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*

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THE OCCULT SIDE OF NATURE

Familiar categories and classifications aside, every man should be aware that he lives in a dual, a triple, a quadruple world—a world which is none the less one and indivisible.

There is, first, the world as pictured by the senses and the mind. Both these are eidolons, the phantom worlds of phenomena, one internal and the other external to the waking human being.

Next, these two worlds exist within a third which cannot be predicated in terms of either, because beyond both though permeating them, controlling both because independent of them—the universe of law-and-order, of cause-and-effect, of attraction-and-repulsion. This world neither acts nor is affected by action, neither creates, preserves, nor destroys anything or anyone. It is as invisible, intangible, impartite, as space—a world of spontaneity everywhere being born and dying at every instant of time, yet itself unborn, undying, a purely metaphysical absolute constant. It is to actions of every kind as substance is to form. In the one case we apply the abstract formula or symbol, "motion", and in the other, "matter".

Finally, there is the omnipresent inhabitant of the other three. Whether we use a religious symbol and call it the spirit, a philosophical and name it intelligence, a biological and speak of it as life, or express it scientifically as force or energy, it is all one—the *anima mundi*, the world-soul, the abstract basis of Being and beings, as eternity is of time, as substance is of form, as motion is of action. Existence, small or great, conscious, semi-conscious or unconscious, temporary or long-continued, is contingent upon all these four worlds. In the symbolism of all ancient peoples and cultures, so far as we have any record of them, the assumption of these four worlds and their containments is what is meant by and implicit in the theorem of "Orbs". So universal is this conception, so basic its nature, so indis-

putable when understood, that one is justified in calling it a theorem rather than a revelation, a theory or hypothesis, a belief or speculation.

Briefly stated, this theorem posits seven "azure transparent spheres", one "within" the other, all "in coadunition but not in consubstantiality", each and all the scene of *corresponding* manifestation, or interpenetrating "influences". Under this theorem, in each sphere, from highest to lowest or the reverse, a relative condensation and rarefaction goes on, so that a sort of "great circle" or plane of perception extends from an observer in any of the spheres to the corresponding degree of the "fixed, mutable, and volatile modifications" in all the other spheres. The intervening space is necessarily *either* a "plenum" or a "void" according as the observer himself is in the higher or the lower spheres. Whether we see physically, or metaphysically, or spiritually, as we designate perception, we are observing on different planes, and focalize separately or in combinations. Thus there are, sentiently, five physical senses known to and used by men in varying degrees, five mental senses as more or less recognized, and seven spiritual senses. The "mind" stands between the highest and lowest "set" of senses, and so, is uniquely capable of double-refraction besides its own "characteristic property"—the "sixth sense."

In measure as a man reflects, meditates, concentrates or otherwise uses his mind for withdrawal from any given plane of perception, he is inevitably at the same time in transit to another, whether above or below his point of departure. If completely in the other plane on the descending scale, he loses consciousness of the anterior in successive gradations or limitations. Conversely, on the ascending arc he loses consciousness of the lower according to the degree of transfer of his power to perceive.

Between these planes of perception, or states of consciousness, are two inescapable facts to be considered by him who would learn to live and act consciously in either, or to synthesize them all in one. First, there is a twilight zone, a dusk on the one side, coincident with dawn on the other, as at the familiar sunrise and sunset,—call it the "critical stage". Second, there is the actual "moment of occultation" on the one side of the horizon which separates one sphere from another, one "modification" from another within each sphere. This is "sleep" or "death" on the hither side, but on the other the "awakening" or "birth". This corresponds to the blind spot in the visual organ, or to what in aviation is already called the cone or silence in quite other than an auditory sense.

With these primary concepts in mind, the student or devotee of any philosophy, science, religion, or other system, can soon begin to see for himself that they all represent "modifications" and will be able to detect the pervading or principal combination of elements in each general or particular scheme, his own or any other. In measure as he pursues this process or modulus he will be entering intelligently on the path of true Occultism. He will lose his own affinity or partiality for any one of these "modifications"—that is, he

will observe for himself that while they differ exoterically they have the same esoteric basis.

When the several considerations outlined are clothed by the student's own thought, reflection, and conduct, he will understand why it is *he* does not " remember " in this body the cycle of necessity travelled in former bodies. And he will understand why it is that the " lives " (the cellular, crystalline, colloidal, molecular " beings " *do* "remember", and *know* what they are about in their own sphere far better than he knows his business here. On the other hand, his problems of life are manifold, more complicated than theirs. The analogy is to be found in every direction, but one will suffice as model : the new-born insect or animal is incomparably better equipped at the start in the struggle for life here than is the new-born child, but as existence continues, the animal or insect learns less and less, the child more and more.

When this is sufficiently pondered, one will be able to realize why it is that we can no more see ahead than in retrospect with the same clarity that we are enabled to visualize the " present "—why our " imagination " is as mutable and volatile as our " memory ". Perhaps he will begin to sense that thought, memory and imagination are no more actual divisions in the mind than present, past and future are actual divisions of time or " eternity ". Memory and imagination are a " pair of opposites " whose nexus is thought, as past and future are the divergent lines from a common point (the observer) which enclose opposite angles of vision. We have no word in English to indicate the trinity of thought, memory and imagination, because the concept itself has long been absent from Western minds. Nor have we specific psychological terms for the other trinities in mental operations, as we have, say, in physics and mechanics.

This is not to be wondered at, nor many other unreckoned or unrecognized combinations of the elements of objective, the principles of subjective perception and action in man and in nature. Our science is only a few hundred years old, our psychology as a distinct pursuit barely half a century. These children have still " a lot to learn " from their parents, religion and philosophy, or by dearly-bought experience of their own. Religion and philosophy themselves, as we know them, were once children, as our civilization is the descendant of earlier and, for all we know, far higher spheres and modifications. Again, in this direction, the student of scriptures and philosophies far, far antedating our own or those of our parents, will soon find in them indubitable evidence that they all spring from one common Source—sometimes called the " Mysteries ", sometimes the " Hermetic philosophy ", sometimes " Magic ", and nowadays " Occultism ". Such men as, say, the long line of Zoroasters, Buddhas, Avataras, along with the more recent individual or deified Incarnations such as those of Muhammad, Jesus and others, will be seen to be, one and all, great Beings from higher spheres who descended of their own will and wisdom to this one, but who, to reach us on our own level,

had to take on such " modifications " as we do—and then *regain* their conscious contact, *from this side,* with those higher " azure transparent Orbs ".

Mankind, too, came originally from those higher worlds, but has not yet, except in rare individual cases, regained what, for comparative purposes, may be called the same waking consciousness of them that he has of this present " modification " which envelops him. All are cognisant that although all men are of one kingdom or species, as compared with the other partakers of the common nature, yet men differ greatly in " spiritual gifts "—in what the Hindus have from time immemorial called the " four castes ". There are, in fact, not four but six castes, so to say. For besides the four orthodox or main divisions, each with its many subdivisions, there are two classes of " outcastes " which, strange to say, represent the extremes of the " pairs of opposites "—those above all caste distinctions, and those outside the pale. Westerners may smile or sneer at these distinctions. Yet, looked at dispassionately, who can doubt that moral, mental, psychical and social castes and outcastes (of both kinds) exist and have always existed, in the West as in the East ? Two relatively moderate distinctions do, however, exist. In the East is greater honesty on the subject than in the West ; in the West, because caste divisions are not rigidly enforced, it is easier for an individual to rise from one caste to another. Applying the theorem to human beings in general, as apart from racial and creedal " modifications ", they will be found to come under more intelligible designations. One might express these in this fashion :

(1) Those men whose outlook on life and conduct is philosophical, irrespective of their particular philosophy.

(2) Those in whom predominates the religious nature or instinct, regardless of their religion.

(3) Those whose natural tendency is not merely to take sides or fight on whichever side they may be, but who stand for law and order, as well as conquest, whether of nature or of self, whether in or out of any special uniform.

(4) Those whose highest conception is that of give and take, live and let live, no matter what business they may be engaged in.

(5) The great majority, " those whose natural disposition is to serve ", as the *Bhagavad-Gita* puts it, apart from whom or what they serve.

(6) Those who lead parasite lives, no matter how they prey or on whom they subsist, or what their " coloration ".

Once attention is directed to the subject, " the confusion of castes " is everywhere observable, East and West, and more among the highly civilized than among aboriginal peoples. The psychological facts seen, two great and absorbing questions arise spontaneously. What caused them in general ? *What caused them in particular* ? To the first problem there is no other solution than the theorem of Karma ; to the second, no other solution than the theorem of Reincarnation.

Those who push their introspection thus far will need no one to tell them they are face to face with " human nature " stripped of all speciousness —and the " likeness " is unmistakable. Will they fall back in the haste of affright, once more to clothe themselves in the habiliments of caste, or

—will they *go on?* With the first case, this chart has no concern, but is offered to every would-be adventurer into " the astral world ".

The word " astral " is, fittingly, a dubious word in itself. It means an unknown light, dim, uncertain, easily obscured. It means a substance or state of substance that partakes more of the nature of forces than matter, as known to us, allergic rather than energic. It means a state or condition of consciousness that, if entered from one direction becomes the servant of the wise, but if entered from the opposite becomes the master of the ignorant—and wisdom and ignorance in that region bear connotations of which the learned and the mighty of this world know no more than a child or a foolish man. In a word, it is the "critical" point between viability here and viability in either a higher or a lower " Orb ", in higher or lower " modifications ", than any known to this world as it is, or to human nature as at present constituted—albeit an element in both, whether in the fixed, the mutable, or the volatile state of either. Men are awake to this sphere, asleep both to the ones above and ones below as *inhabited worlds*. Interpose between waking and sleeping the intermediate two-way fluxation called dreaming —and you have the analogy and correspondence for the astral world. Analogy and correspondence are the only intelligible means of description or direction possible to be employed to the men of this world by men of the higher worlds *who know what they are talking about*. Whatever the emblems, symbols, personifications, parables employed, all are Occult, all esoteric as well as exoteric in meaning. Between what we know and what we do not know there is no hard and fast line, but only a fading out of sight or coming into it. Dream-state applies to this, too, and the language of metaphor is precisely the language of communication, the astral counterpart of the yea and nay of nature and of wisdom—both ways.

A large and ever-growing class of men and minds is already loose from its moorings in one or another of the harbours of the established order of things here. They have no charts nor compass whether of past or future ; they are actually helpless as a blind man is, or a dreaming man, whether as regards the astral world or what may lie above or below its treacherous vortices—unless they re-read the record of the book of life, re-evaluate their own understanding of it, in the zodiacal light of correspondence and analogy. Who, among all those attracted by the phosphorescence of the Occult, ever seriously questions his own motives, his own moral, mental, psychic stamina for such a venture ? Who takes into account the law of Karma, the process of Reincarnation, even as accessible in literature or visible in the life around him ? Who among them is able to steer a true course *here* ? Who has the " sixth sense " enough awake to tell true from false or erroneous *here*, where contrast and comparison are, so to say, thrust upon him at every instant ?

A modicum of observation of human nature at large, and of self-examination will quickly show how rare a thing it is to find any one

intentionally engaged in self-study and self-discipline in their most ordinary meaning. Many men are capable of "meditation with a seed" and its corresponding "power of concentration," but that is *induced*, not under the control of the will. Like a rich man who owns much wealth, the truth is that it possesses him. Like a man of power, the power possesses him. Wealth and power in our day as in ancestral eras, far more often than not are burdens or intoxicants to their possessors. In the Occult meaning of power and wealth, rare are those who are in *control* of their senses and their minds, sure of their motives. The best of them are able merely to set up certain conditions, external and internal, whereby certain results will ensue. This is the method of Western Science and of Eastern Yoga. We observe only the successes, not the failures, whether in results or upon the individuals thus engaged. Yet every one knows or can learn that the destiny of families, communities, nations, civilizations, is bound up, embodied, one might say, in the careers of the very, very small number of "leading spirits" good or bad, from generation to generation, from century to century. Is the outlook for Western civilization so charming that we should regard these leading spirits as authentic guides here on earth? Is the *existing* condition of Eastern cultures so fascinating that we should become pupils of the hundred-and-one brands of yoga, in our thirst to enter "the land of the Occult"?

It should not be necessary to make the marginal notation that these remarks are intended neither to comment invidiously on any man or anything that he holds dear, nor to discourage any one's disposition to ask, to read, to learn, in the Occult sense. They are meant simply to put every such aspirant on his own *voir dire*, his own *bona fides*, his own competency to judge himself, his would-be teacher and instructions. Long ago H. P. Blavatsky put in print a statement, the truth of which anyone can verify for himself merely by pausing to observe history and the flux of life to-day. She said:

> Even the students of Occultism, though some of them have more archaic MSS. and direct teaching to rely upon, find it difficult to draw a line of demarcation between the *Sodales* of the Right Path and those of the Left.

