AUM

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

THE ARYAN PATH

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THE IMPACT OF SCIENCE

Sir Josiah Stamp chose as the subject of his Presidential Address to the meeting of the British Association at Blackpool, this year, "The Impact of Science upon Society." It is a subject with which he is specially fitted to deal, as his relations with science have been in the world of industry rather than in the laboratory, and, as his title implies, he deals throughout with what we know as "applied" in contradistinction to "pure" science.

The problem that chiefly occupies him is not the effect of science upon society, but what is being done to facilitate the necessary changes of condition brought about by modern invention, to ease the stage of transition as we pass from one condition to the next. As an instance of difficulties: A new factory is able to start with the latest cost-saving devices in production and realize a greater profit than its established rival whose machinery is obsolescent judged by the new standard, the cost of replacement being in most cases prohibitive. The older concern can then only compete by what is generally the suicidal process of cutting prices. The result is that labour is being continually thrown out of employment and, although, according to Sir Josiah, scientific invention increases rather than reduces employment in the long run, there is a continual lag, it may be lasting over a period of years, between the periods of innovation and re-adjustment.

The instance has other applications. In such a civilization as ours the increasing interdependence of its members means that if a large class of workers is affected, some reaction from its sickness will be felt throughout the whole body; and all trade depressions are in danger of becoming "vicious circles." But what more nearly concerns the interest of readers of THE ARYAN PATH is the general tendency of this address to regard the ideal state of

society as one in which there is not only an economic, but some kind of ethical stability. "If the impact of science brings certain evils, they can only be cured by more science," says Sir Josiah, and the direction of the more that must be added is the closer study of "man's work, man's health and man's moral responsibility," the latter study being necessitated by the fact that "the relations of society to-day are not predominantly individual," but "permeated through and through with corporate relations of every kind."

Now, we do not propose to criticise Sir Josiah's conclusions, nor do we wish, *a fortiori*, to attribute to him the further inference which we draw from this able and exceedingly logical address, of the increasing tendency to stabilisation. But what would be the result if after a generation or two of peace, science were able to rule us; if, for example, the regimentation of humanity were to pass from the hands of such Dictators as Stalin, Hitler and Mussolini into those of an international board of scientists?

One answer to that question will be found in the works of Mr. H. G. Wells. The advantages are salient and immensely alluring. War has become impossible. Disease has been mastered. The general ability and health of mankind have been raised. There is work for all and overwork for none, and, always so prominent a factor of Mr. Wells's Utopias, there are continually more and more ingenious machines for every conceivable purpose. "*Et puis?*" as the French philosopher said, after listening to the ambitious young man's plans for his future.

Sir Josiah Stamp says very near the end of his address that "the whole body of ethics needs to be reworked in the light of modern corporate relations, from Church and company, to Cadet Corps and the League of Nations." How? The regimentation of man and the mechanisation of life, is quite definitely the obvious direction in which Western civilisation is moving. Whole nations are submitting themselves to the rule of a single mind. We have only to enlarge the unit and, granted a sufficiently long period of peace, it is all too easy to imagine the coming of a social order which would present an increasing likeness to that of Capek's Robots.

And then? Then, there must inevitably follow first stagnation and afterwards retrogression. In the brief history of the world, no nation has been left in peace long enough to reach this condition. In the civilization of Peru, the process had reached stagnation point, and fell a ridiculously easy victim to the Spaniard. And it may well be that if Peru had not been invaded their civilization would ultimately have perished of inanition.

The philosophic mind, for ever unsatisfied by the conception of mechanical mastery over gross matter, will finally reject any State of this order. The only true mastery over matter is not through other matter but through the spirit. If man would progress, it can only be through self-knowledge and the realisation of his own Divinity.

IF THE BUDDHA CAME TO LONDON

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Thus I have heard.

The Blessed One was once sojourning in London, in the Royal Park.

Now the Venerable Ananda went up to the place where the Blessed One was, and bowed down before him, and took his seat respectfully on one side. And when he was seated the Venerable Ananda said to the Blessed One: "The Blessed One has chosen well. This is a royal city, mighty and prosperous, and full of people, crowded with men, stocked with all kinds of food and drink, gay with rich and variegated raiments, alive with many wonderful engines that speed over the earth and through the air, conveying men and wealth, and the noise of it reaches to heaven. Surely this city was founded in an auspicious hour on an auspicious spot to bring happiness to its inhabitants."

"Say not so, O Ananda. Say not that this city is fit to bring happiness to its people. Truly this is a royal city, mighty and prosperous, and full of people, crowded with men, stocked with all kinds of food and drink, gay with rich and variegated raiments, alive with many wonderful engines that speed over the earth and through the air, conveying men and wealth, and the noise of it reaches to heaven. Many indeed are the wonders to be seen in it, but happiness is not one of them. Consider, O Ananda, what is the condition of happiness. Is it food more than a man can eat? Is it richness of apparel? Is it crowds? Is it noise? The condition of happiness, O Ananda, is contentment, and the first condition of contentment is freedom from tormenting desires. The people of this city, O Ananda, are not free from tormenting desires. The fires of innumerable desires burn within them, consuming their minds.

"This royal city is indeed stocked with all kinds of food and drink, yet the people are always seeking new kinds. Therefore tempters come and perpetually stimulate their senses with pictures and with writings saying, 'Eat this and live,' 'Drink this and be strong.' So that they are perpetually desirous of more, thinking 'This will make me live,' 'This will make me strong.'

"This royal city is indeed gay with rich and variegated raiments, but they are never so rich or variegated as to satisfy their desires. No sooner has one donned a new sort than he begins to desire another; and always pictures are set before them depicting better than they have, so that they are no longer pleased with what they have, but grieve over what they have not.

"This royal city is indeed alive with many wonderful engines; but why, O Ananda, do they rush ceaselessly this way and that way? Sensation causes desire, and desire sets in motion towards the object of desire. If desires are ceaseless the motion is ceaseless. Therefore the people rush this way and that way in an unending quest, thinking of the speed they would like to achieve.

"The condition of happiness, O Ananda, is contentment, and the condition of contentment is the absence of fear. The people of this royal city are not free from fear.

"There are five kinds of fear, O Ananda, the fear of death, the fear of old age, the fear of loneliness, the fear of poverty, the fear of war.

"The people of this royal city, mighty and prosperous, are afraid of death, O Ananda. Only the spirits who are free from passion bear the thought of it calm and self-possessed, mindful of the saying, 'Impermanent indeed are all things in this world. All things contain within themselves the inherent necessity of dissolution.' The people of this city are afraid of disease, because disease is the beginning of dissolution. The fear of disease gives rise to disease, but they do not understand the cause of their disease. They think it comes from the body, whereas it comes from the mind. Therefore when some one says, 'I have a medicine that will cure your disease, will keep away death,' they listen eagerly, and buy the medicine; but it does not cure their disease, it does not keep away death; they try another and yet another, but the mind cannot be cured by drugs.

"The people of this royal city, mighty and prosperous, are afraid of old age, O Ananda, they cannot face old age, they hide old age from their sight. Therefore, O Ananda, their old men play like boys, and their old women paint themselves to look like young girls, thinking, 'We do like the young, we look like the young, we are young.' Thus they deceive themselves. Therefore if one arises and says, 'I will free you from old age; I have an elixir that will stave off old age,' they listen eagerly, hoping to be freed from old age. But no elixir can free from old age, only right thinking can free from the fear of old age.

"The people of this royal city, mighty and prosperous, so crowded with men, are afraid of loneliness, O Ananda. They jostle one another in the streets, yet they know not one another. They seek the crowded streets, they seek the contact of bodies, but loneliness is not removed by the contact of bodies, but by the contact of minds. The contact of minds, O Ananda, is through the harmony of thoughts. The people of this city are not harmonious in their thoughts. Divergent desires destroy the harmony of thoughts, and so destroy the contact of minds. Failing to establish harmony of thoughts with men they seek to establish it with the shadows of men. They throng, O Ananda, to see the shadows of men and to hear the shadows of voices, acting and speaking as if they were real men, but all is illusion, for shadows cannot think. Not by chasing sha-

dows is loneliness overcome, but by pursuing right thinking is loneliness overcome.

"The people of this royal city, mighty and prosperous, stocked with all kinds of food and drink, gay with rich and variegated raiments, are nevertheless afraid of poverty, O Ananda. They are very rich, but think themselves very poor, and so they are poor; for poverty is not the lack of wealth, but the lack of ideas. He who has much but wants more is poor, while he who has little but wants nothing is rich. The people of this city have more than they need, but fear to have less. The greater their wealth the greater their fear of losing it. So they go on coveting more and more so that they may be safe from loss. One man covets the share of ten men, and when he has that he covets the share of a hundred men, and when he has that he covets the share of a thousand men. Thus conflict arises, and out of conflict war, and out of war poverty. Thus the fear of poverty leads to poverty.

"The people of this royal city, mighty and prosperous, are afraid of war, O Ananda, yet they cannot achieve peace. They forever do those things that lead to war, for their desires are endless, but the means of satisfying them are few. Thus they are as a vast multitude of men that crowd at the narrow door of success, and they push and jostle one another to get in; and out of this pushing and striving arises conflict, and out of conflict war. If the senses are controlled, the desires are controlled; and if the desires are controlled, the actions are controlled, so that there is no action that is unjust, no action that is hasty, no action that is unbalanced. The senses of this people are not controlled, their desires are not controlled, their actions are not controlled, so that they desire what is not lawful, take what is not lawful and so conflict arises, and out of conflict war. Then the strong prevail and the weak look about them for means to overcome the strong and they make themselves terrible machines, engines of death to kill hundreds, so that they become strong in their turn; and then the strong having become weak look about them for means to overcome the weak become strong, and they make themselves terrible machines, engines of death to kill thousands. Thus in seeking peace they lose peace. For peace comes from the mind, and not from machines; it can only be achieved by the mind.

"All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts.

"When the people of this city, mighty and prosperous, know this, when they make their thoughts harmonious with the world, harmonious with men, then they will attain to the highest happiness, O Ananda; then may you say, O Ananda, this city was founded in an auspicious hour on an auspicious spot to bring happiness to its inhabitants."

A. M. HOCART

THE INTERPLAY OF POETIC FORCES

[Though **John Bakeless** writes especially about Chinese and Japanese influences in modern poetry of the U. S. A., his article equally applies to different poetic streams which, issuing from old old springs, to-day encompass the Orient and the Occident, for " the day of mingled life is come." This is an era when " East and West grow closer and dreams alone can save them"—and who are better fitted for the task than the singers of songs.—EDS.]

Literary influences have been the very last of all the many influences that the Orient has exercised upon the life and thought of the Western nations. Commercial relations of East and West are at least as ancient as Imperial Rome and probably as old as Homer. The painting, sculpture, architecture, and handicrafts of the Far East began to influence Europe at least as early as the eighteenth century. But although Chinese letters represent a continuous tradition running without a break from the fifth or sixth century B.C. to the present time, and although Japanese literature has an antiquity nearly as respectable, the poets of England and America until the early part of the present century remained almost entirely indifferent to the work of their fellows on the other side of the globe—indifferent and usually ignorant as well. Only Voltaire ventured, in "The Orphan of Chao," to adapt a Chinese play. There was practically no other relation between the two literary traditions, and the contemptuous aloofness of literary Europe is perhaps best illustrated by a casual allusion by John Keats, in a letter to his publisher, to "the imbecility of the Chinese."

Various scholars had from time to time become interested in Chinese literature, but their studies had borne little fruit. As early as 1660, the learned Jesuit, Theophilus Spizellius, had written a rambling little book, *De Re literatia Sinensium.* Thereafter European interest in Chinese literature languished until, in 1829, Sir John Francis Davis, agent of the East India Company at Macao, published a small book, *On the Poetry of the Chinese,* in which he wrote :—

> As our gardens have already been indebted to the Chinese for a few choice flowers, who knows but our poetry may some day lie under a similar obligation?

A century later this shrewd prophecy was fulfilled to the letter.

Collections of Chinese books had existed at Paris and Berlin in the eighteenth century, but there was practically no one to read them; and only in recent years have Chinese and Japanese studies found their way into English and American colleges—a movement in which universities of America's Pacific coast have taken a leading part. This has naturally led to a good deal of translation and some critical writing, beginning with Lafcadio Hearn, Basil Hall Chamberlain, and H. A. Giles, and continuing with the work of L. Cranmer Byng, Mrs. Florence Ayscough, and Yone

Noguchi, a Japanese poet long resident in America and familiar with both English and Japanese literatures.

To-day, in literature as in the other arts, the words of the American poet, Mr. Arthur Davison Ficke, in his "Song of East and West" are literally true:—

Lo! now the day of mingled life is come,
The high cathedral chimes, the temple drum
Unto each other shall no more be dumb,
And from deep hidden wells
The secret life of parted races swells
To leap the accident of sundering foam.
No more is beauty prisoned in its home,
Nor truth confined within its native cells.

Because of the enormous gulf between the languages of the Far East and those of Western Europe and America, the literatures of the Far East have necessarily exerted their influence through translation. Sanskrit and Prakrit are, of course, in a quite different position, since they belong to the same linguistic family as European languages. The Chinese and Japanese languages have no points of contact. The vocabulary, grammar, the very structure of the language is entirely different and, except for specialists who are not likely to be poets, the language bar must always remain. In most cases this would practically preclude the possibility of literary influence. Translation almost always destroys the subtle quality of verse. Here, then, is a sharp barrier between the poetry of East and West, a barrier which held them apart for centuries and which might have done so forever were it not for one fact.

Fortunately, the peculiar qualities of both Chinese and Japanese poems are such that they stand translation rather better than most. Chinese prosody establishes a rhythm by distinguishing between "flat" and "deflected" tones, the result of the musical pitch which gives part of their meaning to Chinese words. Since this cannot possibly be represented in English anyway and is at best hard for foreigners to understand, its loss in translation does not matter very much. The translator's task is further simplified by the fact that Chinese rimes are very likely to be vowel assonances which tend to disregard consonants, while the Japanese language has so few word-endings that Japanese poets rarely attempt to rime. Hence the translator's difficulty in reproducing the subtle music of what Mr. Masefield calls "rime words coming aptly in," almost disappears. In both languages poems are likely to be short, which means that if the translator can recreate an alien mood, he does not have to labour long to sustain it. And one might add the entirely flippant observation that the translator is likely to have very few critical readers able to catch up his errors. The cynical Italian proverb may remain true—*traduttore, traditore.* A translator of Eastern poetry, alas! no doubt is still a traitor but not quite so much a traitor as usual—not so treacherous but that he can convey to alien Western minds a good deal of the beauty and the charm of far-away humanity, dreaming in its gardens through the centuries when, as the American poet Vachel Lindsay wrote in "The Chinese Nightingale,"

. . . . all the world was drinking blood
From the skulls of men and bulls,
And all the world had swords and clubs of stone.

