus rooted in a realisation of the glory and mystery of the creative process. And it is for this reason that his interpretation of the Gita quickens as well as clarifies.

HUGH I'A. FAUSSET

IN A DEAD WORLD*

In the radiant three or four years just-before-the-War, years that glowed with a sunset then taken for a sunrise, there burst upon London an "explosive-mouthed gang of scarce-breeched filibusters" (to quote Ford Maddox Ford who was then controlling the *English Review*) who declared that impressionism was dead, that Conrad, Henry James, etc., were exploded, *vieux jeu;* who began calling themselves Cubists, then Vorticists; who contributed to an anthology called *Des Imagistes.* Among the gang were Wyndham Lewis, Richard Aldington, T. S. Eliot, Robert Frost, "H. D.", Carlos Williams, Gaudier Brzeska, and —Ezra Pound. "The London Trans-Atlantic crowd" Mr. Ford called them, clamouring, vociferous "infants", who evolved a whirlpool. Then night came. The glowing years were quenched. The "infants" were silenced—some for ever —some for a time. Those who survived were scattered.

Ezra Pound, after throwing at his public at intervals, from different parts of the world, such varied works of poetry and prose as *Cathay, Lustra, The Spirit of Romance, The A.B.C. of Economics, Gaudier Brzeska,* now hurls at us from Italy where he has been settled for some years, this *Guide to Kulchur.* It is a handful of astringent pellets of learning; a mental bomb of doctrine; "a digest", as the publishers say, "of all the wisdom he has acquired about art and life during the course of fifty years". Mr. Pound's intention, he tells us in the preface, is to COMMIT himself on as many points as possible. He certainly does this, and we are left—if buffeted and gasping—grateful.

Surely no pedagogue was ever so unpedagogic as Mr. Pound—so young and so apt to appeal to the young, so ready to heave bricks at shams! His colossal scholarship is a *living* scholarship; he moves among the old great ones—among Plato, Aristotle, Kung, Tai Troung, Frobenius, Shakespeare—taking nothing for granted; moves among them admiringly *and* critically; above all, revealingly. He says somewhere:—

> Properly we should read for power. Man reading should be man intensely alive. The book should be a ball of light in one's hand.

That is profound. How many people —even the most cultivated—really read?

Among his comments on poets, politicians, composers, periods of history, governments, the writer has many trenchant comments on the Money-Power. A man as individual as he is, as unmachine-made, as brilliant, craggy and contemptuous; a man as indifferent to being in the correct camp (literary or political) at the correct moment, with the correct bunch; a man whose mental broom sweeps as vigorously and hilariously as his does, from attic to cellar of our modern mansion; a man so proof against *hypnotism* in all its forms, such a man is bound to point out, to assess, to discredit the Money-Power. Bound, in fact, to *see* it, a feat which appears to be beyond the capacity of all but about two of the English literati. The Money-Power (or International Finance), monstrous in size and in vileness, squats on our myriad-headed civilization, sinking it to Hell. Yet is not *seen*! Is ignored as completely as a passing rain-cloud. Mr. Pound, walking with head up and eyes alert, naturally does see it—and its significance. "Get rid of *that*", he tells us, in effect, "then, if you still want to, quarrel about politics—but you'll find there's no need. The 'Right' and 'Left' issue, along with much other garbage, will have vanished. You can then begin to live, even to love."

He is right—piercingly and crashingly right—when he affirms that it is of the first necessity that novelists should *take count* of monetary pressure when weaving their fictions; that

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Guide to Kulchur. By EZRA POUND. (Faber and Faber, Ltd., London. 7*s.* 6*d.*)

any real portrayal of modern life must deal with situations which are 80% monetary;

that

no sane and clear code can be formulated until and unless all tangled relations between men and women have been analysed and set in two categories: those due to money, and those that are independent of it;

that when

you have isolated the situations wherein it does not enter from those where it does, you...can talk with augmented clarity of t'other or which, instead of confounding them together.

A thousand times right! And I sigh to think that a recent novel of my own had not the fortunate chance of being reviewed by Mr. Pound. A novel in which I set out to do *exactly that*: explore the extent to which money tangles up the relations between man and woman—to say nothing of those between man and man, and between nation and nation. I venture to believe that Mr. Pound would have "got" what I was at, and approved. Approved the matter, whether or no the manner.

But Mr. Pound, on the subject of Finance, is seldom so restrained, so indirect, as in the passages relating to fiction, quoted above. Mostly he lashes out at the system straight—and with venom. "No man free of mental lice", he declares, "would tolerate the bank racket or the taxing system". And, "the first step towards a new Paideuma is the clearance of every prelate or minister who blocks, by diseased will or sodden inertia a cleaning of the monetary system".

He insists that economic light in our times has not come from the HIRED (that is, from ordinary orthodox reformers, whether of the Right or Left) but from free men—from an engineer, Douglas; a man of commerce, Gesell; a professor of physics, Soddy. His grouse against Communism is that it is not fundamentally revolutionary; "Marx never questioned money. He just accepted it as he found it."

Among the briefest, simplest, most poetic aphorisms in the *Guide*, is this one: "The earth belongs to the living." Too obvious to need stating, some will say? The need, on the contrary, is tremendous. The earth *should* belong to the living, the author means. Actually, it belongs to the dead—the physically dead, the mentally dead. The young of to-day wait paralysed on the brink of the gigantic grave where the young of yesterday rot. *Will* the earth ever belong...? Only if that system, that abomination of desolation, Orthodox Finance, is overthrown.

Mr. Pound is of the living—in all senses. That is something to be thankful for. And if I have stressed a certain element in his book at the expense of the others that is not only because it delights me personally (though such a reason might be held sufficient), but because it will almost certainly be understressed, if not passed over by the bulk of his reviewers. I have tried to redress—to a certain extent—a balance.

But the book has everything in it—essence of economics, essence of everything else of value. Never mind the shouting capital letters, never mind the violence, the zigzag leaps from subject to subject. *Read it*! That, in the end, is all a reviewer can say—if he keenly and honestly appreciates a book. His few hundred words boil down to just that. To use an admirable dictum of Mr. Pound's own:—

Let the critic ..disabuse himself of the idea that he has made or is making anything. He is, if decent, fighting for certain ideas, or attempting demarkations.

IRENE RATHBONE

MIND AND NATURE*

These essays originally written at different times and in different connections do not give a continuous argument on any specific problem. The general standpoint is that of the plain man. Professor Hicks never gets down to the root of things. His answers to some of the great questions of philosophy are superficial and unsatisfactory.

The author thinks that epistemology or a theory of knowledge is the ground on which alone a true metaphysical system can be built up. He argues, that we cannot treat metaphysics as an independent or a self-sufficient science. Since our approach to reality is through knowledge, a criticism of knowledge is essential to a sound theory of the whole of reality. This, however, appears to us to be only a half-truth. A theory of knowledge implies a metaphysics. In any analysis of knowledge, we have to make certain assumptions about the nature of things as a whole. In fact, it is our metaphysics that determines in a way what our theory of knowledge is going to be. We do not reach up to a metaphysics through a theory of knowledge. A theory of knowledge is at best part of the metaphysical problem itself.

According to Professor Hick's theory of knowledge, the distinction between the knower and the known is ultimate. He rejects subjective idealism. The mind does not create its object in knowing it. It merely apprehends it. But what is the nature of the known? He rejects the view sponsored by certain realists that what is known are sense-data or the sensible manifold of Kant. What is known is the physical object in physical space. It is this to which the knowing act is directed. This is no doubt the common sense view. But to state it is not to solve any metaphysical problem. The question has to be faced, what is matter apart from its sensible appearances? How do we ever get over the subjectivity of our knowledge? This subjectivity has been recognised by every philosopher of eminence. He however dogmatically asserts :—

> The subjectivity which is of necessity implied in all knowledge has not in itself a vitiating influence upon the knowledge itself.....

He admits that there is no piece of knowledge which may not be erroneous. But if that is so, and all error is necessarily due to subjective factors, it is for him to show the possibility of a knowledge which is entirely free from subjectivity and therefore true *par excellence*. The suggestion that we must rely on empirical tests and eliminate error progressively is most unphilosophical, for all empirical tests being ridden by the same subjective element are no real tests at all.

It is in our opinion essential to any true theory of knowledge to make a distinction between appearance and reality. What we know as something *other* than ourselves is appearance only. As long as there is this fundamental duality in our knowledge, the duality of the knower and the known, it is best to admit that reality as it is ***in itself*** can never be revealed to us. What we know are phenomena only or appearances only. A true revelation of reality must cut at the duality of the subject and the object. It must make reality self-revealing or self-known. The object must coalesce with the subject. It must become the subject itself. We have this type of knowledge in self-awareness. But such a view would be wholly unacceptable to Professor Hicks.

> ... To demand of knowledge that it shall be one with the object known is tantamount to demanding that knowledge shall both be and not be knowledge.

Our answer is that if the meaning of knowledge is thus restricted, it will never come up to its own ideal. It will never be knowledge in the true sense of that term.

Critical Realism. By G. DAWES HICKS. (Macmillan and Co., Ltd., London. 15*s*.)

Another important point: according to him, there is no such thing as pure awareness. All awareness is qualified by its content. This content is not the object which is known. "The content of the act of cognising blue is not blue, but the awareness of blue." As a consequence of this view he holds that "the awareness of a water-drop differs, *as an awareness*, from the awareness of a primrose". The two awarenesses have nothing in common except the abstract quality of knowing, which in itself and as such is not an existent fact. This appears to us to be the very reverse of the truth. That pure awareness is not an empirical fact which can be introspected into is beyond doubt. The only facts of this kind which we can introspectively know are particular awarenesses, the awareness of A, or of B, or of C, etc. We cannot know awareness as such. It is no kind of object. But it is admitted even by Professor Hicks that awareness of blue is not itself blue. How can he then contend that "cognition is not a bare activity that remains entirely untouched by the attributes of the things which it discriminates"? Awareness is nothing if it does not remain unaffected by the objects which it knows. It is not awareness of A *as awareness* that is distinct from the awareness of B. Awareness in itself is one unbroken self-identical reality. We break it up by relating it to the objects which it reveals. If this were not so, if there were no pure awareness, it would be impossible to say that awareness precedes its objects or that it is a self-existent reality independent of physical objects. The awareness of a flower would come into being simultaneously with the contact or the interaction of the flower and the physical organism. What more would be needed to turn this interpretation of the fact of knowledge into a wholly materialistic doctrine of reality?

So much about the theory of knowledge. What does Professor Hicks think about the entities called matter and mind? His whole view about mind appears to us to be somewhat confused. He dissents from Professor Broad who argues that the actual mind is a compound of two elements, one physical and the other psychical. According to Broad, it is "this psychical factor" which in all probability survives the disintegration of the compound, and carries in itself those traces which account for the abnormal phenomena connected with the so-called survival of personality after death. There may be different views about the exact nature of this mind-stuff. But unless something of the sort survives the body, mind becomes no more than an epiphenomenon of the latter. Professor Hicks is not a materialist. He must therefore find some intelligible meaning for what is called mind as distinct from matter. To say that the mind is its states or that it is the actual series of mental events is to say what is trivial. Certain questions will have to be answered: What constitutes the states into a unity? What is "I" or "me" running through these mental states? Is the series of these states ended for good with the disintegration of the living organism? If it is not, what is the form of that which survives? Professor Hicks does not attempt to find answers to these questions. He is satisfied by merely comparing the unity of mental states to a highly developed organic unity.

As he does not go deeply into the question of the reality of the mind or of the ego, so he does not raise or answer any metaphysical question about the reality of matter. Indeed he rejects, and rightly so, the scientific view of the wholly quantitative nature of matter. He criticises Eddington's view of nature as an "extract of pointer-readings" and his contention that what alone can give concreteness to nature is the "background" of these pointer-readings which, on the analogy of our brain-events, we must judge to be some form of consciousness or mind-stuff. He rightly contends that a quantitative view of nature is an abstraction useful for certain scientific purposes, but that

it cannot be adequate to nature as known to us. The scientist has to admit in one way or another the qualitative aspect. Matter really has some of those secondary qualities which are apprehended by our different senses, *e.g.*, colour, temperature, hardness, etc. But Professor Hicks does not push this argument further. He does not consider the metaphysical issue of the ultimate status of matter viewed in this way. If matter is nothing in itself apart from these qualities, can it be independent of the forms of our perceptual knowledge? If it is, how do we get to know what matter is in itself? How do we ultimately draw a line between veridical perception and erroneous perception, if we are confined merely to our perceptions and can never get out of them to view matter as it is in itself?

It appears to us that our author has altogether failed to do justice to the problems which he has himself raised. We seek in vain for any illuminating idea. The papers stand more or less by themselves without inherent connection. The book is useful only as an indication of certain views associated chiefly with Professor Hicks and in part with those who are appreciatively quoted by him.

G. R. MALKANI

A Cloud That's Dragonish. By VERRIER ELWIN. (John Murray, London. 7*s.* 6*d.*)

Verrier Elwin has already shown, both in direct description and under the thin veil of fiction, his intimate knowledge of primitive life in a Gond village. By his stern refusal to judge or generalize, and by the sunlit clarity of his presentation, he has succeeeded in being frank without lapsing into vulgarity, and has told the world the most damaging truths about the hidden life of a part of India without giving offence to anybody. His latest novel, however, is not a mere continuation of his expert and sympathetic account of the joys and sorrows and superstitions of an aboriginal people; it develops in the latter half into a thrilling story of crime and detection, where the suspected witch is a well-beloved romantic heroine and the successful—by now world-famous—detective is Panda Baba, who is melodramatically, and rather unnecessarily, revealed at the end as the father of the heroine. All the characters stand out in their zoistic simplicity, but there is a hint of a civilization that is sanative in the unsophisticated, love-inspired rationalism of Ratnu and Bukwa. The villain of the piece, a man of many murders, is the village Kotwar, who has seen a law court and who has to pay a monthly visit to the nearest police station forty miles away. The author refrains from connecting as cause and effect the Kotwar's official contacts and his deep-laid crimes and we should respect this reticence. The people (including the monkey and the snake) are convincing; the story—with its round of drinking, dancing, feasting, "unregulated polygamous entanglements" and mysterious deaths—is exciting. There is no need, and no one has the right, to draw a moral.

K. SWAMINATHAN

To Thine Own Self. By MARY TABOR. (C. W. Daniel Co., Ltd., London. 5*s.*)

Dedicated to Edward Bach, one-time Harley Street Specialist, by one of his team of workers, this volume of short stories seeks to demonstrate the truth embodied in the well-known words of Polonius quoted above the "Dedication":—

> This above all : to thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

This world is full of the "living dead". Instead of being vibrant with interest and generosity, most people are "dissatisfied, unfulfilled, bored, dragging along like unhappy ghosts". To *be alive,* is to be free from personal domination and conventional notions ; to accomplish this we are offered one sovereign remedy—"Follow your own desire." No objection can be raised against this principle were the writer to emphasise (as she has done in more than one place) that the desire to be followed is that of the heart, the organ of the soul and that the Higher Self expresses itself in service of fellow men energised by Universal Impersonal Love. But control of the senses is belittled ; for example, the indulging in a desire for alcoholic drinks, as part of the business of knowing one's own soul, is contrary to reason, to man's innate moral perception, as well as to all systems of true ethics. Jesus is regarded by the author as the Ideal Man, but to approve of public-houses on the ground that Christ was "a wine-bibber" is a perversion of the truth. The age-old ethical principle is :—

> Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong like to the worm that fattens on the blossom's heart.

Jesus came, not to condone sin, but to call sinners to repentance. Between the pure altruism of the Higher Self and the impure egotism of the animal man, there is an unbridgeable gulf. Also, it is a form of conceit to say that we should drink alcohol "just to smash other people's disapproval", and the ideal of mental independence is meanly exploited when alcohol is recommended so as not to be "under the orders of others as to how much one should eat and drink". But apart from such false notes which ring hollow and are degrading, the general tone of the book is refreshing, and these simple little tales contain numerous thought-provoking ideas. There is a good statement on Reincarnation, the lost chord of Christianity :—

> "Well, you've had quantities of new suits in your life since you were a brat in arms, haven't you ? And they've all gone somewhere ; into the dustbin or rag-bag or something. You don't know and you don't care. Well, its just the same with our bodies. We've had any number since the first time we visited mother earth, and we've deposited them somewhere and gone off leaving them like old clothes ..We don't accompany them any more than we go and sit in the rag-bag or the dustbin ; That's all it is, changing a suit of clothes, or a cloak, or a dress."

Rebirth is the process whereby the God within becomes manifest.

> Each one of you is a Priest in a wondrous Sanctuary. He enshrines a God Who is perfect in Love, in Service, in Tenderness, in Compassion, in Wisdom. In each is the perfect KNOWING, the perfect calm, the perfect assurance, the perfect understanding. Let us not concern ourselves with any other but our Self, our God, our Father with us, our Heaven God-filled.

What enables a man to pierce through his material sensuous self to the Self of Spirit, bringing the latent divinity into expression as a living power ? Sense-control, mind-discipline and soul-knowledge. Man's conventions are often wrong but the Superman's traditions are rooted in knowledge and are therefore infallible. An intelligent recognition of those traditions is an essential prerequisite to soul-progress.

N. K. K.

The Finding of the "Third Eye". By VERA STANLEY ALDER. (Rider and Co., London. 7*s*. 6*d*.)

The title is a misnomer. The book contains a little about the "Third Eye", the inner eye of unveiled Spiritual Perception, but more about vibrations, sounds, colours, numbers, astrology, diet and exercise, breathing and what not, in the way of "occult" titbits. The writer seems sincere but she wields an impressionistic brush, and modern psychic claptrap shares honours with misleadingly presented ancient verities.

The publishers share the onus for the spellings, sometimes ludicrously bizarre, as in "Quesoquette" for "Quetzalcoatl". Another linguistic slip is the Pope's having forbidden the teaching of Reincarnation and Karma "in A.D. 551 by his Cancel. [sic] of Constantinople". It would be ungenerous to single out such slips if they were not symptomatic of the inaccuracy throughout, which the author would doubtless excuse on the ground that "the neophyte brain must be coaxed along step by step, the pill of truth coated with the sugar of inaccuracy, until it becomes palatable in its pure form".

Troubadours and Knights of the Round Table are gravely included among students of the occult sciences; the *Avesta* is described as the book of Sufi philosophy; the Golden Age of the past is ascribed to Atlantis and another is hinted as being about to dawn; Mesmer is placed at the end of the nineteenth century; "A Yogin is one who has studied Yoga, usually at the Buddhist University of Nalanda", etc., etc.

Miss Alder has dredged industriously, in many waters. It is to be hoped that she will do some sifting before bringing out the sequel which she announces is in preparation.

E. M. H.

Indian Temples—136 Photographs, chosen and annotated by Odette Bruhl, with a Preface by Sylvain Lévi. (Oxford University Press. 1*s*. 6*d*.)

When under our political conditions, Religious Endowments have been brought into the clutches of secular administration, and when further, it is learnt, according to a pronouncement of a Cabinet Member of Madras that in temples "there is everything else but God", it should gratefully be acknowledged that two foreigners have done a distinct service to the religion and culture of India by publishing photographs of our temples ranging from the Himalayas to Cape Comorin. Sylvain Lévi in an interesting 'Preface" points out that there are three well formed main styles of Indian architecture, *i.e.*, "the rectangular Nagara in the north; the rounded Vesara... on the east coast; and the octagonal Dravidian in the south."

Ancient Indian leaders of thought had found temples necessary, the images of deities reminding people of the existence of the Supreme Power of the Universe. The author of the *Vedanta-Sutras* however, clearly saw that image-worship was not everything and in the striking aphorism — *Na-Prateekena-hi-sah* — explained that God cannot be erroneously identified with any symbol. Higher minds will find delight in pure contemplation (*Dhyana* or *Nididhyasana*) but temples find their *raison d'être* in the need for the satisfaction of the religious urge of the common folk.

These photographs stand as a shining example of the architectural achievements of ancient India. Lévi observes that there is "no didactic purpose" in placing this album before the public. Maybe, or may not. Nor would it be necessary or possible to agree with him in the view that Indian culture, religion and philosophy are what they are on account of "monsoon", "thunder and lightning" and other phenomena which proclaim the supremacy of Nature over Man. Indian Temples have many a tale to tell, and the excellent and attractive album under notice powerfully revives them in memory. I consider a careful perusal of the album as a visual pilgrimage to all the sacred shrines of India.

R. NAGA RAJA SARMA

The Green Leaf : A Memorial to Grey Owl. Edited and arranged by LOVAT DICKSON. (Lovat Dickson, London. 2*s.* 6*d.*)

This farewell to one of the greatest naturalists of his time is so moving in its deep sincerity that it is above criticism. It must be read ; no brief description could possibly do justice to it.

A record of the last months of Grey Owl's life and his St. Francis-like devotion to the care of " our little brothers and sisters ", stirs one to sorrow anew that this wise and practical humanitarian has gone from the world so soon. A trapper himself, once, to whom came the wider vision, he dedicated himself to the preservation of the beaver he had hunted. That love and care grew, till it took in all animals, his adopted people, the Indians, and became big enough to embrace humanity. In Grey Owl's mind there was no room for a mean or unworthy thought.

" A poor, frightened savage ", he called himself ! Yet he came and taught us a higher conception of our duty, not only to animals, but to the glorious world of Nature as a whole—four-footed, rooted, winged, and human. In a world stripped well-nigh barren of what his Indian people call " love of neighbour ", and with the desire for beauty and peace either dead or stifled, this man came to " build battlements of beauty," as a fortification against evil, born of a " love that offers not passive resistance but passive aggression "—the love that casts out fear. We shall not look upon his like again. But at least we can see to it that his work shall go on.

In *Pilgrims of the Wild* he speaks of a Christian minister who, while rapt in the contemplation of a mountain lake, said :—

> An Indian, an animal, and a mountain move as to some rhythm of music. All the works of the Creator are cast from the one mould, but on some the imprint of His finger is more manifest.

It can be said with perfect truth of Grey Owl that the imprint of That Finger was clearly visible.