Many good, able, sincere men will be found giving their devotion to some one or another of the hundreds of schools representing one and another of the modifications of one and another of the Occult arts and sciences. The Path of Occultism, the Path between "the seven azure transparent Orbs", is one and the same for the devotees of "White" Magic or "Black", but one should reflect that it can be travelled *in either of two opposite directions.* Many devotees do not themselves know *which way they are headed.*

A BRIEF STUDY OF OCCULTISM

[**Professor George P. Conger** of the University of Minnesota (U.S.A.) is a lover of India and our readers will remember his essay in our issue of November 1935—"Toward Understanding India." He is the author of a very remarkable volume which all students of mystic philosophy and occultism should peruse—*The World of Epitomizations : A Study of the Philosophy of the Sciences* reviewed in our pages in August 1932. During his visit to India in 1934 he came to recognize, what many sons and daughters of the Motherland do not, that "more and more clearly, it seems to be a mistake to attempt to Westernize India". Professor Conger has been busy preparing another volume which he tells us "will develop the 'microcosmic' theories of which we have spoken" ; it is to be called *The Unity of the Faiths* of which the following will be a chapter. We are indebted to our friend for giving THE ARYAN PATH an opportunity to publish it. For the advantage of Theosophical students as well as enquirers we are adding a few footnotes giving references from authentic Theosophical texts.—EDS.]

Occultism gets its name from its interest in 'the hidden'. The term covers a wide variety of beliefs and practices, some of which have little or nothing to do with religion. Occultism is best described when it is contrasted with what in the West may be called ordinary science and religion ; it accepts as authentic reports of occurrences which, although they are often regarded in the East as not very unusual, are quite generally rejected in the West as fantastic. Occultism continues to study such alleged occurrences, insisting that some of its results are of religious importance. Historically the chief sources of occultism are in ancient India and Egypt. There are notable contacts with the Greek world in the Orphic mysteries, with Judaism in the Cabala, with early Christianity in Gnosticism, and with the modern world in Theosophy. Occultism has been in some respects like a thread, running through most of the world's religions or close to them, and helping to bind them together. Philosophically it has much in common with mysticism, supernaturalism and idealism.

In obtaining its alleged knowledge, occultism often professes to use methods which go beyond the ordinary working of the 'five' senses. Abnormal results are obtained by the aid of meditation or concentration, sometimes so intensified that it becomes hypnosis and trance. Sometimes the occultist's knowledge is like the mystic's intuitive insight, a matter of immediate apprehension. Where the alleged knowledge is analyzed it is often said to be clairvoyant, as if objects were seen at distances or through barriers too great for ordinary sight, or as if events which have occurred in the past or are about to occur in the future were discerned as present. Again, the occult knowledge is said to come by telepathy, the transfer of perceptions or ideas from one mind to another without the medium of language or ordinary communication. Less frequently the occultists trace their knowledge to clairaudience, the hearing of sounds beyond the ordinary range, or to

telekinesis, the transporting of material objects by extraordinary passage through space.*

Occult cosmology portrays an elaborately structured universe. In some rather archaic forms of occultism the key to this structure is seen in the relations of the male and female sexes ; in other forms the universe is understood in terms not so much biological as psychological, and mind, or something like mind, is regarded as more fundamental and important than matter. Most often there is a sequence or a hierarchy, at least vaguely describable in mental terms. Occultism often shares the ancient doctrine of the Logos, familiar in the West in the adaptation of it used in the first chapter of the Gospel of John to interpret the incarnation. In general, the Logos is the reasonableness of the world, the property whereby the world can be understood or described in intelligible language. This property expresses itself in the inherent reasonableness of particular things and the ideal possibilities of man's rational nature, so that even if the world is not actually a vast Mind, it is a system in which minds like ours can develop and can at least begin to comprehend what is around and above them. The cosmos is pictured in many divisions and subdivisions, in which favourite numbers like three and seven constantly recur. In occult cosmology, special importance is ascribed to the planets, whether they are the planets known to astronomy or not. Each planet is pictured as existing in a ' chain ' or sequence consisting of a number of successive 'spheres ' or stages of development, named globes.† These stages are marked by different densities of the atoms of the planet ; in the more rarefied stages of its sequence a planet is 'spiritual ' and in the denser stages, material. Sometimes a planet is said to go in cyclic fashion through its sequences, in what is called a ' round '.

Corresponding in microcosmic fashion to the stages of development of planets are certain kingdoms of nature, including the mineral, vegetable and animal, and certain ' planes ' and ' bodies ' which particularly mark the development of human personalities in each planet. These planes are not places, but states of consciousness. They do not exclude one another, but interpenetrate. They are discerned clairvoyantly by response to their characteristic vibrations. In the physical plane a person has the physical body, but even the physical body is permeated by its finer ' astral double ', whose mysterious sense organs are said to be certain ' chakras ' or plexuses, distributed from the top of the head to the pelvis. Besides this, there are several other ' bodies ', each of which exercises special functions.‡

* To really understand the psycho-philosophy of occultism it is necessary to keep in mind what H. P. Blavatsky describes as " the fundamental propositions of the Oriental philosophy." These are ten in number and are given in the *Isis Unveiled* II. p. 587 *et seq.*—EDS.

† See *Secret Doctrine* I. p. 170 *et seq.* especially the diagram on p. 172.—EDS.

‡ Cf. *Secret Doctrine* I. 157. It is important to bear in mind that Astral Body is *not* Emotional Body. Astral is Lingha Deha ; *Kama*—desires, feelings and emotions—does not assume a form or *Rupa* till *after* the death of the physical body. H. P. Blavatsky has stressed the point that—" the word ' Rupa,' however, is a misnomer. Kama has no *rupa* during life. After death the rupa is formed... "—EDS.

In each globe a number of successive races and sub-races are said to be developed. Our own place in earth history is somewhere in the midst of this series ;* before us were the Lemurians and the inhabitants of the lost continent of Atlantis, and after us will be far more wonderful beings. Any individual, if in successive incarnations he manages to complete his course of development in one stage of a planet's history moves on to the next stage, ever progressing till final emancipation is attained. This development of personality, viewed over several stages and planets, resembles a tide with a succession of waves. All these teachings are imparted by the aid of metaphors and an extensive use of diagram symbols.

In common with supernaturalism, occultism pictures the world as developing under intelligent guidance, but if there is any one Supreme Intelligence for occultism it is, like the First Being for Plotinus, all but lost in the vast cosmic mists.†

Subordinate intelligences exist in myriads and are found in all grades —planetary spirits, guardian spirits for various parts of nature and for individual men, and even minor beings like fairies, elves, sylphs and the like. The alleged data of psychical research concerning messages from the spirits of deceased persons are accepted by occultism only in very rare cases, and are accorded a rather incidental place, as there are so many intelligences or spiritual and semi-spiritual beings. Somewhere in the hierarchy of spiritual beings places can be found for the deities of various religions, and practically all the myths of the world's folklore can if necessary be accommodated. In charge of the teaching of occultism there are said to be adepts or Masters, who are sometimes represented as living in the fastnesses of Tibet‡ and communicating their

* See *The Secret Doctrine* II. 434.—EDS.

† *The Secret Doctrine* I. 279-80 "admits a Logos or a collective 'Creator' of the Universe ; a *Demi-urgos*—in the sense implied when one speaks of an 'Architect' as the 'Creator' of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons ; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of the intelligent Powers and Forces. But that *Demiurgos* is no *personal* deity,—*i.e.*, an imperfect *extra-cosmic god*—but only the aggregate of the Dhyan-Chohans and the other forces." Again see *Ibid* I. 38. "The AH-HI (*Dhyan-Chohans*) are the collective hosts of spiritual beings—the Angelic Hosts of Christianity, the Elohim and 'Messengers' of the Jews—who are the vehicle for the manifestation of the divine or universal thought and will. They are the Intelligent Forces that give to and enact in Nature her 'laws,' while themselves acting according to laws imposed upon them in a similar manner by still higher Powers ; but they are not 'the personifications' of the powers of Nature, as erroneously thought. This hierarchy of spiritual Beings, through which the Universal mind comes into action, is like an army—a 'Host,' truly—by means of which the fighting power of a nation manifests itself, and which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities ; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself." Thus the Theosophical conception of the Logos is not a Being—extra-cosmic ruler of His universe ; but a collective of intelligences.—EDS.

‡ Not altogether. Writes H. P. Blavatsky in *Isis Unveiled* I. 17, "Travellers have met these adepts on the shores of the sacred Ganges, brushed against them in the silent ruins of Thebes, and in the mysterious deserted chambers of Luxor. Within the halls upon whose blue and golden vaults the weird signs attract attention, but whose secret meaning is never penetrated by the idle gazers, they have been seen but seldom recognized.

teachings by telepathy.

The goal of occultism is that its adherents should progress as far as possible, through successive planes and incarnations, toward adeptship. For this long effort, meditation is regarded as of primary importance. The personality is progressively unified and adapted to the higher and more spiritual life. Often this process leads to marked refinement of habits and manners. Often it includes restrictions on diet, as in vegetarianism. Occasionally, as in the Yogic practices of Hinduism, breathing and other bodily functions are subjected to unusual and spectacular control.* Occultism may easily lead to asceticism. Occultist groups often profess to guard their secrets from the uninitiated, and scorn to make any unworthy use of their alleged powers. At the same time they warn outsiders against meddling with occult forces; these are said to be dangerous if employed without proper instruction from authorized teachers.

Among the non-religious forms of occultism alchemy has long been famous, especially as the precursor of chemistry. Other members of the curious group include astrology, palmistry, phrenology and numerology;† these attempt to discern past or future events by consulting data which are regarded by their critics as quite irrelevant. To explain the percentage of more or less accurate 'hits' made by those who work in these occult arts, the critics sometimes make charges of fraud. Where this is out of the question, they say that sitters or clients themselves often unwittingly give clues or suggest answers to their own questions; or that the occultists' statements are so general that they may be applied to almost any person or situation and bear many different interpretations; or that of course some hits will be due to pure chance coincidences.

Important criticisms of the other forms of occultism are directed against both its methods and its content. In the first place (1) its methods, whether valid or not, are difficult. Comparatively few persons in the Western world are willing to subject themselves to such rigorous discipline, to secure results which they regard as dubious. But even (2) supposing the methods are devotedly pursued, they are, by the very fact of such devotion, open to the dangers of suggestion, especially of auto-suggestion. The human nervous system is exceedingly complicated and delicate

Historical memoirs have recorded their presence in the brilliantly illuminated *salons* of European aristocracy. They have been encountered again on the arid and desolate plains of the Great Sahara, as in the caves of Elephanta. They may be found everywhere, but make themselves known only to those who have devoted their lives to unselfish study, and are not likely to turn back."—EDS.

* Both H. P. Blavatsky and W. Q. Judge have given warnings against breathing exercises as very pernicious to bodily and mental health.—EDS.

† Distinction must be made between Occultism and the Occult Arts such as Alchemy, Astrology, Chiromancy; H. P. Blavatsky recommends the student to "first learn the true relation in which the Occult Sciences stand to Occultism, and the difference between the two," and defines true Occultism as "the 'Great Renunciation of SELF,' unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. 'Not for himself, but for the world, he lives,' as soon as he has pledged himself to the work." (*Raja-Yoga or Occultism* p. 32)—EDS.

and, especially under physiological strain or effort, can only with great difficulty if at all distinguish ideas which are grounded in authentic fashion in the outer world from ideas arising from within.

As regards the content of occultism (3) it is said by its critics to be too primitive, and to go altogether too far in its support of ancient myths and magics. If occultism bows to this criticism and points to teachings more favoured in later Western civilizations, (4) it is still regarded as too remote, fantastic, and improbable. In short, Western science has been too much occupied with other matters to submit to the occult disciplines or to be much interested in occult doctrines. Such doctrines are at their best regarded as imaginary overtones and at their worst as naïve or base superstitions. A minor but sometimes potent objection is that (5) both the methods and the content of occultism are frequently presented in Oriental terminology which is very hard to correlate with Western theories about mind and the world.