To sum up the characteristics of a literature which extends over nearly thirty centuries is fairly well impossible; but one can at least name in passing the qualities which American poetry has in recent years to some degree reproduced. First is the trick, common to both Chinese and Japanese poets, of letting the poem finish itself, of starting a mood in the reader's mind and then letting that mind go on. All poetry does this more or less, but the Far East does it rather more and the West does it rather less, or did until it began to copy China and Japan. One sees this device clearly in a *hokku* of Bashō:—

Granted this dewdrop world is but a dewdrop world,
This granted, yet—

In other words, granted the transitory nature of things, granted the *lacrimae rerum* that Virgil wrote about, "this granted, yet—" the beauty of the world is nevertheless here to be experienced and enjoyed and each reader is set musing upon it, in his own way.

To that beauty both Chinese and Japanese poets have assiduously applied themselves. They are content to look upon the world and see its beauty, plum blossom, butterfly that might be a cherry blossom or cherry blossom that might be a butterfly, the moon reflected in water, which Li Peh died trying to embrace—and out of that they weave a delicate evanescent verse which some of our Western poets are now at last trying to reproduce.

Two Chinese poets have been particularly influential in the West, partly because they are very great poets, partly because their lives were romantic, partly because they are not too esoterically Chinese to be understood in the West, and partly just for the very mundane reason that they have been rather copiously translated. These are Li Peh and Tu Fu, both poets of the great Tang period (600–900 A.D.), living in the eighth century a little before Charlemagne, when Europe was sunk in feudal savagery and America was a complete wilderness. No single Japanese poet has especially influenced America, but the two typical Japanese stanza forms, the *hokku* with seventeen syllables rigorously distributed in three lines of five, seven, and five, and the *tanka*, which adds two more lines of seven syllables each, have been frequently employed. The American poet, E. E. Cummings, before he devoted himself to the typographical extravagances which he now calls poems, wrote at least three charming examples of the Japanese *hokku*:—

I care not greatly
Should the world remember me
In some tomorrow.

There is a journey,
And who is for the long road
Loves not to linger.

For him the night calls,
Out of the dawn and sunset
Who has made poems.

The mood is Western enough, no doubt, but the form is the strictest Japanese.

The interest in Chinese and Japanese poetry among recent American poets shows itself in two ways, one group turning to

Oriental subject-matter, the other to technique. Literary distinctions of this sort invariably break down, but they have a certain general validity. William Rose Benêt, Witter Bynner, the late Vachel Lindsay, and Mrs. Eunice Tietjens belong to the first school, poetical tourists, seeing and hearing China —sometimes only with the mind's eye or the mind's ear, but never adapting the methods of the Orient. They remain poets of the Occident adapting simply Oriental themes or Oriental colour, a tendency in English poetry which begins with the Elizabethan, Christopher Marlowe, who drew copiously on the gorgeous colour of the Orient though his poetic imagination never took him as far as China.

Mrs. Tietjens has visited China and has deliberately studied its life and art. Mr. Benét has worked exclusively in England and America. Mr. Lindsay told me shortly before his death that he had never consciously been influenced by the Chinese, and that the noticeably Oriental element and method in poems like "The Chinese Nightingale" must have been subconsciously absorbed during his prowlings about the Chinese quarters of Pacific Coast cities.

Not all of the poets of the other group have even so much as seen China, or Japan, but have turned thither for inspiration, technique, sometimes even for themes. Among these are the Imagists, Amy Lowell, "H. D." (Hilda Doolittle), John Gould Fletcher, the extremely independent and highly eclectic Ezra Pound, the distinguished surgeon, Dr. Frederick Peterson, who writes under the transparent pseudonym of "Pai Ta Shun."

Most of the Imagist poets, to whose ranks Miss Lowell, H. D., and John Gould Fletcher belong, have studied the Chinese and Japanese poets. Miss Lowell herself collaborated with Mrs. Florence Ayscough, a well-known writer and lecturer on Chinese verse, in the translation of a volume of Li Peh's poetry, "Fir Flower Tablets." Indeed the special qualities which the Imagist poets announced as their own are pre-eminently Chinese—externality, clarity, and the presentation of an image to the reader which was to be "hard" and definite. One sees the results of this in a poem like John Gould Fletcher's "Irradiations":—

Whirlpools of purple and gold,
Winds from the mountains of cinnabar,
Lacquered mandarin moments, palanquins swaying and balancing.
Amid the vermilion pavilions, against the jade balustrades,
Glint of the glittering wings of dragon-flies in the light:
Silver filaments, golden flakes settling downwards,
Rippling, quivering flutters, repulses and surrender,
The sun broidered upon the rain,
The rain rustling with the sun.

The Chinese qualities here go deeper than mere efforts to create atmosphere. "Glittering wings of dragon-flies," "silver filaments," "golden flakes," "sun broidered upon the rain" are in the very mood of the Chinese lyrists. Miss Lowell even echoes a Japanese:—

The orchards are filled
With cherry blossoms at butterfly pause,

which are almost exactly like Arkaida Moritake's

Fall'n flower, returning to the branch
Behold! it is a butterfly.

and she borrows his image again when she writes in "Autumn Haze":—

Is it a dragon fly or a maple leaf,
That settles softly down upon the water?

In her prefaces, Miss Lowell frankly admitted her debt to the Orientals. The titles of many poems tell the story—"Free Fantasia on Japanese Themes," "A Japanese Wood Carving," "A Coloured Print by Shokei"—and the poems themselves show the succinctness of the *hokku* and at least an intimation of the deft lapidary touch of the Japanese poets of the classic eras, mingled with the power of symbolism and suggestion of the Chinese. The American poet, Ezra Pound, has been called the wearer of a "coat of many cultures," amid whose eclecticism the Chinese have their part. He, who once prayed, "rest me with Chinese colours," has also written a poem called "In a Station of the Metro," whose lines

The apparition of these faces in a cloud;
Petals on a wet, black bough,

are plainly not without their debt to the Orient.

A curious and careful scholar might fill a fair-sized volume with an analysis of these parallels. Enough at least has been said here to indicate how real this relationship of the poetry of East and West has grown to be; how much closer it is likely to become (for an analogous process is going on in the Orient); and how important it may be in an era when East and West grow closer and dreams alone can save them.

JOHN BAKELESS

THOUGHTS FROM JAPAN

My mind has murdered me
And is rejoicing o'er the deed.
How mean and wretched is
My mind, indeed!

—NOBUTSUNA

When you have once subdued
The devil in your mind,
In all the world
You will no terror find.

—FUMIO

THE THEOSOPHY OF DIONYSIUS THE AREOPAGITE

[**Dr. Margaret Smith** continues her series on the European Theosophists by an analysis of the teaching of Dionysius the Areopagite.—EDS.]

Dionysius the so-called Areopagite was a writer whose influence on the development of mysticism, in both East and West, was far-reaching, although practically nothing is known of his life and personality. He claimed to be St. Paul's convert, the Athenian Dionysius, and gives historical references in support of his claim; but his work plainly belongs to a later period. His writings were obviously influenced by Neo-Platonism, and especially by Proclus (410—485), and he mentions Hierotheos, who is most probably to be identified with Stephen bar Sudayli, a monk living in Jerusalem at the end of the fifth century A. D. Dionysius himself was probably a monk or priest residing in Syria, possibly a pupil of Stephen bar Sudayli, and almost certainly a student of Neo-Platonism, whose writings belong to the end of the fifth century. He seems to have made a thorough study of Greek philosophy, of Christian dogma, of the Jewish Kabbala, and of the Neo-Platonic theosophy, influenced as it was by the ancient philosophies of India, for all these were studied in the Alexandrian schools. He may well have studied under Proclus, the greatest thinker among the Neo-Platonists after Plotinus. Proclus made it his business to collate, arrange and elaborate the whole body of transmitted philosophy, while he added to it his own conceptions.

The work of Dionysius is full of the terminology of Proclus and Plotinus, and shews the influence of Iamblichus, though Dionysius himself had exchanged the old philosophy for Christianity, and adapted Neo-Platonist and Jewish conceptions to form a highly developed system of Christian mysticism. His extant works include *The Divine Names*, *The Mystical Theology*, *The Celestial Hierarchy*, *The Ecclesiastical Hierarchy*, and a few letters, but he refers to a number of writings, which appear to have been lost, including the *Outlines of Divinity*, *The Symbolic Divinity*, *Sacred Hymns*, *The Just Judgment of God*, *The Objects of Sense and Intellect* and *Concerning the Soul*. Dionysius bases his teaching throughout on the pantheistic doctrine of emanation, as taught by the Neo-Platonic school, the evolution of the universe from the Supreme Essence, the One Ineffable and Unknowable, and the tendency of all beings to return to that original One, and to be reunited once again with the Divine.

He also taught an esoteric doctrine. What he is writing, he says, is not for the "uninitiated." He bids those who have become inspired through instruction in sacred things and who have received what is Divine into the secret recesses of their

minds, to guard them closely from the profane multitude.* Again he writes:—

It is necessary that those who are being initiated should be separated from the profane and become recipients of that knowledge which makes perfect those holy ones who are initiated into the highest mysteries.†

There is a re-echo of Plotinus in his exhortation:—

I pray, let no uninitiated person approach the sight; for neither is it without danger to gaze upon the glorious rays of the sun with weak eyes, nor is it without peril to put our hand to things above us.‡

His conception of Ultimate Reality is that of the Neo-Platonic Monad, the Super-Essential Godhead:—

The One, the Unknowable, the Super-Essential, the Absolute Good, cannot be described in Its ultimate Nature. It is both the central Force of all things and also their final Purpose, and is Itself before them all and they all subsist in it.§

The Universal Cause cannot be described by either affirmation or negation:—

It transcends all affirmation by being the Perfect and Unique Cause of all things, and transcends all negation by the pre-eminence of Its simple and absolute nature—free from every limitation and beyond them all.**

Yet from what men see of the manifestation of the One, they conceive of It as Eternal Life, as Ineffable Truth; as the Fount of all Wisdom; as Overflowing Radiance, illuminating unto contemplation; as the Beloved in whom all Beauty and all Goodness meet; as Inexhaustible Power; as the Sun and Morning Star; as the Wind and the Fire and Living Water, as Spirit and Dew and Cloud, as All Creation, who yet is no created thing.††

The One is Perfect, Transcendent and Undifferentiated in its Unity, but in order to be manifested, the One becomes the Cause and Origin of Multiplicity.

The yearning which createth all the goodness of the world, being pre-existent abundantly in the Good Creator, allowed Him not to remain unfruitful in Himself, but moved Him to exert the abundance of His powers in the production of the universe.‡‡

The One issues from Itself, in order to return to Itself. Considered from the standpoint of the Absolute, the whole process of emanation is self-movement: viewed from beneath it appears as a process of unfolding, differentiation and descent, and again of ascent, unification, and return to the One:—

The Pre-Existent is the Beginning and the end of all things: The Beginning as their Cause, the end as their Final Purpose. That which bounds all things is yet their boundless Infinitude, containing beforehand and creating all things in One Act, being present unto all and everywhere, both in the particular individual and in the Universal Whole and going out into all things and yet remaining in Itself.§§

So Dionysius teaches that there is nothing in the world without a share in the One; as all number participates in unity, so everything

* *Celestial Hierarchy*, cap. II.
† *Ibid.*, cap. III.
‡ *Eccles. Hier.*, cap. II.
§ *The Divine Names*, I, 5.
** *The Mystical Theology*, V.
†† *The Divine Names*, I, 6; IV, 1, 4, 6, 7.
‡‡ *Ibid.*, IV, 10.
§§ *Ibid.*, V, 10.

and each part of everything participates in the One, and on the existence of the One all other existences are based. The transcendent is also Immanent, and if all things are conceived as being ultimately unified with each other, then all things taken as a whole are One.*

The Absolute Godhead therefore exists both as Ultimate Reality and Manifested Appearance. The interpenetration of all things by the Divine, Dionysius compares to the action of Fire:—

> For this sensible fire is, so to speak, in everything and passes through everything, unmingled, separating, unchangeable, elevating, penetrating, lofty, ever-moving, self-moving, comprehending, incomprehended, needing no other, energetic, powerful, present in all, when unobserved, seeming not to be, but manifesting itself suddenly, according to its own proper nature, when we seek to find it: and again flying away uncontrollably, it remains undiminished, in all the joyful distributions of itself.†

Such are the characteristics of the Divine Energy displayed in sensible images: it is at work everywhere, purifying, enlightening, making perfect, for ever drawing back all things to Itself, their Source. By Prayer, Dionysius observes, men think they bring God near to themselves, but Prayer is like the cable of a ship, fastened to a rock: as the mariner pulls upon it, he seems to draw the rock near to the boat, but is really drawing himself and the vessel to the rock. Or it is to be compared to a chain of light, a resplendent cord let down from heaven. As men climb up it, hand over hand, they appear to pull it down, but in truth they themselves are being drawn upwards to the higher Radiance of the Divine Light. For, while men draw near to God, He does not draw near to them, being everywhere and changeless.‡

The soul of man, therefore, participates in the One but, like all existent things, while in the material world, it has two sides to its existence, one outside its created being, in the Super-Essence, wherein all things are One, and the other within its own created being, on this lower plane, where all things are separate from each other. Each grade of being, ascending from mere Existence, through Life and Sensation to Reason and Spirit, has its laws and proper virtues, and failure to observe these is the origin of evil. Nothing is inherently bad: evil consists in being separated from God: it is a pure negation: it is the unnatural, that which does not correspond to the nature of beings and things, each taken in its distinctive character. A man sins when he acts in defiance of his own highest nature, defiling the image of God within him, but when man realises his own spiritual nature, he seeks by purification to restore the Divine image to its original brightness, and he seeks to make that ascent by which his personality can be transformed.

The Path of the soul back to God, Dionysius teaches, is an ascesis by which the spiritual powers can be concentrated and unified:—

* *Ibid.*, XIII, 2.

† *Cel. Hier.*, XV.

‡ *The Divine Names*, III, 1.