M. STUART-FERGUSSON

The Voice of the Occident : Swan Song of a Romany's Life in Many Lands. By Mrs. WALTER TIBBITS. (Arthur H. Stockwell, Ltd., London, 7*s.* 6*d.*)

This is essentially a self-portrait, for all the beauty of the descriptions of nature and of the works of man—the Alhambra is unforgettably painted. Even the people who walk through Mrs. Tibbits's pages are part of her setting, from the American tourists, " the most odious specimens of mankind ", staring at her, curtseying to the aged Monsignor Mori in the Duomo at Florence to the " gross Sicilian " guide of " the ethereal English woman " (herself).

The book affords a depressing illustration of the confusion that the vagaries of pseudo-theosophy can produce. Mrs. Tibbits hints at mystic experiences in India, of which she may not speak ; claims to remember her past lives and says she was a Brahmini in Benares in the time of Elizabeth ; calls herself a Hindu and claims to have received the second birth ; eats meat and rides to hounds ; haunts Catholic churches and even takes communion with no apparent reservations ; seeks (in vain) a Papal title once refused by her ancestor (" I thought, as Countess Lisaniskea, I could do more for the world ") ; is intrigued by numerology ; consults a medium ; converses regularly with her dead husband, whom she worships night and morning ; discusses a Mass for him ; has borne in on her consciousness " the Divine Plan for a mission to me to make my home in London, a centre for the great truth of Spirit Return " ; at Assisi, " sensed at once the magnetism—the same as at Kashi " ; and repeats pseudo-theosophical vapourings the detailing of which here would be profitless.

The descriptions, as said, are fine, but the ideational background is a muddle and when the author assures us that she has penetrated the mystery of India and that " the hermetically sealed oyster shell opened to me, disclosing the Pearl of Great Price ", we must be pardoned our scepticism.

E. M. H.

Lost Atlantis. By JAMES BRAMWELL. (Harper and Brothers, New York. $2·75.)

Mr. Bramwell's main reason for adding another book to the existing literature on the subject of Atlantis is that most former writers have been either blind believers or disbelievers—and equally dogmatic. The present volume has creditably fulfilled its purpose, for it is an impartial examination of its subject.

Plato's *Timæus* and *Critias* are dealt with at considerable length but the author finds Plato's account contradictory and illogical; he gives it however, an interesting symbolic interpretation. Madame Blavatsky enlightens us in her *Secret Doctrine* (II. 395) on the apparent inconsistency between Plato's chronology and that of the Occultists. And she reminds us that "the famous island of Plato of that name was but a fragment of this great Continent".

When the "various statements of science are examined in relation to one another there is no consensus of opinion as to the date or geographical position of such a continent". As the author remarks :—

> Atlantis as an island in the Atlantic Ocean has received less attention than the others and it is only in recent years that it has been seriously reconsidered.

And he adds, "Either Atlantis is an island in the Atlantic Ocean or it is not 'Atlantis' at all".

In 1888 people rejected *a priori* the evidence of *The Secret Doctrine,* but it is satisfying to note that twentieth century Science is beginning to take more notice of that ancient continent, the ancient tradition. Lewis Spence's *The Problem of Atlantis* according to Mr. Bramwell is a book which placed "the study of the whole problem on a more accurate basis". Mr. Bramwell thinks several of Spence's more developed theories debatable but many of the latter's main principles as outlined by Mr. Bramwell (pp. 141-142) are those of *The Secret Doctrine.* The teachings of the Eastern Esoteric Philosophy also find an echo in Ignatius Donnelly's *Atlantis, the Antediluvian World* which first excited interest in, and popularised the theory of Atlantis. A footnote in *The Secret Doctrine* (II. 266) says :—

> Speaking of the Aryan colonies from Atlantis, and of the arts and sciences—the legacy of our Fourth Race—[Donnelly] bravely announces that "the roots of the institutions of to-day reach back to the Miocene age". This is an enormous allowance for a modern scholar to make; but civilization dates still further back than the Miocene Atlanteans.
>
> "The sinking of the Atlantis (the group of continents and islands) began during the Eocene period....and it culminated in the Miocene, first in the final disappearance of the largest, an event coincident with the elevation of the Alps, and second in the sinking of the last of the fair islands mentioned by Plato." (*The Secret Doctrine,* II, p. 778).

Occultism has generally been thrown out of court without a hearing and we therefore welcome Mr. Bramwell's presentation of a much-derided subject. Unfortunately, however, he confuses true Theosophy with pseudo-occultism.

The Theosophical position is not the result of "wish-fulfilment", neither is it based on "the strength of their belief in the golden age" nor is it "partly due to a subconscious desire to restore the equilibrium which has somehow been upset by their inability to adapt themselves to the conditions of modern life". With the true Occultists the existence of Atlantis is knowledge based on accurate data. Mr. Bramwell gives two quotations from Madame Blavatsky, but it would have been more profitable had the author examined at greater length her teachings.

This book is actuated by an honest motive and is the offspring of much research and thought. Rising from its perusal, however, the confused reader may well ask himself, "Did Atlantis really exist?" Mr. Bramwell has apparently left that to our decision.

DAENA

The Ideals of Humanity and How to Work and *Modern Man and Religion.* By T. G. MASARYK. (George Allen and Unwin, London. 6*s.* and 7*s.* 6*d.*, respectively.)

It is important to realise that these two books were written by T. G. Masaryk forty years ago.

The Ideals of Humanity consists of lectures delivered by Masaryk in 1898 when he was Professor of Philosophy, Ethics, and Sociology at the University of Prague. *Modern Man and Religion* is a collection of articles, written about the same time, and published subsequently in volume form.

Reading these lectures—on Socialism, Individualism, Positivism, How to Work, etc.,—one cannot suppress a growing astonishment that the man who delivered them, forty years ago, was destined to become one of the greatest political figures of his age. Had one of Masaryk's students prophesied this destiny, he would have been a mighty psychologist, for one feels that these lectures might have been given by any professor with the requisite knowledge and with deep human sympathies. Reading them to-day it is difficult to believe that the man who delivered them is the Masaryk who, during the war, when he was in Russia, brought a Czechoslovak army into being, to fight side by side with the Allies—the man who created a State, and became its first President.

One's surprise is less in reading the articles for, with the exception of those in Part II, which contains, irreverently speaking, the "potted philosophies" of Hume, Kant, Comte, Spencer, etc., there is a deep awareness of the psychic trends of the age—and a remarkable analysis of modern "Wearied Souls".

It is significant that, as a young man, Masaryk wrote a book on Suicide. Significant, because it was not the work of a detached observer. Masaryk tells us that he wrote it, "while passing through these struggles", and that therefore it was "written on the battlefield". The papers on suicide, in the volume under review, and those on Modern Titanism—notably on "The Disease of the Century"—plainly reveal that Masaryk had inside knowledge of the distortions and dilemmas of "subjective" modern man. And this is important, for it shows that his own "objectivity" and his belief in Progress were not easily acquired. They were bought at a price. Progress, to Masaryk, was the overcoming of evil—not speed cars, or airplanes, or the "Queen Mary".

Perhaps one's dominant wish while reading these books is that Masaryk had lived to revise or rewrite them. Many people, forty years ago, studying his articles on suicide, would probably have felt that his insistence that "suicide is modern" was somewhat over-stressed. They would have said he had been unduly impressed by the fact that so many eminent nineteenth century writers had dealt with suicide in their work. ("What does this mean? All the latest poet-thinkers, and those just the greatest, deal in their most significant works with suicide...") But, nowadays, no such objections could be raised. Suicide, in many forms, is so common that it has almost ceased to be news.

If Masaryk were revising these books to-day, there are certain passages which would seem as archaic, on the background of contemporary fact, as a peasant's hut in the Strand. For instance, in *The Ideals of Humanity*, Masaryk says: "We shall not reach universality through foreign aid, but must acquire it through our own work; we must make our own affairs the affairs of the world. The Czech nation, the Czech question, must become world-wide."

Well, the Czech question has become world-wide—in a sense very different from the one contemplated by Masaryk. It has become so world-wide that any discussion on the possibility of big-scale European war has preliminary—and indispensable—references to Czechoslovakia.

Broadly speaking, however, the general impression left by a reading of these books—an impression strangely independent of their actual content—is

a realisation of the native greatness, the moral stature, of this man who, in achieving world eminence, retained his integrity—his purpose, his vision. Masaryk was one of that tiny band who are uncorrupted by power.

It is to the everlasting credit of the Czechs that, having produced a Masaryk, they left the shaping of their destiny in his hands.

CLAUDE HOUGHTON

Shadows of Life and Thought. By ARTHUR EDWARD WAITE. (Selwyn and Blount, London. 15s.)

The book's chief value—and we do not except the inspiring vistas of mystic realization that open out in the closing chapters—lies in its testimony to the necessity of an open mind in one who takes the road to knowledge. Dr. Waite acknowledges his debt to the "Mistress of the Seven Hills" but—outwardly apostate to Rome these several decades—he fails to realize to what extent that Church's ideology has handicapped his quest. It was not chance that led him into the by-way of Christian Mysticism, of ritualism and of symbology, which he still takes for the highroad to final truth.

It was Dr. Waite's unconscious predilection for Rome (he records that at nineteen years "there was nothing so dead for me as the life of the Latin Church") that prejudiced him at the outset against Madame Blavatsky and Theosophy. His first contact with them was through *Isis Unveiled,* "of which I picked up an odd volume in Church Street, Kensington, and hated its anti-Christian bias. Pages by the hundred in royal were filled in the margins with my acrid pencil notes." Prejudice lent a ready ear to the whisperings of a professed friend of H. P. B.; he met the latter and fancied her capable of trickery "like many another medium"—though she never was either medium or deceiver. Honesty makes him admit the flimsy character of the S. P. R. charges and question the sincerity of her chief traducer. He even implies that if H. P. B. had still been in India when he was offered the Librarianship at Adyar he might not have declined from doubt of "Adyar and its atmosphere for a Western Mystic. She and I would most likely have fulminated one against another and remained friends at least". He went so far as to join the Theosophical Society in the early days. One sympathizes with Dr. Waite's vigorous reaction against pseudo-occultism, but one must deplore the prejudice which precluded open-minded study of genuine Theosophy and instilled baseless distrust of its antecedents.

The book records the investigations of the claims of many bodies, Masonic and other. Dr. Waite's quest has sometimes led him on strange paths. One recognizes the truth of his confession in the last chapter, while appreciating its genuine humility:—

> I have dwelt too long in the by-ways, too long in the side chapels, too often at inns of refreshment and in side issues, or amidst the glitter of false ways. If I have always "loved the highest" when I saw it, I have sat and dreamed too often with misdirected eyes.

Many of Dr. Waite's conclusions are Theosophical, though his complete misapprehension of true Occultism leads to a quite arbitrary distinction between Occultism and its *alter ego,* Mysticism. It is good to find this leading modern exponent of the Western mystic tradition affirming his conviction that "on ultimate Realities—to adapt Louis Claude de Saint-Martin—the East and the West speak the same language because they draw from the one Centre".

E. M. H.

Guide to the Philosophy of Morals and Politics. By C. E. M. JOAD. (Victor Gollancz, Ltd., London. 6s.)

This volume of eight hundred pages traces the development of ethical and political thought from its early expressions in the great Greeks to the modern conceptions of Fascism and Communism.

The topics are well arranged. The first part of the book is devoted to the Ethics and Politics of the Greeks. Here the two subjects have been treated together. In Greek thought they are not split up. "The good life for the individual can be realised in a state and the best life in the best state." This is the usual view of the good life, but the emphasis on the noëtic virtues and on the contemplative life is evident in Socrates, Plato and Aristotle. The regulation of the state should be so directed as to afford leisure to the guardians of the state for such contemplative and intellectual activity. Dr. Joad favours however, the scheme which distributes these higher goods not to the exceptional few, but to all.

The chapter on "The Split", especially the political views of Dante, will be read with interest. Then follow five chapters on the history of Morals. The chapter on "A Theory of Good and Value" is interesting; especially is Dr. Joad's treatment of evil thought-provoking. He gives no solution to this baffling problem, except suggesting that evil is a real force in the Universe. Parts 3 and 4 of the book introduce politics—the political theories from Hobbes to Marx but Part 4 will be read with the greater interest, for it deals with theories that are now the new models for social and political reconstruction. The eighteenth century politics of Hobbes, Mill and Spencer are overshadowed by the new faiths created by the two naturally opposite theories of Fascism and Communism. Dr. Joad has also developed the Idealistic theory of the state which is the natural consequence of the Totalitarian state. The interesting point is that from Rousseau downwards, emphasis has been laid upon the Totalitarian state though the basic emphases have been diverse and sympathies have differed. The idealist theories of state enunciated by Hegel and developed by Green and Bosanquet, according to Dr. Joad, make the state supra-moral and attribute to it a quasi-divine character. One may agree or not agree with him. To Dr. Joad, Fascism is the natural sequence of such an extreme concentration of right and power. Communism, in theory a counter-movement, practically obliterates all individualism and accepts the supremacy of the state.

Dr. Joad has explained and criticised these new theories and eventually finds the true solvent of the difficulties of modern politics in democracy. His leaning is towards socialism, not of a revolutionary but of an evolutionary type. He yields to the pressure of the overwhelming facts in favour of the socialistic claims, but with the true instinct of an Englishman, he advises caution in the period of transition. Today true democracy does not exist anywhere. One can understand the frank declaration of National Socialism and Fascism or even Communism, but one cannot follow the so-called Democracy under the cloak of Imperialism. True democracy is yet to come and that requires a faith and vision far wider and deeper than what is offered in the contemporary theories—a spiritual ideal of collective humanity. The modern outlook is clouded, because of the absence of that detachment which allows correct perspective, otherwise the spiritual reality of collective humanity by this time must have struck the greater leaders of action. The sense of collective humanity must be very real to help the spiritual federation of the human race. This was uppermost in the minds of great statesmen immediately after the War and one misses greatly Joad's observation regarding this new impulse and reference to the League of Nations.

MAHENDRANATH SIRCAR

Power Through Repose. By ANNIE PAYSON CALL. (Selwyn and Blount, London. 3*s.* 6*d.*)

This is a welcome reprint. Though it emphasizes the material aspect of regaining the equipoise of natural living, the spiritual is more or less implicit in the recognition that it is the will from which the mental and physical receive their orders—true or otherwise as the will itself obeys natural and spiritual laws in giving them. The book defines true relations with others in terms of the unity of life, for unselfish well-balanced character leads to well-balanced nerves. Its method is based on the law of rhythm, while its homely ethical common sense is in everyday language.

It takes up the symptoms and causes of nerve tension with its wastage of energy and efficiency and shows how weakening are "sham" exaggerated emotions, misplaced sympathies and egotistic worry. It analyses the evil thus, that most people live so strongly in the subjective that the nerves cease to be open channels for the power within them, the personal attention being reversed back uselessly on itself, so that the whole system becomes constricted.

It points out the wisdom of effortless effort, or "letting go", but warns that a teacher's help is advisable with the relaxation exercises to keep a steady balance in the training. Readers will find the book helpful on condition that they do not just pick out exercises, but apply the advice as a whole.

W. E. W.

The Freedom of the Streets. By JACK COMMON. (Martin Secker and Warburg, London. 6*s.*)

Having just written one I believe perfectly respectable review of Mr. Common's book I was suddenly impelled to set it aside and write another, for while I had set forth what seem to me his essential themes, I had somehow contrived to omit him, as a person, altogether. And the sense of him, speaking in his own terms and in his own voice, is, one might almost say, half the book, giving it, for better or worse, a large part of its essential validity. Who touches this book, touches a man, and a man whose distinction it is that, while he can juggle the terms of intellectualist discourse as ably as most, he remains, in outlook and sympathy, one with the "common people".

The volume, whether regarded as a single exposition or as the series of separate essays it more truly seems to be, has many faults of exposition. Even the basic themes appear to be sensed rather than clearly grasped, and while many aspects give the impression of not having been worked out in particular detail perhaps even more are omitted altogether. It is quite typical that writing of the decay and death of one culture, and his hope of the breaking through of another, Mr. Common can scarcely glance at those broad religious problems and considerations which to many minds must seem the inevitable foundation.

Broadly, his topic is the process he sees everywhere at work of the individual's absorption into the mass, the steady conversion of ever wider social strata into the single body of the economically and politically dispossessed proletariat. (Fascism he defines as frightened reaction from this—the flight of those seeking to save themselves at the expense of others.) He indicates the helplessness, and even the apathy, of this proletariat, but believes that all power finally rests with it, and that the present negative phase will pass, and the world's salvation be found in the great working-class virtue of brotherhood, of "good-neighbourliness".

Much beyond that he cannot go, but when he writes of the workers he writes of what he knows as do few authors of such books. For his publisher to call this "an exploration of every avenue" is absurd, but those avenues it does explore it illuminates with flashes of real common sense and the impact of "an intense living experience".

GEOFFREY WEST

ENDS AND SAYINGS

The last issue of THE ARYAN PATH which contained articles on Gandhiji's political philosophy embodied in *Hind Swaraj* brought a criticism from more than one writer about the place and power of machinery in human life and in our civilization. In *Harijan* for 10th September Shri Mahadev Desai examines at length this objection, quoting Gandhiji's views in full. For the benefit of our readers and the critics we print these views below :—

Even now the question often arises : 'What is a non-violent means?' It will take long practice to standardize the meaning and content of this term. But the means thereof is self-purification and more self-purification. What Western thinkers often lose sight of is that the fundamental condition of non-violence is love, and pure unselfish love is impossible without unsullied purity of mind and body.

What is a common feature of all the other appreciative reviews of the book is in the reviewer's opinion Gandhiji's unwarranted condemnation of machinery. "He forgets, in the urgency of his vision", says Middleton Murry, "that the very spinning wheel he loves is also a machine, and also unnatural. On his principles it should be abolished." "This", says Prof. Delisle Burns, "is a fundamental philosophical error. It implies that we are to regard as morally evil any instrument which may be misused. But even the spinning wheel is a machine ; and spectacles on the nose are mere mechanisms for 'bodily' eyesight. ...Any mechanism may be misused ; but if it is, the moral evil is in the man who misuses it, not in the mechanism." I must confess that in "the urgency of his vision" Gandhiji has used rather crude language about machinery, which if he were revising the book he would himself alter. For I am sure Gandhiji would accept all the statements I have quoted here, and he has never attributed to mechanisms moral qualities which belong to the men who use them. Thus in 1924 he used language which is reminiscent of the two writers I have just quoted. I shall reproduce a dialogue that took place in Delhi. Replying to a question whether he was against ALL machinery, Gandhiji said :—

"How can I be when I know that even this body is a most delicate piece of machinery? The spinning wheel is a machine ; a little toothpick is a machine. What I object to is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on 'saving labour' till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind but *for all.* I want the concentration of wealth, not in the hands of a few, but in the hands of all. To-day machinery merely helps a few to ride on the backs of millions. The impetus behind it all is not the philanthropy to save labour, but greed. It is against this constitution of things that I am fighting with all my might... The supreme consideration is man. The machine should not tend to atrophy the limbs of man. For instance, I would make intelligent exceptions. Take the case of the Singer's Sewing Machine. It is one of the few useful things ever invented, and there is a romance about the device itself."

"But", asked the questioner, "there would have to be a factory for making these sewing machines, and it would have to contain power-driven machinery of ordinary type."

"Yes", said Gandhiji, in reply, "but I am socialist enough to say that these

factories should be nationalised, State-controlled...The saving of the labour of the individual should be the object, and not human greed the motive. Thus, for instance, I would welcome any day a machine to straighten crooked spindles. Not that blacksmiths will cease to make spindles; they will continue to provide spindles, but when the spindle goes wrong every spinner will have a machine to get it straight. Therefore replace greed by love and everything will be all right."

"But", said the questioner, "if you make an exception of Singer's Sewing Machine and your spindle, where would these exceptions end?"

"Just where they cease to help the individual and encroach upon his individuality. The machine should not be allowed to cripple the limbs of man."

"But, ideally, would you not rule out ALL machinery? When you except the sewing machine, you will have to make exceptions of the bicycle, the motor car, etc."

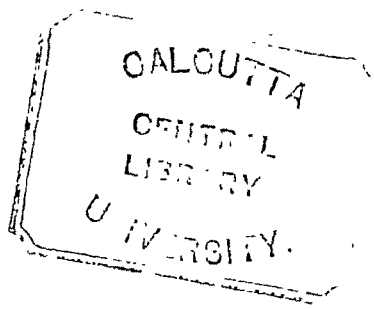
"No, I don't", he said, "because they do not satisfy any of the primary wants of man; for it is not the primary need of man to traverse distances with the rapidity of a motor car. The needle on the contrary happens to be an essential thing in life, a primary need."

But he added: "Ideally, I would rule out all machinery, even as I would reject this very body, which is not helpful to salvation, and seek the absolute liberation of the soul. From that point of view I would reject all machinery, but machines will remain because, like the body, they are inevitable. The body itself as I told you, is the purest piece of mechanism; but if it is a hindrance to the highest flights of the soul, it has to be rejected."

I do not think any of the critics would be in fundamental disagreement with this position. The machine is, like the body, useful if and only to the extent that it subserves the growth of the soul.

Similarly about Western civilisation. Mr. G. D. H. Cole counters the proposition that "Western civilization is of sharp necessity at enmity with the human soul": "I say that the horrors of Spain and Abyssinia, the perpetual fear that hangs over us, the destitution in the midst of potential plenty, are defects, grave defects, of our Western civilization, but are not of its very essence...I do not say that we shall mend this civilization of ours; but I do not believe it to be past mending, I do not believe that it rests upon a sheer denial of what is necessary to the human soul." Quite so, and the defects Gandhiji pointed out were not inherent defects, but the defects of its tendencies, and Gandhiji's object in the book was to contrast the tendencies of the Indian civilization with those of the Western.





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Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. IX DECEMBER 1938 No. 12

RELIGION IS SOUL-FREEDOM

In this issue we print several articles on the subject of Christianity appropriate to this month of December. The two contributions which immediately follow deal with the religion of Christ and the work of the churches in India, bringing out some important ideas which will interest Christians and Non-Christians alike. Both these articles are written by men who were born in Christian families.

The first is by Dr. Bharatan Kumarappa who belongs to a well-known Indian Christian family. He is a Bachelor of Divinity of the Hartford Theological Seminary of the U. S. A. and was at one time Professor of Philosophy at the Madras Christian College. He is the author of *The Hindu Conception of the Deity*. He writes out of intimate experience of organized Christianity and his article does not deal with the misdemeanours of the churches in India only, but shows how they represent the anti-Christ everywhere. He refers to the real nature of prayer as inner communion, and condemns the mummery of ritualism and the work of proselytism, pointing out to the verity of inner conversion—the second birth.