To these criticisms the occultists are able to reply (1) that their methods, after all, are empirical; occultists depend upon experience, just as Western scientists do, and they invite empirical tests. Their severe discipline is for them, the counterpart of rigorous and specialized scientific training. As regards suggestion (2), no one need try to avoid it, either when it comes from others or when it comes from one's self. In fact, any one of us would be isolated and lost without both kinds of suggestion. The point is, not that one should avoid suggestions, but that one should avoid wrong suggestions. And the question as to which suggestions are the wrong ones is hard for any man, whether he is a scientist or not, to answer. The criticism that occultism leads to views which are primitive may mean only (3) that it runs true to human nature, but even if it is admitted as a true criticism, it does not exhaust the content of occultism for in many esoteric doctrines occultism reaches far beyond the primitive. The charge that occult doctrines are remote, fantastic, or improbable can easily bring (4) a counter-charge of scientific dogmatism. After all, who knows where the proper limits of scientific data are? The data on transmutation of the elements, the principle of indeterminacy and, according to some reports, the results of experiments on telepathy and clairvoyance, suggest that such limits have in the past been too narrowly fixed, and that the sciences ought to be more than ever faithful to their ideal of an open mind and a free field for hypothesis, observation and experiment, even where the content of all three is unusual and unexpected. If it comes to a critical discussion or verification and proof, it turns out that any critic, from Locke and Hume to the logical positivists and beyond, can if he cares to do so, entangle himself in strictures about our alleged knowledge until either he cannot move a mental muscle, or else at best can engage only in a kind of mental gymnastics rather than work. If the game of criticism is pursued to its bitter end, we get nowhere, and we do not even recognize the status which we have. Why then should we take critical

philosophies so seriously? The occultists do not know much about such investigations or, if they know, they do not worry about them. For the one reason or the other, in the West they have had the courage to champion some unpopular views of the world and of man.

With regard to (5) the orientalisms, occultism regards these as incidental, and can point to the fact that all languages and all translations are to some degree incommensurable. Moreover, even supposing that much of the content of occultism had to be discounted for oriental, as for primitive modes of thought, we should still have to allow for at least as much occultism as is corroborated by Western empirical methods. Such methods have not availed to salvage primitive animisms or magics, and it is not accurate to say that they have substantiated alchemy (since transmutation for alchemy was only a step towards the magic of the philosopher's stone). If, however, modern scientific methods authenticate occasional instances of clairvoyance and telepathy, this means that something of the method of occultism must be recognized : who knows, then, what will happen with the content ? We shall find plenty of examples, too, where philosophies of religion which are in higher favour in the West are open to criticisms from empiricists.

Of special importance is a doctrine which in the history of thought has sometimes been called occult, but which occultism really shares with many other systems. The ancient and widespread theories of significant correspondences* between the macrocosm, or great world, the universe, and the microcosm, or little world, usually identified with man, should not be hastily dismissed as fanciful until they have been subjected to empirical examination. The possibility begins to appear that the old Hermetic adage " As above, so below " may be freed of its superstition and its supernaturalism and made an index to a more modern and tenable view of the place of man in the universe.

Apart from such possible restatements, the occult appears to be a more or less permanent penumbra of the circle of sciences ordinarily visible for Western minds. From the point of view of such minds, much of the penumbra seems very obscure and doubtful, but the easy judgment that there is nothing to it is probably best recast into the statement that whatever there is, if anything, is for the time being and in the West conveniently neglected. But a philosophy able to meet all issues ought to have some means of accommodating light from any direction, if any light comes.

GEORGE P. CONGER

* Writes W. Q. Judge : " The hermetic philosophy held that man is a copy of the greater universe ; that he is a little universe in himself, governed by the same laws as the great one, and in the small proportions of a human being showing all those greater laws in operation, only reduced in time or sweep. This is the rule to which H. P. Blavatsky adheres, and which is found running through all the ancient mysteries and initiations." (*U. L. T. Pamphlet No. 3*, p. 6). Cf. *The Secret Doctrine* I. p. 177 : " Everything in the Universe follows analogy. ' As above so below ; ' Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction ; corresponding to the highest must be the lowest : the material to the spiritual." The author of this article is an able expounder of the Law of Correspondence and Analogy.—EDS.

INDIAN LITERATURE IS ONE

[K. M. Munshi is a lawyer by profession and is well-known as a politician who has suffered imprisonment for his convictions. He has now attained ministerial rank, holding the portfolio of Law and Order in the first Bombay Ministry. His accomplishment as a literary man however will very likely outlive his achievements in Courts and Councils. He is a novelist whose numerous works in his mother tongue Gujarati are very popular. Some months ago he published a volume in English—*Gujarāta and its Literature*.—EDS.]

Culturally, India is one and indivisible. Oppressed by India's vast distances, different scripts and different languages, some fail to see that the Indian culture is not heterogeneous. Throughout the country, between the second and the tenth centuries, to go no further back, folklore came to be woven into Sanskrit literature and a new homogeneous literature came into being. Writers in the local literatures tried to reach the heights of Sanskrit classical tradition. Students of Sanskrit brought down its beauties into the language of the people. In every province folklore was translated into Sanskrit and Sanskrit literature was adopted into the provincial languages. All over India the general culture was the same, the art forms differed little and the outlook on life was similar. This unity of culture became clearer by being shaped through Sanskrit.

About the tenth century new forces were born. Prakrit and Apabhransa became dead languages. Real life tried to express itself through the language of the masses and thus the provincial literatures came into existence. Bhagavat Dharma influenced all literatures in the country. The culture and all the literatures became leavened by bhakti (devotion). The songs of the Bhaktas became the heritage of the whole country. Chaityanya, Ramanuja, Madhva, Vallabha, Mira, Narsi, Soordas, Tulsidas, Eknath and Tukaram, the literary apostles of the age, were inspired by one outlook and made the foundations of unity stronger. Under their influence the local languages quickened. The traditions of Sanskrit and Prakrit literatures were forgotten. A new literature sought to reacquire beauty through the provincial languages.

On the other hand, as Pandits and Puranics, not satisfied with the literature of their own province, sought inspiration from the *Mahabharata*, the *Ramayana*, the *Puranas*, translations and adaptations created a new literary tradition. Again the warp of folk-literature was laid on the weft of Sanskrit literature and a new literary impulse sprang up. When there is the impact of an outside literature upon our own, a revulsion of feeling against our own literary tradition inspires literary men to serve the traditions and ideals of the new literature. In doing so they bring to their own literature a new wealth of vocabulary, idioms and images. A mixture of the two purifies and enriches taste ; words and images become varied ; and a new literature is born.

In the nineteenth century Indian

imagination came into contact with the culture and the literature of England and literary men sought inspiration from Victorian Romanticism. Poetry became subjective ; poets preferred love themes to bhakti. Narrative became emancipated from metre ; novels took the place of *Puranas*. Drama under the inspiration of Shakespeare became popular. The old literature was looked down upon, and English literary traditions became the fashion. Yet, simultaneously in every province Sanskrit attracted greater attention ; new schools sprang up which looked to Sanskrit alone for inspiration, language became rich and elastic under the influence of Kalidas and Bana, whose works dominated the imaginative efforts of rising literary men. Then came synthesis. The traditions of English and Sanskrit literatures were blended to produce the new provincial literatures. In most of the languages novels and lyrics are now cast in the same respective moulds. Novels in the beginning exhibited a curious intermixture of Scott, Lytton and Bana. Bankimchandra's novels, the product of this conjoint influence, led to similar creative efforts in all languages. Tagore's poems have created distinctive schools everywhere. Mahatmaji's writings have infused into every language a tradition of self-control and of proportion, and in the fire of nationalism even provincial differences have begun to disappear.

Language, however, is integral to the problem of cementing and expressing India's basic cultural unity. Gujarati, Marwari and Rajasthani have evolved from Western Rajasthani, which, in its turn, descended from Sauraseni Apabhransa. This family is closely allied with the Hindi spoken in Behar, the Punjab and Orissa. Marathi and Gujarati are closely allied, as are Bengali, Hindi and Gujarati. The Dravidian languages are all closely related and contain a large element of Sanskrit. Kannada, Telugu and Malayalam have so large a Sanskritic element that in Devanagari script they could be understood in some measure by all Indians who speak the languages of the Sanskritic family—some five-sevenths of the population.

The unity which underlies all these languages is created by their common Sanskritic element and if that element is given its due predominance in Hindi it will serve as a medium for literary exchange. I see no reason why we should be afraid of emphasising this common Sanskritic element. Our provincial languages would have neither richness nor beauty if the Sanskritic elements were eliminated. This is not a question of sentiment but of fact. If I want to express beauty or higher thought through one of our languages I must draw upon the resources of Sanskrit. English words would be entirely unfamiliar to my audience. I could not use Persian or Arabic words because I do not know them. The only way open is to use Sanskrit words familiar to me and to my audience. Artificial attempts to Sanskritize our language must be given up but there is no need to eliminate words which have become current or are necessary.

Every language has two forms, one for common intercourse, the other for expressing high efforts of thought. The first form should be such as all can understand ; the second must stimulate imagination. Words used in everyday intercourse have their own expressiveness and give piquancy to style, but you cannot create great literature with the linguistic resources of folklore. You cannot compose the *Gita-Govinda* in the language in which *Sohinimehar* is written. Folk-literature is based on the materials of actual life ; pure literature is inspired by a creative faculty rich in imagination. The difference between folklore and great literature which embodies beauty is fundamental. It is the difference between the medium of common intercourse and that of artistic expression : between the folk-songs of Shakuntala, on which the story in the *Mahabharata* is based, and that quintessence of beauty—the *Shakuntala* of Kalidas. Great literature and its language are not for the bazar. To the common mind they will always remain unfathomable. Not every mason can build a Taj Mahal. You cannot build a Taj Mahal for every village. And if we want to build a literary Taj Mahal through our provincial or national language and to make its beauty enduring we cannot do without the lovely marble quarried from Sanskrit literature.

A bitter controversy has been raging in the United Provinces between protagonists of Sanskritic Hindi and of Persianized Urdu. The question can be summed up thus :—

(1) Hindi and Urdu are not different languages. Leaving aside the small educated section, the United Provinces speak one language in which the Sanskrit, Persian and local elements vary. He who uses a larger proportion of Persian words is said to speak Urdu ; he who uses a larger proportion of Sanskritic or local words is said to speak Hindi. The man in the street uses the words common to ordinary intercourse, irrespective of their source. Census officers style this language Hindustani ; the Hindus, Hindi ; and the Muslims, Urdu.

(2) For centuries Hindi-Hindustani with a large Sanskrit vocabulary has been the language of literature. Muslim authors like Malik Mahomed Jayasi, Abdul Rahim Khanakhana and Yari Saheb have enriched it. When modern education was introduced Hindu authors naturally turned to the resources of this language and of Sanskrit, and literary Hindi came largely under Sanskritic influence. Literary Hindi can be understood easily in Gujarat, Maharashtra, Bengal and the Central Provinces. It can be followed to some extent by persons whose mother tongue is Kannada, Telugu or Malayalam and who have studied a little Hindi.

(3) The Hindi spoken in the army of the Moghul Emperors came to be called Urdu. It differed from Hindi-Hindustani and literary Hindi in possessing more words of Persian origin. Modern Muslim writers have turned for inspiration to the easily accessible Persian and Arabic literatures, with the result that literary Urdu has become Persianised and has drifted away from literary Hindi. Literary Urdu is understood

by only a section of Hindus and Muslims in the United Provinces and of learned Muslims elsewhere.

Clearly Sanskritic literary Hindi and Persian literary Urdu were natural growths into which in the earlier stages neither malice, hostility nor communalism entered. I believe that it is impossible at present to arrest their development. A Hindi writer of a love-lyric or a historical romance seeks inspiration from Jayadev, Vyas or Valmiki ; a Muslim writer turns as naturally to Shadi and Hafiz. These two currents will never meet till Hindi-Hindustani becomes sufficiently enriched to be the language of literature. If Hindi and Urdu works are translated into each other freely this result will be easily achieved. Before the British came, Hindu writers did not hesitate to use Persian words and Muslim writers had no distaste for Sanskrit words. Unfortunately, political and religious distrust has changed this. If writers of both communities will use the best words irrespective of source, the distance between Hindi and Urdu will be easily bridged. This is part of the Hindu-Muslim problem and will be solved only when Hindus and Mussalmans evolve harmony by social and cultural contact.

Outside the United Provinces the national *lingua franca* is Sanskritic in content and Hindi in structure. Social intercourse in each province will always be through the mother tongue; and creative art will express itself only through it. But as nationalism becomes more powerful, as science brings different parts of India closer, as the culture and life of the country become uniform, this national language, though never a substitute for the mother tongue, will become less a language of effort and more of a living language. When it becomes the medium of intercourse for the whole of India its vocabulary will become comprehensive, doubtless adopting words from many provincial as well as European languages.