If we would be united to a uniform and Divine agreement, we must not permit ourselves to descend to divided lusts, from which are formed earthly enmities, envious and passionate, against that which is according to nature.*

The advance is to be made away from outward things and towards the hidden depths of the soul, and all that hinders must be cast away. It is a *via negativa*, involving the purification first of the external senses and then of the inner faculties, from which the soul passes to a state beyond either :—

In the practice of mystic contemplation leave the senses and the activities of the intellect and all things sensible and intelligible and things that are and things that are not, so that thine understanding being at rest thou mayst rise, so far as thou art able, towards union with Him, who is above all knowledge and all being. For, by the unceasing and absolute renunciation of thyself and of all things, thou shalt in pureness cast all things aside and so shalt be borne upwards into the supernatural Radiance of the divine Darkness.†

The stages of the upward path are three, and the first is that of Purgation, when the soul cleanses itself from the hindrances which come from the sensual, irrational self. The second is that of Illumination, when the reasoning intellect is purified and concentrated on the One :—

Every procession of illuminating light proceeding from the Divine, whilst visiting us as a gift of goodness, restores us again as a unifying power to a higher spiritual condition, and turns us to the oneness of the Divine and to a deifying simplicity.

Having unified its own powers, the human soul is enabled to contemplate the Simple Unity of the Uncreated Light, but it must seek to go beyond contemplation, in which there is still subject to contemplate and object to be contemplated, and pass altogether out of self into That which it contemplates, and so to be utterly merged. This transcendent unification of the human spirit with the Divine is called by Dionysius "Unknowing" for in that state the soul passes beyond the senses and no longer has need of the reasoning faculty :—

When we have received, with an unearthly and unflinching mental vision, the gift of Light, primal and superprimal, from the Supremely Divine, let us then, from this gift of Light, be restored again to its unique splendour.‡

This is the stage which is the goal of the mystic, the end of the Path, for this Divine Light elevates those who aspire to Itself and makes them One, after the example of its own unifying Oneness. Those who have followed the Path to its end are thus perfected, "as Divine images, as mirrors luminous and without flaw, receptive of the Primal Light and the Divine Ray, devoutly filled with that Radiance committed to them, but, on the other hand, spreading this Radiance ungrudgingly to those that come after."§ Only those who have freed themselves from the fetters of the flesh, and the more subtle fetters of the mind, can attain to union with Pure Spirit :—

They who are free and untrammelled enter into the true Mystical Darkness of Unknowing, whence all perception of understanding is excluded, and abide in

* *Eccles. Hier.*, III, 3.
† *The Mystical Theology*, I.
‡ *Cel. Hier.*, I.
§ *Ibid.*, III.

that which is intangible and invisible, being wholly absorbed in Him who is beyond all, and are united in their higher part to Him who is wholly unknowable and whom, by understanding nothing, they understand above all intelligence.*

The Divine Darkness, Dionysius states, is in truth that Unapproachable Light in which God is said to dwell :—

> And since He is invisible by reason of the abundant outpouring of supernatural light, it follows that he who is counted worthy to know and see God, by the very fact that he neither sees nor knows Him, attains to that which is above sight and knowledge, and at the same time realises that the Godhead is beyond all things both sensible and intelligible.†

Those who in spirit are thus united with the Divine Spirit, are "deified," for salvation and true blessedness is deification, which is assimilation and union with God. This is the true end of the human soul, a love divinely sanctified into oneness with Him and, for the sake of this, complete and unswerving removal of things contrary; the vision and clear knowledge of sacred truth, the participation in the Supreme Perfection of the One.‡ So the human soul in finding its true self, finds and comes into possession of the Divine Self.§ Yet this attainment of the goal does not mean annihilation: "in the Super-Essence all things are fused yet distinct."

Dionysius, therefore, teaches a mystic theosophy, based on Neo-Platonism. As the soul came forth from God, so it must return to Him, after being purified, illuminated, and perfected, ascending from multiplicity to unity, from finitude and disunion into the ocean of Divine Being. His doctrine is definitely pantheistic and its widespread influence led to the acceptance of pantheistic doctrines in the West. The first mention of Dionysius and his writings was in A. D. 533, when Severus, the Patriarch of Antioch, appealed to them at a Council held in Constantinople, and it is obvious that they already possessed some authority. A Syriac version was made of them in the sixth century by the Aristotelian physician Sergius, and several commentaries on them were produced in the sixth and seventh centuries by Syrian scholars. They were widely read in the Eastern Church and their authority was strengthened by an edition prepared by Maximus the Confessor (580–662). Pope Gregory the Great (*ob.* 604) appealed to the authority of these writings, and they were cited at the Lateran Council in 649. John of Damascus, living at the beginning of the eighth century, who had a considerable influence upon the theological doctrine of the Scholastics of Western Europe and whose influence is still great in the East, made a special study of the works of the "Areopagite." There is little doubt that in the Near and Middle East the teachings of Dionysius had their effect on the mysticism of Islām and, later, on the Muslim mystics of Spain.

In the year 827, the Byzantine Emperor Michael sent as a gift to Louis I of France a copy of the Dionysian writings. They were deposited in the Abbey of St. Denis, who

* *The Mystical Theology*, I.

† *Letter*, V.

‡ *Eccles. Hier.*, I.

§ *The Divine Names*, VIII, IX.

was identified with Dionysius the Areopagite, and the gift, in consequence, aroused great interest. The Abbot Hilduin made an attempt to edit and translate the books into Latin, but the task was beyond him, and it was left to Erigena, the Irish scholar, who arrived at the court of Charles the Bald in the latter half of the ninth century, to produce an adequate Latin version. This version made the writings available to mediæval Christendom and their authority was accepted without question by the great scholars of the West. Commentaries on the Dionysian writings were written by the mystic, Hugh of St. Victor (*ob.* 1173), by Albertus Magnus (1193—1280) and by St. Thomas Aquinas (1225–1274), of whom it has been said that he is "but a hive in whose varied cells he duly stored the honey" which he gathered from the writings of Dionysius, to such a degree that, had the works of Dionysius been lost, it would have been possible to reconstruct them, to a considerable extent, from the works of his great successor.

Scarcely a mediæval European mystic but shews the influence of the Areopagite's writings, among them Eckhart (1260-1327), the German mystic, who wrote:—

> All that is in the Godhead is One—above all names, above all nature. The end of all things is the hidden Darkness of the eternal Godhead, unknown and never to be known.

Eckhart was reckoned a Plotinist and a Pantheist. Another was Tauler, who writes that when "the outward man has been converted into the inward, reasonable, man and the powers of the senses and the power of the reason are gathered up into the very centre of the man's being" then the human spirit can ascend towards the Divine Darkness and multiplicity is effaced in unity, "for the sole Unity, which is God, answers truly to the oneness of the soul, for then is there nothing in the soul but God." The great Flemish mystic John of Ruysbroeck (1293-1381) was another who followed in the steps of Dionysius, writing that the soul which has passed through the stages of purgation and illumination must ascend to that region where reason has to be put aside:—

> The soul there is simple, pure and spotless, empty of all things, and it is in this state of absolute emptiness that the Divine Radiance is revealed. To that Radiance neither reason nor sense nor remark nor distinction may serve: all that must remain below, for the Infinite Light blinds the eyes of the Reason and makes them yield to that Incomprehensible Radiance.

And then the mystic is "one life and one spirit with God."

To this period belongs the first English translation of *The Mystical Theology*, called the *Dionise Hid Divinitie* by the anonymous author of *The Cloud of Unknowing*, who teaches that the Godhead is beyond the reach of human understanding, but union may be attained by the soul which has passed beyond knowing and entered the "Cloud of Unknowing."

The same influence is to be noted in the great mystics of Italy and Spain and France, so that Dionysius, himself deriving his teaching from the school of Ammonius Saccas,

proved to be the chief influence in moulding the mystical theology of the West; and in Christian mysticism, both mediæval and modern, is to be found the same ideal of union with the Godhead, based on the belief that the soul itself was Divine in origin, and that when it should come to itself by the threefold Path of purification, illumination and perfection, it would return once again to the Divine, whence it came forth. As a modern writer has stated:—

> The mystics are like a chain of stars, each separated from the other by a gulf. We think we can trace resemblances, even connections: but they themselves tell us that the light comes direct from the sun and is not passed on at all.

Yet we cannot doubt that the beacon of such an one as Dionysius wakes the kindred soul, even though it be across the seas and across the centuries.

MARGARET SMITH

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The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.—*The Secret Doctrine*, Vol. I, p. xx.

DARK MEN AS CANNON FODDER

[**Oswald Garrison Villard** is the grandson of the distinguished Abolitionist, William Lloyd Garrison, the uncompromising leader of the Anti-Slavery group whose teaching converted Leo Tolstoi to the religion of Non-Resistance. Mr. Villard's father, German by birth, participated in the revolution of 1848 in South Germany when only a boy of fourteen. He came to the U. S. A. a little later and became a distinguished journalist and war correspondent in the Civil War and a friend of Abraham Lincoln. Two notable streams of liberal thought have thus met in the contributor of this article, who for long years was the soul behind *The Evening Post* and *The Nation*, both of New York, as he has been a leading spirit in the National Association for the Advancement of Coloured People.

There are some pungent remarks in his article whose central thesis is that Imperialistic nations for their own purposes use their coloured subjects as soldiers: he refers to India among other territories. This must be said, however, that during the War the peoples of India did not need coercion or even great persuasion to support by men as well as money the Imperial Power. They had faith in the righteousness of the cause it espoused. They had visions that that Power would use its fidelity to the ideals for which it said it was fighting the War, in India itself,

> When the terror and tumult of hate shall cease
> And life be refashioned on anvils of peace.

India's hopes were thus expressed by her poetess Sarojini Naidu who in August 1915 voiced " The Gift of India."

That was. What will be in the future? Meantime the problem raised in this article deserves thought, not merely as a nationalistic, but as a grave international issue. That Mr. Villard's apprehensions are not ill-founded appears from a recent press report of a move on the part of Italy to treble the size of the coloured army in Ethiopia, making it over 120,000 strong.—EDS.]

The very day that Mussolini announced to his people his complete victory in Ethiopia he was quick to assure the other land-grabbing nations of the Continent that he would not militarize the black people he has so brutally crushed. Let anyone believe that who will! We shall hear soon of the raising of native Ethiopian forces to re-establish order, to police the country, to put down "brigands" which is the name given to such patriots as seek to fight on against overwhelming odds. So Japan describes the Chinese who will not lay down their arms in Manchukuo and elsewhere where it seeks to make might supreme over right. Mussolini will be no different in Ethiopia than the French in North Africa, or the English in India. He will find very quickly that the "police force" must be largely increased and must be organized in battalions in military fashion and drilled not merely to keep the peace, but to fight in trenches. They will have airplanes, of course, because it has been shown how effective airplanes are in dealing with the discontented and the subjugated. No nation stops at anything when it is in dire distress. The very promptness of Mussolini's denial makes the writer, for one, believe more than ever that a most important motive for the wicked

aggression upon Ethiopia was the capturing of a huge reservoir of dark human beings who may some time be thrown upon the battlefields of Europe.

Mussolini knows very well that his efforts to increase the population of Italy at a great rate by offering bonuses to the parents of large families, by stimulating mass marriages, by making grants for the education of the children of huge families, is not succeeding in increasing the fecundity of the Italian people. He may seek to delude the world by declaring that the fall of Ethiopia has achieved all his colonial ambitions now and forever more, but every one knows that Europe faces war sooner or later as long as the power of dictators is unchallenged by collective security. When the day for the next war comes, Mussolini may find himself with his back against the wall. What will then keep him from sending those Ethiopian "police" across the Mediterranean if the way is open? England, in 1914, did not hesitate to ask that coloured men should be sent even from the little Island of Jamaica. Admiral Sims has stated that if the United States gets into a desperate situation it will not hesitate to use submarines precisely as did the Germans, without regard to men, women or children, and it was Admiral Sims who commanded the American fleet in European waters during the World War. That struggle taught us that even so law-abiding a nation as England is ready to throw over the whole laboriously constructed structure of international law and widely to disregard human rights if it feels that its existence is in danger.

What could have been more cruel than the policies of all the great powers in the World War? They tore coloured soldiers from their homes in the tropics and threw them into the bitter, bloody trenches of Europe. The Allies had no thought but to strengthen their man-power. That to-day is the chief reason for French retention of its African Empire. More and more coloured troops are now being brought to France to do garrison duty there in time of peace. Again, these men are not asked what is their wish; they are torn from their normal families, thrown into a different climate and put on the very front line to receive any attack from the other side of the border they happen to occupy. Theirs is the honour of being prospectively the first to repel the onslaught of a Hitler or a Mussolini. Not theirs to question why.

After the Armistice when the mutinous spirit among the French soldiers steadily rose, it was the easiest move to throw French native troops into conquered Germany. Before the War there was no race prejudice whatever in Germany. No sooner were the coloured troops upon German soil than it appeared, and everything possible was done by the conquered Germans to fan the flames of race hatred and discord. Every crime or misbehaviour on the part of a coloured soldier was blazoned to the world. White womanhood was portrayed as in danger, as being contaminated, as be-

ing outraged. I myself have seen seventy-five or one hundred men in line at the door of one brothel awaiting their turn with the eight girls gathered in by the Burgomaster (in carrying out the order enforced) to satisfy the natural desires of these coloured men. To me it seemed no worse than when a hundred white men stood similarly in line at the doors of other houses of prostitution. But the press was full of stories of the defilement of the womanhood of the superior German race, and the way was thus opened for the widespread reception of those absurd and indefensible theories of racial purity and superiority advocated by the Hitler regime. No one can overestimate the harm done by this drafting of those coloured French soldiers to garrison a country they certainly never wished to patrol, whose language they could not understand, whose customs were foreign to them. It was a political blunder of the first magnitude.

Everywhere the coloured races begin to ask with increasing insistence why they should be helpless pawns in the rivalries and the blood-thirstiness of the land-grabbing imperialist nations. These conscripted native soldiers live with the thought ever in their minds that they may be at any moment torn to pieces in a war with which they are not concerned, by cannon built, perhaps, in the workshops of the very government whose uniforms they must wear, precisely as the flower of the young manhood of Australia and New Zealand was mowed down at Gallipoli by guns manufactured by British munitions firms.