The second article is by Jack Common who writes about the failure of Christians—*padres* and laymen alike in India. Is it a coincidence that while an Indian Christian like Bharatan Kumarappa has abandoned the missionaries to serve the down-trodden under the leadership of Gandhiji, an Englishman like Jack Common speaks of "decaying Christianity" and takes hope for its regeneration in the work of the same great "heathen"?

The doom of the churches has been pronounced long ago and a steady decline of organized orthodoxy has been taking place. Freedom of thought has been rising while this decline has been going on. Though political enslavement has occurred

in the totalitarian states, not for very long can the nationalistic dictators continue to occupy their place of power. Popes, and their confreres of other creeds, have exploited human ignorance and credulity about the other world. Since politics deal but with the problems of this world, human reason will revolt against political exploitation in a shorter time than has been possible for minds to free themselves from the religious instinct exploited by the fear of a menacing hereafter.

Be that as it may, men and women in their millions always require some satisfaction for their religious instinct; and those who now have freed, or are freeing, themselves from the thraldom of creedal imposition will seek for some guidance for their mental contentment. The religious instinct refuses to be frustrated for very long, and mere denial of soul, spirit and the hereafter proves as unreasonable as the dogmatic assertion of eternal heaven for the believer and eternal hell for the infidel.

The main cause of the failure of organized religions, of which Christianity is but one, is absence of knowledge. Faith without knowledge very soon becomes blind belief. Knowledge of soul-science, without daily practice, recedes and is forgotten. To-day men and women desire to live intelligently and nobly but are lost in the jungle of secular ordinary knowledge, most of which has proven to be unreliable as it is constantly changing. Everywhere knowledge of soul-science is asked for, and it is now generally well recognized that between the prophets' living message and the priests' dead and deadening words an unbridgeable gulf exists. Further, many people find it most difficult if not impossible to practise, from day to day, the truths of the Sermon on the Mount or the *Dhammapada*, the *Bhagavad-Gita* or *The Voice of the Silence*. The reason for this can be perceived right in our midst here in India, where large numbers of people desire to be real followers of Gandhiji but fail to carry out in life the basic and fundamental principles of his religion of Satyagraha—which are so similar to those advanced in the above-mentioned texts. Practice of truths without some apperception of their cosmic roots and their manifestation in Nature as Laws of Nature is not quite possible. The difference between the Inner God, the Human Conscience, and the Beast of Flesh and Blood must be learnt ere one can distinguish between them and be able to identify the voice which at any given moment is trying to impress his consciousness. Because of fine efforts in previous lives persons like Jesus or Gandhiji can act naturally and without endeavouring to acquire theoretical knowledge of the kind referred to. But ordinary folk, the man in his office or the woman in her home, cannot, however much they might ape or outwardly imitate the mystic.

Then there is the fact that such beings whose efforts of past incarnations bring them the privilege and the responsibility of preaching do their work from a high and pure plane of thought. Thus, for example, the Sermon on the Mount contains teachings which may correctly be

described as summation truths of soul life. To make our point clear let us give the example of the teaching embodied in the twelfth chapter of the *Gita*. There, with a really sweet reasonableness Shri Krishna gives steps and stages—"If you are not able to do this, then do that; and even if you are not able to practise that, do the other"; and so on.

People of the twentieth century need a consistent body of knowledge which the mind can understand and which would lead to right practice and produce that contentment of the heart which accompanies soul-enlightenment. Such a body of knowledge has ever existed and exists in fair fullness to-day for any and all who aspire to the higher life.

I.—JESUS VERSUS THE CHURCH

If we would focus on the essentially distinctive elements in the religion of Jesus, we should find that they gather round His conception of, and relationship with, the Deity. This is central in his religion. His life of service results logically from it as an outward expression of this inner relationship. He himself summed up the essence of true religion in the words: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind and thy neighbour as thyself." It is here, then, we may look for the secret of Jesus's own religion.

I.—*Love of God*: Jesus conceived of God primarily as Father. Accordingly his relationship as well as the relationship of any human being to the Deity is one of Love. A King, a Lawgiver, a Judge or the Holy One—as God was primarily thought of in Judaism—may evoke fear and awe in the mind of a human being who therefore will seek to approach Him through the mediation of a rite, a priest or a church. But a Father requires no such formality. Perfect love casteth out fear. Accordingly at one stroke the human soul is brought into immediate contact with the Deity.

II.—*Love of Man*: If God is Father, men are His children. Accordingly they are brothers and the only attitude possible between them is one of love and mutual helpfulness. And even as a weak or invalid member of a family receives the greatest attention and consideration from the rest of the family, so in ministering to the poor, the lame, the blind, the deaf, and in general the despised and rejected of men, Jesus spends his life. To those who came to him from John the Baptist en-

quiring for his credentials he said :—

> Go your way and tell John what things ye have seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

So deep is his concern for the weak and helpless that in regard to any one who causes injury to such he says : " It were better for him that a millstone were hanged about his neck and he were cast into the sea than that he should offend one of these little ones."

Supreme love for God and supreme love for man may therefore be regarded as constituting the essence of Jesus's life and teachings. Let us then see if Christianity as it finds expression in the Church of to-day approximates this standard.

I. *Love of God* : We noted that where the relation between the individual and the Deity is, as Jesus taught, the relation between a child and his father, the approach to the Deity is easy and natural. The soul communes direct with its Maker. " When thou prayest enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret." Nothing can be more inward and personal than such prayer. Compare with this the set prayers recited in churches—the same prayers week in and week out, year in and year out, through the centuries. What can one say of the relationship of a child to its parent if whenever it comes to speak to him it recites a set formula ? The words may be beautiful, but how flat and hollow they must seem to the father who wants to hear the natural lisp of the child as it gives expression to its own little joys and fears. Set prayers are, by contrast, soulless and are as Jesus scathingly described them, " vain repetition ". They are unimaginably worse when they are in a dead language which the worshipper does not understand. Fancy an Indian child having to communicate its desires to its father in Latin which it does not know ! Can anything be more absurd ? Can the intimate relationship described by Jesus as love between the individual and the Deity spring up and continue under such a condition?

Nor did Jesus require a set place for prayer. He himself retired to solitary places to pray, thus reflecting the deeply personal character of prayer as he understood and practised it. To fix a temple or a church as the house of prayer needlessly prevents prayer from being a natural communion with the Deity just when and where the individual feels like it. So Jesus says ;—

> Ye shall neither in this mountain nor yet at Jerusalem worship the Father... the true worshippers shall worship the Father in spirit and in truth.

This naturally means that Jesus had no exclusive ideas of worship. Any one may worship the Father in any place, provided he worships Him in all sincerity. The only thing that matters is communion of the soul with the Deity—time, place, form and language being of no consequence. Consequently Jesus made no attempt to convert a person from one religion to another. He regarded himself as having come merely to work amongst his own people, the Jews. Consistently with this, his com-

mission to his disciples was: "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." If the emphasis is on love of God and love of man, there is no need of conversion, as each person can through the medium of his own religion seek to exercise that love, if necessary with suitable modifications in the tenets of his religion. Why cannot Hindus as Hindus practise love of God and of Man? Even if Hinduism did not teach love of God or of man—a preposterous hypothesis in itself—what is to prevent it from doing so now? Is it not likely that true love of God and of man is more apt to be practised by people if it is made a part of their own religion, than if they are required to change their religion? The fact that the Church, on the other hand, insists on proselytism or a change of faith means that for it the details of creed are all-important. Accordingly the various denominations into which the Christian Church has split have vied with each other to propagate each its own particular shade of belief. Conformity to doctrine—a matter which does not appear to have troubled Jesus at all—determines membership in a church rather than love of God and man, which has paled into insignificance.

On the other hand, the only conversion Jesus preached and practised was a conversion from indifference to God and man to complete devotion to them, and such a conversion is necessary in every religion including Christianity. It is in this that the universality of the message of Jesus consists and not in sameness of doctrine as the Church has unfortunately thought. This being so, the religion of Jesus is truly catholic in the sense that it embraces all religions, and his followers will be found in all religions. How much grander and vaster is this as compared with the cramped view of orthodoxy which would confine Jesus's followers to the four walls of the Church? The provincialism of the Church in this respect is identical with the narrow intolerance of Judaism, concerning which Jesus said:—

> I say unto you that many will come from the East and from the West and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven and the children of the kingdom shall be cast out.

In a relationship of child to father, which is the analogy in terms of which Jesus liked to think of the relationship in which the individual stands to the Deity, there is no essential need for rites and ceremonies. So far as Jesus goes he does not condemn them as they make communion with the Deity easier for some. He condemns traditional observances only when they are given undue importance and elevated into ends in themselves as though they are to be observed at all costs even if they do not fulfil the purpose of serving human need. "The sabbath was made for man, and not man for the sabbath", is the principle he lays down in this connection and it is in the light of this attitude of Jesus that his followers must view all rites and ceremonies, institutions, and religious organizations. They are there only as aids whether they be baptism,

holy communion or even the Church itself. What does it matter whether in baptism water is sprinkled on an individual or whether the individual is immersed in it bodily? This is to quarrel over a mere symbol and yet the Church has split into sects even over such triviality. To Jesus, who penetrated behind the symbol, it is the change in heart symbolised by baptism that matters, whether accompanied by the rite or not; and even as a symbol can exist without the reality, baptism may take place without the change of heart having occurred at all. Consequently baptism by itself indicates nothing. Similarly in regard to other rituals practised by the Church, Jesus's position is quite clear. All of them are valuable as means. The one standard is whether they serve the supreme purpose of producing devotion to God and man. If instead of this they cause hatred, strife, exclusiveness and division among men, as a glance at the history of the Church amply testifies, then it is better that they be done away with. Jesus is not amongst those who hesitate to use the surgeon's knife when anything comes into conflict with human welfare :—

If thy right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell.

His condemnation of the Scribes and Pharisees is precisely that they observe merely the external form of the rite without entering into its spirit.

Ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law—judgment, mercy and faith... Ye blind guides which strain at a gnat and swallow a camel.

Can we be sure that the Church with its emphasis on set prayers and creeds, on its priestcraft, rites and ceremonies, does not come under this very severe condemnation of Jesus? If we are to answer this question we must see whether the religion of the Church fulfils the second requirement laid down by Jesus.

II. *Love of Man*: We have found that when through the right kind of worship the individual has come into a relationship of love with the Deity as between a child and its father, this love as seen in Jesus's own life and teaching inevitably expresses itself in service of the weak and helpless. The test of true worship is therefore service :—

By their fruits ye shall know them.

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father which is in heaven.

For I was an hungered and ye gave me meat, I was thirsty and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me; I was in prison and ye came unto me.

Such service of those in need must characterise all who profess to be his followers, and not mere saying one's prayers, being baptised, partaking of holy communion or being a member of the Church.

Do we find the Church capable of meeting this test? Is the Chuch waging war for the rights of the oppressed or is it engaged in exploiting the ignorance and helplessness of the oppressed in order to make them fight in the interests of the rich and the powerful? During the last war,

Christian pulpits were turned into recruiting platforms and the Church actively helped in the work of butchering innocent young lives. To Jesus the worth of a single soul is greater than the gaining of the whole world, and yet the Church induced thousands to sacrifice their lives merely for a few millionaires obtaining or maintaining territory for purposes of commercial exploitation. Jesus said "Love your enemies." Bishops and others preached: "Die killing your enemies and you will go straight to Heaven." This is how the Church (barring one or two noble exceptions) allied itself with power and wealth and did not scruple to nail Jesus, the Prince of Peace, to the cross.

Nearer home, what part did the Church play in India when a non-Christian people struggling to be free used the method of Jesus, the method of non-violence, against a Christian power which kept them in bondage? To say the least, it kept severely aloof on the plea that the Church was a non-political organization and missionaries were pledged not to interfere in politics. But can the Church honestly restrict its adherence to the teachings of Jesus to a conveniently limited sphere and say, "Thus far and no farther"? Is it not too much like following Jesus only so long as doing so does not come into conflict with imperialism? If so, the ultimate authority the Church recognises is not Jesus but imperialistic power, not God but mammon and, as Jesus pointed out, one cannot serve both.

Even if the Church in India took the position that though it sympathised with the desire of the nation to be free, still it could not support unconstitutional methods, what is one to say of the grim silence which it preserved over violent repression of a non-violent people? It does not require a Christian to say that violence perpetrated on one who refuses to resort to violence is sheer brutality. Common humanity will cry out against such barbarism, and yet the Church as an organized body did not raise a finger in protest. Jesus might have been amongst those who bared their heads to receive the blows from the police, while the Church merely looked on and passed by on the other side. Instead of the Church teaching non-Christians the method of non-violence, the non-Christians proved themselves by far the truer followers of Jesus.

Or consider religious leadership. Jesus as a religious leader identified himself with the poor and had not where to lay his head. When he sent out his disciples, his instruction was: "Provide neither gold nor silver, nor brass in your purse, neither scrip for your journey, neither two coats, neither shoes nor yet staves, for the workman is worthy of his meat." This is quite ordinarily practised by the religious men of our country and it is entirely in line with our religious traditions. Christian missionaries, on the other hand, have adopted other standards on the ground of efficiency. They must have bungalows, wardrobes, electric fans and motor cars. Would not Jesus have had a readier following in India had it not been for the utterly false standards thus set up? Jesus who wan-

dered from house to house and ate what was given him can be immediately understood by our people but not a Christian missionary on tour in a car with servants and baskets of provisions and camping at comfortable rest-houses built for Government officers. The missionary is too much like the high and mighty bureaucrat to speak to the people of the loving Galilean who identified himself with the poor and the downtrodden.

Or take the question of race. Has the Church which professes allegiance to one who regarded all men as children of the one Father contributed anything to overcoming friction between races? On the other hand, in America and South Africa and to a lesser extent in the East, has not race crept into the Church itself, so that separate churches are built for the "blacks" lest they should otherwise presume to kneel alongside of the "whites" in worship of the Father? Jesus said: "Him that cometh to me I shall in no wise cast out." The Church, on the other hand, which shuts its doors against non-whites proclaims itself in that very fact not to be a Church of Jesus at all.

Jesus took on himself the poverty of the people. In India one of the chief ways in which to identify oneself with the poor and at the same time to relieve their poverty is to provide them with employment by using articles produced by them. Leadership in this regard should have come from the Church if it troubled itself with the problems of the poor as Jesus did. Even, failing this, when non-Christians have showed the way, has the Church fallen in line? No, Indian Christians and missionaries must have fineries from the West, even if thereby they make the poor in this country poorer. Khadi—cloth hand-woven and hand-spun by the poorest in the land—is conspicuous by its absence in Church congregations and amongst the clergy. Jesus came to seek and to save that which was lost. The Church on the other hand appears in this regard to be unmindful of the lost and to be interested merely in saving its own soul. Non-Christians in India have shown a greater capacity for putting into practice the teachings of Jesus in this respect than Christians; and who can say that if the Western Church had not set foot on India and India had merely read the gospels with their portrayal of the life and teachings of Jesus, Jesus would not have had a much wider and deeper sway in India than at present?

India knows of devotion to God such as is rare in the history of the Church and of unstinting love and service not only of man but of all living beings emanated by God. To it therefore the religion of Jesus comes as a natural consummation, its very crown. Not so, however, the Church with its prayers, its creed, its priestcraft, its ceremonies and worse still, its alliance with imperialism, wealth and power. Till it leaves these and follows Jesus it can have but little influence in this land. "He that taketh not his cross, and followeth after me, is not worthy of me."

BHARATAN KUMARAPPA

II.—CHRIST IN INDIA

The evolution of religions is a curious study. For a religion is a sort of vital breath which at first sweetens and purifies the life of a whole community, then runs stale and sickly to end perhaps in the arteriosclerosis of moribund churches and temples overlarge and empty. Often this rhythm will be reproduced many times before some especially drastic restatement causes us to say that a new cycle has begun and to forget the old. It is easy to trace these motions of the human spirit in the remains they leave. We learn of the existence of ancient animals by their shells and fossils, and of the old gods by the half-fallen stones of their houses. And this breeds a habit in us of counting in stones instead of watching for the genuine life-motion. Thus we think the old Mayan religion is dead in Central America because its temples are fallen; we call the huge lands of Brazil and the Argentine, Roman Catholic because mass is celebrated there; and the American Negro, of course, is a Christian because he makes curious hymns about the Old Testament heroes.

This classification will do for history-writing, perhaps, since in that sphere it is hard to have any better. But for the study of the present it is almost useless. A people may be in a high state of religious ferment, at that early vital disorder when the new stir is beginning, and yet build no churches. By our methods, we should not know of it. What for instance, is the present religious condition of China, of India, of Russia? China has its New Life Movement, but how deep does it go? We cannot guess what Russia's phase of atheistic denial really hides. As for India, that huge population is officially Hindu and Moslem, governed by a minority of Christians. Officially.

When the British came to India, Christianity was instantly faced with an enormous challenge. A small Christian nation was destined to control this huge continent of ancient civilisations. There had never been anything quite like that in Western history before. True, Catholicism had a huge enough task when it took on the transformation of the Americas, but still not as great as this which Protestantism in its maturity was met with. No people can take root in a country unless their religion is rooted there. So the first step of the newcomers should have been to establish missionaries and proclaim the goodness of their essential faith.

The missionary is in some ways one of the most mysterious of the human types. When most typical and in purity he is the man blinded to all save his inward revelation, a custodian of impalpables travelling a non-terrestrial cargo to remote places, the opener of ghostly gates. But to be right, he must be lonely, with no visible means of support. This was what the Gregorian missionaries were, the Buddhist, and those

of the early Keltic church. He should be the wandering star from another cosmos sustained by its fire and ready to communicate to all who will take the touch. He comes to be ill-treated as an alien, or nourished as a guest, but never in the guise of the man of earthly power. That defeats his message.

Now the curse of all religions is that they tend to develop organisations of temporal power, churches, which because they have temporal power, become allied in its defence with the State. Thus in the Catholic conquest of South and Central America the Jesuits often succeeded in giving their message in the true creative way and rather fine communities sprang up where they came. But elsewhere the missionary betrayed his charges to the Church and the Church betrayed them to the State. Protestantism, too, has had its true messengers. Yet in the late nineteenth century and now it could degenerate in its missionary enterprises to a disgraceful scramble for power and rivalry such as is its story among the people of Polynesia. The germ of the decay is always there.

In India it was manifest from the start. Something about India seems to have daunted Western enterprise. It tried to handle this great land through the East India Company, that is, privately, without becoming really responsible for the place or its people. Exploitation at the hands of private traders, that was how the problem was to be solved. Missionaries, of course, but the missionary would be firstly the representative of the Church which sent him out, and secondly the ally of the traders to whose guns he must look for protection. Who was to protect this kind of missionary and his message from the traders? Had he been genuine of his sort, the Indians themselves would have protected him, as they have protected countless holy men of other creeds throughout the ages. That is the only protection the real man of revelation needs, or can honestly take, this of the people who have listened to his news of another God, and are sufficiently struck by it to want him to keep on repeating it.

These servants of the Churches did not have such a thing, and did not deserve it. If they saw that the traders were behaving in a way that could not be called Christian, their remonstrance was practically limited to writing home to their leaders. And that was ineffective, for what had they achieved in India? Where was the new Indian Christianity that should have resulted from their efforts? It did not exist. Probably the evil was done in these early days, or at any rate a harmful tradition established by the time the Crown became responsible for its Eastern Empire.

This is a thing always to remember: practically the British in India have been without spiritual guidance. They live there after the manner of an army of occupation, carrying on the business of day-to-day government, and keeping a certain order. There appears among them sometimes a little crude idealism, but never the real creative gesture of co-operation which would transform them into bearers of a culture. Now

such men can do no more than that, without help. And other types will not choose a field so limited to work in. Therefore British India tends to be recruited monotonously from the same kind of people, those of the Anglican squirarchy at home, the sort who actually enjoy living to themselves at some little eminence from their fellows of the streets, and are too stupid to mind the sterility that entails. Never mind whether they go out under the orders of some Church, as soldiers, or for trade; there is a similarity about them. That cannot be helped: it lies in the nature of the job they do, which is narrow, stifling and uninspired.

The work of ruling men is always a soul-deadening one unless it is enlightened by some high aim. The man who is seeking a new way of emphasising the fact of human brotherhood may do the dullest work and be ennobled in it. But not all men are able to find that truth for themselves. They need the help of religious visionaries. Imperial Britain has never had that help from its own missionaries, and therefore its rule of India is a mere stopgap, a bridging of an evolutionary pause. At the end of many years of it there is still no Indo-Anglican community nourished from the actual soil.

The effect of this queer rule upon the Indian people was originally quite negative. The people of many civilisations found themselves at last having a curious kind of membership of one that apparently had no use for them. The British Commonwealth of Nations is unable to use Indian talents. It is content to see India as an appendage of the Empire, to leave it to be run by "Colonial" methods, that is, in a rough and ready way which forbids partnership. England itself could never have become anything had it had no more than that to inspire it. The whole force of England derives from the waves of Christian feeling which established a liberalism and a free citizenry at a time when other nations were still struggling with feudal repressions. This, which was the essence of things at home, we did not seriously try to export to India. Yet India perhaps, is the ideal climate for the kind of spiritual commonwealth which the old Puritans hoped to make out of their understanding of the word of Christ. At home, the fine ambition got mixed up with a good deal of unsavoury mercantilism. In India, we might have escaped that. Had we sent out real missionaries, untainted by the ties of Church and unholy alliances, then the teaching of Christ, coming into lucky conjunction with the fine spiritual aptitude of a great people, would have blossomed creatively and given to the world a new pattern of social behaviour.

The chance was missed. So for a long time intelligent Indians were bewildered and unable to find any way of co-operating with the administrators Britain sent to them. It was a condition of sterility on all sides. But in the end such chances never really slip away. The British failure was a failure to follow the injunctions of their own religion. But religions, though they have particular names and seem to belong to certain peoples and organisations, are living experiences which may come to any

men. The Law of Jesus is a universal which is applicable to situations very remote in time or place. When the British came to India they made a situation which could only be solved by direct reference to the Christian teaching. The British lagged and marked time, forgot their own creed while manufacturing governmental makeshifts. So it has been left to India to make the creative effort which would break the awful sterile pause.