The national *lingua franca* will be written principally in Devanagari with optional Urdu script. Any one may use the Roman script if so inclined. But the medium for the commonwealth of Indian literatures can only be a simplified Sanskrit.

But all these activities leave the field of the provincial work untouched. No language but the mother tongue can give form to the true vision of beauty. Whoever serves his own language will truly serve the commonwealth of literature ; whoever helps to build up a national language or literature will ensure the growth of his mother tongue. India is a nation ; a new age of unity is before us. Our literary men are dreaming of one language, one script, one literature. Our duty is to body forth our unity through literature, to seek expression for our growing ideal of beauty, to surrender ourselves to the spirit of the ancient literary artist—Vyas, the author of the *Mahabharata*.

K. M. MUNSHI

COMMUNICATION WITH YOUTH

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It must have been a highly prejudiced young person who, some three hundred and more years ago, cried petulantly, "Crabbed age and youth cannot live together!" And the reasons then given still hold: "Youth is full of pleasance, age is full of care; youth like summer morn....age like winter bare." In that familiar old song, written, some believe, by the wise young Shakespeare, the admission is freely made that "Youth is wild and age is tame." Between the wild and the tamed, there is too much distrust to admit even the beginning of useful communication.

The wildness of youth must be tamed, of course; that, indeed, seems to be the summing up of what we commonly call education. The baby reaches for something he should not touch; shrill comes the cry of the nurse's disapproval, or perhaps the assaulting slap on the extended hand. At that moment formal education begins; and at that moment the child commences a lifelong study of the sciences of evasion, deception and prevarication.

We do not tell the truth to those whose aim is to deny us our heart's desire; we tell them as little as possible of anything. We must endure them, especially when they hover over us watchful for our good, but, in language, we may avoid them. Rather, we invent a language for them which confesses nothing of our true spirit.

The undefeatable persecutions of formal education finally beat down our wildness; eventually we all are tamed; then with inconsistent gusto we take on the taming of other wild ones. If at this stage we had any practical memory of our own healthy wild state, no admonitions of mine on the ways of communicating with youth would be anything but superfluous obviousness.

Forgetting completely our own youth, however, we soon take on all the rigid prejudices of the tamed, one of which is to flare up if anything but holy results are predicated of the taming process. My illustration of the slapped hand as the beginning of evasion and concealment is sure to bring the cry, "Don't you believe that the harmful desires of youth should be thwarted?" Of course I so believe; I even believe in the slapped hand. My only point here is not that formal training should be abolished but, rather, that we should sharpen our eyes to one of its very natural results, the breaking down of free communication with youth.

For without welcomed communication no true education of the spirit may be accomplished; and taming, as generally practised, reduces the chances of such a welcoming. That is the unavoidable dilemma of youth education. A one-sided facing

of obvious facts will not help us much.

Here are some such facts. At an early age the young begin to withdraw into a protected region of their own ; soon we lose them altogether ; then our advice, our admonitions, our condemnations even, have no effect other than temporarily to annoy. While the youthful spirit is ever trusting, hungry for help, it is also the most stubborn of all our possessions ; and it has the power of almost complete insulation from those that disturb it.

A very small child spoke quietly to a teacher ; he trusted her, therefore his communication was free and true :—

I have a house
Made of grass and twigs ;
I go there—when I can.

I find a chair
To sit upon.

It is nice in there :
No one says, " No ! "

There was no real house, of course. Against the iterating negatives of the taming process this very small boy had found a retreat in his own mind, a place of quiet where no one said, " No ! " Each of us has his own house of grass and twigs. We go there—when we can. And no one will know about it save that rare friend who comes not to tame us but to listen.

The way toward a perfect communion of spirit, then, is first to learn to listen. It is an art that few know about and fewer practise. As a rule, teachers are not good listeners at all, and mothers, alas, caught up in the insistent claims of taming, so often lose the graces of the attending ear. So, to teachers who would know the way to the spirit of youth, we say, instruct less and less and receive more and more ; we say to mothers, forbear occasionally, sometimes let the fault go, now and then be silent and listen.

Well, you have listened and you have heard. A secret communication has been entrusted to you. Have care now, we say, or there never will be another. The normal adult has seemingly no compunction against using the confidence of the young as evidence against them ; he will blab it to the world ; or he will use it for instructional taming. " Ah ! So you have such thoughts, have you ! Well, you shouldn't have." Youth withdraws in shame from such offensive bad taste, from such dishonourable action.

Education is a process of strengthening the secret inner powers, of permitting them to grow into such eventual adjustment with the world as will bring a harmonious and peaceful adaptability into all human relationships. Only the spirit is ever truly educated. To drive it away from the influences that would bring it to its capable fulness, that is to defeat all educational effort. So we seek the spirit in the secret house of grass and twigs. We listen. And we do not condemn.

After one has become a practised listener—the sure test is the easy flow of communications—then one must cultivate agreement. True communication is charged with dissent ; it inquires where inquiry is considered blasphemous ; it stalks into the man-made holy of holies and

asks an honest " Why ? " Because of its pure spirit it sees the truths which the world ignores : it sees man's inconsistencies, his lies and hypocrisies, his cruelties, his fawning, his vanities, his shames and, above all and including all, his engulfing self-deceptions. Any fearless child will tell you about these—if you have learned to listen, and if then you neither instruct nor blame.

The head master had preached a long moral lesson to an assembly of young children. They heard him in silence. Dismissed, they were leaving that hall in silence. It was a solemn stillness that seemed to shout. Huge and victorious, the head master descended from the platform ; he beamed on all, believing that he had convicted them of sin. He had not. Every line on his face, his twisting smile, the clear vibrations that exuded from him, all made apparent to these fine young children that here was an immoral man seeking in public to scratch up a covering for his own evil. In disgust that group had left him. To the right listening person a boy said simply, " He drips morality ". And another added, " Like a frightened dog ". This is simple clairvoyance, a gift of every clear spirit ; it is most unclouded in youth.

If you would hear the pure communication of youth, we insist that you must be able to receive without the usual adult prejudices. You will find yourself in the region of a new and strange moral code. For example, most adults would denounce the above mentioned condemnation of the head master's moral preachment as an act of student disloyalty. If such adults should ever hear youth so conclude—they are not likely to hear, however, and that is why they remain so profoundly ignorant about youth, education, morality and things of the spirit generally—but if by chance they should hear, they would condemn : " Those are evil thinkings ; you should be loyal to the head master." We would say to youth, however, we who have learned to listen, " Those are good thinkings ; above loyalty to man is loyalty to truth and decency. Hold to this as long as you can. Keep struggling to see clearly as you see now, to feel directly as you feel now, and perhaps you will not sink into self-deception as most of the blind world has done. Preserve this fine moral indignation ; if it dies you may continue to breathe and feed but you will almost cease to function as an individual spirit."

Perhaps you have the picture of youth as inarticulate, awkward or blurting, emotionally unstable or destructive, or self-centred and incurious. That means that you do not know youth. So we all behave in the presence of our conquerors, of our social superiors, of those who think us inferior and evil. Incurious ? Youth is bursting with questions that the adult code will not even let him frame. " Is God all-powerful ? Then why has He permitted the terrible drought ? Is God merciful ? Then why were all those mothers and little children bombed in Madrid yesterday ?"

We deny youth his deep inquiry about God ; we call this strong urge irreverence. The way to God is full of perplexities ; only those who do

not take that thorny path are indifferent and undisturbed by injustice and mercilessness. The fault is not in the irreverence of youth but, rather, in our own failure to seek answers. We have not prepared ourselves through rigorous meditation—in another age I would add, fasting and prayer—to answer the sincere religious inquiries of the young ; it is we who are incurious.

Left to himself, a boy in Indiana, contemplating the devastation left by the drought, wrote humbly,

> Ruined flowers, thirsty butterflies,
> Dying trees, and a dry ditch—
> All are God's work.
>
> Man
> Is not yet wise enough
> To understand
> Why God
> Wounds Himself.

When communication has been established in perfect trust, education may begin ; for education is not merely something that is put on from the outside ; it is something that is built up from within. Acceptation is the prime requisite for those who would reach and strengthen the individual spirit ; the door must be opened willingly ; there must be a whole-hearted welcome.

Communication of the sort we mean here, genuine revealings, is itself a kind of education on which the inward personality thrives ; surely it is also the open sesame for the understanding and believing teacher. When rapport has been established and proved, then gifts appear, amazing aptitudes, surprising alike to teacher and taught, educational outcomes that suggest nothing short of magic. For a long time, weeks, months, years even, there was nothing but the root-like building up of relationships ; there were no apparent results ; a waste and a senseless idling seemingly ; then, overnight perhaps, nature's slow mystery, the perfect flowering of personality.

In these important matters patience and waiting are never wasters of time. It is a slow and delicate task to entice the door to open and the willing hand to extend in the house of grass and twigs where no one says " No ! " Few are qualified to receive such innocent invitations ; but they who do enter and come welcomed again and again, they are twice blessed, for not only do they give strength to the striving spirit of another but they uncover thereby powers in themselves, gifts of intuition and insight, ancient and native to us all.

HUGHES MEARNS

What is the *real* object of modern education ? Is it to cultivate and develop the mind in the right direction ; to teach the disinherited and hapless people to carry with fortitude the burden of life (allotted them by Karma) ; to strengthen their will ; to inculcate in them the love of one's neighbour and the feeling of mutual interdependence and brotherhood ; and thus to train and form the character for practical life ?—H. P. BLAVATSKY, *The Key to Theosophy*, p. 222.

THE SONG OF THE HIGHER LIFE

THE YOGA OF THE THREEFOLD FAITH

[Below we publish the eighteenth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these discusses 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 instalment is a study of the seventeenth chapter, which deals with the Problem of Faith.

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.]

The seventeenth chapter commences with a question that is often asked: What is the condition of the man who has faith but no knowledge of the commands of the Inner Ruler (for the reference to the ordinances of *Shāstra* must be understood in the light of what was said at the end of the last chapter) ? But this question, though so common, is based upon a misunderstanding of the nature of faith. Faith is sometimes confused with intellectual belief based upon a weighing of probabilities, and still more often, with a blind acceptance of creedal orthodoxies rooted for the most part in nothing more than the instinct for social conformity. But the former is more properly termed reasoned opinion, while the latter scarcely merits any mental label at all, being a mere verbal habit based on herd instinct.

True faith is something of a much higher nature. It is the reflection in the lower mind of *knowledge* already possessed by the higher. We read in chapter thirteen, verse twenty-five, of those who on hearing, perhaps for the first time, of higher truths at once give themselves up to them. They are able to do so because of this irradiation of the lower mind by the knowledge of the higher, an irradiation which gives a sense of certainty akin to that which a man feels on understanding a geometrical proposition, the only difference being that, in the case of faith, the grounds for that certainty have not entered the brain consciousness. Therefore it was that Hermes said :—

> My word doth go before thee to the truth. But mighty is the mind, and when it hath been led by word up to a certain point, it hath the power to come before thee to the truth. And having thought over all these things, and found them consonant with those which have already been translated by the reason, it (the mind) hath believed and found its rest in that Fair Faith.

It is important to understand this. The world is full of men seeking to persuade others to believe in this or that doctrine, book, or teacher, but the blind belief which they demand

is, if given, nothing but the inert response of a *tāmasik* mind, and has no connection whatever with the Fair Faith of which Hermes speaks. Blind beliefs are perpetually coming into conflict with ascertained truth and it is for this reason that the believers are so fanatically propagandist, for they seek to silence their own doubts by the shouting of many voices.

The Fair Faith, on the other hand, can never come into conflict with knowledge, for it *is* knowledge even though its grounds have not been realised. Nevertheless, the lower mind is treacherous, and many things which have a soul of truth within them, may not themselves be true. The mind translates its knowledge in terms of its own concepts. Thus the true faith that there is fundamental justice in the Cosmos may lend its certainty to erroneous notions of a personal God and final Judgment Day in cases where such concepts fill the mind.*

Truth must be all-inclusive and harmonious. It cannot form into little eddies and closed systems. The only safe course is, as Hermes says, to think over all things and to accept those which are found to fit in with what is already known in one harmonious whole. If it be asked in what way this differs from the procedure of the so-called rationalist, it must be answered that the latter accepts only the data of the senses and the logical conclusions of the mind upon them, while the follower of the Fair Faith accepts the data coming from above and then proceeds to work over their interpretation until he can express them in a form consonant with reason.