Europe to-day again faces, sooner or later, a bloody harvest now being sowed by the supreme stupidity and incompetence of the leaders of the several nations, the so-called statesmen, who can find no other way to solve international problems than the arbitrament of war. The best-informed observers to-day place the coming of the next world war within the next five years. When it comes there will be more coloured men drawn into it by far than there were in 1914–18, unless the coloured men revolt. It is my belief that the very nations which are training these darker-skinned men in the arts of modern warfare are preparing for their own downfall as colonial powers.

The truth is that the time has more than come for a complete revision of the colonial system. It will seem strange to many that I should say this when the demand for colonies among the "have-nots" is more intense than it has been for some time past, with Germany notably demanding the return of her former colonies. We are hearing a great deal about ending war by removing the causes of war and there is a sudden discovery that the reason why the superior nations slaughter each other on the battlefield is because they must have access to raw materials and the other advantages which are said to pertain to the holding of distant colonial possessions. It is a curious fact that in these discussions, in which many sincere lovers of peace are taking an active part, there is almost nothing said about the fate of the peoples

involved. We are told that Italy and Germany have the right to seize any lands that they can; that Japan is entitled to find its place in the sun in Manchukuo, Korea, Formosa, Mongolia, wherever it can impose its will, without regard to the wishes or the happiness of the peoples of the seized territories. But these policies of subjugation are merely piling up troubles for the future. No one can venture to prophesy when the day of reckoning will come, but it is impossible to believe that the subject races will consent indefinitely to this state of affairs.

Ever since the War they have known that the white race was not as superior or as perfect as it claimed to be. They learned then that one large section of Europe was regarded by the rest of the nations on that continent as comprising despicable, unworthy people, to be put down as rapidly as possible. The solidarity of the white man in the presence of his so-called inferiors was broken. The prestige thus lost can never be restored. Educated coloured men and women everywhere know that the rulers of white lands are unable to regulate their own affairs so as to assure peace and international comity. They are bound to ask whether these fallible men are divinely inspired in their administration of the "backward peoples." They ought surely to see by this time that any alleged interest in the welfare of the darker people is entirely subordinated to the material interest of the colonizing nation. The whole colonizing business is preposterous. Take the case of the so-called "have-not" nations. There are only a few of these that have the power and means to colonize. Nobody thinks of offering Holland, Denmark, Finland, Norway, Sweden and other countries, colonies elsewhere on the globe. It is only the so-called first-class powers whose needs are at all considered, and these are precisely the powers that insist upon building up great native armies as auxiliaries to their own. That system of conquest and exploitation perished once with the fall of the Roman Empire. It will and should perish again.

What could be more brutal, more contrary to all Christian doctrine, to the right of peoples everywhere to choose their own way of life which Woodrow Wilson stated was one of the objectives of the war and the subsequent peace, than to draft coloured men and make them pay the price for the folly and incompetence of the rulers of the nations who can see no other way to perpetuate the capitalist system except at the expense of others? If the coloured troops drafted for the war had really had anything to gain from their participation in it that would have been one thing. That was not the case. Later they were told that a new and better system of governing them would be evolved in the case of the German colonies by the establishment of mandated countries which would not be exploited because their governments would merely be trustees, receiving their power from the League of Nations. But the dreadful experience of Syria proves conclusively that the new system is no

better than the old; certainly the League of Nations has not called the French rulers to book for the misgovernment of that country which led to a general strike in Damascus. And the drafting of native troops goes on apace.

What is needed for the world is the end of the era of exploitation which it was promised at the time of the making of the Treaty of Versailles—certainly a totally different conception of what is the proper relationship between the white and coloured races. If these guardianships are to continue, they ought certainly to be based on friendly cooperation and governmental guidance instead of domination. There should be determined effort to develop these countries through their own people primarily for *their* benefit and not for the purpose of profiting by the raw materials, the natural resources with which nature has accidentally endowed each particular colony. If this is too idealistic a proposal, if we cannot expect bureaucratic officials living abroad to develop the so-called backward nations with a view to having them stand on their own feet at the earliest possible moment, there is certainly another scheme which is within the range of possibility and that is a world-wide control and distribution of raw materials, not in the interest of any given nation, but for the benefit of all the world. Undoubtedly many readers will exclaim that this is more visionary and more unpractical even than the suggestion that ruling nations should adopt a Christian and big-brother attitude towards those under their sway. But this is not so, for we had in the War an example of what can be done. After the United States entered the struggle the Allied War Trade Council was set up in London, which immediately dominated the world with the exception of the enemy States. All crops and all natural materials were portioned out not only among the fighting nations, but among the neutrals as well. Even neutral shipping was seized and allocated in the best possible way. No neutral could get its supply of sugar, or manganese, or iron ore, or cotton, or oil, until it went to the Trade Council, found out what its quota was and applied for its share. Of course this was done under the stress of a dire emergency when the warring nations were so fearful of the outcome of the war as to be willing to abdicate some of their individual powers and to subordinate everything to the winning of the war, while the neutrals had to yield to superior force.

But if this could be done in the heat of battle there is no reason why with the proper educational campaign the nations cannot be won to realizing that this is inevitable, if only because of the shrinking of the world by reason of the increasing rapidity of communications, and the obvious fact that if the present craze for economic isolation and narrow nationalism persists, economic shipwreck is unavoidable. This is the only plan, in my judgment, which will prevent increasing hatreds, strife, bitterness and bloodshed between the coloured and white races and between white

nations. Is there any better way to remove the economic causes of war and to make it possible for nations to live together in comfort, friendliness and peace with a fair division of the riches of the earth? Meanwhile can we not all labour to arouse world opinion and the League of Nations to the wickedness of drafting coloured troops to fight in the quarrels of Europe? Of one thing we may be sure: The present colonizing and military policies of the aggressor nations are more and more driving the coloured and white races apart, are threatening new wars, constant embroilments, unrest and bloodshed. "Under which flag, Bezonian?"

OSWALD GARRISON VILLARD

THE PRINCE AND THE FAKIR

"What have you in your scrip?" asked the Prince of the Fakir

"Cakes and sweetmeats for the angels," he replied.

"And what have you in your chest?" asked the Fakir of the Prince.

"Gold and silver for a saintly man of wit."

But when he opened the chest to reward the Fakir, he found that it was empty, and he clapped his hands for his steward. The steward straightway appeared and, hearing the question of the empty chest, prostrated himself before his Master and reminded him that he had squandered all his wealth the night before in the Tavern.

"And verily, this man was the Saki," added the steward, pointing his finger at the Fakir.

"He speaks truth," said the Fakir unmoved. "And now I come again for the Prince of the Age. This time to the Tavern of the Prophet. Come with me."

The Prince obeyed. And as they were walking to the Temple, he looked into the scrip of the Fakir and therein beheld a tangle of writhing snakes. He drew back, invoking the mercy of God, but he composed his soul in patience and followed. They passed the night together in the Temple. And in the morning, as they were coming out, the scrip of the Fakir fell from his hand, and lo, instead of snakes, it was full of lotus flowers.

Whereupon, the Prince set fire to his palace that no one else might be polluted therein, and with a scrip on his shoulder and a staff in his hand, he fared forth into the fields to gather flowers for the angels. There, he met a Beggar one day, who asked him for alms.

"I am a brother in poverty," said the Prince, "but I will share with you my blessing."

Saying which, he placed his hand in his scrip and lo, instead of flowers, it was full of silver and gold.

The Prince was dumbfounded; the Beggar was amused.

"You do not recognize me," he said. "I am your friend the Fakir. And I come to tell you that you are too self-conscious, alas, to be anything but a Prince."

AMEEN RIHANI

THE MYSTICISM OF YOGACHARA BUDDHISM

[**Radhakamal Mukerjee** wrote in our May issue on "The Law of Compassion in Mysticism," and in this essay he examines another phase of the Mahayana Buddhism.—EDS.]

One of the most subtle doctrines of contemplative Mysticism was that developed by the Yogachara school of the Mahayana Buddhism. This school developed in India in the fifth century A. D.* in the hands of the two brothers of Gandhara—Vasuvandhu and Asanga—who both spent part of their lives in Oudh. The great characteristic of this Buddhist school of thought is that by the methods of dialectic a doctrine was reached in which pure knowledge and mystical ecstasy became inseparable.

According to this idealistic school all objects are created by the mind itself. It is the pure idea which is produced as an external object. Says Vasuvandhu:—

> It is knowledge itself that appears as object; all this is only idea which appears as object, which in Reality does not exist.

The analogy is drawn from the perception of a picture for denying the objective value of knowledge.

> In a picture painted according to the rules there are neither hollow nor raised parts, and yet one seizes them; thus in the imagination there is never duality and yet one seizes it.

Thus in Yogachara all duality in the phenomenon of representation is banished. There no longer exists either apprehender or apprehended, as Asanga says, nor the ego and the world. There remains only a cosmic absolute *Vijnana* or knowledge which is an infinite ever-fluent series. All objects in the universe, all mental constructs, all differentiation of subject and object, consist of the *Alaya-Vijnana*, the absolute Cosmic Consciousness. In *The Voice of the Silence*, *Alaya* is defined as "the Universal Soul or Atma, each man having a ray of it

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* H. P. Blavatsky points out in her *Theosophical Glossary* that "there are two Yogâchârya Schools, one esoteric, the other popular. The doctrines of the latter were compiled and glossed by Asamgha in the sixth century of our era, and his mystic tantras and mantras, his formularies, litanies, spells and mudrâs, would certainly, if attempted without a Guru, serve rather purposes of sorcery and black magic than real Yoga."

Again she says, "Aryasangha was the Founder of the *first* Yogâchârya School. This Arhat, a direct disciple of Gautama, the Buddha, is most unaccountably mixed up and confounded with a personage of the same name, who is said to have lived in Ayodhya (Oude) about the fifth or sixth century of our era, and taught Tântrika worship in addition to the Yogâchârya system. Those who sought to make it popular, claimed that he was the same Aryasangha, that had been a follower of Sâkyamuni, and that he was 1,000 years old. Internal evidence alone is sufficient to show that the works written by him and translated about the year 600 of our era, works full of Tantra worship, ritualism and tenets followed now considerably by the "red-cap" sects in Sikkim, Bhutan, and Little Tibet, cannot be the same as the lofty system of the early Yogâchârya school of pure Buddhism which is neither northern nor southern, but absolutely esoteric. Though none of the genuine Yogâchârya books (the *Narjol chodpa*) have ever been made public or marketable, yet one finds in the *Yogâchârya Bûhmi Shâstra* of the *pseudo*-Aryasangha a great deal from the older system, into the tenets of which he may have been initiated. It is, however, so mixed up with Sivaism and Tântrika magic and superstitions, that the work defeats its own end, notwithstanding its remarkable dialectical subtilty."

in him and being supposed to be able to identify himself with and to merge himself into it."

There is here an essential similarity with the *Atmadvaita* of Sankara. Yet there is also the strong distinctive characteristic of the Buddhist *Vijnanadvaita* that pure knowledge which is anterior to the subject and object and the act of knowledge is only Becoming. Writes Houan-Tsang :—

> As the river struck by the winds gives birth to waves without its flow being interrupted, so the *Alaya-Vijnana*, without a break in its perpetual flux, produces temporary thoughts . . . . From all time the *Alaya-Vijnana* flows thus like a river without interruption.

When all notions of diversification of the knower, known and knowledge are banished as fictitious, when the subject and the object become only aspects of *Vijnana* or knowledge itself, there is discovered in the end beneath the phenomena or rather in them the *Suchness*.

The conception of the Suchness or Absolute Nature of things (*Tathata*) is one of the most delicate and profound mystical notions in the Buddhist philosophy. The Suchness eludes all definition, and thus as in the Upanishads the Reality is sought to be defined by an accumulation and balancing of opposite categories, so also does the *Vijnanabadi* try to reach an approximation of Absolute Nature by effacing the distinction between Being and Not Being, Ideality and Reality, Samsara and Nirvana.

As a matter of fact the *Tathata* can be apprehended only by a mystical rapport. It is only in mystical insight that the human being can pass beyond the distinctions of the ego and the world, beyond all mental constructs. The Suchness is the strangest, simplest and boldest definition of Reality. It defines the indefinable and inexpressible. It does not lead the mind to any void, because it is something positive. On the other hand, in an absolutist idealism which is in ceaseless Becoming, the Suchness is the permanent, all-comprehensive datum. Only by mystical illumination could this Suchness be apprehended.

Dharmapala observed that the Suchness is a mere tentative description adopted only to save one from the error of identifying it with nothingness. Thus the predicate *Bhava* or Existence is pointed. Asanga says of the Suchness:—

> It can neither be called existence nor non-existence; It is neither "such" nor "otherwise." It is neither born nor destroyed; It neither increases nor decreases; It is neither purity nor faith. Such is the real *lakshana* (mark) of the Transcendental Truth (Suchness).

The same idea that the true state of Suchness in only born of mystical illumination when all language or meaning of language is completely abjured is also evident in Asvaghosa's definition of Suchness :—

> As soon as you grasp that, when totality (universality) of existence is spoken of or thought of, there is neither that which speaks, nor that which is spoken of; neither that which thinks, nor that which is thought of; then you conform to Suchness; and when your subjectivity is thus completely obliterated, it is then that you may be said to have insight.

It is a familiar experience in the path of mystical insight that the Reality is reached through a gradual but completed negation of

all attributes and conditions, which betoken relativity and individuality. In the Upanishadic mysticism the Reality is reached through a process of elevated contemplation, which avoids all relativities and subjectivities as *Neti, Neti*, Not This, Not This. It is the other; and this negation becomes also the description of the Reality itself.

Unlike any other contemplative mysticisms, the Yogachara school has developed elaborate modes of contemplation in stages and parts leading up to the transcendent Suchness. This is described by them as *Asamskrita dharma* and ought to have its appeal to modern minds. The stages of consciousness which lead up to absence of all conditions, *i. e.*, the *Samskritas*, which like spots bedim the pure bright mirror of Reality are :—

(1) The freedom of *akasa*, all-comprehensive, limitless unchangeable.

(2) Freedom from all kinds of bodily conditions and attributes (*klesas*).

(3) Freedom of effortlessness which is obtained without the aid of Knowledge.

(4) Freedom from the motivation of pain and pleasure.

(5) Freedom from the activation of conscious processes.

Such are the stages in the development of mystical insight in its highest reaches, each stage representing a distinct manifestation of Reality. At the final, the sixth stage, freedom in the eternal, unchangeable and transcendent Suchness is established.