With the appearance of Mr. Gandhi and his movement, one could say for the first time that Christianity began to exist in this great land. Not the Christianity of the churches, perhaps, but the true gesture, so fine its patient yielding unyielding, that was characteristic of the early Christians and of their several reincarnations as Hussites, Huguenots, Quakers and the like. This movement proposes no rivalry, does not challenge authority, yet it makes many rivalries unnecessary and dissolves foolish authority out of the fear that initially took away its wits. The same quiet strength, you see, that once survived Rome and grew out of the feudal shell into many flowerings of free communities. This, and not the name or the exercise, always distinguishes the right application of the Jesus-wisdom. One can therefore prophesy victory for it. Not yet, on no certain to-morrow. That doesn't matter so long as the thing is started.

What is of chief importance is that the old law should be renewed somewhere in the world. For in the West Christianity is decaying, held too fast in dying churches that have long forgotten the simplicity and imperativeness of the creed they hold in closed fists. Europe does not know how to co-operate any longer; it divides into armouring imperialisms or would-be imperialisms, none of which show any signs of knowing how to govern their enemies should they be successful in war. It has lost the secret of brotherhood, the immortal gesture by which man proclaims his unity with man. It lost it first in colonial adventures, in the Congo, in Mexico, in India. And now everywhere.

But, of course, the loss cannot be permanent. We'll have to learn to unite again, to make the peace on earth of the comers to the Kingdom. For Britain that lesson may well be learnt where she has never been able to teach it, in India, at the feet of Mr. Gandhi.

JACK COMMON

CHRISTIANITY AND SOCIETY

[Below we print two articles, the first of which shows that religion of service in the streets is superior to that of prayers in the churches ; the second brings out the necessity of true knowledge in the performance of good works.—EDS.]

I.—FOUND : SERMONS IN SERVICE

[May Perry narrates the true story of one who has been both a Protestant and a Roman Catholic and tells how she came to stop looking for God in a stained glass window and began looking for Him in the street. Her article answers the question, " Do church representatives represent ? "—EDS.]

To the Occidental, the obvious place to satisfy one's hunger for food appears to be a public eating-house or a private home. So did the Christian Church appear to be the obvious place to satisfy my hunger "after righteousness ".

I went to the Protestant Orthodox church and to the Roman Catholic ; became, at different times, a member of both, yet to-day I am a church member without a church.

Born of deeply religious parents I was practically raised in the Methodist Church until a few years prior to my marriage. When the one and only man in my studious and dreamful, though withal laborious life, proved to be of Catholic upbringing, the fact seemed of no importance to me. My having been raised a Protestant was a matter of equal indifference to him. Perhaps because at that time neither of us had been inside of any church for a few years. Then, too, never having known religious prejudice in a personal sense, we had none to overcome.

After marriage however, when we stopped thinking wholly in the present tense and began to think seriously in terms of home ownership, the ballot box, the probability of our becoming parents, etc., in other words when we began to come to ourselves, we began to come to " God ", or rather to the concept our theological training had given us of God.

Growing daily more wholeheartedly in love with each other we decided that what we wanted more than either of us had ever wanted anything before, was to *make* the beautiful thing that was our marriage, last. " To make it outlive —life ! " was how we expressed it. This would mean careful building !

Mutual interests and ideals, and the concentrated power of our combined will, would accomplish wonders. But building roofs without foundations would not prove lasting enough. So we sought the spiritual counsel, the mental stimulus and the physical help of the world's most noted Carpenter. As children we had made His acquaintance within the walls of a Church. So it was there that we sought Him now, convinced that a personal church home was a necessary brick in building the lasting kind of foundation we wanted for our marriage.

The creed did not matter. What we wanted was to let "God" control our present so that we could be better able to control our future. The constant consciousness we sought of a personal "God", an intimate family friend, plus the personal right to a Sanctuary where we could retreat, tired of spirit, unsure of mind, and come forth stabilized—might come through any denomination.

We tried several. But to my husband, every sermon we heard, whatever the church, was just another "lecture". He enjoyed them all, but as—lectures!

"It is in the Roman Catholic Church that one feels God really close", he said after a few weeks. That was all, but how could I, being equally sincere in my altruistic quest for a church home, fail to hear—and hearing, heed?

The next Sunday we attended our first Mass together.

"If there is such a thing as only one true church, then the Catholic Church is that one", he commented when we stood once more on the pavement and looked back. "To me, the best of the rest can't ever be more than a kind of meeting-house where good people gather to hear worthwhile talks and sing nice songs. Although I didn't realize I felt this way until this morning", he added, plainly puzzled at the tardiness of his decision.

If I was a little stunned at this unforeseen turn of events I did not show it, and less than two weeks from that Sunday something happened, which, by putting the immediate decision of a church home abruptly and solely into my hands, actually took it out of them, or so it appeared at the time. A physical condition from which I had suffered over a long period, suddenly became acute. I was ordered to the hospital and told frankly that due to a heart ailment my chances for recovery were slight.

If, in leaving this earth, I had to leave for a time the man who had become Life itself to me, then I naturally wanted to leave him in the church that brought "God" closest to him. Would not such an arrangement better insure our reunion in the next world? And there had to be a reunion. There *had* to be!

But would he *stay* in the church? He had not done so before. There was one way I could be sure. If it was *my* church *too*.

So, in recognition of the Oneness we professed, I voluntarily made the suggestion that we contact a Priest in regard to my becoming a Roman Catholic. The Priest talked with me for several hours. He was one of those rare Christian souls who believe that in many instances the spirit of the rule is more important than the letter. Because it was necessary that I leave for the hospital at once, and because of the grave doubts expressed by the doctors, this good Priest accepted me into the Catholic Church minus the customary procedure of "Instructions".

I was asked, comparatively recently, if it would be possible for me to write an essay on what the Blessed Sacrament meant to me before and after my "conversion" to the Catholic Faith. Whether it had any distinct influence on my conversion.

Yes, I could write on what the Blessed Sacrament means to me but I could never hope to have it accepted by a Catholic periodical for publication. Reason : it would not be considered adequate.

Receiving the Blessed Sacrament means to me a glorious consciousness of *everlasting* Oneness between "God" (or Life), my husband and myself. Of all the high moments that make life great, none for me is so beautifully complete as that moment when we kneel at the communion rail together. Perhaps because I know that we are *sharing* an experience that means much to him. To kneel there alone ought to mean equally as much to me. *Only it doesn't.*

Then how can I, who, up until a few months ago, was a frequent partaker of Holy Communion, be said to be without a church home ?

Because in the Faith of my adoption a church home is not a matter of personal choice, but a matter of where one happens to reside. The fact that both my husband and myself are antagonized by a Priest who not only pauses in his sermons publicly to reprimand late-comers, but has ushers stand in the doorway to collect ten cents in advance for seats (as though it were a cinema we were attending) makes no difference. We are supposed to attend our own parish church, regardless.

Actually, we have regularly attended Mass in almost every parish but our own. But that is because, while we have been Catholic enough to recognize the sanctity of the Roman Church, we have also been individual enough to recognize the sanctity of personality.

One Sunday from the pulpit of an outside parish church a public request was made for volunteer workers on a proposed new schoolhouse. As a result, my husband contributed over a hundred dollars worth of hard labour. Yet later, in a chance encounter with the Pastor, we were informed that in case of the sudden illness or the expected death of either of us it would do us no good to call other than our own parish priest to administer Extreme Unction.

He told us frankly that he would not be permitted by his bishop to respond to our need, we having a parish priest of our own to call. Yet the fact of that not being our parish had not kept my husband from responding generously to its need ! Nor had it kept the Priest from accepting outside help !

However, it was not this incident that sent me back to the Protestant Church as an occasional Sunday evening visitor. It was the first anniversary of my mother's death. I longed to feel closer to her. So, with the man who will always be able to enjoy "a good lecture", and whose pleasure has remained my pleasure, even as mine will always remain his, we again attended the Methodist Church.

This one, big, prominent, rich, with its brilliant Expounder of the social gospel, its famous choir, its Kappa Beta Society and its repeated mention of the word "Culture" was little like the small Methodist Church of my childhood. Yet I felt strangely at home there, until at the close of the service when the minister said, "If there are any here who

would care to unite with the church...."

It was then I realized that I was indeed a church member without a church.

The next afternoon, still feeling rather lost, I sought the quiet stillness of the church of my adoption. Its Beauty warmed my heart. Its Endurableness assured my mind. Its Sacredness fed my soul.

Then suddenly I realized that it only did these things for me when empty of its representatives. Which raised the question: Do the representatives of either the Protestant or the Catholic Faith, really represent?

Communicants who distract with loud-voiced prayers and clicking beads, who make the sign of the cross as though brushing away flies; then, Mass being over, push rudely out to buy a Sunday paper before the screaming newsboy on the church-steps is sold out—do they represent?

Women who cheat at public card-parties on Thursdays in the parish where they attend Mass on Sundays —men who blaspheme on weekdays with the same lips they use later to chant prayers.

Priests in the Confessional who ignore the penitent's mention of such sins as Lying, Deceiving, etc., but dignify with quick recognition the breaking of any church rule: Missing Mass, Failure to observe Holy Days, Eating meat on Fridays, Going to a "Fortune Teller".

Protestant Preachers whose gifted tongues drip acid against creeds not their own.

"Saved" revival addicts, who, suddenly falling upon their knees expose their souls more publicly than their despised "weaker" sisters expose their bodies.

Business men who join a Christian church as they might a fraternity, for the "connections" they hope to make.

Do these representatives represent?

Yesterday the question seemed of vital importance. I felt I had to comprehend. To-day it is enough that I apprehend.

Had my impassioned quest for Truth kept me on the confusedly sign-posted road of yesterday, I would not be endeavouring now, as I humbly am, to stand at "tip-toe height" with those whom THE ARYAN PATH refers to as having "freed themselves from the shackles of orthodoxy and dogmatism".

To-day I realize that the basic premise which Aristotle laid down, that all governments tend to perish from excess of their basic principle, applies to theologians as well as to governments.

I had a hunger for "God". Orthodoxy and Dogmatism, through "revealed" scripture, gave me in abundance all they had to give. But before I perished from the excess of that giving I finally ceased looking for "God" in the printed page, the stained glass window, or in the obedient servant.

I began looking for Him here in this very life. In ME, and in every opportunity that comes to me for unselfish SERVICE.

I ceased trying to grasp intellectually that which can only be sensed spiritually.

My outward sight is still much dimmed by matter, but this much has the awakening of the inward

vision shown to me: That "God"-Membership is not dependent upon Church-Membership. And that the churches do not have a monopoly of Truth.

HERE is where God is. And "Here" is bounded neither by the covers of a book nor by the walls of a church.

MAY PERRY

II.—THE SOCIAL APPLICATION OF WISDOM

[F. H. Hill calls the following "a note" but the reader will find it suggestive of more than one basic principle necessary as guides to personal living and social service.—EDS.]

Our era in the West is remarkable in that whole continents are living in entire independence of any commonly accepted body of spiritual values. The Holy See continues to influence politics, but the Christian Churches have lost finally their influence over the conduct of men. The primary concern of religion, the emancipation of the individual from evil, is submerged in political manœuvring. The Church of England has candidly epitomized her failure in the Report on Doctrine. There is much speculation but no longer any pretence of spiritual guidance.

To people in such conditions the most profound wisdom ceases to convey any living significance; particularly while they retain comfort and security sufficient for temporal happiness. Ancient teaching seems a merely academic preservation of aphorisms irrelevant to contemporary ambitions.

The "ancient teaching", that interpretation of life preached by the great Teachers of mankind, before its invariable modification by the theologians of all ages, can be traced from the early Egyptian priesthood to the ministry of Jesus, though after the Council of Constantinople its exposition became dangerous.

The life of man was revealed as a stage on his journey towards a spiritual goal. Spirit grows by experience, through the universal law of cause and effect, of exact adjustment and retribution. The goal is union with the Supreme, as the source of life and of consciousness. Thus arose the symbolism of the "Mysteries", whose aim was to increase man's realization of the purpose of life. In history we may study the results that have followed the degeneration of a living symbolism into empty ritual and baseless dogma.

The process of mental obscuration in relation to man's destiny reached its climax in the prosperous half of the nineteenth century. Every new mechanical invention was hailed as a promise of eternal bliss. Materialism, for one mad moment, had become completely satisfying, because men felt that the Kingdom was about to be constituted on earth.

But in times of stress and uncertainty, of tottering faith in social progress, numbers turn to the ancient teaching, to discover again its secret and its power. Since the war, though nations still trust in diplomacy to

save the world from a repetition of horrors, individuals have felt a growing need of a philosophy offering a solution of their problems on a higher plane of being; the need for a permanent background against which passing events cast but unsubstantial shadows. These have seen that in non-attachment to the immediate circumstances lies man's hope of peace. Those alone, I think, will be saved from despair in the coming days, who are able to appreciate the relevancy of the ancient teaching to the problems involved in the disintegration of our civilisation.

But they delude themselves who look for swift and widespread enlightenment. Proper recognition of self-seeking desire as the cause of all sorrow cannot be expected of a society believing permanent material prosperity to be always "just round the corner". The difficulty is not so much to win agreement to the proposition that the root cause of strife and suffering is desire to obtain, or fear of being deprived of power based upon material wealth, as to persuade a people bred in the tradition of social success that to surrender their ambitions is not tantamount to forsaking life itself. Many, no doubt, will acquiesce, but without appreciating the magnitude of the issues presented. "There is", said Lao-Tse, "*no* calamity greater than the wish to acquire".

Inattention to fundamental causes has given rise to pseudo-religious movements and universal panaceas, including the fashionable political creeds whose remedy consists in changing the organization of society. The great religious teachers of mankind have never taught the perfectibility of society as such, but that the only real progress is the evolution of the individual soul. Implicit in the teaching of Buddha, of Jesus, of Lao-Tse and of Krishna is rejection of the social character of evil. The primary social problem is not that some men live by privileges not available to all, but that nearly all men *want* to do so—a desire that cannot be legislated out of existence. Aldous Huxley says: "Large scale manipulations of the social structure do not abolish evil; they merely deflect it into other channels."

A community's foremost requirement is not redistribution of possessions, with more and more emphasis on their desirability, but a heightened consciousness of the worthlessness of material wealth and power as ends in themselves. The modern reform movements fail to perceive, as Keyserling has said, that we do not by making good institutions make good men, but that good men alone make good institutions.

The great movement for social reform in the last century was not lacking in good-will, in "right feeling". But it denied the possibility of "right knowledge". To the reformers the relativities of history were of supreme moment, their attachment to the immediate consistently unashamed. Into philosophy they introduced a dreary pragmatism, and into history the brutal secular religions of to-day, Fascism, Nazism, Sovietism.

Inevitably this shifting of emphasis from the Spiritual to the material, has resulted in a great increase of mental stress and anxiety. We are

warned that unless we achieve this or that in the political or the international sphere all that we value most in our civilisation will be obliterated; or that humanity will "perish". We are warned that a world war will sweep away all the achievements of mankind.

But the innermost being of every man is subject only to his own determination. Nothing that a man has truly "built into spirit" can ever be taken from him, though karma may temporarily prevent its manifestation. Our civilization, as such, is passing into outer darkness, but the spiritual growth of any given individual will not necessarily be hindered in the process. There is increasing inner tension, but tension is the necessary prelude to advancement. Without suffering and difficulty evolution is inconceivable. Therefore let us take the next step into the future, not indifferent to the problems of earth, but without undue perturbation concerning the future of nations.

F. H. HILL

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible.

—H. P. BLAVATSKY in 1889

THE STAR OF BETHLEHEM

[Keith Percy recognizes the legendary character of the Star of Bethlehem and he points to a profound truth when he suggests that "behind all these old-world legends there lie intimations of the Gnosis". As Madame Blavatsky wrote: "No mythological story, no traditional event in the folk-lore of a people has ever been, at any time, pure fiction". It is vain, however, to seek a basis for this legend in the disposition of the heavenly bodies just prior to the beginning of the so-called Christian era. History is silent as to the very existence of Jesus, while the records of the ancient East which preserve the account of his mission tell a strange story. The story of the "star in the east", like many of the events narrated of the Christian Saviour, is akin to those related of other Saviours, as Mr. Percy brings out. Convincing evidence is brought together in Madame Blavatsky's books and articles of the great extent to which the Gospel setting of the teachings of Jesus, as well as the forms of the later Christian Church, is indebted to the older religions of the pagan world.—EDS.]

On the 6th of January of each year the Church celebrates the feast of the Epiphany to commemorate the visit of the Wise Men to the cradle of the infant Saviour at Bethlehem.

The Gospel story, related only by St. Matthew, does not record the number of the Wise Men, but an old legend states that there were three: Melchior, King of Nubia; Balthasar, King of Chaldæa; and Gaspar, King of Tarshish. The bodies of these three royal pilgrims are alleged to be interred in the cathedral of Cologne.

Of course there is no foundation whatsoever for the supposed kingship of the Wise Men, and the legend of their royalty is probably the outcome of an attempt by the early Church to find a literal fulfilment of the prophecy of Isaiah, who spoke of a time when remote peoples and kings would gather at Jerusalem to worship and to offer gifts of incense and gold.

Possibly, too, the story may have been suggested by the visit of Tiridates, the King of Parthia, to the Emperor Nero in A.D. 66. This Oriental potentate was accompanied by three Magi laden with gifts for the Emperor, whom they flattered by worshipping him as an incarnation of the Sun-God, Mithras. Nero was the Anti-Christ of the early Christians, and if he could receive the homage of these Magi, surely the Christ Himself, when He was visited by the Wise Men, received the adoration of at least an equal number of worshippers, each equal in magnificence to, if not exceeding, the ostentation of the King of Parthia!

As a further embellishment it used to be related that there were four Wise Men, but that one of these had forfeited his life on the journey in the performance of an act of kindness. Although he did not reach his destination, the story runs, he was rewarded with a vision of the Christ Child while he was dying.

If they were not legendary characters, who were these Wise Men, or Magi, to give them their correct designation? What induced them, although they were pagans, to make a pilgrimage to the little town of Bethlehem and offer to the young Child those mystic gifts of gold, frankin-

cense, and myrrh? What was the Star they had seen in the east, and which guided their footsteps till it stood over the house, or perhaps the cave, wherein the Child lay?

History tells us that the Magi were a priestly caste of the ancient Medes and Persians. They were credited with the possession of supernatural powers, and were said to have secret knowledge, whereby they were able to perform signs and wonders. Their reputation in antiquity was so great that the sect has provided us with the origin of the word "magic". They were sun-worshippers and astrologers, and practised the art of oneiromancy, or divination by dreams.

St. Matthew, or whoever it was who wrote the Gospel attributed to him, shows his acquaintance with Magian beliefs and ideas when he speaks of the Wise Men being "warned in a dream", and his use of the phrase "his Star' is peculiarly Magian, as these people believed that every good man has a *fravashi* or stellar counterpart, which shares in his spiritual development during life, and is ultimately united to him at death. Hence the appearance of any new star would be taken as a sign of the birth of some remarkable personage.

The astronomer Kepler, who was unacquainted with the religion of ancient Persia, but who believed in astrology, thought that the Star of Bethlehem was a close conjunction of the planets Jupiter and Saturn in the constellation of Pisces, which "rules" Judæa. He discovered that such a conjunction had occurred no fewer than three times in the same constellation in the year B.C. 7, shortly before the birth of Christ in B.C. 4, the date accepted by scholars. A repetition of a conjunction often happens in this way owing to the retrograde movement of the planets.

More careful calculations than Kepler's have shown that the conjunctions were by no means so close as to present the appearance of a single star as Kepler imagined. They must have appeared to be separated by a distance of at least two or three times the diameter of the moon. In this connection it is amusing to read that Dr. Ideler, who corrected Kepler's researches, and who ascertained that the conjunctions were not close, supposed that the Magi may have been old men and have had weak sight so that to their hazy vision the conjoined planets appeared as a single luminary!

As the Magi were astrologers they would undoubtedly attach importance to the repeated conjunction in Pisces, particularly as Jupiter and Saturn were subsequently joined by Mars; but in no case could they have possibly alluded to the phenomenon as a "Star". Moreover the astronomical investigations of Professor Pritchard have shown that there was an even closer conjunction of Jupiter and Saturn in B.C. 65, and if the Magi had regarded the conjunction of the planets as "the star in the east" surely they would have visited Judæa earlier than they did!

A conjunction of Jupiter and Saturn in Pisces happens once in every eight hundred years, and according to the fifteenth century Rabbi Abarbanel there was such a conjunction three years before the birth of Moses. The portent of a luminous star in the east before the advent of

the Messiah is a very old Jewish tradition, and probably owes its origin to the prophecy of the ancient Magus Balaam : " A Star shall arise out of Jacob ". In the reign of the Emperor Hadrian advantage was taken of this hoary prophecy by a pseudo-Messiah who assumed the name of Barchochba (Son of the Star) in order to win the people to his cause.

Some writers have attempted to show that the mysterious stellar apparition which guided the Wise Men was a comet. Unfortunately for this theory comets (and stars, for that matter) do not pause in their flight round the sun, and there is no record in history of the appearance of any such uncommon celestial phenomenon at the birth of Christ.

There is, however, mention in ancient Chinese annals of the appearance of a new star somewhere about the year B.C. 7, and this *may* have been the one observed by the Magi. Such new stars or *novæ*, as they are known to astronomers, are not uncommon, but the bright ones are rare. A brilliant *nova* appeared in 1918 and was known to many as the " Peace Star". It is thought that these *novæ* are originated by the clash of two dead suns in some distant region of space, the force of the impact generating the heat which makes an incandescent mass at the point of collision. Or they may be caused by the passage of a star through a dark nebula with momentary illumination of the hitherto non-radiant matter. A *nova* seems to be an explosion of some sort, as these new stars suddenly increase in luminosity and gradually dwindle into insignificance.

Such a new star, along with the significance of the repeated conjunction of Jupiter and Saturn in Pisces, may have led the Magi to infer that a Prince or Deliverer had been born in Judæa, and many of them must have been familiar with the Magian prediction of Balaam, since, according to Josephus, there were very many Jewish colonists in Mesopotamia and Persia at this time.

But how could the Star have moved on before the Wise Men, it will be asked, and how could it stand still over any place ? That we do not know, but St. Matthew's account may have been influenced by similar statements regarding guiding stars which were common in those days. Thus Virgil relates that Æneas was directed by a star from the coast of Troy. Thrasybulus and Timoleon were similarly guided, and an old rabbinical legend states that Abraham was shown the way to Mount Moriah by some such astral phenomenon.