The necessity for this " working over " arises because the mind in which the knowledge is reflected is a thing of many colours, being made up of the *gunas*. " The faith of each is shaped to his own nature." If a man can rise to his true Self, he is no more concerned with faith for he has knowledge, but as long as that knowledge has to be reflected in the lower mind, it is inevitable that it should take on the colours of that mind.

The true Man is the Knowledge which makes up the higher Self, and when that knowledge has to show itself as faith, that faith is as much of the true Man as is able to manifest within the limits of his personality. Therefore is it said : " A man consists of his faith ; that which his faith is, he is even that." That is the reason why those who have accomplished great deeds, whether, like Joan of Arc, they possessed what is called religion, or whether like Napoleon, they believed but in their own " destiny," have always been filled with faith. Their deeds have been accomplished by the power of their higher Selves and that power was available to them because those Selves were reflected in their hearts

* Occasionally, though not often, a man is able to keep his faith uncontaminated by his mental furniture. For instance, the Catholic mystic, Juliana of Norwich, worried about the fate of the heretics and heathen, received from a vision of Christ the assurance that " all manner of things will be well," an assurance that she seems simply to have accepted although it was at utter variance with the teachings of her church which, doubtless, formed the concepts of her mind. Much more typical, though, is the case of St. Teresa whose Catholicism made her mould the revelations of her vision into the ridiculous statement that in the case of a heretic the mirror of the Soul was irretrievably shattered.

in the form of faith.

Not only is his faith the Man himself ; the turn which is given to it by his mind *is* also his lower, personal self, for the expression of his faith depends on which of the three *gunas* is dominant in his personality. A *sāttvik* man will give his faith *sāttvik* expression, and so with the other types. This comes out very clearly in the objects of men's worship. The only object of worship to the man of knowledge is the *Átman* in himself and in all beings, but those who live by faith alone will feel that unperceived *Átman* as a wondrous Power, sensed in external things and worshipped accordingly. *Sāttvik* men will feel Its presence in the great awe-inspiring forces of Nature, in Sun and Wind and Water and so will " worship the Gods " (XVII. 4.) As their faith becomes purified, they will turn more and more to the spiritual power behind those forces and leave the outer forms.

Rājasik types will sense the same Power as it rushes fiercely in the desire-currents, and so will worship *yakshas* and *rākshasas*, the personified consciousness behind desire for wealth and angry violence respectively. Those in whom *tamas* predominates, will feel their imagination captivated by the fact of death, and so the shades of the dead will draw their worship.

In modern civilisation, too, these types appear in the nature-mysticism of a Wordsworth, in the all-too-common worship of wealth and power that shows itself in a morbid interest in the lives of the wealthy and powerful, and in the devotion to the so-called spirits of the dead, who are the Gods of the spiritist cult, though, in this last case, there is also an admixture of *rājasik* curiosity.

It is not only in the objects of worship that the influences of the *gunas* make themselves felt ; they show also in such things as the type of food eaten. Western readers may be inclined to see very little connection between faith and food, and on the other hand, in India, there is a tendency to see only too much connection. The true course, as always, lies in the middle. Since the body is built up of the food that is taken into it, and since, also, the taste of food forms an important and regular portion of our sense life, it is obvious that both the quality and taste of food will have a significance for him who is trying to follow the Path, though by no means the excessive significance that is sometimes attached to it in India. No amount of merely *sāttvik* eating will suffice to make a man spiritual.

The sacrifice (*yajña*) which the *Gita* mentions next, must not be limited to the ceremonial sacrifices of ancient India. The *yajña* of the *Gita* means sacrificial action in general, the dedication of one's goods and deeds and self to the service of the Life in all. The *sāttvik* man will do this, not out of any desire for personal reward, even in the shape of his own salvation, but because his *sāttvik* nature reflects the knowledge of the Cosmic Sacrifice and impels him to participate therein.

The sacrifice of the *rājasik* man is, as might be expected, tainted by desire and so he sacrifices in order to gain some benefit for himself and usually denies the possibility of

action that is free from such desire. In inferior types, the mainspring of his action is to be found in the wish to be known as a religious man, philanthropist, or patriot.

Tāmasik sacrifice is a still lower type in which only the semblance of sacrifice is shown. It is not governed by any rule or principle (*vidhi*) nor has it any sanction in the inner *Shāstra* (*mantra*). No actual giving away is involved (*asrishtānna*), and the whole performance is carried out without any skill (*dakshinam*). The motivation of such so-called sacrifices is usually mere instinct for social conformity.

It would be tedious to comment at length on the other ways in which a man's faith may manifest. The list is not a mere miscellaneous collection. Worship, food, sacrificial action, self-discipline and charity are all important aspects of the spiritual life, and it is for this reason that the *Gita* has gone into such detail about them.

Some words must, however, be said about *tapasyā*, usually translated as austerity, but better rendered as self-discipline. *Tapasyā* does not mean standing on one leg in a forest, nor piercing the body with sharp spikes. Such torture of the body, common both in mediæval Europe and in India, is the *tāmasik* man's idea of *tapasyā*. Identifying himself with his physical body, he can see no way of making spiritual progress but by forcing that body to be passive under torture,* and so he goes about naked, or wears hair shirts, or else he starves himself, and then mistakes the hallucinations of a weakened brain for spiritual visions.

Discipline of the body is quite a different thing from its injury by such practices. The body is the field in which we have to work and, later, will be needed for the service of the One. To weaken or destroy it by injudicious austerities is to destroy a valuable instrument. It is sometimes urged that the body is unreal and transient, and that the man of knowledge will not care whether it functions well or badly, whether it lives or dies. But such a view is based on misunderstanding. Those who are practising self-discipline are not men of knowledge, but rather, men trying to gain knowledge. A weakened body, as the Upanishad has taught,† means a weakened mind, and if the body is unnecessarily abandoned before the Goal is reached, it only means that valuable years will have to be spent in educating a new one, and in bringing it to the point at which the Path was left. The true attitude to one's body should be to treat it as one treats a riding horse, something to be intelligently disciplined, adequately cared for, and properly used, and not as something either to be allowed to wander off at its own free will, or else to be beaten to death or uselessness.

There is a further consideration that is equally powerful. The outer senses are but the manifestations of the inner or mental ones. The mortification of the outer leaves the in-

* It is no answer to this to urge that such self-torturers often hold an extremely dualistic theory of the relationship between soul and body. Theory is one thing, and perception quite another. It is just because they know nothing but the body, that they imagine that bodily torture will liberate the soul.

† *Chāndogya Upanishad* 6, 7.

ner ones quite intact. Indeed, the sense powers, forcibly suppressed without, are driven inwards, and revenge themselves in a riot of imaginative phantasy within which will disturb the spiritual life far more effectually than ever the outer sense life could have done.

Self-discipline must begin, not with the senses, but with the mind. In the enumeration of the six mental endowments that form part of the four-fold qualification for knowledge of the *Brahman* (see the chapter on *Gita* xv), *shama*, or control of mind, precedes *dama*, the control of sense. The disciple must bend all his energies to the task of controlling his unruly mind, and when that is accomplished, he may be sure that the outer senses will offer no serious obstacles to being brought under control. Trying to control the senses without having first subjugated the mind, is like trying to bale water out of a sinking ship without first stopping the leak. Even in cases of definitely inappropriate sense-indulgence, the inner phantasying about the objects of enjoyment does far more damage to the inner life than the actual outward gratification.

Another point that must be noted is that the mind cannot, under ordinary conditions, be treated as something separate from and independent of the body. It is true that the mind is the crux of the whole discipline, but it is also true that the ordinary disciple is quite unable to rise to the level of functioning in his true or higher mind, and that the mind in which he does live is very closely bound up with the physical body. It is easy to talk about being indifferent to bodily sensations, but nevertheless, to say nothing of severe pains, a few hours in a stuffy room will destroy almost any one's power of clear thinking, and a few days of overwork or loss of sleep will cause self-control to vanish in gusts of irritability. This being so, it is obviously foolish for the ordinary disciple to attempt a fine disregard of the bodily and external aspects of life, when all the time, his mental life is intimately bound up with them. " The contacts of matter come and go," as we read in chapter two, but while the disciple should " endure them bravely," he will not, in the earlier stages,* be able to disregard them altogether without disastrous results.

So much for the negative side of *tapasyā*. On the positive side, what is needed is a harmonious control of body, speech and mind. The body is to be disciplined (xvii. 14.) by being used for the service of the Gods, the Twice-born (of the genuinely spiritually illumined, that is, not of those who merely arrogate the title to themselves on the strength of outward ceremonies), of Teachers and all Knowers of the Truth, and further, by the practice of cleanliness, straightforwardness, harmlessness to all beings and *brahmacharya*.

The last word connotes control and not suppression of the sex forces. A neurotic celibacy with the subconscious mind, full of thwarted sex, issuing in a welter of more or less disguised phantasy is the very

* It should be remembered that these last six chapters are inevitably to some extent recapitulatory.

worst condition to be in for one who seeks the inner life. Such a condition may, like extreme bodily weakness, give rise to strange experiences and visions, but it will effectually prevent any real treading of the Path. Sex will be transcended; it cannot be suppressed—with impunity.

Of harmlessness (ahimsā) it is quite sufficient to say that one who seeks to serve the Life in all, must certainly abstain from killing living creatures for his 'sport,' or even, in ordinary circumstances, for his food. "All beings tremble before punishment; to all life is dear. Judging others by yourself, slay not, neither cause to slay."* To cast eyes of greed at the flesh of a fellow being is no act for a disciple of this Path. Rather will he remember the perhaps legendary story of how the Buddha in a previous life gave his own flesh to feed a starving tigress and her cubs.

In addition to the above-mentioned discipline of the body, he will discipline his speech, taking care that it is always truthful and helpful.

> ....Govern the lips
> As they were palace doors, the King within;
> Tranquil and fair and courteous be all words
> Which from that presence win.†

While being truthful the disciple must avoid the common egoistic fault of making his devotion to the truth an excuse for inflicting pain upon his hearers. This control of speech is by no means easy, as all who have tried to practise it are aware. In any case it is not possible to bring it to perfection until the mind is also disciplined.

The mental discipline is in fact the most essential of all since it is in the raising of the mind to its true nature and in bringing about its union with the *buddhi* that the essence of the inner life is found (XVII. 16). The mind must be tranquil, gentle and free from wandering thoughts. The word for the last quality is *mauna*, which literally means "silent," but as the context shows, the silence in question is a mental one, and signifies the ability to remain calmly still in the face of those outer stimuli which usually make the mind jump about like the monkey to which it is often compared.

In addition, it must be Self-controlled, able to direct or check its course of thought by its own inherent power, depending neither on the spur of physical necessity, nor on the carrot of some outward gain; in the later stages at least, it should not even depend for stillness upon the hypnotic rhythm of *mantra* repetition. Lastly, it must be pure in feeling too, free from all fear and hatred, filled with love and great compassion for all beings. It need hardly be added that if this discipline is to bear spiritual fruit, it must be carried out harmoniously, without any one-sided exaggerations or fanaticisms and with the *sāttvik* characteristic of disregard of any personal gain. Love of the *Ātman*, not fear of the world, must be the motive force behind the effort.

The chapter ends with the threefold designation of the *Brahman, Om Tat Sat*. This well known *mantra* is intended here to show the Path

* *Dhammapada.*
† *The Light of Asia.*

along which a *sāttvik* faith will lead the aspirant, thus indirectly answering the initial question of the chapter. *Om*, as is well known, signifies the *Brahman*, but also stands for the three great states of Consciousness* which lead up to the fourth or transcendental state. With *Om* the acts of sacrifice and discipline that constitute the treading of the Path are commenced. That is to say, the attainment of the true Self, the Consciousness, though in its separated individual form, is the task of the first stage.

The next stage, marked by what we have seen to be the typically *sāttvik* characteristic of abandonment of all desire for fruit, is the bringing about of the union of that individual Self with the unindividuated *buddhi*, the cognitive aspect of the *Mahān Átman*, the One great Life. This stage is referred to by the word *Tat* (That), because it is through union with the Light Ocean of the *buddhi* that true knowledge of That, the transcendental Reality, is gained.

The last stage is symbolised by *Sat*, which stands for Being, also for Goodness and Reality. This stage is the attainment of the *Brahman*, and this attainment is the "praiseworthy deed," which the text mentions as yet another meaning of the word.