In the Upanishadic mysticism, however, the stress is on affirmation. The Reality, though likewise absolute, unconditioned, and indefinable, has a positive aspect as something eternal and immutable and completely comprising all things which live, move and disappear into it. In the Upanishadic description of Reality the affirmative note dominates over the negative note, which is stronger in Buddhist mysticism though in both the dual attitudes exist side by side. As a matter of fact even in Asvaghosa, the Suchness is conceived in its two aspects: first trueness as negation (*Sunyata*) and secondly, trueness as affirmation (*Asunyata*). Much more significant than this is the difference between Upanishadic and Yogachara mysticism arising in the latter's idea of Reality as a process, a ceaseless Becoming, a continuous series, akin to the phenomenological tendency of modern thought.

The Suchness is the message of Silence, the essence of effortless contemplation. Here thought and vacuation, affirmation and negation are both baffled. For the transcendent can be neither posited nor denied. Truth transcends both the affirmation and the negation of thought.

The mystical height is at once sublime and terrifying. For it cuts the roots of our flow of life and knowledge. Yet when it is reached by rare, adventurous souls it is found as the inmost of our being and becoming, embracing every being and every thing in the world in one simultaneous all-comprehensive illumination and compassion.

RADHAKAMAL MUKERJEE

LEARNING FROM THE EAST

[These two articles are written by citizens of the richest and in some respects the most progressive country of the world—the United States of America.

The first contains a challenging appeal which the East, and especially India, cannot afford to ignore. And this country is not ignoring it altogether, for Gandhiji—of whom the article makes mention—is actively engaged in producing a renaissance which will show what India is capable of achieving in the field of economics as it did " in religion and philosophy."

The second article is an appeal and an exhortation to the West: an appeal and an exhortation to practise once again the old-world Laws and make a success of modern civilization which is plunged " in the desperate struggle for existence."—EDS.]

I.—OF COURSE

Mr. Sydney Greenbie is very versatile. He has travelled extensively ; has written several books, among which may be mentioned *Gold of Ophir* and *The Romantic East ;* he has occupied an editor's chair, has lectured on " Leisure, its horrors and horizons," and is much interested in education. His article has a spacious atmosphere.—EDS.]

How other than " Of Course !" can one answer the question. " Has the East anything to offer to the West?" Has In anything to offer Out? Has Near anything to offer Far? Life is a buttressing of opposites, a process of the mutual completing of thing by thing, of thought by thought, and our enjoyment of it is based on our capacity to relish as many different sensations as time and space afford. But man suffers from the fact that he lives in two worlds—the world of tangibles and the world of thought. He bumps his nose against a door, and long after he has lost sight of the door and the swelling has gone down, he still has a thought about that hurt. The hurt and the thought are his two worlds. Yet the most exact science cannot find that man's most violent thinking uses up even the minutest speck of energy ; not as much as does the batting of an eyelash. Hence man is always trying to adjust himself to his immediate world and to the remotest world at the same time; to the world as he finds it and the world as he thinks about it. In order to put some limitation on this spatial world, he has divided it into East and West.

In the denials which have muddled our thinking on directional demarcations such as East and West, the East is as much at fault as the West. We do not hear such disputes between North and South.

Not yet. Not only because there are no ethnological differences along longitudinal lines, but because the Esquimaux and the Australoids have not become egocentric and world-conscious. Within my own country the United States, there is a North and South complex, but it was not born of racial differences. The Negroes in the South were not the

problem. The North and South problem in America was a problem of the thinking of the white race, the differences of opinion and prejudices among ourselves, not the differences between white and black. The Civil War was not waged by the black man, but by the white man for a moral principle that was the white man's morality and not the black man's morality. Only now that millions of Negroes are coming into intellectual maturity is the problem becoming a North and South problem because the Negro is projecting his consciousness into the arena. Directionally, the question "Has the East anything to offer the West?" may have to be changed to "Has the North anything to offer the South?" because the east-west force of civilization is ending by the East (Japan) taking on the *tempo* of the West.

Before this can be made clear, we must eliminate some of the confusion of thought which exists between us—East and West. In being asked, "Has the East anything to offer the West?"—I was exposed to the dangerous possibility of believing that perhaps the West is arrogant and seeks to impose its culture on the East, but declines the offerings of the East. My first thought then is that this is not so. The West has accepted religion, philosophy, art, and is continuing to accept them, from the East. But nothing is more confusing and destructive to mutual appreciation between East and West than the claim of the Orient to mystical and spiritual pre-eminence while attributing to the West what the East chooses to call "materialism." This is not only demoralizing, it isn't true. *Historically, it was the East, with its love of splendour, its gorgeous jewels and display, which lured the West to conquest and spiritual waywardness.* It was the East which first swept over the West with rapine and destruction. The materialism of the East—beautiful palaces, carved caves, imposing temples and mausoleums—can, by no stretch of the imagination, be vaporized into immaterial symbols. They are the pomp and vanity of materialistic rulers. The East is not more indifferent to wealth and comfort than the West.

Inversely, the paintings, the cathedrals, the music, the literature of the West is such a vast, monumental contribution to un-materialism, if I may coin a word, that it is astonishing to hear sincere Orientals charge our world with being materialistic. At the heart of the question lies the indubitable premise that the craving for wealth and material well-being is as prevalent in the Orient as it is in the Occident and that the West aspires to the creative, artistic and spiritual life fully as much as the East.

Wherein then is there any difference? In the *way* of working out problems of living. Both the West and the East are everlastingly seeking to discover spiritual concepts for material forms, and material forms for spiritual concepts. The church resorts to symbols whereby matter may become spirit and spirit become recognizable to the uncreative and the unimaginative. Symbolism is found in all peoples, practised by mystic as well as

scientist. What is the sacrifice of a goat but a material symbol of a cleansing, as if spirit were capable of pollution.... On the other hand, what has our mechanics led to? For a brief moment we became enamoured of motion, of power, seeing only the thing and not the significance, but already our devices have penetrated the heart of stone, of iron, of all materials and revealed their soul. Starting from two different worlds and points of view, your Dr. Bose (of Calcutta) and our Dr. Alexis Carrel arrive at the identical place. On the other hand, when given the power and the tools, regardless of their Oriental sources and ways of living, Oriental people like the Japanese do not achieve some phenomenal transubstantiation of materialism, but merely turn out more cotton goods, more guns, more governmental goose-stepping.

Eliminating these alleged differences between the East and the West, we can safely begin to ask ourselves the question put to me. One of the first thoughts that enters my mind in answer is—the proving of a way of life. Inasmuch as the East is for the moment in an unfavourable position it can afford to put into practice its denial of the differences between peoples. *Since the East is for the moment demanding equality with the West, it can and should show its own belief in that equality by eliminating from within its own regions such degrading factors as "untouchability." Such a contribution to the practical politics of the world would demonstrate the force and beauty of this mysticism so dear to the heart of the East.*

By the same token, the East has it within its power to perform another good for the West. Given a piece of stone, the East would carve its sense of beauty into it, give expression to a thought, to a spiritual symbol. Given the tools of modern technology, the East should show us a better way of using these skills, socially, culturally, spiritually. It will not do to say that the East is above these material considerations, that it abhors the machine, that it is contemptuous of industrialization and all its evils. That attitude has led to the enslavement of the East, against which it is fighting. The only way to defeat subservience to materialism is to transform it by thought, by art. *If the East deplores the tyranny of squares, of test-tubes, of steel structures towering in the air, let it prove to us that it has not itself succumbed to the tyranny of tradition, of symbolism, of taboo.* Oppressive as the dominance of machine and mortar may be, there is no oppression more binding than that of fixed thought and predestined pattern of life. In that soft, all-embracing compass of the immaterial, the East still has the power to convert matter into dreams, visions, perceptions. You may say, quite truthfully, that the need of comfort, of ease, of economic freedom is only another slavishness of the Western mentality, but all one can answer is that the rebellion of the East against these economic controls, the just desire to become materially free, is an admission of the existence of the evil. The East is no Houdini, but nevertheless, its ability to slip

out from under the dominance of the West cannot be by holding its hands up in the air till those hands, so capable of music, of art, of feeling become an inert mass. Contempt for matter leaves it inert, only creative thought can spiritualize matter. We *can* make a bathtub beautiful.

What the East has already given the West can easily be appraised and has never been denied. Apart from religions, apart from silk, tea, and simple ministers to the comforts of life imported centuries ago, our ways of thinking have been nurtured on the East. Goethe, Voltaire, Emerson, drew their strength from China and from India. In our own time, a great many potent cults have been born of this spiritual union with the East. In understanding of moral law, the East has been our mentor. But there is no need here to give phrase to praise of influences known to all and by none denied. What is wanted is some modern contribution, not limited to small, fortunate groups who have discovered for themselves some private satisfaction. *What is needed is a great demonstration of the superior way of life in the East that may be applied to the West.*

When Japan emerged as the protagonist of Asia, some there were who had visions of a new Oriental renaissance sweeping out of the East. But Japan has succumbed to merely doing what the West did and doing it just as badly. China, threatening to do the same, is less likely to succumb. Only through Gandhi did India give evidence of a power in the Oriental way of living that seemed for a time to prove that here was an economy superior to our own. Baffled, the East chides us for our materialism. But the East will not achieve her destiny merely by calling us soulless, materialists and machinists. It is not true, and besides, it is too negative. Before we can concede any spiritual superiority to the East (as the East would have us do), we must believe in our own dignity as creative peoples. In its desire to bring its own thinking down to some tangible limit from out of the vast realm in which the mind wanders, the East falls into the same error as the West, and separates what it should seek to unite, by saying the East is mystic and spiritual but the West is materialistic. That gets us nowhere. Even if the East is not eager to rule or dominate, it should wish to see the world united in understanding of its various selves.

So the East should not scorn practical affairs, but help the West to understand how we (according to the East) came to lose our way in economics, in spiritual satisfactions, in social amenities. If your way is better, show us how with your insight into moral and spiritual laws you can handle this mechanistic power we have discovered, but have not yet fully mastered. You did it in religion and in philosophy. Perhaps you can do it also in economics.

SYDNEY GREENBIE

II.—OUR DEBT TO THE ORIENT

[**Dr. Paul E. Johnson** is already known to our readers as a writer of wide sympathies. He has recently become Dean and Professor of Philosophy at Morningside College, Sioux City, Iowa, U. S. A. He writes to us:—"We welcome students from all parts of the world and appreciate the honour of having foreign guests who educate us with contagious glimpses of their culture."—EDS.]

Honest men and nations acknowledge their debts. Times of stress like the present world-depression bring forth congested broods of repudiations. Many evade obligations by declaring bankruptcy, others protest the justice of the claims or slyly hold off the day of settlement. Difficulties put us to the test, and under the strain of insecurity the weak links of character give way. Americans have shown no little righteous indignation at the tendency of European nations to repudiate their war debts. But are we always ready to acknowledge every debt we owe to others? When the Congress of the United States passed the Asiatic Exclusion Act of 1924, it was a direct repudiation of our debt to Asia. Not in the realm of finance, but in the far more important realm of cultural values we have rejected our obligations to the Orient. Forgetting her priceless gifts to our civilization, we have denied that any good can come out of the East. Is it blind folly or dishonesty that we are guilty of?

"Forgive us our debts as we forgive our debtors," we pray. If we mean what we say, then we ought to take account of our debts and acknowledge them with gratitude long overdue. What contributions have we received from the Orient? First of all we are indebted to the East for written language. The alphabets which we use hundreds of times a day have come to us from India, transmitted through Phœnician and Roman mediation. A written language is basic to higher civilization, making possible historical record, literature, song, story, poetry, essay, abstract thought as science or philosophy, and communication of ideas. We are further indebted to Asia for the number system which we employ. The decimal series of the Arabians makes possible facile counting, multiplication of values, mathematical calculations, exact measurement and the statistical procedures of business and scientific operations.

Printing though its origin is obscure, is evidently the invention of the ancient Chinese. Most ancient peoples carved their records on clay, stone or metal. About 200 B. C. Taoist priests in old Cathay duplicated charms by dipping carved seals in vermillion and stamping the imprint on fabric. Confucian classics were carved on stone drums and then duplicated by the process known as "rubbing." Buddhist symbols and writings were multiplied in Chinese temples by block printing, and by 800 A. D. bound in book form and deposited in cave libraries. Historians recognize the strategic place of printing in the diffusion of culture, the renaissances,

the accumulation of stores of wisdom and the development of universal education. Other instruments of human progress rose in the East, as paper making, cloth weaving, metal working, domestication of animals, plant cultivation, the compass, gunpowder, etc. The most important human institutions have grown up from Asiatic soil: all the great religions living in the world to-day were born in Asia, the most prevalent moral and legal codes of our time inherit generously from the Decalogue, the laws of Hammurabi and the laws of Manu. Political institutions of government and economic exchange of goods in commerce were also cradled in Asia and Africa.

Our greatest debt, however, is not to inventions or institutions; it is to great perspectives of life's meaning. The philosophies of the ancient East stand forth like the lofty peaks of the Himalayas above the confusion of the human scene. Let us trace three of these guiding principles for successful living which rise as landmarks for all time. They are viewpoints of no single school, sect or people, but extensive ranges of vision which connect the philosophies of the Orient.

The first of these is the *Law of Reverence.* Stated in axioms or self-evident propositions this law observes: Seek good and you shall find good. Appreciate and you shall know values. Believe and you shall be saved. Instances of this causal principle may be outlined briefly as follows:—

(*a*) Reverence for Deity rises like a fountain in the aspirations of the Orient. "From the unreal lead me to the Real" (Hindu). "What does Heaven desire?" (Chinese Mo Ti). "Thou shalt love the Lord with all thy soul" (Hebrew). "Be ye therefore perfect as your Father in Heaven is perfect" (Jesus).

(*b*) Reverence for life appears in the Hindu-Buddhist teaching of *ahimsa* or non-violence and in the Hebrew commandment, "Thou shalt not kill."

(*c*) Reverence for truth is manifest in the Hindu utterance "Truth alone conquereth," the Persian view that "Truth beareth away the victory" and the Hebrew injunction "Thou shalt not bear false witness."

(*d*) Reverence for personality is practised in the filial piety of Confucian, Buddhist and Hebrew; in Confucian teaching of the Ideal Man; and the insight of Jesus "What shall it profit a man if he gain the whole world and lose his own soul?"