An old tradition recounts that the Wise Men lost sight of the Star in Jerusalem, but saw it again reflected in the depths of a well at Bethlehem, from which they inferred that it was over their heads, and that their quest was ended. Perhaps this story may explain why Gregory of Tours in the sixth century alleged that the beams of the Star were to be seen glinting in the water of a well at Bethlehem in his day.

However that may be explained, and we must remember that Gregory wrote his treatise on miracles in an age of faith, there is no doubt that the well story helps to make the Gospel narrative more credible, if we want to make it so.

It should not be forgotten that practically similar stories are related of the infancy of other World Teachers. The birth of Buddha was announced to certain *Rishis* by the appearance of an asterism on the eastern horizon. A star is said to have figured at the birth of the Chinese sage Lao-tze, the founder of Taoism. The various *avatars* of Vishnu were foretold by celestial signs, and it is recorded that a supernatural light was seen in the heavens at the birth of Ali, Mohammad's great disciple. Nor were these sidereal manifestations confined to the East. Even in the New World we find that the symbol of the virgin-born Saviour, Quetzalcoatl, is the radiant "Morning Star".

Such myths were common in an age when the belief in astrology was widespread, and when there was a general tendency to weave legends of a supernatural character around the cradles of heroes. The story of the Star of Bethlehem and the Adoration of the Magi belongs to the same category.

Yet, although the legend may have no historical foundation as such, its sublime poetry will continue to appeal to all lovers of mystical beauty. It will also continue to convey a spiritual message to those who believe that behind all these old-world legends there lie intimations of the Gnosis and of that closer communion of God and Man which the world once had, but of which the hard, formal, exoteric religions of to-day have lost the secret.

KEITH PERCY

Fix thy Soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown. (Every spiritual EGO is a ray of a "Planetary Spirit", according to Esoteric teaching.)

—*The Voice of the Silence*

THE FUTURE OF RELIGION

II.—THE COMING OF THE FORERUNNERS

[J. D. Beresford concludes his study of the Religion of the Future, enumerating the powers and qualities of those who are the silent pioneers of the Cycle which will open in the last quarter of this century.—EDS.]

It has been foreshadowed by adepts that the new Spiritual Teacher will be manifested in the last quarter of the present century.* Let us then, in the first place, assume that as a certainty and examine the influence he would be likely to exert on a people differing in few essentials from those of the present day. For the moment we need not consider the nature of his teaching and the differences it would exhibit from all orthodox religions. We shall come to that later. What concerns us is a forecast of the immediate effects of his coming.

We can assume that he would find disciples, and a following, among those who had reached a stage of spiritual development that enabled them to understand him. But let us at once abandon any hope that he would be able to "convert" the world in, say, the course of a generation. Such an outcome is not in the nature of things. It would directly negate the law of Karma which teaches that each individual has to work out his own salvation through suffering, since every thought and act produce their inevitable consequences. The new Teacher will be no more capable of "converting" those who are in the early stages of spiritual development, than Christ was capable of "converting" the Pharisees. (It is a significant fact that He never even attempted to do that.) There are occasional instances of spiritual law superseding and apparently contradicting the "natural laws" of human experience, and we speak of them as "miracles". But the law of Karma is a spiritual law, and can be neither superseded nor suspended.

Moreover the essential truths cannot be taught to those who are not ready to receive them. They may be accepted by the intelligence and adopted as an article of belief. They may perform the function of all religions by enforcing standards of morality and humaneness. But so long as they remain articles of belief held only by the intelligence they have no more living value than any other rules of life, religious and social. It is not until these truths are found in the self that they become the

*H. P. Blavatsky wrote in 1889 in her *Key to Theosophy* :—

"During the last quarter of every hundred years an attempt is made by those 'Masters', of whom I have spoken, to help on the spiritual progress of Humanity in a marked and definite way. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality—or call it mysticism if you prefer—has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, as far as our detailed historical records extend."—EDS.

means of spiritual development.

And this applies even to those truths which, as I said in my first article, come as near to absolute as it is possible to come in the phenomenal world. Indeed these truths or at least some aspect of them, have been recognised throughout that period of ten thousand years assumed as covering the historical period of the present cycle. They were taught by Gautama and by Jesus. They have been expounded for the last sixty-three years by Theosophists who faithfully repeat the doctrines of their Teacher, H. P. Blavatsky.

We have but to look at the religious and moral decadence of the world at the present hour to realise that these fundamental truths cannot be appreciated, far less understood, by those who have not reached that stage of development at which they can be found in the self. We may find them there without any outside teaching whatsoever and, as has been said, the approach to them will be made by any informed mind that can hold itself free from prejudice. But no teaching can bring sight to the spiritually blind. If that miracle were possible the law of Karma would become meaningless.

I have insisted upon this aspect of what may be expected from the effects to be produced by the gospel of another Teacher, because it has been the chief weakness of orthodox religions to pose the figure of the Teacher as coming "to save the world", a misunderstanding that is deeply rooted in the world-mind. And when it has become evident that the world has not been "saved", the doctrine of vicarious sacrifice serves to maintain the illusion. The world, we are told, has been "saved" by Christ's death on the cross, and we have only to believe that in order to attain perfection. It is certain that the next Teacher will make no claim to "saving the world" in this sense—no real Teacher ever has.

Having stated this conclusion, I will return in thought to the present day in order to attempt a forecast of the probable steps in world evolution that will prepare the way for the coming of the World-Religion that will be the new Gospel of mankind. And I will begin with the prophecy that within those fifty years, there will be increasing evidence of a new type, the coming type, of humanity.

The human body, which is the temple of the Spirit, holds immense potentialities for development, instances of which appear sporadically now and again, to be accepted as a portent by the few and discredited or disregarded by the many. One, and perhaps the simplest, of these as yet undeveloped powers is what we know as "telepathy". There are few people who have not, intermittently, been aware of possessing this undeveloped power; and quite recently certain well-organised experiments in America have produced results that can be explained only by the theory that, in certain conditions, a thought may be communicated from one mind to another by some extra-sensory means. I need not, however, labour the evidence for this particular phenomenon. The plain deduction is that the human vehicle is capable of receiving and transmitting thoughts across any distance, but not, as yet,

of controlling that power.

My first prophecy, then, is that this potentiality will be greatly developed in the course of the next two generations, and that the more highly developed individuals of the new race will be able to communicate with one another at will, although they be separated by the width of the earth.

The next potentiality, at present very weakly exercised and misunderstood, is our power over the physical body. We find examples of this in the occasional "miracles" of "spiritual healing". These rare but well-authenticated effects of the power to create, dissipate or rearrange the physical cells of the body, almost instantaneously, are so astoundingly contradictory to what we have come to regard as "natural law", that the word "miracle" appears to the average mind to be fully justified. They are, in fact, evidence of the over-riding spiritual "law", of which these exceptions to "natural law" which so confound the materialist are occasional manifestations.

The new race will be increasingly able to control this power over the physical body. The members of it will be born with a distaste for all those stimulants and soporifics upon which our artificial civilisation is so dependent; and from childhood their bodies will thus become more sensitive instruments of the Spirit. This is not to say that our misused bodies of the present day cannot be made the instruments of the Spirit. The Spirit is all-powerful and may now and again manifest itself through the most reluctant material. But the bodies of the new race will be more fluid, far more sensitive to the suggestion of the self than ours.*

This power over the cells of the body will be further increased by a third potentiality we possess but do not know how to develop, generally spoken of as "the extension of consciousness". At present many of the ills of the body are due to the unrecognised, generally thwarted, desires of what we call the unconscious, or subconscious, mind. Psycho-analysis has made a few tentative efforts to develop a technique by which those desires may be brought into consciousness. The next race will not need the interference of an analyst. Its members will develop a consciousness that will include many of those unrealised thought-processes of which we are now only made aware through their more or less disguised manifestations in our restricted minds. Compared with ourselves, all such highly developed beings will deserve the title of genius.

A fourth potentiality is allied to our gift of sight, which is far less a physical endowment confined to the organ of the eye, than is generally recognised. There are people, outside the class of adepts, who have what we regard as strange powers of this kind, people who can see radiations, auras, thought-images and what we call spirit-forms. There are others who can "see" when their eyes are so closely bandaged as to exclude the passage of all those light-vibrations that make up the spectroscopic colour scale. For ultimately

* I have written "self" and not "mind" in the last sentence, because the mind not less than the body is a servant and not the principal.

sight, like all our senses, is psychical rather than physical, and when the body becomes the sensitive instrument of the self, it is able to record vibrations beyond the range of visibility common to our present undeveloped powers.

There are in the human instrument of the physical body, other and still stranger abilities—all of them manifested in the past by a few adepts—but enough has been said to suggest the possibilities of evolution in the coming race. The change will, of course, be gradual, and the types that exhibit these new powers will be comparatively few and diverse for, perhaps, many generations to come. But before the coming of the next Teacher, some of the abilities that are now regarded as miraculous, will be accepted by the majority of humanity without question.

There is just one more point before I come to the nature of the religious development which must emerge before the end of the century. This point is the high probability that the present worship of machinery and high-speed travel will not survive the collapse of our civilisation. During the past fifty years, the development of machinery—using that term to include every physical device—has progressed so astoundingly that what seem commonplaces to the present generation would have appeared as miraculous to even the intelligent minds of the last century. But by far the greater number of these inventions will serve no purpose in the coming spiritual evolution of man, and will gradually disappear.

We come now to our final consideration in an attempt to answer this question: "What will be the nature of the religion that will be first prepared for and then confirmed by the coming of the next Teacher?"

I begin by the firm assertion that the forerunners, those who, endowed with spiritual insight, will prepare the way for the understanding of the ancient wisdom, will preach no gospel, make no profession of inspired virtue, be bound by no ritual. Their religion will be expressed solely in action. They will wear no uniform, such as the habit of the monk, and they will live among the people, ministering to the needs of those who require their assistance. In this they will exercise no discrimination between the social or spiritual worth of those they serve. They will help so far as they are able rich and poor, weak and powerful. They will recognise one another when they meet, but they will not band themselves into communities or seek by congregating to reinforce their faith. Inevitably they will attract disciples, choosing from among them only those whose spiritual development has reached the point at which they will be ready to abandon all worldly desire and become in turn the ministers of humanity.

Nevertheless, although these forerunners will preach no creed to the people, other than that creed of loving service which they will teach by their example, they will hold certain beliefs that can be expressed in language. The principal of these was stated by Christ but has become emasculated and diverted by false theological interpretations. The Biblical version is: "Seek ye first the kingdom of God and his righteous-

ness ; and all these things shall be added unto you." And since Christ said elsewhere, " The kingdom of God is within you ", the passage may be rendered in unpoetical terms : Seek God in the self through right thinking and the exercise of virtue. Of the things that shall be added to those who find what they seek, the first is that universal charity which is, also, the first of the seven golden keys of *The Voice of the Silence*.

Beyond that we need not look for the present. This all-embracing charity which is of the spirit and not of the mind, though it may be but a preliminary step on the road to the End of Desire, will be sufficient for those forerunners of whom I am speaking. Through that attainment they will achieve and manifest those powers we now regard as supernatural, but which are in fact the expressions of the prevailing spiritual law of which all so-called natural laws are but obscure and imperfect reflections.

But through their example, our forerunners will demonstrate certain truths that have been concealed by the organised religions of the past two thousand years. One of these is that every human being is the sum of all his or her past. No sin can be expunged by repentance, though in some cases what we call " repentance " may be a sign of spiritual growth. Thus it serves no purpose whatever to attempt compensation for evil done in the past by protestations and vows laid before " God and His priests ", nor to castigate ourselves in the same cause. It is what we are that matters, not what we have thought and done in the past, the whole of which is present with us at every moment.

Another truth, implicit in what has just been said, is that every human being is solely responsible for his own development. No outside help can alter that sum of our past which is what we are at the present moment. But although a sensual and self-seeking life imposes an ever thickening barrier between a man and the guidance of the inner Spirit, and although he must inevitably suffer somewhere, at some time, for this misuse of the temporary vehicle, he may come to know his own spirituality in a moment of self-realisation, and appear to the world thereafter as a changed being. This is what is known to the orthodox religions as " sudden conversion ". The man has neither changed nor been converted. That is but the appearance his altered conduct bears to the world.

All these and many other truths which cannot be stated in this place, will be the foundation of the religion, as such, practised by the forerunners of whom I am speaking. And by degrees a recognition of them will slowly permeate the thought of the world. The present religions will persist little altered among a diminishing number of people up to and beyond the coming of the next great Teacher, whose message will, perhaps, do little more than corroborate the truths that will by then have begun to influence the minds of the people.

By way of summary, I would insist primarily on the essential that these forerunners will abandon pre-

cept in favour of practice. They will teach no doctrine of final judgments, lay down no strict rules of conduct, elaborate no theory of being. The influence they will exert—and that influence shall be as the leaven of righteousness—will be by the shining examples of their simple lives. They will exercise their spiritual powers only for good, for healing and for helping the distressed. They will seek no reward, not even the reward of love and gratitude; but will give themselves freely by virtue of that universal love which illuminates them. And their disciples and the slowly increasing crowd of their followers will attempt the same path so far as they are able. It is by these means that the way will be prepared for the new era of world civilisation, an era that will differ almost inconceivably from our own. But before that comes the world has to pass through the pit of darkness.

J. D. BERESFORD

It is from this WISDOM-RELIGION that all the various individual "Religions" (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall not call them religions—which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are of divine, because natural and true origin; aye—Mazdeism, Brahmanism, Buddhism as much as Christianity It is the dogmas and human element in the latter which led directly to modern Spiritualism.

H. P. BLAVATSKY—U. L. T. Pamphlet No. 1.

OUR COMMON HUMANITY

BARRIERS TO ITS REALIZATION

[Professor N. K. Bhagwat is a Pali scholar, well-known for his zeal in spreading far and wide the peace-giving, illuminating teachings of Buddhism. Below we print a paper presented by him at the All-Faiths Conference held in April 1938, at Indore.—EDS.]

The noble task undertaken by this Conference representing different religions and faiths is "to bring together persons believing in the essential unity of the Human Family and in the unity behind all Faiths". How very urgently this work is required in the light of recent communal tension and strife! I come from Bombay, where Hindus and Muslims, instead of working to bring about union and a harmony of interests, have been flying at each other's throats. Other nations justly point the finger of scorn at our display of the brutal instincts of vindictiveness and lust, at our superiority complex, at our lack of fellow-feeling and at our negation of the splendid and the beautiful in Man. Why should not these two major communities of India join hands as brothers and set a noble example to all other communities? The prosperity and the advance of this land depends on the realization of this ideal.

We, the votaries of different religions and faiths, are ultimately *one* in the fundamentals of our religious teachings. Let us, without belittling the importance of others' views and without unduly elevating our own faith, sit down together and try to understand one another. What is our ultimate aim? Restraint and Purity of Heart. Is there a single religion which does not aim at both of these two fundamentals? Let us, therefore, tolerate the presence of others, treat others with consideration and with appreciation and find out whether in essentials they are not, in fact, at one with ourselves. "Being *one*, wise persons call It by different Names." When we recover this vision, when this wide and catholic realization finds a place in our hearts, our work nears completion and is bound to be crowned with success. Let us draw nearer together, give each other a hearing, cogitate upon each other's point of view and try to understand and appreciate it, and to find out the points of agreement between us. This attitude is a consummation devoutly to be desired. But such is the irony of Fate, the more we pursue this ideal, the farther it seems to retreat before us! Why? Why do we not realize the essential unity and community of the Human Family? This paper attempts to answer that question.

When we observe the phenomena in the plant kingdom, the animal kingdom and the human kingdom we find, on the face of things, abundant diversity, great disparity in constitution, general appearance and structure, in the working of the life energy, in the processes of the mind. This vast apparent disparity, this great variety

persuades us that to seek unity in this ocean of diversity is to follow a mirage. But water, whether hot or cold, whether calm or turbulent, is resoluble into H_2O. Animals like lions and tigers, which are endowed with great physical strength, lead a lonely and solitary existence, while elephants, horses and sheep seek a gregarious life. Among humankind there arises first the desire to segregate oneself from others and from society, to lead a life of towering personality; individuals, groups or classes try to domineer over the masses. This habit of domineering over others, when permanently ingrained, becomes a powerful weapon for tyrannizing over the masses who are sunk in ignorance. Thus diversity becomes more and more accentuated; it becomes apparently an essential attribute, a characteristic feature. The individual versus the community is the first stage and the strong desire to perpetuate power and privileges acquired causes perpetual struggle. There is no effective attempt to put a stop to this and to weld all of these jarring elements into one composite whole. According to some, this has become an impossible proposition in practical life. Suffering heaped on suffering, oppression heaped on oppression, lust heaped on lust—these have driven away every concept of unity of life and of the human race. There is physical suffering, moral suffering, economic suffering, social suffering, communal suffering, sectarian suffering and the result is a chaos. a pandemonium, without hope of redemption.

Says the Buddha :—

"When, Oh Bhikkhus, I saw the world in its jarring elements, fighting and trembling, a great shock overcame me... Whence can there be laughter, whence can there be any jubilation, when the whole is burning? When you are all enveloped in a thick coating of darkness, why not seek for light?

It is thus that the absence of the true light of reason throws the world into diversity, confusion, turmoil, and when this is the case, whence can you obtain the consciousness of a common Humanity and a common Life? Grasping desire, ignorance of the truth and perverted vision, these produce the brute in man, which manifests in three forms : (1) Passion or lust, (2) Ill will or malevolence and (3) Infatuation or madness, clouding of the understanding. Passion or lust may manifest as a passion for disregarding everything else before the one consideration of safeguarding vested interests ; these may have been ill-gotten, they may be unjust and inequitable, and yet they must be safeguarded and perpetuated. Man becomes obstinate and impervious to noble and universal feelings and the brute in man, filled with lust, displays egotism, rapacity, and utter disregard of the dignity and the sanctity of life. Cupidity becomes the ruling passion ; the demand for territorial aggrandizement is its expression on a national scale. The second form of manifestation of the brute in man is ill will, the positive aspect of absence of love towards others. Vanity, dogmatism, obstinacy, denial of the possibilities of co-operation, jealousy, vengeance—these bring about in man or nation some of the worst expressions of brute instincts. Equanimity, the sense of brotherhood and fellow-feeling, love and compassion

are conspicuous by their absence. Ill-will or malevolence forms the greatest obstacle to the consciousness of the oneness of humanity and the kinship of all life. The third manifestation of the brute in man is the clouding of understanding. The reason, the power to distinguish right from wrong, the power to sift and to weigh dispassionately disappear, and clannishness, partisanship and blind adherence to a cause follow as a matter of course.

These three manifestations of the brute in man creep into almost every faith and religion, recognized or unrecognized, and then the pure, simple, unsophisticated and unitary form of that religion or of that faith is lost. Then the savant, the teacher, the custodian of that religion forget their high and noble mission as ministers of truth and mistake sham for substance, non-essentials for essentials, means for end, and sophistry reigns supreme. The brute in man comes forth in its naked ugliness. Do you expect in those circumstances restraint and purity of heart? Do you dream of unity and consonance, of concord and harmony, of brotherhood and love? All that is holy is trampled under foot; when the brute in man is transcendent the Inner Ego forgets his essential attributes. The brute in man laughs everything to scorn. He jests and scoffs and life to him is a huge joke, without implications, without meaning, without purpose, without unity.

How can these obstructions be removed? Freedom from selfish cupidity, freedom from ill will or malevolence and freedom from the utter darkness of infatuation produce in man a spirit of disinterestedness and of love. Rejoicing in the interest of all, even at the cost of self, man finds in himself a glowing, ever-shining lamp of light, of knowledge based upon an *universal* outlook. He effaces his sense of pride and for him the Ego becomes universalized. He sees it in *all*. He has surrendered self; he has dedicated himself on the altar of Humanity. To him Humanity is God, the supreme Divinity. Brahma sacrificed Himself before starting the work of creation. All great teachers and prophets have sacrificed self in the service of humanity, in the interest of all, out of love for all. Their crucifixion is the symbol of their self-effacement. Consider Janaka and Yajnyavalkya, Krishna and the Buddha, Mahavira and Makkhala Gosala, Zoroaster and Muhammad, Moses and the Christ, Guru Nanak and Swami Dayanand, Ramatirtha and Ramakrishna, Vivekananda and Rammohan Roy, Madame Blavatsky the great Theosophist, and other redeemers of the human race. They found and developed the consciousness of the one life, the one humanity, the one universe, and to this they sacrificed self. This is not the suicide of a desperate man, of a blind fanatic or of a narrow-minded bigot; it is a fully self-conscious act of homage, devotion, worship. They surrendered self, they sacrificed self and yet they live in perpetuity. They found that sacrifice the only way of realizing the oneness of the human family and of serving that family. They sang:—

Let us then, free from hate, live happily amongst those who hate; among men filled with hatred, let us dwell free

from hatred.

Let us then, free from ailments, live happily among those who are ailing; among men afflicted with ailments, let us dwell free from ailments.

Let us then, free from lust, live happily among those who are filled with lust; among the lustful, let us dwell free from lust.

Let us then live happily who own nothing, can call nothing our own; let us be like the shining ones who are nourished on love.

With these ideals, the noble self-effacing Bhikkhus and Bhikkhunis wandered over the earth in the interest of the masses whom they taught to live as human beings. The Emperor Asoka will ever stand in history as a follower of the noble and universal teachings of Bhagavan Buddha.

It is only meet that we who are actuated by a genuine desire to bring home to all this lesson of the unity behind all faiths and of the unity of the whole human family should show forth more of the spirit of doing real service to all, irrespective of caste, sex, religion, in a spirit of selflessness like that of the great prophets of old. We must teach these lessons through Shastris and Pandits, through Maulanas and Maulavis, through Missionaries and Mobeds, so that they may reach even the lowest strata of society.

Let us leave aside self and be selfless, and we shall overcome Evil with Truth and Ahimsā.

"Let us all be of one mind, of happy mind, and let us realize humanity as one."