But we have seen in the fourteenth chapter (verse 26), that instead of withdrawing his Light from the world and merging it in the unmanifested *Brahman*, it is possible for him who has won to the Goal to stay and serve the One, crucified in the countless suffering forms within the bitter Sea. Therefore the *Gita* adds (XVII 27.) that steadfastness in sacrifice, austerity and gift is also *Sat*; meaning thereby that he who maintains his life of Sacrifice and offers up his dearly bought Salvation as a great Gift of Light to those who walk in darkness has no less attained than he who goes beyond the other Shore. His *Sat* is "action for the sake of That" in all. Hence is it said that by this *mantra* of the triple Path have been brought forth of old the Teachers,† Knowledge and the Sacrifices, the Sacrifices, namely, of those liberated Souls who find *Nirvāna* in the very midst of Sorrow.

SRI KRISHNA PREM

* *Jagrat, swapna, and sushupti.* See *Mandukya Upanishad.*

† The word *Brāhmanas* in this verse is usually taken to refer to the books of that name, rather inferior books from the spiritual point of view. It seems more appropriate to take the word as referring to the *Brāhmans, i.e.*, Teachers of the Knowledge.

THE HOMELESS LIFE

[The Thera Prajnanda is a well-known English Buddhist Bikkhu and has travelled extensively in different parts of the world. He recounts here some of his experiences in India.—EDS.]

It was during the Great War. I lay out in the mud in "no-man's-land" between the German and British lines. Around me were hundreds of dead and dying men. Desolation and destruction reigned everywhere. After a long dark night the first beams of the glorious sun appeared and I took from my pocket a treasured book and read, "homeless, always content, with heart and mind fixed on Me he surely cometh unto Me." And as Krishna spoke these words on a battle field to Arjuna, so did they seem to speak to me in that scene of carnage and misery.

The War over, I returned to England. Sad at heart, I saw the pleasure-loving crowds filling the theatres, cinemas, and restaurants, with never a thought for the millions of men who had just perished, or the agonies they had endured. They seemed soulless, and the spirituality which suffering is supposed to bring had not touched them. A deep disgust with all civilization filled me. I wanted to be free of it all, to leave the sensuous money-making world, and strive to find life's meaning, its beauty, its reality.

And so destiny worked. A year later I was living in a stone hut near the Jelap-La Pass which divides India from Tibet. Clad in the red robe of a hermit, with shaven head and bare feet I dwelt on the roof of the world, far from the madding haunts of men. What a change; it almost seemed to me like a new incarnation. A short time before I had been in the world's most awful slaughter, now I felt I was living among the Gods, where earth and sky kiss each other. It was the beginning of my homeless life, the opening out of a wider vision, and a glimpse of that reality which the Yogis and Rishis of India have spoken of.

There is something deeply impressive living high up in the Himalaya mountains, for are they not the abode of the high? Does not the spirit of Shiva brood over them? At times I felt almost transformed with a feeling of joy and wonder, at the sense of the sublime and inexpressible. I watched the morning sun rise above the snow-clad peaks and shed his brilliant lustre into the purple valleys far below.

In this cairn far above the teeming world, I lived. During long hours of the night I sat before my "dhani" (the fire a Yogi burns) and listened to the wind howling outside. But sometimes when the weather was calm and the moon bright with that wonderful Tibetan brilliance I could sit outside and read from my library, two gems of spiritual truths which I carried with me in all my wanderings in India, the *Bhagavad Gita* and *The Voice of the Silence*. And in that silence the Voice seemed to speak, and I felt at times that transport of Peace and Ecstasy which comes to the true devotee of the One

and the Eternal.

And now the scene changes. It is no longer the snow and blasts of the mountain heights but the dusty sweltering heat of the plains below. Dressed in the "gerua" garb of a mendicant with staff and water pot I was tramping to the holy city of Benares. What a magic name has Kashi to millions of the Indian people! What great Souls have preached there the message of their inner Enlightenment! How even to this day it still retains some of that spiritual greatness which reigned in the past!

I arrived there early one morning with a band of Digambara (naked) Sadhus, and we all plunged into the Ganges River shouting "Hari Hari Om." How refreshing it was to bathe in its cool sweet waters and wash the dirt and grime of the dusty roads from our bodies. There is something magnetic about those Ghats at Benares. It seemed to me that the heart of Humanity is focussed there, for did not the great Brahma himself perform the "ten horse sacrifice" there that mankind might be saved?

I now lived by the river side with the naked Sadhus. How strange it often seemed to me, a Westerner, from life in the University or the Army! But I was now happy. I was free. It was the homeless life without possession or fear, the life I had yearned for. At night we sat round our fire and chanted the Vedic hymns, or sat deep in meditation while the sacred river flowed silently and peacefully by.

Ten miles from Benares is Sarnath where the Lord Buddha preached his first sermon to the five mendicants after his Enlightenment. I had always wanted to see this holy place, so early one beautiful spring morning with my staff and water pot I started off. The villages in India are all much the same and as the dawn breaks you can see the women grinding the corn, or drawing the water, or taking the cattle to the fields. At last I arrived at Sarnath and sat down beside the big Stupa erected by Asoka to commemorate the birth of the Buddhist religion. What memories that place could tell of many centuries ago when pious learned men lived and studied there. I walked among ruins feeling every stone and brick was a history. Here a Queen had dug a well, over there was the famous Asoka column and down those steps are the cells where the early Buddhist monks by stern discipline and meditation strove to reach the height of Enlightenment their great Founder had attained.

At night I unrolled my blanket and slept in one of those little cells. It was so cool and quiet. I wondered who built it, who lived in it two thousand years ago, what were his thoughts, did he reach Realization? Perhaps an Arahant or a Rishi had dwelt there. Perhaps in another two thousand years visitors will come to those ruins and think of us living today as only half civilized living in a long distant past. Who knows?

When my stay at Sarnath had ended I decided to visit Kusinagara (the place where Lord Buddha passed away) and then on to Buddha Gaya. There is very little to see at Kusinagara, so I joined a Yogi and pushed on to Gaya. He was a type sometimes met on the Indian roads, a man of

education and of wealthy family who had given all up to become a wandering Sanyasin. After a day's tramp we would light our fire under a village tree, and the villagers would bring us cakes and milk and even burn candles before us. As I was a white Yogi (the first some had ever seen) I came in for special attention, and their generosity knew no bounds, hospitable people that these villagers are. Then my friend would discourse on Vedanta or the Upanishads while the people, men, women and children, sat round in a circle, with the cows and goats on the outside.

At last we came to Gaya. We were gaily stepping along the road that leads to the great Temple. Its tower can be seen some distance off, and my heart leapt with joy when I stood inside the little chamber where the most famous Buddharupa is placed. Outside is the Bodhi tree under which the Lord is recorded to have reached Illumination. What emotions surged through me as I stood there and thought of the thousands of people who beneath those sacred branches had lifted up their thoughts that they too might reach that state of peace and blessedness when the sorrows and limitations of Samsara have been transcended. And beneath this tree there seems to be such a wonderful peace that all nationalities and sects meet there in a spirit of harmony and understanding.

A small group of us used to meet under the tree for our evening devotions. I try to recall them. There was a Jap, a Burman, a Chinaman, Indian, Ceylonese, all speaking different languages with the mouth, but one with the heart. From far-off countries some of them had come, walking hundreds of miles and living on begged food. But we had listened to the call of the homeless life and felt the truth of the ancient dictum " God is an infinite circle whose circumference is nowhere and its centre everywhere."

PRAJNANDA

Stern and exacting is the virtue of Viraga. If thou its path would'st master, thou must keep thy mind and thy perceptions far freer than before from killing action.

—*The Voice of the Silence*

THE QUEST FOR SECURITY

[John Hassler Dietrich, the Pastor who would not defend himself against the charge of heresy but who is serving his fellowmen as an Unitarian and a Humanist is inclined towards Mysticism, as readers of his article in our pages in the March 1936 issue will remember.—EDS.]

One hundred and fifty years ago an English clergyman, while fleeing from a thunder-storm, found refuge in a rocky glen ; and cloistered there, he fell to meditating upon his feeling of security in the time of storm. While the elements raged without, he was safe and comfortable. This sense of physical security amidst the dangerous elements made him think of the state of his spirit surrounded by the down-dragging forces of the world and the sense of security which came to it, as he clung to his faith in Jesus. Just as he was secure from the threatening forces of nature in the cave, so was he secure from the sin and sorrow of the world in the arms of his crucified Christ. And he wrote the old familiar song, " Rock of Ages, cleft for me, let me hide myself in Thee "—a picturesque portrayal of the sense of security which comes to the real believer from his faith in the orthodox scheme of salvation. Here, in a world which is seeking to corrupt and destroy us stands the cross of Christ, to which one need only cling and his eternal happiness is assured. Many moderns will envy him his simplicity and unquestioning faith. He was not perturbed by the stubborn facts which upset the fancies of most of us to-day. He relied entirely upon the grace of God through Jesus Christ for his eternal happiness. Here indeed was a sense of security, which must have brought to real believers perfect assurance, contentment, and peace.

Whether fortunate or unfortunate, one need scarcely dwell upon the fact so widely proclaimed that this old theological rock of ages has disappeared. In his *Twilight of Christianity,* Professor Barnes has a chapter entitled, "Blasting at the Rock of Ages ", in which he shows how all modern sciences have undermined this great supposedly eternal rock and the whole orthodox scheme of salvation has crumbled into dust ; and Walter Lippmann, in his *Preface to Morals,* has shown how this old theological rock of ages has been worn away by the "acids of modernity " poured upon it constantly from every quarter. Indeed this whole theological conception of the world is dead. The supernatural has passed from the thinking of man. The elements of nature have lost their personality. The transcendent God has disappeared beyond the stellar spaces. The whole story of Jesus and his cross, to which multitudes have clung in desperation, has become a religious drama and not historical truth. Morality is no longer the law of God, but the distilled essence of human experience. Man, who was acclaimed to be little lower than the angels, is now considered little higher than the apes. And surveying the flux of events and the resulting

insecurity, one can almost feel that Aristophanes meant us when he said "Whirl is king, having driven out Zeus." Indeed most moderns are seriously disturbed by a sense of insecurity. The rock of ages, cleft for us, in which we could hide ourselves in perfect safety, has disappeared. Upon what rock shall we build anew ? Upon what basis can we establish our hopes, our ideals, our morals ?

We should not despise this desire for security. It is as natural as any other innate urge. We find something similar to it in the natural world. All forces seek a state of equilibrium or rest. As the water bubbles from a spring on the hillside, it starts flowing to a lower level where it can find rest. If you dislodge a stone, balanced on a hill, it will roll and fall until it finds a position of rest. This is also true of the plant and animal worlds, as well as of man's physical life. We all instinctively seek physical security or safety. Nothing makes us more miserable than impending physical danger, and nothing gives greater satisfaction than physical security. It is true of the intellectual life. Great peace of mind comes from having intellectual questions settled, while our inability to reach definite conclusions is painful. It is particularly true in the spiritual realm, and it is this which has given power to the religions of the world. They are practically all designed to bring security to the spirit of man. There is a deep craving among men for something permanent in the midst of change ; and most of the world religions embody this idea—the idea of an eternity of security in which change and flux have disappeared. God is always portrayed as an eternally existent, invariable being, in whose presence all disturbances vanish and people are secure and happy. This is why religions are frequently defined as mechanisms of escape—they are escapes from a world of insecurity to one of security, an attempt to satisfy that natural craving of the human spirit. John Dewey says :—

> Man who lives in a world of hazards is compelled to seek for security. He has sought to attain it in two ways. One of them began with an attempt to propitiate the powers which were supposed to environ him and determine his destiny. . . . The other course is to invent arts and by their means turn the powers to account. . . . This is the method of changing the world through action, as the other is the method of changing the self in emotion and idea.

The former method largely prevailed in the past, but is no longer tenable or effective. We can no longer find security by importuning the gods, we must build it for ourselves. There is no use looking wistfully toward the lost absolute, eternal security ; the quest must now be directed toward giving man and his values a secure at-home-ness in the world. And if we lose the peace and content of the old security, it is more than compensated for in the thrill and adventure of the quest. The way to real happiness is to forget about our own security and comfort, and throw ourselves actively into the maelstrom of modern life ; to choose the second of the methods suggested by Dr. Dewey and find security through changing the world by action rather than in trying to change the

self through emotion and idea.