Proof of the Law of Reverence appears in the pragmatic study of consequences. When reverence is followed the human consequences are good, when denied the human results are evil. Reverence means humility rather than vain conceit, honesty instead of deceit, dignity in place of disrespect, appreciation rather than cynicism and scorn, faith and optimism not pessimism or despair. If the former are better than the latter, and if we prefer these values to those evils we shall conduct our life on the pattern of reverence.

The second great view-point is the *Law of Mutuality.* Stated in axiomatic form this law affirms: Give and you shall receive. It is more blessed to give than to receive. Return good for evil. Instances of this causal process are evident in the culture traits of the Orient.

(*a*) Sharing the goods of life, as in Arabian hospitality; Hebrew charity,

"Surely thou shalt open thy hand to thy brother," and the Buddhist brotherhood which held all things in common.

(*b*) Sharing devotion in love is advocated in Mo Ti's doctrine of universal love that all men should be loved as fathers and all women as mothers; in the Hebrew imperative to "Love thy neighbour as thyself," and the invitation of Jesus to "Love one another as I have loved you."

(*c*) Sharing service in co-operation is presented in the Golden Rule of Buddhist, Chinese, Hebrew and Christian codes, that we do unto others as we would have them do unto us.

(*d*) Offering life in sacrifice for a larger cause of human welfare is an ultimate form of mutual support. "If I cannot keep both life and righteousness, I will let life go and hold on to righteousness" (Mencius). "Greater love hath no man than this, that he lay down his life for his friends" (Jesus).

Proof of the Law of Mutuality is likewise to be found in the consequences. Mutuality provides family and group solidarity to overcome the dangerous isolation of the lone wolf. It offers the basis for economic organization with division of labour and exchange of goods to supplement the meagre resources of remote self-sufficiency. It leads from selfish greed and ruthless exploitation to concern for the needs of others and responsibility to care for all as members of one social body. It condemns the inequalities and injustices of special privilege and looks toward a classless society in which each person shall enjoy equal opportunity and democratic freedom. Mutuality at its lowest level may result in destructive rivalries and competitions as in the practice of revenge or getting even, "An eye for an eye and a tooth for a tooth." But great teachers long ago carried mutuality to higher levels in returning good for evil. Narrow loyalties have shortened the arm of social responsibility and plunged groups into vicious conflict with "enemies." But carried to its logical conclusion mutuality extends loyalty to universal dimensions where all life comes within reach of our good will. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." This is the way to a perfect society.

A third perspective is the *Law of Harmony*. This law views the universe as a system of order. It observes that life on this planet advances by progressive integration. Co-operation is better than conflict. Instances of harmony are found by Eastern thought in the processes of nature.

(*a*) Unity underlies every diversity. The variety of nature embroiders its intricate pattern upon a background of uniformity, the plurality of events plays over a fundamental unity. So the traditional Chinese dualism of Yang and Ying represents these complementary forces united in a circle of cosmic unity. Early Ionian naturalists observed that "All is one." Hindu philosophy of nature is pantheistic, seeing all things in Brahman: "That art Thou!"

(*b*) All things work together in cosmic purpose. We are not victims of blind chance or heedless fate, but rather do we participate in a vast plan that moves out toward goals beyond our view. The Chinese faith in the Tao of Heavenly reason operating through all events is answered by the Stoic Logos of Divine Reason in whom we live and move and have our being. The Hindu awareness of the pervading Spirit "in whose joy are all things created" is answered by the Pythagorean "music of the spheres." The

Hebrew confidence that the stars in their courses fight for the right is answered by Socrates' quiet trust that "No harm can befall the good man."

(*c*) The beauty of symmetry is also recognised. Confucius taught the value of equilibrium and called attention to the Doctrine of the Mean which Aristotle saw as the balance of virtue between extremes of excess and defect. Artistic form in China, India and Greece followed this principle of symmetry. Plato cherished beauty of soul as harmony of the inner life and with the Hebrew Amos advocated justice as harmony of all good interests in society. We are yet groping for the art of proportion in truth that shall be coherent in beauty that shall be symmetrical, and in good that holds even the balance of justice.

(*d*) In social reference this law points to universal brotherhood. Mencius saw truly from ancient China that "All men within the four seas are brothers." Hindu seers go farther in discovering our essential kinship with all life in every form. The Hebrew commandment "Thou shalt love thy neighbour as thyself" is extended by the prophets to include aliens beyond their borders. Paul declares that "God hath made of one blood all creatures." As "love goes outward" (Chu Hsi) discord is transformed into concord in larger symphonies of harmony.

The Law of Harmony is demonstrated by the gains and losses involved in its acceptance or rejection. We may gain the sweet fruits of love in human relations or eat the bitterness of hatred. We may have the social advantages of co-ordination, co-operation, justice and peace or we may have the rampant evils of rivalry, competition, injustice and violent strife. We may construct enlightened civilizations by orderly progress or we may throw off the restraint of law and reason, to kill, destroy and loot in brutal revolution and raging chaos. For we have the power of choice that tips the scales of destiny for better or for worse. We can violate these laws and cast ourselves and our race into pits of desolation. Or we can learn the wisdom of the past and profit by the lessons of history to redeem these times and make the most of the opportunities that are ours. "Whatsoever a man soweth that shall he also reap." If we sow to the whirlwind we shall reap irresistible cyclones of destruction. If we continue to sow the dragon's teeth we shall continue to fall under the battering blows of comrades who strike blindly in reckless confusion. We can be our own worst enemies and seal our ultimate doom with cursing lips breathing out poisonous passions.

But why so foolish and stubborn? We have the priceless heritage of wisdom from the ancient East. The Laws of Reverence, Mutuality and Harmony are as true to-day, as needed to-day, as available to-day as when distant eyes first saw their eternal meaning. They offer light, life and salvation to every generation, caught as we are in the desperate struggle for existence. Can we see, accept and pattern our conduct upon these saving principles? The answer waits on our decision, for none other can make our choices for us. We may claim new frontiers on the borders of human progress if we choose to make this heritage ours and live with joyous courage in this light that dawns in the East.

PAUL E. JOHNSON

THE SONG OF THE HIGHER LIFE

XI.—THE YOGA OF THE PERVADING POWERS

[Below we publish the eleventh of a series of essays founded on the great textbook of Practical Occultism, the *Bhagavad-Gita*. Each of these will discuss a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular study is on the tenth chapter entitled Vibhuti-Yoga.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion.—EDS.]

Seeking nothing, give thyself utterly to Me. These words will serve to summarise the teaching that has now (in chapter IX) been given. But who is it who thus claims allegiance from the Soul? "Worship thou Me," says Krishna and His words find echo in the saying of Christ, "No man cometh to the Father save through Me." Sectarian creeds in East and West have fastened on these sayings and urged the personal and unique greatness of their own particular Teacher—Son of God or very God Himself, incarnate in the world to save the souls of men. For either we must think these Great Ones were deluded in thus proclaiming themselves the sole Way to the Highest or else we must suppose, which is indeed the case, that it is not the personal Krishna who is speaking, Krishna the son of Devaki and Vasudeva, the Kshattriya hero, wise and passionless,* but the unborn beginningless Eternal, the *Brahman* in which all abide "by which all this is pervaded."

It is the knowledge of this One Eternal that, from the seventh chapter onwards, is growing in the heart of the disciple. This is the knowledge which "having known, naught here remains to know."† It is not enough to know the personal Christ or Krishna, for though their garments are embroidered with the mystic symbols of the *Atman*, yet He who must be known is the Supreme Eternal whose Voiceless Voice finds utterance through their lips. Failure to see this truth leads to those facile dilemmas with which religious apologists confront their public, saying that such and such a Teacher must be considered God or else a liar and impostor.‡ Such

* See *Chhandogya Upanishad*, 3. 17. 6.

† *Gita*, VII. 2.

‡ The ordinary exoterically religious man has the same type of mind as the anti-religious materialist. Both have the same naive attitude to verbal propositions, the same childish conception of what constitutes reality. Their quarrels are family ones, hence their bitterness. Hence too, their common dislike of the mystic who moves in a world unknown to both of them.

men can never see that, though the Teacher is man, by birth and body, radiantly man, the shining crown of countless lives of effort, yet is He, too, beyond all human limitations. Step by step he has climbed up the ladder of the Soul until his consciousness is now united with the All and now, down that same ladder of perfected vehicles (*upādhi*), shines forth in manifested glory that Unmanifested One, showing with human limbs the action of the Actionless, uttering through human lips the Voiceless Wisdom of the *Eternal Brahman.*

It is thus not a person who is speaking in the *Gita*, but the great *Brahman* out of Which all beings come and into Which all will in time return. Its secrets are forever hidden in that uncreated Darkness. Nor God nor Sage can know Its rootless being (verse 2) for from It all come forth, and he who plunges in to know Its utmost mystery is God or man no more, his being all dissolved in blazing Light that yet is Darkness to the highest dualistic knowing.

All we can know is that all separate qualities (verses 4 and 5), the various states of mind, some positive, some negative, exist in unity as moments of that blazing Darkness and from It issue forth to shine in men as separate states of being.

The seven great Lights,* which are the planes of being, all issue forth as previously described (chapters VIII and IX). These seven Lights or planes are here divided into three main classes. First come the "previous four,"† the four high levels of being (two of them "unmanifested") beyond all individuation. These have been symbolised as four eternal, chaste, ascetic youths, the four *Kumaras*, who refused to create offspring, preferring to remain in contemplation of the One. The truth behind this symbol is that these four planes are planes of unity in which the separate individualities have not been formed.

Below these come the *Manus*, here the separate individuals (*jivas*), the "points of view" within the all-seeing Light.‡ From them, the age-enduring points, issued "this race of men," dying and being born on endless wheels of change.

These *Manus* are the central or, as it were, neutral points of the whole manifold creation; on them as on a pivot all is balanced.§ The two higher levels (for we can leave the "unmanifested" two as no part

* Verse 6: in addition to the meaning of sage or seer the word *rishi* means light or ray. And it is in this latter sense that the word has been used. Here, as so often, the ambiguity of the Sanskrit language has been used to symbolise abstract truths in personal forms, the seven sages of mythology.

† Some read "the four previous *Manus*" but there were more than four previous *Manus* according to the *Puranic* account, and commentators are reduced to various ingenuities to explain why four are mentioned. These four levels are referred to in the *Kathopanishad* as the *Shanta Atman*, the *avyakta* (*Mulaprakriti*), the *Great Atman* (*Mahat*) and the *Jnana Atman* (Buddhi).

‡ This use of the word "*Manu*" may be seen in the *Vaishnava Pancharatra Agama*. See Schrader's "Introduction to the *Pancharatra*." This level corresponds to *manas*, the (higher) mind or, in other systems, *ahankara*.

§ This level is sometimes also referred to as "*sthanu*" the fixed or stable, and is the same as the *adhiyajna* of Chapter VIII.

of the manifested cosmos) are mainly inward turned, so to speak, centripetal, and hence are symbolised as chaste ascetics. The lowest two,* the changing worlds of beings, are outward turned or centrifugal in their tendency, while between both, as points of equilibrium, are found "the *manus*" standing firmly in themselves. From them, or "through" them come the changing beings, the sons of *Manu* known as *mānavas* (men). These *Manus* are the Sons of God and no man goeth to the Father save through them alone. "Know thyself," said the inscription at the Delphic oracle, and he who would attain the wider being beyond must find and enter through the narrow door within the heart.

On all the planes of cosmos is the One as immanent pervading Power (*vibhuti*) united with the forms by mystic *yoga* (see previous chapter), and therefore it is said (verse 7) that he who knows in essence this pervading power and *yoga* of the Supreme unites with Him in firm unwavering *yoga*.

"I am the source of all," says Krishna, "by Me all revolves." As *Mulaprakriti*, He is the Source of all the forms and, as the One transcendent Self, it is His *Yoga* that throws them into motion. The ordinary man sees nothing but the passing forms; in them he puts his hopes, in them is fixed his being. Forms come and he feels happy; they go and sorrow overwhelms his mind, for never can it be that forms shall stand for ever. But the disciple, seeing thus the source and life of all as one, is rooted in that One (verse 9) and remains blissful though all the forms around him change and pass.

To such as can thus root themselves in Him, serving Him ever with the worship born of love, He gives the *buddhi-yoga*, that union with the *buddhi*, by which they go to Him. The *buddhi* is the wisdom which *sees* the One in All; it also is the faculty by which that vision is acquired. We have seen how the individual self is balanced between the centrifugal and the centripetal forces. United to the lower levels the self flows outwards into forms and dies, as it were, with them; while united to the higher, it is carried Homewards by the inflowing cosmic tides.

> Out of pure compassion for them, dwelling within their Self, I destroy the ignorance-born darkness by the shining lamp of Wisdom. (verse 11)

It should not be thought that this compassion is something capricious, something given or withheld at will like a Maharaja's favour. The sun's rays shine on all alike; without them all would die. But he who would feel the warmth upon his skin must leave his shut-in cave and seek the open air. Similarly, he who would experience the Divine Compassion in his soul must leave the cave of self and seek the wider being. He must strive upwards, outwards from his self, breaking the barriers till the Homeward flowing

* The desire nature and the physical world referred to in the *Kathopanishad* as the *indriyas* (senses) and their objects. This structure of the universe is one meaning of the well known ancient symbol of two triangles standing point to point (*cf.* the *damaru* of Shiva), the upper triangle, the worlds of being; the lower one, the worlds of flux and change, reflected worlds of *Maya's* shifting play.

tides are felt and sweep him off his feet.

These Homeward tides that sweep the upper planes of being, and not some capricious "grace," are the Divine Compassion which will bear the soul up to the One Eternal, but, before they can be felt, the disciple must strive desperately with all his might to cling to Krishna, and by his own unaided efforts break down the prison walls.

To him who says, "Show us the Lord and it sufficeth us," comes the reply: "That which is highest in thyself is Him, as much of Him as thou canst see as yet. Cling then to that and thou shalt go to Him."

Clinging thus to Krishna, the mind becomes irradiated by the Light of the One *Atman* shining serenely through the *buddhi* overhead. The effect of this irradiation is that the intellectual knowledge of the mind is vivified and rendered luminously certain by the *buddhi's* direct intuition. This is shown very clearly in the *Gita* in the twelfth and following verses.