N. K. BHAGWAT

The religion of the ancients is the religion of the future. A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism. Christianity and Mahometanism will all disappear before the mighty rush of *facts*. "I will pour out my spirit upon all flesh", writes the prophet Joel. "Verily I say unto you...greater works than these shall you do", promises Jesus. But this can only come to pass when the world returns to the grand religion of the past; the *knowledge* of those majestic systems which preceded, by far, Brahmanism, and even the primitive monotheism of the ancient Chaldeans. Meanwhile, we must remember the direct effects of the revealed mystery. The only means by which the wise priests of old could impress upon the grosser senses of the multitudes the idea of the Omnipotency of the Creative *will* or FIRST CAUSE; namely, the divine animation of inert matter, the soul infused into it by the potential-will of man, the microcosmic image of the great Architect, and the transportation of ponderous objects through space and material obstacles.

—H. P. BLAVATSKY in 1877

VARIETY IN MYSTICISM

[These two articles deal with the attainment of Divine Realization but neither of the methods emphasised will achieve that aim in final completeness. However varied the forms of mystical exercise they all recommend the endeavour to "give up thy life if thou would'st live", *i.e.*, as H. P. Blavatsky explains that verse in *The Voice of the Silence*—"Give up the life of physical personality, if you would live in spirit".—EDS.]

I—VAISHNAVA MYSTICISM

[Matilal Das outlines attainment through the Way of Love, *Bhakti*, and favours it as easier of access than the Way of Knowledge or that of Works. The psychic dangers of false or lower types of devotion are overlooked. High is the power of devotion but it must be fortified by knowledge and expressed in works of service; self-realization is the fruit born of the beautiful flower of *Bhakti*, which grows on the Tree whose roots are *Gnyana* and whose branches and leaves, *nishkama Karma*. Therefore *Light on the Path* explains:—

"Seek it [the Way] not by any one road. To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder."

—EDS.]

Mysticism is an approach to Truth through intuition. Intellect cannot take us far; its progress has limits. The higher truths of life, the finer meaning and significance of the world, can be had only by immediate awareness. The mystic's revelations have value and no man with broad outlook can ignore them.

Vaishnavism delights in mystic experiences of the soul. It stresses emotional ardour through which the receptive soul can have direct communion with ultimate Truth. It believes that spiritual realisation is a matter not of logical thinking but of intuitive experience received as inspiration. The highest fulfilment of life is enjoyment of the divine delight that comes from the spiritual marriage of the soul with the centre of life.

Vaishnavism is essentially theistic. It is at war with the subtle intellectuality of Sankara, who holds that there is not the least difference between man and God, that there is complete and essential identity between the human and the Divine. In his heart of hearts man is at one with God. There is an eternal urge in man to break down the apparent divergence from infinitude. The soul hungers because it has lost touch with its inherent infinitude. Peace and plenitude can come only when this isolation is broken in mystic illumination. The direct awareness of reality is to be had, according to the Vedantists, by knowledge, and knowledge alone, of our oneness with the Supreme. This highest wisdom that gives identity is the quest of life; it does not come through grace

but by inner discipline.

To the Vaishnava the Eternal is a personality, a reverent attitude of worship of and of love for whom is the essence of his religion. The Cosmic Being is not a bare identity, but a personal being with whom there can be real fellowship in faith and love. The Nirguna Brahman of Sankara is a blank transcendence which cannot attract the selfless feeling of the devotee. God is a perfect personality called Krishna, the charmer of the soul. Chaitanya, the founder of Gauriya Vaishnavism, explained to Sanatana in a beautiful dialogue the nature of Krishna. He is the darling of Braja's lord—the one without a second, the one whose only form is consciousness, the source of infinite Bliss. He is the material and the efficient cause of the universe, the source and the support of the world. He is the embodiment of *chit* and *ananda*—life and bliss. This supreme Godhead in its aspect of delight and bliss is the highest reality and the Vaishnavas long for an eternal experience of love with this God of Love.

The individual soul is both different and non-different from the central Soul. The Lord is infinite while the human soul is finite. There is unity in the sense that the individual is an effect which has no reality apart from God, just as sparks have no reality apart from the fire. There is duality in the sense that the soul possesses attributes different from those of God. The burden of sorrow and suffering overcomes man but God is ever free. Man is controlled by the *maya* of God while God rules through *maya*. Man is the eternal servant of God and a life of joy and glory is his birthright, but forgetting this noble heritage man becomes the slave of the world through the power of *maya*. This *maya* is a different conception from that of Sankara. Infinite is the nature of Krishna, infinite are His powers but His chief qualities are three : *chit*, *maya* and *jiva*. The *chit* power has again three aspects :—it becomes *haldini* in the aspect of bliss ; *sandhini* in the aspect of existence, and *samhit* in the aspect of consciousness. These threefold powers are also called *Swarupasaktis*, because they constitute the very self of God. By the *chit*-power God maintains His nature as intelligence and will ; by the power of His *maya* the world is evolved and by *jivasakti* the souls are produced. *Maya* and *prakriti* are the same, the energy of God, through which comes this manifold universe and the fetters that bind souls to the misery and pain of the world.

But the highest power of God is the power of delight. Radha is the embodiment of this delight-giving power. Through *bhakti* (love) we may be in touch with this universal joy. This ascent through love is a mystic process. The greatest attraction of Vaishnavism lies in its promise of spiritual love to all its followers. Its essence lies in the luminous experiences of the divine love. The initiate tastes it more and more as his realisation becomes deeper and there is no satiety, for the source is eternal and has infinite shades and phases.

Vaishnavism adopts the language of high imagery to express the longing of the soul for God. Vaishnavism

stresses *bhakti*. It is the supreme sublime attachment to the Lord due to intense love, a love that seeks no other reward as its goal. This exclusive love and devotion is its own fruition. It must be spontaneous and free, not dictated by fear nor by expectation of rewards. It must proceed from the hidden nature of the soul which feels deeply the genial attraction of the infinite Life. It must be so intense as to absorb the entire soul, which must resist all other attractions and tendencies.

But even this deep attachment is regarded as a very low step in the path of realisation of the deep ecstasies of spiritual love. The aim of Vaishnavism is to bind the soul to its lost source, the God of love and of joy. A devotion that has its origin in the injunctions of the sastras is lower than the passionate attachment which flows spontaneously and which is called *Raganuga Bhakti*.

A life of law is necessary when a man devotes himself to religion by a rigid spiritual discipline, but the life of love requires nothing but loving service and worship of God. The life of love is a life of personal relationship between man and God. Such a devotee does not meditate on the glory and power of God but on His charm and grace.

Vaishnavism does not advocate asceticism. It asks us to find the blessed joy of our hearts' desire by sublimation of our natural feelings and emotions. There are four stages in the life of love :—love of a servant for the master ; love of a friend for his comrade ; love of a mother for her child ; the burning passion of the lover for his beloved.

God is infinite love and infinite are the ways of approach to Him. We are to look upon Him either as master or friend, as mother or lover, and by constant contemplation and deep meditation we shall transform the natural feelings of our heart into divine feelings.

The last method is deemed the best. God is sublime love and is won by the deep love of a passionate soul. Words fail to describe this spiritual relationship, so the yearning of the woman for her beloved is taken as its symbol. But we are to bear in mind that things of the spirit are different from things of the world. This mystic experience of the supersensual world is subtle and fine ; it is not polluted by being described in terms of sensuous joy and delight. This spiritual love is surrender, body and soul to God in the manner of the Gopis, the milkmaids of Brindaban, whose selfless passionate devotion to Krishna exemplifies the ideal of this love. And the greatest of all the Gopis was Radha whose essential nature was love, who lived not for herself but for Krishna.

Chaitanya, it is said, incarnated in order to taste the passions and emotions of Radha. His life exemplifies the mystic union of God and man. His *sadhana* is the embodiment of this relation. It is a spiritual tie of sweetness inexpressible in human words. Chaitanya shows how the bride, the soul, can be united with her divine consort in His all-absorbing embrace. The love between bride and bridegroom on earth is but a limited reflection of the divine love, which awakens our souls to all their powers and activities.

Vaishnava mysticism is an appeal for such a God-imbued life. The object of consciousness is the Lord of Bliss and of Joy, whom the soul wants to enjoy through love and faith. There is eternal duality and to the Vaishnava mystic this is necessary, for to him the goal is not the attainment of unity but the eternal enjoyment of love.

Vaishnava mysticism has an universal appeal, for love is ingrained in us and flows directly to the object of love. But our attachment to and fondness for material things of beauty or finite beings cannot satisfy our cravings. The Vaishnava mystic asks us to go to the source of beauty and of loveliness, for the earthly attraction is an indication of the call of our heavenly bridegroom. Love allures us, beauty attracts us and sweetness charms us, for Krishna, the divine tempter, wants to draw us to Himself, with His enchanting flute.

The paths of work and of knowledge are difficult to tread ; they demand rigid discipline and require the follower to go against the normal bent of his mind. But Vaishnavism is a gradual journey to the finest expression of life, and as the *sadhaka* is able to free himself from earthly ties and tendencies by the unceasing inflow of the spiritual synthesis, there is progressive unfoldment of harmony.

Vaishnavism therefore has for its ideal the complete saturation of our being with the Divine, and the complete spiritualization of human values. With this transfiguration, the contraries of life and death, joy and sorrow, vanish and the soul can take part in the transcendent play of God. Life to the Vaishnava is the *Lila* of the Lord—we are outside it because we are hedged round by our shortcomings and limitations.

But when life is completely spiritualised, the gate to the palace of love and beauty and harmony is thrown wide for us. Illumined by the ray of divine light and inspired by the force of divine life we take part in the *Rasa* dance of Krishna which is movement from abiding *ananda* to *ananda* at the centre of the divine play of love. For God moves in *ananda* (bliss).

Vaishnavism has an indefinable charm and attraction for the lovers of mysticism. Its appeal is to the culture of the soul, which provides gradual extinction of egoism and gradual elevation to God-consciousness. This appeal is irresistible. It calls also for absolute surrender of self to God and for perfect identification with the divine will through love. There can never be full realisation for life is infinite progress and religion a ceaseless growth. But the growth through love is preferable to any other form of development and love alone has power to give us the surest and sweetest experience of Deity. It may be after all an approximation to the goal but still it is the most perfect realisation possible within the limits of human life. And it is not a mere dream. It has been realised by a long line of devotees and their life and *sadhana* are the strongest assurance to our oscillating faith.

The seers of the *Upanishads* felt that *Ananda* or Bliss is the Absolute, for from *Ananda* these beings are born, by *Ananda*, when born, they live and into *Ananda* they enter at

their death. Vaishnavism invites us to participate in this bliss to have direct and immediate experience of this *ananda*.

If we follow the path shown by a host of teachers and seers, the ultimate peace that transcends all is promised to us. We shall have direct communion with the heart of things and the consequent spiritual splendour will enable us to grasp the unity of the whole that lies beyond the conflict and unrest of life.

This intuitional experience is the crowning glory of human life. When we are lighted up by the fire of love, we are fused with the spirit of God's nature which is bliss. Herein lies the highest consecration of life and the greatest fulfilment of life's struggle.

MATILAL DAS

II.—MYSTICISM IN HUMAN RELATIONS

[Dr. Radhakamal Mukerjee, Head of the Department of Economics and Sociology of the University of Lucknow, is the author of *The Theory and Art of Mysticism*. Below we print the summary of an address he delivered last autumn in the chapel of the University of Chicago. In this paper Dr. Mukerjee surveys the mystical outlook rooted in earthly conditions and relationships and shows how the natural human ties can be used as stepping-stones to spiritual exercise and realization. A truer and more philosophical method would be to see human institutions and historical events as projections from the inner psycho-spiritual world —for after all matter is but the concrete copy of the abstract idea. Thus could be avoided the many types of mischief caused by many schools of pseudo-mysticism. Man being a compound of animal, human and divine tendencies acts like a beast, a man, or a god, and any deification of his animal nature proves one of the gravest dangers to the higher life.—EDS.]

A sense of detachment is not the *sine qua non* of mysticism. The mystical consciousness is not divorced from social experience and the social ideal. On the contrary, the highest stage of the mystical life is one of active participation in the daily round of individual and social duties. In the normal give-and-take between the individual and society, certain permanent relations develop which can be the seat of the highest aspirations, and these are always seized upon by the mystic for his own purposes. Relationships within the family cannot be adequately interpreted in terms of contract or by a calculation of efforts and satisfactions. The matrimonial relationship extends beyond the interests of the partners in marriage ; its ends can be revealed neither by the particular means and ends of the partners, nor by their reciprocal pledges, but these surround, interpenetrate and overreach their lives. A complex of satisfactions and feelings arising in family relationships are projected to each partner, and these are described as love, fidelity and devotion, which have a kinship to the ultimate-common-value attitudes that art and religion express. In the organic GEMEINSCHAFT relationships, as these

are described by modern sociology, which are simply taken for granted as a natural and an inevitable way of living, we have a most important element of social life, in fact, an absolutely fundamental one which cannot, at best, in the majority of cases be thought of as a whole in terms of a rationalized course of action directed toward specific rationally formulated ends. Such relationships are as intimately bound up with value-elements as anything in our lives ; but it is in the form of the more diffuse value attitudes, rather than the more specific ultimate ends, that they can best be brought in.

Gemeinschaft, observes Alfred Vierkandt, means surrender to a whole, to something of greater value than oneself, which carries with it " the entrancing feeling of the widening of the ego". The permanent social relationships which man has envisaged do not express certain specific, rationally formulated ends but symbolise the same imponderable ultimate values which art and the mystical consciousness reveal. On the other hand, it is the importation of the ultimate values into contractual relationships and specific mechanical behaviour that elevates these, and contributes towards social harmony and the enrichment of personality. The search by individuals for the highest values thus resolves all conflicts of impulses and interests, and binds man with his fellow men in enduring bonds, that themselves become symbolical of man's deepest aspirations.

Man's social self links his values with his relations with his fellow men, which serve as the raw materials of his valuation process. But man also aspires after an integration of himself with life or experience as a whole. Thus he regards those values as the highest which bring about the most complete integration of his impulses, interests and functions. These are expressed in the three ultimate categories of Truth, Beauty and Goodness, " a threefold cord, not lightly broken ". Society similarly regards those objects of value as the highest, *viz.*, knowledge, art and religion, which exhibit the largest potentialities for bringing about the harmony and integration of impulses and interests, and the organization of experience as a whole. The personal and spiritual values are necessarily regarded as higher than the vital and economic values, and this underlies the ethical and legal framework of freedoms, rights and duties.

The above ordering of the values represents also the norms of rational conduct. Its psychological explanation lies in the ever greater fusion of instincts which gives more stable and durable, more common, deeper and more pervasive satisfactions. *Man prefers values that are durable, that can be indefinitely shared and are sources of union rather than of strife and division, that are the conditions of other values.* Finally, absolute values are to be preferred to relative ones, and it is these that are the sources of deeper joy and exaltation. It is the ultimate suprarational values of truth, beauty and goodness, which are the standards for the resolution of conflicts arising out of the domination of one level of values over another.

What is the relation of the ulti-

mate values of truth, beauty and goodness to social relations and institutions? Man's mystical consciousness is the ground of his apprehension of truth, beauty and goodness, which form the very substance of a Reality that transcends human and social experience. Man establishes his relations with God through stereotyped channels of impulses and habits, and it is thus that the tender feelings and yearnings of resignation and obedience, of child-and-father love, of self-abasement and self-affirmation, of gregariousness, companionship and even passionate man-woman love, which bind him in social life and relationships, are all implicated in his worship. It is in and through the various attitudes and loyalties in the family life that God, who overreaches all *human* aspirations, becomes revealed as the eternal source and background of the human affective life. On the other hand, a person seizes upon only those attitudes for his religious development which are the most appropriate to his own nature and social situation and can best bring about the unity of self and the universe. Where the gregarious impulse is the dominant disposition, God is regarded as equivalent to the group spirit. Divine companionship satisfies gregariousness on the ideal plane and, therefore, communion with God or with the angels in Paradise is among the most familiar of religious phenomena. Man's self-assertion finds complete fulfilment when he realises that God's servant is especially favoured with God's grace. The worship of the Madonna and the World-Mother, the Infant Jesus and the Child Krishna, gives expression to the parental desire, which is a compelling urge among most individuals. Where sex-desire is strong the religious and love patterns slip into each other. Mystical love, as when the devotee calls himself the bride of God or the woman mystic speaks of God as the Betrothed and the Bridegroom, is a complex emotional pattern in which sex-love is divested of its physical significance; it overflows on all sides and into it are introduced other emotional patterns, such as the love of parents, of child, of friend and of dependents. When a person outgrows the sex-interest or his temperament is different, filial love or the love between friends may weave the religious pattern. There are ascending degrees of mystical contemplation included in such attitudes, the closest mystical communion achieved between man and the Supreme often expressing itself in terms of man-woman love. Social history and religious tradition also offer images, symbols and ideal forms of conduct, which elicit the appropriate instinctive and imitative behaviour, and its corresponding religious attitudes. In Christianity the image of Jesus on the cross has for centuries aroused love and pity for the unfortunate and the fallen, directing man's gregarious impulse to service and devotion to his fellow men. Similarly the Mahayana conception of God plunging Himself into the ever-rushing current of world-life and sacrificing Himself to save His fellow creatures has kept alive among the masses in Asia the ideal of self-forgetting service. Or,

again, the Hindu Vaishnava mysticism, stressing the image of the individual soul as the bride of God, has aroused an ardent and intimate relation between man and the Deity.

Thus, on the one hand, man's experience of the Holy is the result of the orientation of his subjective motives and attitudes and of complex social and institutional guidance. On the other hand, loyalties in the religious sphere such as expressed in the sentiments and relationships of filial reverence, or of man-woman love, or, again, of self-abasement and self-affirmation play the leading rôle in organising man's permanent attitudes and weaving the pattern of his social bonds. The family, the kindred, the group, thus come to possess a profound spiritual interest and significance for him, reconciling the concrete and the transcendental in the mutual give-and-take of the human and beyond-human aspirations. Accordingly, the religious attitudes and ideal forms of behaviour, rooted as these are in man's social impulses and desires, strengthen social solidarity and promote the conservation of the highest values. These he intuitively realises as above and beyond any measure in which man has so far succeeded in their realisation. These are quite distinct from the values of other levels and claim priority over all, even moral values. Truth, beauty and goodness are more than human values. Yet among man's finite experiences it is the social relationships that are most favourable to the discernment of these, to the realisation of man's oneness with their Becoming. The ideal social relations are, accordingly, a perfect revelation of the true or the beautiful, *i.e.*, of the Holy in so far it can be discerned in human life and psyche. In phases of social life and relationships, wherever man finds the immutable and the eternal, glimpses of the reality touch him to his innermost depths and give a new and a superhuman direction to his impulses and affections. Social relations are also transformed. Upon the individual is projected the substance of all value attitudes and the infinite dignity and majesty of human personality come in for recognition. Men move men not as means but as ends in themselves. Between the husband and the wife, between the child and the parents, in family relationships where the deepest joys are felt, a permanence between the individuals is established which excludes all *ad hoc* contractual relationship and the ends sought are not specific but represent a totality which excludes definition. Religion and the cultural process import the same non-contractual *Gemeinschaft* relationships which grow out of natural, *i.e.*, biological conditions and from local contiguity to other fields, such as those between the king and his subjects, between the landlord and his tenants and between the master-craftsman and his workers. Cultures in the East have sought to modify contractual relationships and instrumental ends in this manner through the rich symbolism that religions have introduced into daily social intercourse. On the one hand, religion fashions God in a human pattern, borrowing its symbols from family relationships. On the other hand, such symbols, pregnant with

emotions through the recreative experience of mystics, become condensed expressions of norms of human and social relations in the popular mind and regulate behaviour in the workaday world.

The mystical consciousness shows a unique flexibility and variation. Differences in mystical attitudes are grounded in differences in individual temperament, social history and tradition. Commonly the mystical attitude is personal, emotional and worshipful, saturated with the sense of unique relationship of self with God as Goodness, Love and Beauty. But sometimes mysticism is impersonal and acosmic. Now, it is an ecstatic communion with Nature in which æsthetic and religious emotions are finely intermingled. Again the inner self or over-soul becomes the essence of mysticism, which revels in the eternal majesty and aloneness of the self. Then again, the barrier between the other and the self is abolished and mysticism waxes on the cultivation of pity and good will. An infinite charity, compassion or love for suffering humanity results from the mystic's identification of the universe with self. Again, mysticism seeks the Beyond and the Transcendent, something which has no reference and refuses to be disturbed in the sublime height of its Nirvanic calm. But again and again, mysticism measures its depth and its intensity in terms of all-too-human goodness, love and beauty. And as it does so it raises human relations, situations and experiences into another world. Between God and Society there is a give-and-take which has no end.

RADHAKAMAL MUKERJEE

NIRVANA

The sound of a drum before dawn,
Is a summons of things to be heard,
Not a word shall we say not a sound
Shall arise, not the song of a bird.

The ocean is patient and endless,
And endless and patient our dream,
For ever was it thus, undisturbed,
Whatever it may seem.

—BARNETT D. CONLAN

NEW BOOKS AND OLD

DEFENCE INVITES WARS*

In this book Mr. Murry has "tried to reveal the actual growth of the modern world through the minds of some great men who experienced in act or imagination the travail of its becoming". An excellent way of tackling such a theme, because a human, a non-abstract, a non-pedagogic way. He chooses, for its unfolding, among other persons, Montaigne, Cromwell, Godwin, Morris, Marx And what a capacity he has for being interesting, for being, in the best sense of that misused word, readable! One follows light-footed where he leads—which is not to affirm that the place at which he leads one *out* is necessarily satisfactory; or that he does not arouse irritation in one by the way. The way itself, however, is absorbing. He tells us: Look at That! pointing, for instance, to Cromwell on the eve of Dunbar; asks: Do you see That? indicating the early Christian Church or an aspect of pre-Revolutionary France. And lingeringly we look; charmed we 'see'.