There are really two ways of viewing life, or rather there are two different and almost opposite things which we may seek—one is security with its accompanying monotony and the other is adventure with its accompanying thrill. A certain amount of security is well, but we live in a world which requires adventurous spirits, reckless of their own safety and comfort. A world in which all people had a sense of security would be a static world and life would be a dull and monotonous thing; but we live in a world of growth, and if we wish to grow we must pay for it the price of security and comfort. If there is to be any growth, present conditions, present theories, present religions—however beautiful, fair, comfortable they may be—have to be disturbed. We are like an army on the march. An army usually has an objective, it is going somewhere. After a full day's march it may pitch its tents, seeking security and rest for the night; but if it should decide some evening that security and comfort was the one thing henceforth to be sought at the price of everything else, there would be no more marching, no further advance, no new victories, no reconstruction of the affairs of the world. But this reconstruction is much more important than any one's security and comfort. Men who are thus engaged never think of security. They joyfully make their sacrifices and endure their hardships for the sake of the ideal end. Thus we may forget about security and travel through life with the spirit of the adventurer and explorer. It is this spirit that gives tang to life, but it always involves insecurity, hardship, suffering. The true adventurer accepts these for the sake of the thrill. Not only does he accept them, but he seeks them. He knows in advance that he will be forced to accept suffering which will test his physical endurance as well as his morale, and it is this very test which he seeks and enjoys in his determination to reach his goal or die in the attempt. Is not this the whole of life? Is not life one long adventure, filled with possibilities, hopes, lures, idealistic purposes; and is it not these, rather than security and comfort, that give it zest?

And for security, albeit of another kind, we turn as did the great German philosopher, Kant, to the starry heavens above and the moral law within, that is, to the universe and to ourselves. We are an inseparable part of the universe. We are not alien children in a strange and foreign land. We are a product—the natural development of its forces and conditions. Every human function—physical, mental, and moral—has resulted from a constant and successful adaptation to natural conditions. So this is our natural home, with an environment fitted to the achievement of our purposes. We are a part of the developing process. Out of the vital sources of the world we have emerged; and we move as these sources move in the great river of cosmic being. In us, as in nature, the life stream has found its way. We are one, this spirit and ourselves. In fact, it is in us that this developing process has become conscious and intelligent on this planet. We now

have evolution largely within our control. We have learned that the ways of the universe are constant. Here indeed is security, for we can direct them to our own ends. Our lives, therefore, have meaning, tremendous meaning. It makes a difference whether we live or die, struggle or surrender, go on or stop ; for we are creators of human destiny, the directors of the stream of life. By this are we inspired. By this are we consoled, and stirred ; reconciled to life and challenged to its task. In fact, the universe is a rock of ages, to which we may cling in perfect safety by virtue of our relationship to it. It acts in accordance with the laws of cause and effect, and therefore is absolutely trustworthy and dependable. Likewise it is our natural home, and therefore suited to the working out of our plans and purposes.

Also, may we not turn, as Kant suggests, to the kingdom within, when in quest of a rock of ages ? It is here that Walter Lippmann would have us seek security when he says that we must not look to the objective world for security and peace, we must turn and look within. As Marcus Aurelius declares :—

> A man must stand erect and not be held erect by others. . . . . Herein is the way of perfection—to live out each day as one's last, with no fever, no torpor, and no acting a part.

Such a philosophy is not unworthy the attention of modern man. It is the attitude of the man who says, "Wherever I am and whatever I am, there I shall keep my divine part tranquil." In keeping with that philosophy man must school himself in his desires. He must not become the pawn of petty passions or whimsical desires. He must learn to temper his wishes to what lies within the realm of possibility. He will take the world as it comes with a clear-eyed and serene acceptance of the ultimate facts which he can know, and he will endure all the variety and complexity of things, refusing to let them determine the character of his inner life, for here alone is peace and poise and security.

So the wise man will take the world as it is, and within himself remain quite unperturbed, because he is secure in his own mind, lord and master of himself. Whether he sees the thing as comedy or tragedy or farce, he will affirm that it is what it is and that the wise man can enjoy it. This is no new philosophy. The Greeks of old taught it through Marcus Aurelius and others. Confucius taught it, when he said " To develop the principles of our highest nature is to know heaven." Buddha declared it, when he said "He who is fearless, unshackled, free ; him I call a wise man. By reflecting man can make himself an island which no floods can overwhelm." Manu taught it, when he said " The soul itself is its own witness and its own refuge." Jesus taught it, when he said " The kingdom of heaven is within you ". Thomas à Kempis declared it, when he said "Thou oughtest in all diligence to endeavour that in every place and in every external action and occupation, thou mayest be inwardly free and thoroughly master of thyself, and that all things be under thee, and not thou under them ". And Emerson

taught it, when he declared "Nothing is at last sacred but the integrity of your own mind".

So in line with the wisdom of the ages, one can declare to all modern men :—If you wish to find a rock of ages, look within. Within yourself is the place of security where you can retreat in time of storm. Within yourself are the potentialities of peace, of power, and of happiness.

Amid the ceaseless loss and change
Of time and friends and all below—
A more eternal life to know—
Ah, whither shall our spirits range?

In Syria, Ind, or Egypt sought,
One answer only have the years
Sent down to banish hopes and fears—
Within thyself must heaven be caught.

Thyself within! Thyself within!
O soul, find here thy strength, thy peace.
Pray not that loss and change may cease;
Pray, rather, higher heights to win.

JOHN H. DIETRICH

A DREAM INTERPRETED

[In our July issue (p. 318) a dream experience was printed under the caption "Can you explain?" Here is one attempt at interpretation ; we draw our readers' attention to our remarks on p. 484.—EDS.]

The dream concerns deep unconscious conflict in a time of doubt and fear. The tree is that which bears the fruit of Understanding, of Secret Wisdom. Like the ancient Moon Tree it is guarded by the hydra-headed beast.

No doubt the recent demise of the father created an extremely difficult situation for the dreamer. Perhaps he had to give up all that he hoped to attain by way of education and shoulder a burden of unexpected responsibility for which he had no training. At times this will have seemed more than he could bear, he will have felt much inclined to resign himself to depression.

However he struggled bravely on. Mr. Lazarus has been a friend indeed. He is a *new* friend. His occurrence in the dream shows this, but also implies that the qualities of character found in Mr. Lazarus have been awakened in the dreamer. It is these newly discovered qualities in himself that have sustained him in his combat with the monster. The name Lazarus is associated with the idea of "resurrection from the dead." It points the truth that out of darkness Light comes, out of the grave, new Life.

The monster is the poisonous longing to return to a state of irresponsibility, to complete dependence. This is insidious and terrifies us all. It must be combated with courage and good will. Mr. Lazarus first stuns and later slays the beast. Yet there is terror on awakening. Why the terror? Can the dead thing rise and strike again? I think it is here the teaching of the dream is found.

Possibly the dreamer has come to rely a little too much on Mr. Lazarus as a result of his own feeling of inadequacy. The dream points out that the qualities he admires so much in his good friend are also within him. He has done well, and has developed in himself an unsuspected courage, patience and possibly acumen of which he may not yet be fully conscious. He is being urged to accept his Karma cheerfully, even joyfully as signal that he is worth testing and refining and is strong enough to bear it. He is to know that the monster is within himself, and is to face it calmly without fear in the assurance that if, with Mr. Lazarus at his side, he takes the sword of discrimination and acts fearlessly according to his vision of Truth he will not only defeat the monster, he will absorb its strength, and cannot fail to reach the fruit of his desire.

London T. N.

NEW BOOKS AND OLD

AT THE FEET OF THE MASTERS*

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The Upanishads, as pointed out by W. B. Yeats in his Preface, literally mean the wisdom learnt at the feet of the masters. It is well known that they are the Himalayan peaks of Indian religious thought. Just as the great mountain range to the north of India determines the climate, the rainfall and the physical features of the peninsula, so do these heights of wisdom determine the scope and the quality of the spiritual life of the races inhabiting it. They form, of course, the primary scriptures of Hinduism. All our other sacred books—the Dharma Sastras, the two Epics, the Puranas, the Darsanas, the Agamas and even the immortal *Gita* are only derivatives from the Upanishads. It should also be noted that the Upanishads represent the first emergence in India of a universal, spiritual Religion of the Sages from the local and traditional religion of the priests. There have been five or six movements of a similar character in the long history of Hinduism covering a period of about forty centuries, and as India is on the crest of such a wave to-day she is in a much better position now, than a generation or two ago, to understand the deep import and all the implications of the message of the Upanishads and would welcome any good and reliable translation of those scriptures. Especially in the present state of the "civilized" world in which the law of the jungle prevails among Christian nations and savage passions rule the policies of some of their countries, the message should be cherished by us as our inalienable possession—more valuable to us than all their machinery, their markets and their empires.

What exactly is that message? In the literature of later Vedanta it is stated in the form of a hundred different formulas, more often cryptic and repellent, it must be confessed, than profound and helpful. Amidst these loud speakers, gramophone records and machine voices one is more bewildered than elevated, sadly missing the original living accent of the forests. A great mystic experience transfiguring the world of man into an absolute Reality, carrying with it its own sense of certitude and providing a solution for all problems of life is reduced to mere catchwords and dead formulas.

What distinguishes the experience of the Seers of the Upanishads from that of the other religious teachers of the world is their intense awareness of the Universal Spirit—not as an anthropomorphic God creating and destroying worlds at will and sitting in angry judgment upon the sins of men or granting easy salvation to those who believe in Him or His deputy, but as the eternal Being manifesting itself in various degrees through all things and creatures in the time-process. For them the spiritual evolution of the universe resulting in the increasing triumph of spirit over matter was a tremendous fact. For them not only does one touch of Nature make all the world kin but also one touch of Spirit makes

* *The Ten Principal Upanishads*—put into English by SHREE PUROHIT SWAMI and W. B. YEATS. (Faber and Faber, London, 7*s*. 6*d*.)

all the world one. To gaze steadily at this world of names and forms till diversity yields to unity, and appearance yields to reality was the endeavour of these Rishis. For them the Absolute, the One without a second in the background, as it were, of eternity is the same as the evolving spirit in the foreground of Time manifesting itself in many a beautiful form—crystal, flower, bird, woman—and revealing at every turn a new scale of values to the mind of man in science, art, morality and religion. It is this identity that they proclaimed in their famous utterances—That art Thou, This Self is the Absolute, I am Brahman. They were, of course, as aware as anybody else that man, though he is the roof and crown of evolution, is still millions of miles away from Deity—more distant in a way than the earth is from the fixed stars. But they did perceive, as the author of the *Kathopanishad* puts it : "Whatever is here, the same is there ; whatever is there, the same is here." They saw the the goal, and they saw the way, and they girded their loins to reach it for themselves and for their race.

But more important for our purposes to-day is the application by the later sages of this profound vision of the Seers of the Upanishads to the problems of life. If it is accepted that the universe is one vast amphitheatre in which we witness, on ever-ascending scales of being, the triumph of spirit over form, of Atman over Anatman, progressing from minerals to plants, from plants to animals, from animals to men and from men to super Men, we are provided with a standard or a guiding principle by which we can judge not only individuals but also societies and civilizations. The history of Hinduism gives us a most interesting example of a resolute attempt (though alas, unsuccessful) made by a race to plan its society and civilization on this principle. The Hindu epics describe the triumph of a simple moral cause over a highly equipped but grossly immoral machinery of states ruled by tyrants. It is not without a purpose that Valmiki and Vyasa emphasize the wealth and the pomp, the palaces and the pleasure gardens, the armaments and the feats of valour of the rulers of Lanka and Hastinapura. And the aim of the writers of Hindu Puranas is obvious when they described the four ages of human history as those in which the Cow of Dharma—national righteousness—walked on four feet or three or two or one. Similarly, the Hindu Dharmasastras describe the ideal pattern of society to which they exhorted the peoples to conform as one consisting of four classes of increasing spirituality—labourers, farmers, administrators and teachers—and the ideal pattern of individual life as one consisting of four stages again of increasing spirituality—the student, the citizen, the recluse and the sage. Thus the evolution of the individual and the society was planned on the principle implicit in the evolution of the world. Our poets, lawgivers and statesmen of the later ages tried to follow humbly in the footsteps of the Rishis of the Upanishads whose commanding vision of the universe is the clue to the civilization of ancient India. Our so-called asrama-dharma, varna-dharma, rajya-dharma and yuga-dharma are only different applications of the same principle. In the ideal society and the ideal state, as in the ideal life of the individual, the lower values of spirit should always give place to the higher values, and the higher values, while protecting the lower ones, should ever be on the lookout and work for the emergence of still higher values.