> Thou art the Great Eternal, the Great Light, the pure and stainless One, Divine, eternal Man, primal Divinity, Unborn and all pervading. (verse 12)

All this was known before as abstract truth, testified to by all the Seers of the past but "now Thou Thyself sayest it to me." A new and rapturous warmth whose source is in the *buddhi* pervades the mind which soars beyond itself. New vistas, like a landscape half perceived, open before the mental gaze and the old words and thoughts, words formerly believed, known intellectually to be the truth, now shine transformed within a magic light never before perceived. Useless to try and state in words this new perception with its luminosity. It shows in the note of ecstasy that sounds through Arjuna's words. It is as if one strumming idly on a windless organ should suddenly hear the notes sounding forth in answer to the keys. The thoughts that were but thoughts, bare intellectual concepts, greyly self-sufficient, now waken coloured harmonies that echo through the arches of what seemed a void before. No longer are things seen as separate units but as the interlinked and shining web of a vast splendid pattern still but half perceived.

To change this twilit half-perception into the sunshine of true knowledge, further advance is needed. "By the *Atman* which is clung to is that very *Atman* gained,"* or, as the *Gita* puts it (verse 15), "Thou thyself knowest Thyself by Thyself, O Highest *Purusha*, Sender forth of beings, Light of the Shining Ones, Ruler of the World."

Even the *buddhi* shines not by its own light. Beyond it is the Light of the *Great Atman*, † the Cosmic Ideation in which the Divine archetypes of past, present and future, exist in one vast interpenetrative whole. Here is the splendid pattern of the Cosmos radiant with Divine Light, a wondrous unity of spiritual Beings.

* *Yamevaisha vrinute tena labhyah. Katha Upanishad*, 2. 23.

† *Mahan Atman.*

For There everything is transparent, nothing dark, nothing resistant ; every being is lucid to every other, in breadth and depth ; light runs through light. And each of them contains all within itself, and at the same time sees all in every other, so that everywhere there is all, all is all and each all and infinite the glory. Each of them is great; the small is great ; the sun, There, is all the stars, and every star again is all the stars and sun. While some one manner of being is dominant in each, all are mirrored in every other.*

All that is in the world is what it is because of the reflection of some portion of that glorious Being. In it the unity of all the manifold is found. It is, as has been said before, the topmost edge of manifested being; what lies beyond is all unmanifest. The soul, united to the *buddhi* (*buddhiyukta*) must now ascend this snowy peak of being, must see, first by the mental eye, and at last, by direct spiritual vision, those Divine Glories by which the Supreme stands pervading all the worlds (verse 16). These are the Divine Ideas spoken of by Plato, the pervading Powers (*vibhuti*) that are the subject of this chapter.

The phrase "Divine Ideas" should not mislead the reader (as it has misled many intellectuals) into thinking that they are pale abstractions, the conceptual "Universal" of academic philosophy.† These "Ideas" are not conceptual abstractions at all but living Spiritual Powers which, as the *Gita* says, "stand" in their own nature eternally and are reflected in the flux of beings, giving to each its form and its essential nature, not abstracted from beings but formative of beings, the perfect types and patterns of all things here below.

Out of the dark it wrought the heart of man,
Out of dull shells the pheasant's pencilled neck:
Ever at toil, it brings to loveliness
All ancient wrath and wreck.

To reach this Divine world is now the task of the disciple and therefore Arjuna asks:—

"O Yogi, ‡ how may I know Thee by constant meditation? In what aspects art Thou to be thought of by me, O Glorious One?"

The Divine Realities cannot be seen by eyes of flesh; nor by, it may be added, the so-called clairvoyant eye of pseudo-occultism, an eye whose realm at best is that of psychic forms. The eye by which they must be seen is that of *buddhi*, the eye of spiritual vision.§

But though that eye is now available for the disciple he must first learn to open it and to habituate himself to its use.

SRI KRISHNA PREM

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* Plotinus 5th Ennead, 8th. tracate. (Mackenna's translation)

† The latter are only diagrams constructed by the mind, and while they may refer to, can never *be* the true "Divine Ideas."

‡ Note that Krishna is here addressed as "*Yogi*" because it is at this plane that the *Wondrous Yoga*, the *yogam aishwaryam*, takes place. It is here that the one unmanifested Self (*Shanta Atman*) unites with the one unmanifested Nature (*Mulaprakriti*). See previous chapter.

§ cf. Hermes v. 1–4. "For all the things that fall beneath the eye are image things and pictures as it were, while these that do not meet the eyes are the realities."

NEW BOOKS AND OLD

LIBERTY AND FOOD*

[**C. Delisle Burns,** M. A. (Cantab.), D. Litt. (London), is the author of numerous volumes, the latest of which is *Challenge to Democracy.* He worked at the Ministry of Reconstruction from 1917 to 1919 and was Assistant Secretary Joint Research Department of Trade Union Congress and the British Labour Party. He is a lecturer in Logic and Philosophy at the Birkbeck College of the University of London. In this review of Pandit Nehru's book he stresses the relation between liberty and food, *i.e.*, spiritual aspiration and standard of physical life.—EDS.]

Some years ago I was talking to a well-known and very influential British Imperialist about a non-European nation; and he said: "What these people want is not Liberty but Food." He meant that Liberty and "Food" were alternatives; and he was quite willing to grant "Food":—indeed he believed that he himself was more competent in getting "Food" for the non-Europeans than their own leaders were. Material well-being is often the real purpose of those who use more lofty names for what they want. But that is all to the good. There is nothing evil in material well-being; and it is better to have a definite and tangible purpose in view than to suffer from vague, indefinable aspirations. The Imperialist, however, was quite wrong in what he implied: for he assumed that those who have enough "Food" are content to lack Liberty. On the contrary, it is the half-starved who are most easily satisfied with slavery. They lack energy and independence. Therefore we should not oppose the increase of material well-being, even by Imperialist Governments. It is a step towards liberty, in spite of every effort on the part of such a Government to make its benevolence an excuse for the continuation of despotism. Mr. Jawaharlal Nehru's Essays, now published as *India and the World*, deal chiefly with such issues as these. They include Presidential Addresses to the National Congress in 1929 and 1936, essays written in prison, a defence of Mahatma Gandhi (1936), a letter "to an Englishman," an account of discussions with different political groups in England, and the report of a general address on Indian Problems, delivered in London in February 1936. The general subject is the policy of national independence and Socialism, for which Mr. Nehru stands; but there are other important points referred to, such as the reform of the prison system. The method of treatment is dignified, skilful in reasoning, and most persuasive in that certainty of "touch," which is the best sign of a man who "knows his own mind."

* *India and the World*: Essays by JAWAHARLAL NEHRU. (George, Allen and Unwin Ltd., London. 5*s.*)

These essays express very well the fundamental issues involved in the British government of India. The maintenance of that system of government and the opposition to it are indeed policies that divide the whole world to-day; and whatever the "democracy" of British Governments in Great Britain, in India the British system, even under a Labour Government in London, seems to be a form of Fascism. Mr. Jawaharlal Nehru will have helped many Englishmen, as well as his own countrymen, if his Essays succeed in indicating to them what the issues really are. The drift towards Fascism, already well developed in India —by imprisonment without charge or trial, by the suppression of the most moderate criticism and by the lofty professions of a Sovereign Executive—is not due to any inherent cruelty or avarice among the British; but to the inevitable effects of attempting to maintain an obsolete form of government in social circumstances which have fundamentally changed.

> India's struggle to-day is part of the great struggle which is going on all over the world for the emancipation of the oppressed. Essentially, this is an economic struggle, with hunger and want as its driving forces, although it puts on nationalism and other dresses.

So Mr. Jawaharlal Nehru wrote in 1933. And so he still envisages Indian problems. But the problems touch life in England itself; for in his Essay on "The Mind of a Judge," written in prison in September 1935, he says :—

> The judges are too impersonal, distant, and too little aware of the consequences of the sentences they award.... For the judge and the average offender to belong to the same class means a fundamental change in social structure, and indeed every great reform does.

Even in England and in reference to purely English problems, very few men and women grasp the fact that the traditional system of government implies assumptions that are no longer valid. The attempt to deal with contemporary problems of public policy in the terms of the nineteenth century must necessarily fail. And Mr. Nehru's work is to be welcomed chiefly for this—that he states the problems in clearer terms.

Such a statement may perhaps raise difficulties of practical policy for him and for those who agree with him as a Socialist. For example, he states very clearly the danger that a claim to political power, in favour of a "communal" franchise, may be only a disguise for the personal desire for a "job." In every movement there are some who are on the look out for power and prestige for themselves and their relatives. Similarly some of the advocates of "national independence" may really aim only at a native instead of an alien despotism,—the despotism of the local rich man as contrasted with that of the foreign capitalist. And it is doubtful which would be most oppressive. But the danger of misusing an ideal of material well-being or of national liberty is no excuse for opposing the genuine ideal. The danger that the oppressed may be driven to violence is no excuse for continuing the oppression: For indeed *the speedy ending*

of oppression is the only real security against reckless violence. Revolutions are the results of delay in reform. And India has obviously been moving faster, in social and political vitality, than the British Parliament.

Probably the most important factor in the situation is the awakening of the Indian peasantry, largely through the activities and the spiritual power of Mahatma Gandhi. That awakening is reflected in Mr. Nehru's "Socialism." He has been more deeply affected by Karl Marx than by John Stuart Mill; and the mistakes that Marx has made are of little importance by comparison with his influence in turning the attention of political thinkers and "leaders" to the essential connection between material well-being and liberty. It is now agreed that the fundamental problem in India is the poverty and starvation of the great majority of the people of India. Viceroys as well as members of the Indian Congress now recognise that "India" does not consist chiefly of Princes and rich land-owners and manufacturers. But a benevolent autocracy can never solve that kind of problem. Fascism is, of course, as in Italy and Germany, an attempt at a solution, which may offer "food" as a substitute for liberty. But *"efficiency" is not the real test of government.* A prison may be very efficiently organised: and the food supplied to the prisoners may be the best that any Royal Commission could discover. And yet most human beings in all countries have a disinclination,—to say the least—a certain distaste for prison-life. Perhaps more and more Englishmen will come to understand that even the poor in India have a share in the common human preference for Liberty.

C. DELISLE BURNS

The Model Village. By A. H. JAISINGHANI. (Ganesh and Co., Madras.)

At a time when all eyes are turned on rural reconstruction, this book seeks to offer the would-be village builder a plan in accordance with which the building is to proceed. This is its chief value.

The model village is to stand on a four-sided foundation well and truly laid—economic, social, religious and political—with due heed to what the author calls the laws of nature, conducing to stability and unity as compared with the present disorder.

The author touches all too briefly on every aspect of village life. His views regarding the Panchayat are given more at length and are interesting; but in general too little space is given to important issues and, since his views are in the very nature of the case controversial, the reader is left dissatisfied. For instance his attitude to Religion—he advocates the individuals following whatever kind of religion they find best for themselves, but meeting as a group in the "House of Worship" to be led by a paid Keeper of this House in Nature-Worship. He asserts that in religious matters the principle of least interference is to be followed, but in the same breath lays down that "no member shall join any sectarian institution or assist in its propaganda." He would accordingly ban "raising mosques, temples for idol-worship and churches." If this is so, one wonders what is left of the principle of least interference in religious matters. One can imagine a Muslim, or a Christian, not being satisfied with Nature-Worship, and wishing for worship in which morality takes the supreme place.

What then? In this as in other matters, one feels that the author moves too much on the surface and fails to grasp the problems that appear with a little probing.

BHARATAN KUMARAPPA

Manual of Zen Buddhism. By DAISETZ TEITARO SUZUKI. (The Eastern Buddhist Society, Kyoto, Japan.)

Buddhist Meditation in the Southern School: Theory and Practice for Westerners. By G. CONSTANT LOUNSBERY, B. Sc. (Kegan Paul, Trench, Trübner and Co. Ltd., London. 6s.)

In an age when orthodox religions are steadily losing ground, Buddhism is attracting ever-increasing attention and interest. These two books, the first by the famous authority on Mahayana Buddhism, the second by the President of "Les Amis du Boudhisme" of Paris, ably represent the psychological doctrines of certain schools of Buddhism which, intelligently understood and lived up to, will develop the right perception of existing things.

In the Preface to *The Manual of Zen Buddhism*, Dr. Suzuki states that the volume completes a triptych, the two previous works being his *Introduction to Zen Buddhism* and *The Training of the Zen Monk*. This last volume comprises Gathas and Prayers, the Dhāranīs (in original and translation), the Sutras, the teachings of Japanese and Chinese Zen Masters and also many illustrations of Buddhist statues and pictures in the Zen Monastery.

The foundational teaching of Zen is the All-pervading Mind-Essence, the Absolute Reality back of all forms, underlying all diversity. Says a Chinese Zen Master:—

One Nature, perfect and pervading, circulates in all natures;
One Reality, all comprehensive, contains within itself all realities;
The one moon reflects itself wherever there is a sheet of water,
And all the moons in the waters are embraced within the one moon....
In one stage are stored up all the stages;
[Reality] is neither form, nor mind, nor work. (pp. 114-15)

The mind of man itself is the great Slayer of the Real. But purified and elevated it becomes the regenerator of the individual.

The mind is the author of all works and the body the sufferer of all ills;
Do not blame others plaintively for what properly belongs to you. (p. 117)
The mind functions through the sense-organs, and thereby an objective world is comprehended—
This dualism marks darkly on the mirror;
When the dirt is wiped off, the light shines out;
So when both the mind and the objective world are forgotten, the Essence asserts its truth. (p. 116)
The Mind like a mirror is brightly illuminating and knows no obstructions,
It penetrates the vast universe to its minutest crevices;
All its contents, multitudinous in form, are reflected in the Mind,
Which, shining like a perfect gem, has no surface, nor the inside. (p. 113)

Thus Zen teaches every individual to work out his own salvation:—

It is like the strong man's seeking for his own gem hidden within his forehead: as long as he seeks it outside himself in the ten quarters, he will not come across it; but let the wise once point at it where it lies hidden, and the man instantly perceives his own gem as having been there from the very first. (pp. 139-40)

How to make the Light of this Gem, the light of supreme knowledge or *Bodhi*, deeply hidden within, shine forth, is elaborately defined in *Buddhist Meditation*. Part I gives a lucid description of the fundamental ideas on the subject of meditation, while Part II deals with the necessary physical and mental approach and gives plans of practice.

In the Preface the author states:—

Meditation, the highest and the most important step upon the path, must be practised very seriously; it was never meant for intellectual delectation, its benefits are manifold —"One becomes that which one meditates."