Personally I consider that far the most enthralling spectacle to which Mr. Murry directs our eyes on this particular progress is Chaucer's England. In other words, the three chapters entitled, severally "The Pleine Felicitee", "The Village-Community", and "The Church and the Peasant", are the most valuable, the 'best done' portions of this latest book of his. We feel "on our pulses" the fourteenth-century countryside, the fourteenth-century mental ambient, the complicated, undefined, yet earthily *real* manorial customs. I cannot be too thankful that Mr. Murry did not exclude these chapters from his book, as certain friendly critics, it seems, advised him. Nor can I believe that the spell they cast on one is only due to the unusualness of the subject matter: unusualness *in itself* cannot grip. No, I believe it is because they are full of a peculiar significance for us to-day. They knock at our vitals, they produce in us (though they are written without a shred of sentimentality) a *nostalgia.* If we have any humankindness—I mean humankind-ness—left in us at all, if we have not become in this age mere bewildered intellects, mere political theory-spinners, if we love England—the physical England—we are bound to respond to phrases such as "Common-fields"; "security of the peasant"; "disappearance of the little holdings"; "the holder really 'held' his strip of arable..."; "neither lord nor village-community 'owned' the land"; "the peasant had many holidays—ten times as many as the agricultural labourer has to-day"; "what the peasant really wanted, in striving for emancipation, was a little more security".

Mr. Murry makes it clear that the Church let down the poor peasant. He makes it clear that the freedom finally bestowed on the serfs was a thin poor freedom—no substance in it; it led to the Poor Law and to wage-slavery. He sees so many problems in so true a light that it is unendurable when that light wavers, when he fails to fix it—and dazzlingly—on the inevitable *solution* of the problems. He so nearly does, yet always he fails; and I find myself exasperatedly wondering how he is *able* to write with such warmth, penetration, humanity, of the (dispossessed) land-workers, of the evil growth of Money Power, of the devastating effects of the Machine, of the lack of true freedom for the individual, without perceiving the one antidote to these ills.

The sort of Socialism to which he

* *Heaven and Earth.* By JOHN MIDDLETON MURRY. (Jonathan Cape, London. 10*s.* 6*d.*)

here and there refers will not do the trick ; nor, I fear, that more frequently referred to regeneration of the Christian Church. No, the means to human freedom, to human security, to human life, in fact, is the socialization of *credit*—not of the means of production, but of credit, *i.e.*, money. Money, at present the great tyrant, can be made the good servant. There are no enemies to the human race to-day except the obscure and powerful group who manipulate credit ; who are not only behind capitalists but behind governments. Security for the peasant? Of course it can be had. Security for every man on the land—big-holder or small-holder. Security for shopkeepers, factory hands and gardeners, doctors, school-teachers, artists, tramps. Security for the English earth itself—now criminally allowed to run to waste ; security for corn. It could be bestowed, such security, within *one month* of the establishment of a régime of communally-controlled credit—that it is to say, of Social Credit. *That* is the resolvent, not only of the class war but of international wars, of the pointless bitter conflict between Right and Left ; it is the resolvent, I venture to assert, even of such non-material phenomena as the hatred, the non-religion and uncharitableness abroad in the world to-day which so sickens Mr. Murry—and all of us.

But Mr. Murry will not point to *that*. After giving us a brilliant exposé of the modern situation after tracing its growth from past periods, after making statements of irrefutable justice and wisdom concerning it he funks, it seems to me, the issue ; stops just short of following to their logical conclusions his own arguments. I found him failing in the same way in his last book but one, *The Necessity of Pacifism*, and was wrought to the same pitch of expectation there as here ; then bumped to the same plane of disappointment. If Mr. Murry were *less* illuminating, if he went *less* far along the road of truth, one wouldn't mind. Other writers on the social situation, other writers offering remedies are so helplessly bogged that one is hardly disturbed. *Let* them flounder on, one thinks. But not Mr. Murry. *He* must follow out his thought ; must not be allowed to swerve, to shuffle, to damp down his light.

The fact that I have dwelt disproportionately upon one part of his book is a measure of that part's vitality. But indeed the whole is vital. Also it has far less of, almost none at all of, that rather repellent egotism which smears so many of his writings. It is fresh, vigorous, sensitive. I should like to single out for particular praise (after the Medieval England chapters) that chapter entitled "Imagination and the Machine"—a quite admirable piece of writing of which the high spot is the page on modern Germany.

Of the more sheerly literary chapters, perhaps that on Montaigne is the most delight-giving. With what heartfelt response one reads the following quotation from the old Renaissance philosopher, the "first conscious Individual man", as Mr. Murry calls him.

> That so many fortified houses have been destroyed, while this of mine still endures, makes me suspect that they were lost because they were guarded. That gives the assailant both the desire and the justification. All defence carries a face of war. Let them fall upon my house, if it is God's will, but at any rate I shall not invite them.

If *Heaven and Earth* had only been written to remind us of that passage so painfully relevant to-day, its purpose would have been commendable.

Without, however, being able to pretend that I have read all Mr. Murry's works ; and without, as I have said, agreeing with his social and moral nostrums, I hazard the affirmation that this book is among the best he has produced—if not absolutely the best.

IRENE RATHBONE

Stories from the Old Testament: *Joseph and His Brothers; Moses; Ruth; David.* Written and illustrated in colour lithography By MAUD and MISKA PETERSHAM. (J. M. Dent and Sons Ltd., London. Each volume 2*s.* 6*d.*).

Beautifully printed, captivatingly illustrated, with the inner covers delightfully decorated in Wedgwood fashion, these four volumes are bound to appeal to all—children and grown-ups alike. The publishers are fortunate in having secured the competent collaboration of Maud and Miska Petersham in this series of Bible tales—a series which, we hope, is not to end with the four volumes under review. The stories—and these of course it were impertinent to commend—are well and simply retold. Certain incidents in the lives of these Biblical characters are unsuitable for children, and these have been either skated over or omitted altogether without, however, causing any interruption in the narrative.

It is good, also, that the writers have kept strictly to the Biblical text in such passages as Ruth's appeal to Naomi and David's lament over the death of Absalom. We could have wished that room had been found for at least a portion of his lament over the deaths of Saul and Jonathan, one of the most glorious passages in the Old Testament.

What were known some fifty years ago and more as the "Plagues" of Egypt are here, perhaps more accurately, described as "The Ten Signs". How the Commandments came into being is related, but the Commandments themselves are not given—which seems a little curious.

The illustrations, both in colour and monochrome, are sure to please. We were specially thrilled with the depiction of Pharaoh and his host being trapped in the Red Sea. On seeing this illustration, and indeed on re-reading the history of Moses, we wondered whether the God of the Jews has any particular catastrophe in store for Pharaoh's moral descendant in Europe to-day.

T. L. C.

The Glory of God: *A Letter to My Son.* By ROBERT O. BALLOU. (Covici Friede, New York. $2.00)

The title is rather misleading for this volume does not, in fact, depict the glory of God. The sub-title seems more appropriate. The author tells his young son the story of his religious life. David, the six-year-old boy, has asked him about God and in reply the father describes how he grew up in the Methodist Episcopal Church but later dissented from it and developed a wider outlook in religion.

Mr. Ballou frankly confesses that he is unable to find in the Churches any religion that can satisfy the rational mind of the age or the needs of a true Christian with a knowledge of modern thought. It is high time for the leaders of Christianity in all countries to reform the Churches and to supplant their dogmas with the universal doctrines of the East.

The author asks his son to take as the most important task of his life the search for God—the God not of Jesus only, but also of Moses and Gautama, of Vardhaman and Lao-tze.

After quoting several dictionary definitions of religion, the author defines it as the constant awareness of a force which motivates the universe in a completely orderly way and moves through all life. In our opinion this definition falls short of universal adequacy. Awareness of a Cosmic Power not outside of us but within, as our inmost being, is essential; that is why a modern mystic has defined religion as the manifestation of Divinity already in man.

SWAMI JAGADISWARANANDA

Brahma-Sutras. By SWAMI VIRESWARANANDA. (Advaita Ashrama, Mayavati, Almora. Rs. 3.)

We are greatly indebted to Swami Vireswarananda for the care and scholarship with which he has edited the *Brahmasutras*. His translation of the original text is lucid, his explanations clear and his rendering of Sankara to the point. The value of the edition is enhanced by two useful indexes : one of the Sutras themselves and the other of their general topics. The Swami has further displayed his learning in a long introduction, enlightening us about the nature and history of the *Brahmasutras*, to which he adds a very able discussion on "adhyāsa", or "superimposition", *viz.*, Sankara's explanation of Māyā. For anyone approaching the study of Philosophy from the standpoint of Psychology the study of Adhyāsa is important, because it forms the very key to the validity of transcendental knowledge based on ignorance. A few general remarks on problems may not be inappropriate. For orientation I quote from the Swami's introduction :—

> For centuries philosophic thought developed in India till it became so unwieldy that a regular systematization was found a great necessity. This led to the Sutra literature. These treatises were written in short aphorisms and were intended as memory aids to long discussions on any topic which the student had gone through with his teacher ..The desire for brevity was carried to such extremes that most of the Sutra literature is now unintelligible, and this is particularly so with regard to the Vedāntasutras .Bādarāyana, to whom the Brahmasutras or Vedāntasutras are ascribed, is not the only systematizer of the philosophy of the Upanishads, but his work is probably the last and best.

With the acknowledged lack of a consistent system of thought (there are 191 topics discussed in the 555 sutras) these sutras share the common weakness of Indian philosophy, *viz.*, want of order and overabundance of material, caused by super-detailed observation. Although there may be conciseness in detail yet there is vagueness in generalities, so that the chief impression is one of sublime bewilderment. This kind of literature can never have an intrinsic popular and educative value like that of the masterpieces of epic narrative or heroic history (like *Sāvitrī* and *Manimekhalai*).

Apart from specificially Indian traits there are other stumbling blocks preventing a philosophy becoming a means of realising the Ideal. These are the pairs of opposites attached to intellectual activity, *e.g.*, among others : the contrast (1) between subject and object ; (2) between sense-perception and super-sensory knowledge ; (3) between change in appearance and persistence of a substratum. All these contrasts are discussed with great ingenuity in Indian philosophy, culminating very often in a simile or comparison (*upamā*), and thus bringing metaphysical truth down to the simplest material illustration and settling the question through an appeal to the visible. Nothing can be said against this method : for is not the same done in mathematical proof when an equation or formula indicates that we substitute a comparison for the Incomparable because we must have something tangible which stands for the Intangible? We *must* make a comparison because that is the only way by which we can proceed from the Known to the Unknown. The whole of man's metaphysical activity is indeed an "*Adhyāsa*": the superimposition of Man on everything, measuring the whole Universe by his stature, acting as if *he* were God and dealing with God as if He were man (*cp. ātmā* = puruṣavidha !). This is nothing else but what with a Greek term we call anthropomorphism. No dweller in the flesh (including philosophers) can retire to another sphere of being in that sphere's form ; he can only try to bring down the other sphere to his own level. Therefore it is wonderfully comforting and naively true when a metaphysical discussion on the intricate problem of cause and effect (or of unmanifest and manifest) is brought down to the homely aphorism of "paṭavat" "like a cloth" meaning that, as in the folded state one cannot make out whether it is a cloth or not, the world exists before manifestation in a potential state and takes a discernible form after

it, like the cloth spread out.

By the present edition these Sutras have been rendered more accessible to study. This does not mean that their study has become easy. Far from it. They remain very difficult, and the greater the ingenuity of the scholar or commentator in explaining the difficulties, the more complicated will the real problem become because the intellectual tangle increases, and every rationalisation of the Irrational will increase Māyā. But in themselves the *Brahmasutras* will lift us above the trivial and with their own and the great Sankara's depth of thought will form a useful training, even if its result be the recognition of the insufficiency of reasoned thought. The real Brahmavidyā lies on a totally different level: on that of divine revelation which transcends the limitations of thinking. Neither with spectacles nor with speculation can Deity be seen: It is seen only by those who perceive It in themselves with introverted gaze.

W. STEDE

Hindu Scriptures Edited by DR. NICOL MACNICOL. (J. M. Dent and Sons, Ltd., London. 2s.)

We welcome this addition to *Everyman's Library*. In less than three hundred pages are gathered together some of the valuable treasures of ancient Indian literature—thirty Hymns from the *Rigveda*, five *Upanishads* and the *Gita*. The book contains an illuminating Foreword by Rabindranath Tagore, in which he brings out the essential spiritual significance of the *Vedas*, the *Upanishads* and the *Gita*. In his introduction, Dr. Macnicol gives a sympathetic and historical account of these scriptures. It is however doubtful whether Krishna should be described as a god who possesses "a form of terror", just because Arjuna was filled with supernormal awe at the sight of his Universal form.

The translations reproduced here are well known, those of Max Müller and Barnett. There may be legitimate dispute as to how some particular text should be translated, but these English versions, on the whole, are faithful.

It may be noted here that although these texts are described as Hindu Scriptures, and they are held in highest esteem, the Hindus possess no one volume like the *Bible* or the *Koran* by which their religious life may be said to be entirely guided. The study of the *Vedas* was once obligatory, but to-day at least the *Samhitas* and the *Brahmanas*, have ceased to be a living force; an orthodox Hindu may achieve all the religious progress he seeks without reading the *Upanishads* and the *Gita*, because he has other sources of inspiration. Although we all nominally owe allegiance to the Vedas, we actually derive our spiritual sustenance from various sources. There are different kinds of sacred literature, all together covering a very vast field—*Darshanas, Dharmashastras, Puranas, Tantras*, etc.; these have religious authority for the Hindus, and one can always draw on them according to one's capacity and need. The Vedic Hymns, the *Upanishads* and the *Gita*, important as they are, cannot therefore give an adequate idea of the vast field, and the different kinds, of scriptures that nourish the Hindu in his religious life.

R. DAS

The Wisdom of Confucius. Edited by LIN YUTANG. (World's Best Book Series, The Modern Library, New York. 95 cents.)

Though twenty-five centuries have rolled away since Master Kung lived and taught, yet his teachings form the core of the philosophy of life of modern China. In spite of the onslaughts of Taoism, Naturalism, Legalism, Communism and the like, Confucianism is still a living force in the lives of millions because of the basic appeal of its humanism.

China was a small country in the sixth century B.C., but it was a country of culture and scholarship, though already a little effete. All its skills and knowledge it had taught itself, as there was then little cultural intercourse with countries outside its borders. But unfortunately its feudal lords and vassals were themselves destroying the stability of its society: personal ambitions and rivalries were stronger than loyalty, corruption was widely prevalent and the common people as usual were the sufferers.

It was at such a time that Master Kung came upon the scene. He was born of a good but poor family and learnt much about the sufferings of his people in the course of his first employment as a collector of tithes among the farmers. By temperament he was a scholar; he gave up his collector's post soon after his mother's death and adopted teaching as his profession, always studying the while. Chapter II of this book gives us a clear insight into the life and career of Confucius. For the first time we have here in English a translation of *The Life of Confucius,* the earliest biographical sketch of Confucius, written by the great historian Szema Ch'ien.

The political and social conditions of his time were no insignificant factors in the development of Confucius' philosophy. Chapter III on "Central Harmony" gives a complete and adequate basis to the whole Confucian system, culminating in the doctrine of the Golden Rule. Living as he did in the midst of social and political chaos, it was but natural that Confucius should aim at the restoration of a rationalized feudal order. This he attempted through an ethical approach based on personal cultivation. Chapter IV on "Ethics and Politics" shows the logical connection between a world order as the final aim and the cultivation of the personal life by individuals as a prerequisite. His political philosophy therefore traces back the ordering of the national life to the regulation of family life, and the regulation of family life to the cultivation of the personal life which, in modern terms, is really education and training for good citizenship.

This idea is carried further in the Three Confucian Discourses (Chapters VI, VII and VIII) where we get a clearer conception of his social philosophy, which is a plan to bring about political reform by laying the basis for it in a moral order, and also to abolish the distinction between politics and ethics. We are then introduced in the tenth and eleventh chapters, to the Confucian ideas on education and music, which are singularly modern in point of view. Chapter V gives us the "aphorisms" of Confucius, selected and regrouped from the *Analects.* Finally the reader is given a selection from Mencius, which represents a most influential development of Confucian philosophy.

Dr. Lin Yutang has taken great pains to collect from reliable sources all pertinent texts which express the teachings of Confucius on education, music, ritual, politics, social and personal ethics, and to translate them into modern English. The result of his efforts is an excellent handy volume which is a contribution not only to a fuller appreciation of the Master's magnetic influence over four hundred millions of people, but also to a better understanding of his ideas as a well co-ordinated system.

J. M. KUMARAPPA

The Philosophy of Whitehead. By RASVIHARY DAS, M.A., Ph.D. (James Clarke and Co., Ltd., London. 6s.)

Here is a clear and concise exegesis of the fundamental ideas contained in Whitehead's three books, *Process and Reality, Adventures of Ideas,* and *Science and the Modern World.*

A great philosophical writing, such as Whitehead's, should be approached at first-hand, for its own direct and individual message to us. As in æsthetic appreciation, the philosophical exegesis should follow in the wake of the masterpiece. Taken in this way Dr. Das's volume is to be highly valued as exposition and criticism. He applies himself to his task with fine concentration upon the most important doctrines, attempting less than Miss Emmit. in her recent book, to show their relationship with other systems of thought.

Whitehead's philosophy is variously called the Philosophy of Organism, Speculative Philosophy, and the Philosophy of Feeling. It is based upon a vast knowledge of science and western philosophical tradition. He broadly defines his aim as "the endeavour to frame a coherent, logical, necessary system of general ideas in terms of which every element of our experience can be interpreted".

In his introduction to *Process and Reality* he writes :—

> There is no doctrine put forward which cannot cite in its defence some explicit statement of one of this great group of thinkers, (Descartes, Locke, Hume), or one of the two founders of all Western thought, Plato and Aristotle. But the philosophy of organism is apt to emphasize first those elements in the writings of those masters which subsequent systematizers have put aside. The writer who most fully anticipated the main position of the philosophy of organism is John Locke.

Whitehead seldom makes reference to Eastern thought, yet in this same volume says :—

> In this general position the philosophy of organism seems to approximate more to some strains of Indian, or Chinese, thought than to western Asiatic, or European thought.

Dr. Das does not essay a comparative study here with Hindu conceptions, but there is much in Whitehead's doctrine to stimulate such an attempt.

Yet few will begin to read Whitehead without the feeling of having entered an unfamiliar world, due only in part to the individual terminology which he uses ; it is due rather to his fresh and direct vision, in which the disciple of Hindu thought and Theosophy will find much of great significance, but where he will also feel a lack of important matter.

One misses in works upon Whitehead the emphasis which he so eloquently gives to speculation, originality, novelty, imagination, intuition, and the need of creativity in life. (See in *Process and Reality* the chapter on "The Ideal Opposites".)

Dr. Das devotes himself in this work largely to the following categories of Whitehead's thought : actual entities, eternal objects, the extensive continuum, propositions, feelings, perception, truth and God.

For Whitehead the essence of experience is feeling, not knowledge. He gives much emphasis to the subject as the product of the object, which he considers more properly called the "superject". Yet he teaches that the world process is not so much toward objective results as towards subjective feelings; and "when they are obtained in some form of definite unity, the evolving actual entity realizes what is called its 'satisfaction,' and falls into...the status of an object, becoming an element in the objective construction of another entity which takes rise from it." This development of the feeling is referred to as "concrescence," one aspect of the double fluency of the world process ; the other, its objectification, is referred to as "transition".

Whitehead refers to perception as "symbolic reference". He deserves special credit for his teaching that there is another primary mode more fundamental than this, which he calls the mode of causal efficacy, ignored by both Kant and Hume. At the time of sense perception, we feel not only the sensum but also the fact that we are experiencing

with one of the sense organs; in this he discovers the significant mode of causal efficacy.

Truth by itself is no value, and is not self-justified. That exalted status of being something that requires no external justification and claims realization for its own sake, belongs to beauty. The concept of beauty is more comprehensive than the concept of truth. Truth concerns the relation between appearance and reality. But in the case of beauty, the inter-relations of the different elements of reality, as well as the relations of appearance and reality, are concerned. Truth is valuable when it subserves the purpose of beauty. And it is because truth really performs an important function in the service of beauty that it is considered valuable for its own sake.

Whitehead declares (so writes Dr. Das) :—

The teleology of the universe is directed to the production of Beauty.

Dr. Das again :—

Every actual occasion begins with a hybrid physical feeling of God. In this initial feeling God is felt as conceptually feeling the eternal objects, and from this is derived a conceptual feeling of some relevant eternal object, which is nothing but a yearning after an ideal. Every actual occasion thus derives its ideal from the primordial nature of God. . There is a sense in which we may speak of God as one and also as many; and there is a sense in which we may speak of the world as one and also as many. God is one in His primordial nature, and many in His consequent nature. The world is many in temporal procession, but one in everlastingness. .. Every actuality, evanescent in this temporal occurrence, is invested with the quality of everlastingness, when it is taken up into the consequent nature of God.

Whitehead uses these words of God :—

He is the poet of the world, with tender patience leading it by His vision of truth, beauty and goodness.

E. H. BREWSTER

The Coming Victory of Democracy. By THOMAS MANN. (Alfred A. Knopf, New York. $1.)

Thomas Mann's analysis of the present international situation comes on us as a surprise. He starts with defining Democracy as "that form of Government and of society which is inspired above every other with the feeling and consciousness of the dignity of man". Although this is more a description than a definition we have no quarrel with it. In applying it to value the different forms of government he allows himself to be influenced by his own feelings. Being an exile from Germany, he directs his attack against Nazism and Fascism. This subjective judgment vitiates his whole theme. He describes Russia, England, France and America as democracies working for peace and harmony. But for his bias against Germany and Italy his eyes would have discerned the Imperialism of England and America and the spitefulness of France. The mere absence of war is not peace. Peace cannot be founded on fear, suspicion and hatred, which are the components of the present-day atmosphere in Europe. For decades there has not been any distant sign of peace in Europe. What we have is either static or kinetic war all the time. We can hardly agree with his conclusion that "Europe has arrived at a stage of social maturity in which war has become impossible as a political weapon", nor with his statement that "democracy is no longer interested in power and hegemony, nor in politics as a means towards gaining them, but is interested only in peace". Does he imagine imperialism is a thing of the past if he considers England and America as true democracies?

We agree with his suggestion that "social reform must aim at spiritual as well as economic freedom". In our opinion this can only be done when nations are prepared to surrender a portion of their sovereignty to an impartial tribunal and subject themselves cheerfully to its regulations. We can have no peace as long as each nation maintains its right to defend itself. Every nation should divest itself of its army, navy and air-force and be content with the policing by a central body. Will the so-called democratic nations be prepared to do this? To-day there is no such thing as a true democracy as all power rests with

the vested interests. We are sure a man of the calibre of Thomas Mann but for his personal prejudice would have sensed the lack of the true spirit of democracy amongst those who hold the reins of government in the West. Though this may be understandable, his analysis is disappointing.

