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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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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 Researcher 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 1200 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 "light 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, Renascent 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

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, pulpiteering 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 all 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

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 full 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 even 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 re-shaping 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 ail 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. 10*s.*)

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. (N. 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

* *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. 3*s*.)

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.

Tanhā—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. R. 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 Dīpavaṃsa and Mahāvaṃsa 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 Rontgen ; 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.