Each individual "can recreate his life and raise his consciousness, for 'Life is a Becoming,' it is not static but dynamic." (p. 11)

The philosophical aspect of the book will interest all readers but we most seriously warn against all breathing exercises, and many are given in the practice plans.

N. K.

Selected Essays. By HAVELOCK ELLIS. ("Everyman's Library," J. M. Dent, London. 2*s.*)

Havelock Ellis first started life as a teacher, then practised as a doctor, and finally became a man of letters. It is in this last role that he has exerted more influence than most of the other outstanding personalities of his time. The range of his studies and the breadth of his interests have been equalled by few of his contemporaries. He has written critical essays and published works on sociology and psychology; his studies of religion, mysticism and ethics are contributions of abiding value to the "art of life." The volume under review contains sixteen of his most important essays, which have been selected by the author himself as representing the several aspects of his work.

These selections begin with an essay on Nietzsche written more than forty years ago. The Superman theory has been given some prominence lately, and Havelock Ellis's essay is useful in indicating the part that that particular myth played in Nietzsche's thought. His approach to the study of this subject—as well as to his fascinating studies on Casanova and Baudelaire—is primarily psychological. It is little wonder therefore if in his essay entitled "An Open Letter to Biographers," the author explains how the conflict in the mind of a great philosopher or poet frequently gives one the key to his writings. Nietzsche's life provides the clue to the movement of his thought.

Among the other essays there are two long ones on the *Art of Dancing* and the *Art of Religion.* The author attributes a very high role in civilization to the dance, and in its recent revival he sees great possibilities for culture. In the essay on Religion he maintains that harmony should be, and is, possible between the world of the mystic and the world of the scientist. He recounts his own experience in shaking off the dogmas of conventional Christianity and his gradual discovery of the mystical attitude of being "at home in the universe." His essays are of real value, since Havelock Ellis combines in himself the precision of a psychologist and the vision of a seer. The present volume, which is made up of selections from his literary and philosophical writings, is, indeed, a welcome addition to "Everyman's Library."

J. M. KUMARAPPA

What Is This Lourdes? By JOHN GIBBONS. (Methuen and Co., Ltd., London. 5*s.*)

This may be taken as a sequel to Mr. Gibbons's earlier book, *Tramping to Lourdes,* in which so much of the material concerned the detail of his very interesting journey that his account of Lourdes itself was necessarily limited. Since then he has voluntarily served as a *brancardier,* or stretcher-bearer, for a month or two every year and speaks as one who has a very full first-hand knowledge of his subject. He is a man of between fifty and sixty, largely self-educated, and he writes in an unpolished colloquial style that makes no pretensions to any literary quality other than that of a simple directness, a quality that is most admirably suited to his present purpose. He is a devout Roman Catholic, and everything he says bears the hall-mark of perfect sincerity. Finally there is ample evidence in this and in his other books to show that as a man of the world he would certainly not be counted as overcredulous.

So much for our witness. What of his testimony? In the first place, there is nothing in this account of Lourdes that may not be accepted as a straightforward record of personal experience. He describes in considerable detail the nature of the various ceremonies, the arrangements for guarding the sick and for conducting them to the baths in the grotto, without disguising the fact that the accommodation provided for those who prepare for immersion in that ice-cold water is of the most primitive type. He also tells us of the pilgrims, of the hotels and boarding-houses in the

town and gives us a vivid picture of the traffic in the " Domain " at the height of the pilgrim season. It is not an attractive picture from the ordinary point of view. If the arrangements for a secular congregation of 70,000 people were no better managed there would be endless contretemps and accidents. But this vast cosmopolitan crowd is almost entirely made up of devout Roman Catholics and there are no misunderstandings, no outbreaks of temper, no resistance to authority, though it may be represented by no more than a couple of boy-scouts. The huge crowd is herded and directed with infinitely less trouble and resistance than a flock of sheep. And they all pray aloud and sing the *Ave Maria* in a dozen different languages with admirable unanimity. There is little account here of the actual miracles, two of the cases cited being the well-known ones of Peter de Rudder (not a Lourdes miracle) and the French Post-office employee, Gargan. Indeed, the only cause for astonishment left in my mind after reading Mr. Gibbons's book is not that there should be miraculous cures at Lourdes, but that they should be so few. From the conditions described I should have anticipated a far higher percentage than the two per thousand of cures that he gives as a fair estimate. And of this percentage, only about one in a hundred can be reckoned as miraculous. Indeed the greatest " miracle " in connection with Lourdes seems to be that despite the enormous influx of diseased pilgrims, suffering from almost every conceivable malady, there has never been an epidemic there, nor any record of the transference of contagious diseases from bathing in the infected water that is used perhaps a hundred times or more on the same day. *What Is This Lourdes?* is an honest, convincing and, if I may say so, a terribly pathetic book, telling as it does, the story of a simple and for the most part unavailing faith.

J. D. BERESFORD

Complete Lectures of Robert G. Ingersoll. (David McKay Company, Philadelphia. $ 1.)

Everybody knows of Ingersoll, but very few know his rich humour and imagination as applied to many absurd things associated with religion and implicitly believed by the credulous and the fearful. The superstitious are many and they need a cleansing draught such as this book offers.

Although delivered many years ago, these lectures are not out of date. Ingersoll's words are fresh and bright, and however dreadful the abuse or error which he may be exposing, he does it with a superb lightness of touch. The reader soon learns to expect little excursions—highly amusing and yet seriously important—into the realm of practical philosophy of life.

Many who have not read Ingersoll may fancy that he concerns himself only with criticism of Biblical absurdities and deficiencies ; but throughout his lectures we come upon his own philosophy of life presented in inspiring words of beauty and simplicity. Take his lecture on " Skulls "—a very unpromising title—it presents the most delightful picture of what family life should be. So Ingersoll is to be read not merely because he was a most brilliant platform speaker, nor because he exposed superstitions which detain mankind on the upward way, nor even for his fervent and heroic espousal of justice, love and honest thought, but even more for his practical idealism. He attacked crudities of belief with great humour, but no one could justly accuse Ingersoll of irreverence towards the sacred things of life.

Two-thirds of human misery has been attributed to sectarian religions. Those who wish to add their weight to the progress side in this tug of war between the true and the false cannot do better than obtain this volume of Ingersoll's for reference and lending out. The publishers have served the public well in issuing it in such a convenient form at a low price.

HILDA WOOD

CORRESPONDENCE

GOD'S RESPONSIBILITY AND MAN'S FREEDOM

This letter is not meant as a continuation, far less as a repetition, of the arguments of Mr. C. E. M. Joad that appeared under a similar title in THE ARYAN PATH for February 1936 and that defined the issue so admirably. What it proposes is to present the Indian solution that stands to the credit of the great *Achāryya*, Śaṃkara, the renowned exponent of the monistic school of Vedanta philosophy.

The problem of God's responsibility *versus* man's freedom emerges, in Śaṃkara's version, as a side-issue of the more comprehensive problem of Creation, which, in accordance with Vedāntic tradition, he pictures as Divine *Līlā* or sport. He emphasises that this *Līlā* must be divested of anthropomorphism before it can acquire cosmic extension and represent Divine creativity. But he recognizes that perfectly undetermined activity cannot be smuggled into the Divine nature under cover of a Divine *Līlā* or creative spontaneity. Śaṃkara abstains from ascribing to the Creator, in the name of Omnipotence an "unchartered freedom." He clearly explains (Commentary on the *Vedānta Sūtras*, II. 1. 34) the "determination" in the creative act that is commensurate with creative spontaneity. As a cause without co-operating conditions is unthinkable, and an unconditioned Being has no causal efficiency, *Iśvara* must have been limited or determined in the creation of inequalities (among creatures), the determination in question consisting of the merit and demerit of the creatures about to be created (*loc. cit.*).

Śaṃkara's emphatic repudiation of the least restraint exercised by an "end" in view evidently means a determination which limits the Creator *ab extra*. Merits and demerits of creatures as fructifying potentialities in Creation do not come within that general restriction. They constitute the materials, in a philosophical sense, of Creation; and *Iśvara* being the efficient as well as the material cause of the world, these merits and demerits may be said to be one and continuous with the very being of *Iśvara*.

On both sides, the human and the divine, there is no implication of external determination. According to the Vedāntic theory, the cognitive relation does not imply foreignness of the control exercised by the object on the psychical mechanism; on the contrary, it roundly denies substantial independence on the part of the object as compared with the conscious subject, and affirms ultimate oneness between the knower and the known (*pramātṛsattaiva ghatādisattā*). This underlying meaning grasped, we can realise the source of Śaṃkara's inspiration. Nowhere is the peculiar excellence of his fundamental position—the grandeur of a moral idealism or ethical theism—more manifest than in this formulation of the problem of Creation. The absoluteness of the claims of morality are respected, and we have the consummation of such a standpoint in the religious point of view with all its implications. In short, we have in Śaṃkara's doctrine of Creation, a typical embodiment of ethical theism, of which he was the best representative.

The Law of Karma, he reminds us, is supreme and inexorable; even God Himself must pay homage to it. Even the supreme Lord cannot make His creatures virtuous or vicious, and therefore happy or unhappy—virtue or merit having the significance, as in Kant, of "worthiness to be happy." Admittedly, there are texts which purport to deny freedom of the will, of which the following is typical :—

> This Supreme Being or Lord makes one, whom He wishes to translate into a higher level of existence, do good deeds, while He makes one, whom He means to degrade, do things that are evil. (*loc. cit.*)

Even at its face value, the text implies not physical coercion, but moral causation. It suggests that this hierarchical gradation of existence—exemplified by the endless diversities or inequalities of status in life—has a moral basis, and that morality is of the nature of things. It implies further that the distribution of happiness or unhappiness—the inevitable sequel to the attainment of a higher or lower grade of existence in exact proportion to virtue or vice—presupposes a God who effects the adjustment required. Thus, the introduction of *Iśvara* in the Vedāntic view, does not import a breach with the moral point of view; on the contrary, it comes as a positive fulfilment of the moral.

That such an interpretation is not merely conjectural is apparent from the context. The passage is an answer to the query:—"What is the authority for the statement that *Iśvara* as conditioned or limited, creates this *samsāra* or mundane existence with its gradation of good, bad or indifferent, or high, low and mediocre?" The point of such introduction of God is the guarantee it offers of the interdependence of the natural and the moral order, no non-communicating spheres, but securely grounded in the nature of *Iśvara* as an essentially moral being.

Śaṃkara has not construed the immanence of *Iśvara*—the logical sequel to his absolute monism—so as to jeopardise the indispensable transcendence of the Divine in the interests of moral life, or to render human freedom nugatory. Here is no mere quasi-theistic concession but a frank and ungrudging recognition of the *de facto* independence of created beings. According to Śaṃkara, we are architects of our spiritual destiny; we are efficient, though "second" causes, in relation to God who is the first cause. Says Śaṃkara:

> *Iśvara*, however, is to be likened to a showering cloud (*parjanyavat*). Just as the showering cloud serves, in the matter of fructifying (or raising a crop of) corn or wheat etc., as the common, co-operating invariable condition, while the uncommon, varying, specific potencies, peculiar to their respective seed-forms, function causally in respect of the resulting differences in the form of corn and wheat, so does *Iśvara* serve as the universally concomitant, unvarying, condition in the creation of humanity as well as deity, while the specific totum of *karma* (the true *principium individuationis*), unique of its kind and peculiar to each of these, functions in the capacity of a cause with regard to the eventual differentiation of humanity and deity. (*loc. cit.*)

No more lucid exposition could be conceived of a problem on which vital issues of ethics and theology alike are staked, and no more profound solution could be given, commensurate with the needs of morality and religion. Such a solution irresistibly recalls Martineau's epigrammatic one:—"God is the author of our possibilities: we are the authors of our actualities." This clearly implies limitation of divine power in the interests of human freedom and moral education. Such a limitation does not argue the presence of a superior or rival power imposing this limitation *ab extra*. It is essentially self-imposed, and detracts in no way from the "Omnipotence" with which orthodox theology invariably invests its God. Not unreasonably does Cleanthes, "the philosophical theist" in Hume's *Dialogues Concerning Natural Religion*, confess that he has "been apt to suspect the frequent repetition of the word *infinite*, which we meet with in all theological writers, to savour more of panegyric than of philosophy, and that any purposes of reasoning, and even of religion, would be better served, were we to rest contented with more accurate and more moderate expressions."

In this standing conflict between divine sovereignty and human freedom, Śaṃkara has shown the way to the attainment of a much-needed balance, conformable to the demands of the moral and the religious life.

Calcutta SAROJ KUMAR DAS

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."

Harvard University recently celebrated its tercentenary. Writing on "Harvard: The Future" in *The Atlantic* for September, Professor A. N. Whitehead discusses illuminatingly the limitations, the ideals and the trend of education and of thought. This distinguished philosopher sees us at the end of an epoch in European culture, an epoch concerned primarily with factors in isolation and satisfied with exact definition. "With the culmination of the dictionaries the epoch has ended." The educational problem now is "to adjust the activities of the learned institution so as to suffuse them with suggestiveness. Human nature loses its most precious quality when it is robbed of its sense of things beyond, unexplored and yet insistent."

The old division into certainties and probabilities, with logic and mathematics prominent among the former, is at a discount to-day; opinions upon former certainties are varied and conflicting.

> The history of thought is largely concerned with the records of clear-headed men insisting that they at last have discovered some clear, adequately expressed, indubitable truths. If clear-headed men throughout the ages would only agree with each other, we might cease to be puzzled. Alas, that is a comfort denied to us.

Surely this implication is too sweeping. Certain fundamental propositions remain unshaken by the scientific fashion of the moment —the omnipresence of Life, the omnipotence of Law, the onward and upward urge of Evolution. Human nature remains the same, as Professor Whitehead points out. Ethics do not vary, however customs change. Courage, sincerity, purity, have eternal validity. And the really "clear-headed men," teachers of moral law and spiritual truth, *have* agreed with each other. What seems conflicting in their statements may well be like Professor Whitehead's "inconsistent truths," "seed beds of suggestiveness."

Analysis has been carried to unprecedented lengths and there is no practical limit to the investigation of isolated units. Professor Whitehead indicates a more fruitful field in the study of interrelations, "the discovery, the understanding, and the exposition of the possible harmony of diverse things." Everything points to the truth of the ancient belief that unity underlies diversity, but can induction alone discover the pattern? Will modern learning take the help of age-old Oriental science and prove true Professor Whitehead's statement that "Fundamental progress has to do with the reinterpretation of basic ideas?"