J. C. KUMARAPPA

Mohammed. By ESSAD BEY. (Cobden-Sanderson, London. 8*s.* 6*d.*)

The author, who writes ably in German, is of Jewish extraction and Russian origin (Azerbijan). Adopting the name of Essad Bey he pretends to be a convert to Islam, but is unfamiliar with the Arab countries.

During the past few years, a good number of biographies of Mohammed have been written by Muslim writers and European scholars. The present work by Essad Bey is introduced by the publishers to the ordinary reader, who is neither scholar nor student, as "an account of the life of the Prophet of Islam which is at once fluent and authoritative". This narrative may be fluent but is, unfortunately, not authoritative. The author, who is obviously more of a novelist than of a historian, has written a biography which would mislead the ordinary reader and shock scholars and students of history. Even as a novel, this book is not of a high standard, and Muslims would ban this biography which is replete with errors: historical, linguistic, traditional, etc. Distorted facts and misinterpretations are met with throughout. To cite only a few examples: His account of the Prophet's marriage to Khadija, his first wife, (pp. 64-67) is inaccurate. His statement that Khadija's father was not inclined to consent to the marriage is incorrect, for he died a few years before. Further, Khadija bore for him four daughters, and not three; and three sons whose names were: Al-Qasim, Al-Tahir and Al-Tayib and not Atakhair and Abd-Manaf. The author states on p. 79 that Mohammed believed himself to be an inspired prophet and not Rasul (messenger of God). This is a flagrant and grave error, for the very act of Faith (*Shahadah*) of Islam is a proof that Mohammed was a messenger of God. As an example of his careless interpretation may be mentioned his statement on p. 139 that prayer itself was not always obligatory, and that even pilgrimage and fasting could be avoided. His description of the reaction of the Muslims after the early battles is fantastically absurd, (p. 198): "The Moslems gave themselves over to pleasures, wine flowed through the streets of Medina, music could be heard from every house, and the pious warriors feasted upon the beauty of strange slaves." He, further, would have the reader believe that Islam was spread at the point of the sword; an absurd and false allegation.

The insincerity of the writer may be proved by many statements in his biography. Thus, for example, he writes, on p. 182: "The Prophet changed into a bloodthirsty despot who utilized every trick and treachery to punish even the suspicion of ridicule against his faith"; and he, shamelessly, describes the early Muslims as "the miserable desert robbers" (p. 171).

The author, however, has something good to say about Islam. He says on p. 90 that "Islam raised charity to an article of faith....Basically, it was the first attempt at social relief in a world which was religiously united." And on p. 143: "Islam deserves credit for having been the first to give democracy (that is, the thesis of absolute equality of mankind) development on a broad scale." He writes on p. 139: "Islam is probably the only world religion which recognizes the belief that the adherents of other religions are not barred from attaining salvation."

ZAKI ALI

Walt Whitman and the Springs of Courage. By HANIEL LONG. (Writers' Editions, Inc., Santa Fe, New Mexico. $2.50.)

In regard to "any grand production of literature", the only way to understand it, says Whitman, "is to minutely study the personality of the one who shaped it. This supplies not only the glass through which to look, but it is the atmosphere, the very light itself". This very method Haniel Long uses. The author deals with Whitman's belief in phrenology, culture, religion, love between man and woman, and with his associations with intimate friends and admirers like Mrs. Gilchrist and Peter Doyle. In spite of his strenuous attempt to discover the poet's personality in all these directions, Mr. Long does not fully succeed for Whitman is elusive and enigmatical.

In dealing with what he calls "Whitman's Americanism", Mr. Long informs us that while the poet's Americanism repelled the literary men of his time in New England, his European critics acclaimed it as of tremendous cultural significance. They maintained that the ideas Whitman had expressed in his *Leaves of Grass* were so rare and utterly new, that they "could never have come out of Europe". They were alien, not only to Europe, however, but also to America. They may well be described as a synthetic product of Indian and American thought. Unfortunately, the author does not take into consideration the influence of Oriental ideas of Walt Whitman's thinking. Thoreau was right in humorously calling the *Leaves* a mixture of the *Bhagavad-Gita* and the *New York Herald*. Assimilating some of the outstanding Indian philosophic ideas, Whitman reproduced them according to his own genius.

It may be pointed out that the poet's presentation of Oriental ideas in the light of American thought led the Puritan New Englanders to label him as irreligious. In the chapter on "Whitman and Religion", the author quotes a passage which gives us Whitman's attitude toward religion.

Declares the poet :

> I claim everything for religion : after the claims of my religion are satisfied nothing is left for anything else ; yet I have been called irreligious—an infidel (God help me !); as if I could have written a word of the *Leaves* without its religious root-ground. I am not traditionally religious—I know it : but even traditionally I am not anti : I take all the old forms and faiths and remake them in conformity with the modern spirit, not rejecting a single item from the earlier programmes.

The fact that, "living in an age of emphatic denominationalism, of fire, brimstone and finality", Whitman stood fearlessly for the principle of taking what is best in all religions and remaking them in conformity with the modern spirit shows his unflinching courage and prophetic vision. Naturally therefore the poet provides an excellent example for the author's whole discussion of the sources of human vitality and courage. If Walt Whitman is a prophet of the New Age, he is so in trying to bring about synthesis of ideas, Eastern and Western. In trying to interpret how "Walt Whitman dared (and cared) to be Walt Whitman", Mr. Long reassesses his value as a prophet to the modern age. In spite of its shortcomings, the book, not only helps one to a better understanding of Walt Whitman but also makes clear the magnitude of his achievement.

RATNAM KUMARAPPA

Nyayamrita Lahari. By R. NAGA RAJA SARMA. (In Sanskrit). (Available from the author, 1/42 Car Street, Triplicane, Madras)

Pandit Mahamahopadhyaya Ananta Krishna Sastri of the Calcutta University recently brought out in the "Calcutta Sanskrit Series" a volume entitled *Nyayamrita-Adwaita Siddhee* with two introductions—one in Sanskrit, the other in English. Dr. R. Naga Raja Sarma has written this pamphlet to refute more than twenty points selected from that book. Ostensibly, the refutations contest the views held by Pandit Ananta Krishna Sastri, but really this pamphlet criticises adversely from the standpoint of the views held by Madhawacharya in the *Purnaprajna Darsanam,* some well-known theories propounded in the Sankara-Vedanta. We shall, however, give but one example to illustrate how Dr. Naga Raja Sarma has tried to establish his Dwaita position as against the Adwaitist views.

Brahman in Sankara-Vedanta is held to be the material as well as the efficient cause of the universe. But Madhawacharya does not consider Brahman as the material cause. What constitutes the material cause of a thing can never be the cause of its destruction. Gold is the material cause of a necklace, and other ornaments produced from it; but how can the same gold constitute itself the cause of the destruction of those ornaments? In the *Brahma-Sutras,* Brahman is held to be the cause of both the production and the destruction of the world, which shows that Brahman is to be viewed only as the efficient cause. By what proof, the author asks, can Brahman be established as the material cause? By immediate perception? No; for Brahman the Absolute is not an object of sense perception. Inference also is of no avail. The material cause changes into its products. How can Brahman be held as the material cause of the changing world of *nama-rupa*? From *Sruti* we learn that Brahman is not liable to change. To avoid this difficulty, the Adwaitins have recourse to the *vivartavada,* according to which the world of *nama-rupa,* though apparent, is *unreal.* Thus the proof of inference fails to establish the material causality of Brahman. The last proof—the *Agama*—is also useless; for the *Sruti* states only the efficient causality of Brahman.

Our author finds several mistakes in the introductions by Radhakrishnan and Suryanarayanan, of which only two seem very serious.

There has been much confusion in determining the age of Madhusudana and Gadádhara—two well-known figures in Indian philosophical literature. In this respect, the English and Sanskrit Introductions have reached mutually contradictory conclusions. In the Sanskrit introduction, Madhusudana's age is shown to be the closing portion of the sixteenth century and Brahmánanda, a contemporary of Gadádhara, as belonging to the seventeenth century, whereas the English introduction assigns Madhusudana to the sixteenth century. A statement in one of the Introductions that Gadádhara was rendered mute when he met Madhusudana at Mathura proves inconsistent, if they belonged to different centuries. Another mistake about some well-known works is made in the English introduction. It is stated that Vijayindra wrote a book, *Goodárthadeepiká-Yukti Malliká* which refutes some of Madhusudana's views. This, our author shows, is a blunder. There are three distinct works. Vádirája wrote a book, *Yukti Malliká.* There are two other works from the same hand, *Gurvarthadeepiká,* a commentary on the *Gita* and the other an exposition of the commentary on the *Brahma-Sutras.* The writers are wrong both in giving the name *Goodarthadeepiká* for *Gurvarthdeepiká* and in grouping three separate works under one name.

Dr. Naga Raja Sarma displays a striking command of Sanskrit. His style throughout is simple, chaste and sweet in its easy flow. Nowadays, to be able to write in Sanskrit—almost classic in its diction—reflects credit on the author of this pamphlet.

KOKILESWAR SASTRI

Founders of Vijayanagara. By S. SRIKANTAYA. (The Mythic Society, Bangalore. Rs. 5 or 10*s.*)

Now that the particularly Hindu institution of Aryanism has been appropriated by a Teutonic nation it is opportune that archæologists have brought to light in the Indo-Sumerian civilization of Mohen-jo-daro a pre-Aryan civilization, which was materially just as advanced as the Aryan.

Vijayanagara is an excellent example of Aryanism creating a civilization and an empire out of Dravidian soil. I read Mr. Srikantaya's book as a layman. In these days the layman must take an interest not only in archæology but in higher physics. I am sure that Mr. Srikantaya, in lecturing on this subject under the auspices of the Universities of Annamalai and Mysore, respectively, and now in publishing the substance of those lectures in book form, wishes to enlist a larger audience than that of his fellow historians and archæologists for what is undoubtedly an interesting thesis—namely, that the empire of Vijayanagara came into being for the protection, the consolidation and the extension of Hinduism, which in the fourteenth century had a flourishing centre at Vijayanagara. If Mr. Srikantaya's contention is right, this instance is in strong contrast to the case of Asoka, who created an empire and found the establishment of Dharma was necessary to keep that empire together. To quote the author :—

> The origin and establishment of the Vijayanagara empire was not born of any attachment to any particular form of Hinduism. It was a comprehensive movement, taking into its fold all forms of the Hindu faith, including the prevalent forms of Jainism and other religious faiths of a nondescript character, for the preservation of the independence of Hindu *dharma*, free from the onrush of the proselytising Muhammedan, and to provide for it a peaceful home. . . . Like the love of country with the enemy at the gate love of religion takes hold when it is fiercely attacked from without. Such a love appeared in the Karnataka country in the fourteenth century, long prior to the development of the national idea in Europe.

One of the prominent leaders of this movement was Vidyaranya, the St. Paul of this period, according to Mr. Srikantaya, identified also with Madhava, which was possibly an appellation like "Sripada" or "Sankaracharya" for eminent Gurus.

Those better qualified than I am might dispute it when Mr. Srikantaya eulogizes his hero thus :—

> There is no one to compare to Madhava amongst the gurus of Sringeri in learning. But for him the Vedas would have been a sealed book to Sanskrit scholars . . . his encyclopædic knowledge enabled him to comprehend the Vedas in their true light.

There is much scholarship and erudition in this small book but it suffers from a superfluity of language, permissible in the lecture room, but awkward in a book. The using of the passive and active tenses in the same sentence, the omission of the definite article, the introduction of staccato sentences like pellets from a toy pistol, such as "Currency was tampered with and inflated" (p. 27), and the piling up of tables and footnotes—in short, all the lesser sins of the modern Indian author and printer and publisher combined are found here. Nor must I pass over another common caprice of Indian scholars, that, for example, of referring to the same person as Madhava, Madhavacarya, Vidyaranya, Vidyatirtha, all in the same breath. And Mutt in one sentence, followed by Matha in the next. How confusing it must be to non-Indian readers! And the price asked is needlessly prohibitive.

Indian scholars have a responsibility. First, they must set an example of concise, coherent speech and writing for the intelligentsia of their own country. Secondly, they must try to arouse an even larger interest in Indian culture abroad, which again makes it necessary that they should be concise and coherent. I make these comments simply because Mr. Srikantaya with his unusual knowledge of, and enthusiasm for, this subject could have presented this material to better advantage with more careful editing.

J. VIJAYA-TUNGA

Social Interest : A Challenge to Mankind. By ALFRED ADLER. (Faber and Faber, Ltd., London. 10*s.* 6*d.*)

With the death of Adler, and the dispersion of the Viennese schools, it is likely that psychology approaches a crisis. So far the development of this kind of thought has been in the hands of sharply-differentiated groups, each under the banner of a leading personality. That under Freud had the greatest initial success, that under Adler has probably made the greatest progress in recent years. This is partly because Adler's views are more reasonable and more easily adapted to an orthodox medical practice than the horrific hell-glances of Freud ; and partly because he was content to leave them rather as a working hypothesis than to explore their full implications.

He sees mankind working towards a goal of perfection by the exercise and growth of their "social feeling". Thus, the child makes use of the material it finds in its heredity and environment so as to construct a "style of life" ; that style will be good or faulty according to whether it achieves for the owner a genuine co-operation with his fellows. Now this is common sense. It must often be a relief for a patient to come upon it after a prolonged entanglement with the cruelly-brilliant probing of the Freudians. Yet it does not take us very far after all. The business of constructing a "style of life" which will approximate to an "ultimate goal of perfection" is a matter of such importance that it has never been left entirely to the individual. What Individual Psychology discovers among its patients is various imperfect copies of the life-styles taught by the great religions and modified by secular forces. Adler neither chooses among these, nor attempts a synthesis of them. The result is in practice, his "ultimate goal" must become no more than the healthy norm, the acceptance of the average standards of his day as sufficient to aim at. "When we speak of virtue we mean that a person plays his part ; when we speak of vice we mean that he interferes with co-operation." One cannot help visualising those words framed and hung in the manager's office of a modern mass-production factory as a tribute to that statistical average man to whom our civilisation bows the knee.

The healthy norm is so often an unhealthy thing to contemplate. It needs more than that to inspire the advance in social feeling of which the world stands in need. Still, Adler cleared the way when he set up the necessary hypothesis that health, in the fullest meaning, depends upon the building of life-styles expressive of social feeling. That is a better legacy than a completed system. He has left to his successors, now that his part is unfortunately over, something to work on, a way of looking freshly upon the fundamental human relations. How they are to live in this light is for them to discover.

JACK COMMON

Resources for Living : A Plain Man's Philosophy. By GAIUS GLENN ATKINS. (Harper and Brothers, New York and London. $2. 50*c.*)

Though I am not able to share the confession of a reviewer's faith that "to smoke a pipe with Atkins is to understand a good deal more about the mood of modern religion than can ever be put into a polite essay...", I am glad to commend this volume as revealing an honest, sustained and vigorous effort to emphasize and underline the truth that if modern mankind will but direct its energies to kindling into activity certain "resources" which now lie latent, mundane life will be rendered not merely happy and free from discord but the spiritual blessings of a higher life can be actually enjoyed, "an Unseen Comradeship attending us". I would particularly commend the chapter on "The Resources of Religion" in which he observes, "Without religion in some form or other the finer graces of life have hitherto been burnt out." As a philosophical book the volume is disappointing. If a plain man, a sophisti-

cated man, a dictator, a world-monopolist, if each should have a "philosophy" characteristically one's own and proceed to put it into practice employing means fair and foul, philosophy, I am afraid must become emptied of all concrete content. "Love and labour, the free and happy use of all our faculties in creative play, contentment in friendship, the enjoyment of the beautiful and faith in realities beyond the testimony of the sense are the true resources of living", concludes Atkins, but, "Getting-on-in-the-world" is to-day the only ruling gospel, and Atkins nowhere tells what a plain man is to do when confronted with the inevitable conflict between the "Getting on" of one individual and another, one nation and another. For in certain situations of life and characteristic moulds of thought and patterns of behaviour plainness is just emptiness. To a specific problem with which he felt himself confronted, Arjuna demanded an answer. Without beating about the bush, Krishna rendered an answer understanding of which revivified an inactive Arjuna into a dynamic fighter against sham, and simulacra, humbug and hypocrisy. Philosophers, in the sense of academicians, writers of books plain and sophisticated, act and live under the urge of "Getting-on". To the many modern miniature editions of Arjuna, Atkins gives no fool-proof rule of life, but, when he exclaims, "We do not know from what ancient sources this self-conscious mystery we call 'I' has been derived or *to what ultimate destinies it is committed*", (italics mine) there need be no surprise if readers leave him alone and turn to interpreters of Eastern Wisdom like Madame Blavatsky who have courageously seen and said something definite and reassuring about the ultimate destinies of the finite self.

R. NAGA RAJA SARMA

AN AUTHOR AND A REVIEWER

I hope my old friend Mr. Delisle Burns will forgive me for having overlooked till this late date his review of my book *The World's Design* published in your July issue.

May I express my deep regret that he should have written it? A reviewer is entitled to differ from the author, but not to misrepresent him to his readers. In a fairly long career as an author, I do not recollect a review of any of my books in which my views have been more systematically misrepresented than in this instance. To wit:

Author:—Purpose of the book: To react against the prevailing view that "peace" means "no-war" or "war against war" by defining peace not as a negative state of no-war but as a positive state of common work towards constructive, civic aims, concretely defined in detail and understood as stepping stones towards "the intelligent organization of life on the planet".

Reviewer:—"The purpose of this book is to argue in favour of peace."

Author:—Co-operation in itself means nothing. Concrete aims of a positive character must be set to the men who are to co-operate. Progress is to be understood as evolution towards more awareness of unity and therefore towards less violence in collective life.

Reviewer:—"The author shows that there is a natural tendency towards co-operation between men; that such co-operation has been more inclusive as civilization advances; and he is of opinion that there is a natural tendency towards co-operation of all the different peoples of the world."

Author:—Collective security implies

collective policy and cannot succeed without it. Sanctions fail because they are both ahead of subjective feelings and behind objective relations.

Reviewer : "He gives us some criticism of collective security and sanctions to both of which he is opposed in principle."

Author :—No hope unless :

a. The League is explicitly acknowledged by Great Britain and by France as the embryo of World Government and unless such acknowledgement is backed by the immediate and unconditional surrender to the League of the ex-German colonies.

b. Surrender of British, French and other colonial empires to the League on certain specified conditions to include a World Bank, a World Trade Commission and a European Federation—also disarmament.

Reviewer :—"His summary of action to be taken, such as the limititation of armaments and improvement of international trade, follows the accepted lines which have guided the practice whose failure he criticises in the earlier part of his book."

I could continue this parallel until the whole review were exhausted. Your readers may judge by what precedes whether Mr. Burns has acquitted himself of the task of giving them a fair account of the book he was reviewing. As for me, I am glad to hear that there is an Englishman who says that the giving up of the British colonial Empire and the definite acceptance of the League as a Superstate follow "accepted lines".

Now, Mr. Burns's intelligence and integrity are not in question. How are we to account for this way of wandering from the facts? I can only surmise that my reviewer is smarting under my criticisms of the policy adopted of late by the Left, which, bitten by the violence-bee which Marx put into many a Phrygian bonnet, bids fair to precipitate the world into an abyss of blood and fire in close collaboration-in-opposition with the ruthless machiavellian States. Hence, my excommunication from the Church of the Left.

May I end, all the same, on a note of cordial sympathy and admiration for the single-mindedness and ability wherewith Mr. Burns has always served what he thinks right and true?

S. DE MADARIAGA

Switzerland

ENDS AND SAYINGS

[Below we print some extracts from the writings of H. P. Blavatsky on the subject of Christ and Christianity to which this issue of THE ARYAN PATH is devoted.—EDS.]

The Church has lost the key to Wisdom and Truth, and has endeavoured to bolster itself upon authority. The people have educated themselves to ask "Why?" And they will have an answer, or they will reject the Church and its teachings, for they will not accept authority. Religion and its principles must be demonstrated as mathematically as a problem of Euclid. But are you able to do so? Are any of the Church's dogmas worth any of the tenets of Christ's Sermon on the Mount, or the similar utterances to be found in all religions?—*Lucifer* II, 5.—in 1888.

Alas, alas! How little has the divine seed, scattered broadcast by the hand of the meek Judean philosopher, thrived or brought forth fruit. He, who himself had shunned hypocrisy, warned against public prayer, showing such contempt for any useless exhibition of the same, could he but cast his sorrowful glance on the earth, from the regions of eternal bliss, would see that this seed fell neither on sterile rock nor by the way-side. Nay, it took deep root in the most prolific soil; one enriched even to plethora with lies and human gore!—*Isis Unveiled* II, 303—in 1877

If this kingdom of Heaven or New Jerusalem is to be a reality, then a common platform for all religions, sciences and philosophies must be found. This, Christianity *per se*, cannot, in the nature of things, offer—neither, for that matter, can any other so-called religion—as it now stands; for all unduly exaggerate the personality of their Founders, Christianity more than others, as it makes Jesus very God of very God, and of his brother-*teachers in Christ* (or CHRISTOS) false prophets. We speak here of modern Church Christianity, not of the mystic religion of Christos, the LOGOS, the Western aspect of the one religious philosophy, which can bind all men together as brothers.—*Lucifer* IV, 449.—in 1889

We cannot think what led Renan into such an erroneous delineation of the character [of Jesus]. Few of those who, while rejecting the divinity of the Nazarene prophet, still believe that he is no myth, can read the work without experiencing an uneasy, and even angry feeling at such a psychological mutilation. He makes of Jesus a sort of sentimental ninny, a theatrical simpleton, enamoured of his own poetical divagations and speeches, wanting every one to adore him, and finally caught in the snares of his enemies. Such was not Jesus, the Jewish philanthropist, the adept and mystic of a school now forgotten by the Christians and the Church—if it ever was known to her: the hero, who preferred even to risk death, rather than withhold some truths which he believed would benefit humanity.—*Isis Unveiled* II, 340—in 1877

Christianity is on trial. ....What of truth is there in this Theology? Through what sects has it been transmitted? *Whence was it primarily derived?* To answer, we must trace the history of the World Religion, alike through the secret Christian sects as through those of other great religious subdivisions of the race; *for the Secret Doctrine is the Truth,* and that religion is nearest divine that has contained it with least adulteration—*Isis Unveiled* II, 292.—in 1877