It is this teaching of the Upanishads that in our opinion the civilized world should more deeply ponder at the present day than the points of similarity suggested by Mr. Yeats in his Preface between the Upanishadic view of the Self and the theories of modern psychic research or the vagaries of modern symbolist literature of Europe or America. *The difference between the doctrine of an all-comprehensive Absolute, of which the individual self is only a pale, passing reflection, and the doctrine of an all-*

absorbing individual self, whose fancies, eccentricities and submerged sexual instincts are to be studied with great care and attention is as great as the distance between the East and the West. The former leads us to the living waters, the latter only to a mirage which looks like water, but is only the sand of the desert. Out of the exaggeration of the worth and importance of the individual can come only strife, violence and exploitation.

There have been several translations of the Upanishads into English by English and Indian scholars. Those of Max Müller and Hume are now well known. Mr. Yeats rightly objects to the antiquated style and the unreadable English of some of these. He exclaims,

> Could latinised words, hyphenated words; could polyglot phrases, sedentary distortions of unnatural English—could muddles, muddled by Lo! Verily and Forsooth, represent what grass farmers sang thousands of years ago, what their descendants sing to-day?

And so with the collaboration of Purohit Swami he has brought out a new translation of the Upanishads, which as English prose is beyond all praise, being simple, idiomatic and rhythmical. Let us give a few specimens :—

> Self is the wall which keeps the creatures from breaking in. Day and night do not go near Him, nor age nor death, nor grief, nor good, nor evil. Sin turns away from Him; for spirit knows no sin.
>
> Self is the bridge. When man crosses that bridge, if blind, he shall see; if sick, he shall be well; if unhappy he shall be happy. When he crosses that bridge, though it be night, it shall be day; for heaven is shining always.
>
> Heaven is for those that are masters of themselves. They can move anywhere in the world at their pleasure.

Or again,

> He who makes the sun rise and set, to whom all powers do homage, He that has no master, that is Self.
>
> That which is here, is hereafter; hereafter is here. He who thinks otherwise wanders from death to death.
>
> When that person in the heart no bigger than a thumb, is known as maker of past and future, what more is there to fear? That is self.

All this is excellent and gives the reader some idea of the beauty of the original. But a translator's task is twofold. His translation should not only be simple and idiomatic but also true to the original. The task here has been divided between two. Mr. Yeats confesses he knows no Sanskrit and so his duty was only to see that the English of the rendering was good, whereas it was the duty of his collaborator, Purohit Swami, who knows both English and Sanskrit, to see that the translation was true to the original. We regret to note that the latter has not discharged his duty as satisfactorily as the former. In several places unwarranted liberties have been taken with the text. The reader wants to know what exactly the ancient poet said and not what Purohit Swami infers from it. Let us give a few instances :—

In the *Kenopanishad* there are five mantras having the same refrain whose plain meaning is—"Know that alone as Brahman, not that which this world adores." But it is translated thus —"That alone is Spirit; not what sets the world by the ears." Again in the *Kathopanishad* (I. 14) the latter half of the verse means —"And know that the Agni which is the means of attaining the eternal world and which is the foundation of it is hidden in the cave (of the heart)." But it is here translated thus—"Find the rock and conquer unmeasured worlds. Listen, for this came out of the cavern." Again towards the end of the same Upanishad there is an interesting verse which defines Yoga—"They call it Yoga, this firm holding back of the senses. Then one should recollect oneself, for Yoga comes and goes." But it is here translated into "Yoga brings the constant control of sense. When that condition is reached the Yogi can do no wrong. Before it is reached Yoga seems union and disunion." One more example. But it is one which takes the reader's breath away. In the *Mundakopanishad* (III. 1.3) the obvious meaning of the verse is—"When the seer sees the Lord of the golden hue, the creator, the

person, the source of Brahma, then, being a knower, he shakes off good and evil, becomes stainless and attains supreme identity." This is translated here thus :— "When the sage meets spirit, phallus and what it enters, good and evil disappear, they are one." We rub our eyes and ask ourselves—Does not Purohit Swami know that 'Brahma-Yoni' means 'the source of Brahma, the first of the Gods'? Or has he had before him a different reading not generally known?

These examples show that this rendering of the Upanishads by Mr. Yeats and Purohit Swami is often very unreliable, however good it may be as a piece of English prose. Also, we cannot understand what prompted these translators to adopt, contrary to all precedent, such queer spellings as Wedas for Vedas, Yadnyawalkya for Yagnavalkya, Wamadewa for Vamadeva. Especially, the spelling Wedas is ludicrous. It seems to suggest some primitive tribes rather than the sacred books of the Hindus.

In conclusion, we may say that the only useful purpose that this translation of the Upanishads will serve will be that it will prove a rich quarry for a future translator who aims at both faithfulness to the original and the purity of living English.

D. S. SARMA

GURUS AND GURUS*

There is no one, great or small, who does not harbour some illusions. Socrates had his (he thought that the best of what he said was inspired by his dæmon); so Napoleon (he dreamed that peace could only be had under the shadow of the sword; and so Ibsen (he imagined that God had created him to write social plays). Obviously, without some sort of illusion, great creative spirits cannot function. For their spiritual sustenance they seem to need chimæras.

But with the passage of time all illusions vanish, and among them the illusion that the All-Father cannot do without certain men. Gogol, who had fancied that he had been "chosen" for his particular task, burnt the second volume of his best work before his death. Ibsen felt the same way. In comparison with Life, Art seemed to him, towards the end of his career, a beautiful lie.

Now, among the many illusions I have been cherishing was this one. I was under the impression that in India, and in India alone, men did not traffic in truth. In other words, I was fully persuaded that the country's Sadhus and Swamis were genuine folk. But now I know better. I find to my sorrow that the place is littered with fakes.

Of course, in this case, America has been the villain of the piece. She is cursed with the Midas-touch. Everything she approaches is somehow transformed into glittering dollars. It is sad to have to confess that she has begun to manufacture at an alarming rate Sadhus and Saints and Swamis. Was it not Mr. Mencken who, speaking of a certain town in the States, was forced to say?—"It consists of nothing but fat Swamis and fat Widows: each group battens upon the other." Now this might be tolerable, but America has begun to export these ready-made adepts. I came across some last year. They are a marvel. They combine commerce with spirituality. There was one, for instance, who for a guinea

* *Sure Ways for Success in Life & God-Realisation.* By SRI SWAMI SIVANANDA SARASWATI. (Em. Airi, Amritsar. Rs. 5.)

The Perfect Master : The Life of Shri Meher Baba. By C. B. PURDOM. (Williams & Norgate, Ltd., London. 12*s.* 6*d.*)

Sri Ramakrishna : His Unique Message. By SWAMI GHANANANDA. Ramakrishna Math, Mylapore, Madras. Re. 1)

Sri Swami Narayana. By BHAI MANILAL C. PAREKH. (Sri Bhagwat-Dharma Mission House, Rajkot, India. Rs. 5)

promised to transform elderly English-women into sweet maidens of sixteen. It was freely said during the recent Congress of Faiths in London that one or two Americanized Indians were trying to convert it into a sort of glorified Barnum's. Of course the tricks adopted by these men are very difficult to detect. They seem to have succeeded in worshipping God and Mammon at the same time.

Here is a case in point. This is what Swami Sivananda Saraswati says in the dedication to his latest masterpiece, *Sure Ways for* [it should be '*of*'] *Success in Life and God-Realisation* :

> Om. Dedicated to those who want to have success in life, who desire to increase their income, their working and earning capacities, who long to have a happier and broader life, who are eager to develop their memory, will and concentration and cultivate virtues and eradicate negative qualities and who eventually want to have God-Realisation. Om.

Need I say more? Can there be a better mélange of the Dollar and the Almighty? Jesus spoke of giving to Cæsar the things that were Cæsar's, and to God the things that were God's, but, of course, he had never been to America and knew nothing of modern business methods!

If Swami Sivananda Saraswati is all sawdust, the case of Shri Meher Baba is more complicated. He says he is 'God.' We must not be over-awed. A Negro divine has been saying the same thing, but has been found to be an escaped convict! The fact is, to-day, as in the time of the Prophet of Galilee, there is a long and growing list of claimants to the throne of the Almighty. Like the Jews of old, we refuse to believe until we see 'signs.' That is our only method of finding out the truth. But even then we shall have our doubts; for something deep down within us tells us that it is only our conceit that makes us think that God ever incarnates Himself into man. Why should He? To say that a particular person is God is the penultimate sin. Either all of us are divine, or none at all. But there certainly are great good spirits. Is Shri Meher Baba one of these? Mr. Purdom, who appears to have been in quest of the Snark and the Boojam all his life, calls him a "Perfect Master" but, unfortunately, the new star he adores collapses under scrutiny into star-dust.

The only way of finding out the value of anything is to compare new with old. Let us put Mr. Baba by the side of Ramakrishna.

There are certain resemblances between the two. Both are of humble origin; both have had, if I may so call it, a theosophical outlook; both are said to have healed sick souls, though neither appears to have had much regard for miracles; and both have believed love to be the only panacea for the ills of this world. But the differences between the two men are profound and revealing. Mr. Baba is a product of our civilization, well-versed in philosophical and dialectical subtleties; Ramakrishna was an unlettered man who worked solely by intuitions. Again, the one is all 'I, I, I'; while the other reduced self to a zero. Further, Ramakrishna had a horror of anything that shackled the spirit of man: it was therefore that he did not found any society or mission; Mr. Baba is a little martinet who allows no deviation from the rules he lays down. And then, Ramakrishna had about him something of the incalculability of a genius; Mr. Baba reminds us of a character out of Miss Sitwell's *English Eccentrics*. He makes plans and immediately abandons them; he asks for a glass of hot milk just as the train is about to start; he arrives in one country and straightway prepares to leave for another; and so on, and so on. Mr. Baba goes to cinemas and theatres: he enjoys the blare of publicity: he loves to mingle with the "Great and the Powerful," including Hollywood Stars. There is nothing here in common between him and Ramakrishna. Finally, Mr. Baba is always saying that he is going to reveal many spiritual truths, but when the time comes he temporises. Ramakrishna, on the other hand, always spoke in hints and parables, merely laying bare the texture of his thought.

But enough ! Mr. Baba is a highly educated man who has adopted the rôle of " Messiah " as a stunt ; Ramakrishna was an evolved spirit, ever seeking to unite man with his Creator. Mr. Baba would have done well to have adopted the career of a philosophical writer, for he has considerable attainments in that direction ; but when he tries to pose as another Buddha or Jesus, one is compelled to call him a charlatan.

I am sorry for Mr. Purdom. His book is all lemonade.

It appears that biographers—apart from a select few—are like children who delight in fire-works. Mr. Manilal Parekh has sent up the rocket of Sri Swami Narayana. To convert a mole-hill into a mountain is, as Silvain Lévi once said to me, a peculiarly Indian habit. Not only Indian, I should like to add : it clings to him who has been Indianized. We in Europe prefer to see things in their right proportions.

Realistically considered, Sri Swami Narayana was neither a prophet, nor a seer, nor a " Messiah." He was, like Raja Ram Mohan Roy, with whom he was contemporaneous, a great social reformer. His life is fascinating, but this is not due to the art of his biographer. He has even buried his subject under a load of learning.

Personally, I think Sri Swami Narayana's name and work will endure when more noisy figures have disappeared. He did much to improve the lot of his fellow beings. I wish his life had been written by some one who understood the effect of chiaroscuro. Daubing is not painting.

SUZANNE SHAHANI

WARS MUST COME, TILL*—

Of these two books, both putting forward plans for the avoidance of war, the first is the more profound and thought-provoking, the second, within its narrower frame of reference, the more successfully-done *job*.

Mr. Murry, in *The Necessity of Pacifism*, gives us frequent irrelevant references to his own spiritual travails, to the circumstances in which he arrived, not only at the beliefs expressed in this latest book but at other beliefs expressed in former books. He gives a too prolonged exposition of a certain brand of Morris-tinged Socialism which he has lately evolved, and which he tells us is a necessary condition of Pacifism. (I find myself inclined to cry, A plague on these little overlapping self-conscious ' groups,' 'centres' ! Why can't Mr. Murry just quietly join the *Peace Pledge Union* and be done with it ?) He gives also too much space to the opinions he considers Christ would have held on various events—on, in particular, the Cromwellian Revolution. We all know, of course, that Mr. Murry is an authority on the mind of Christ, but an impression is gained from these pages of a less than strict scrupulousness in the application of certain of his Master's sayings. There is a wobble in intellectual integrity.

But these remarks made, I would like to insist that in the end Mr. Murry brilliantly and persuasively presents his case : the case for non-resistance in the coming war. The last chapter, headed *The Implications of Pacifism* is admirable. There is a lucidity about it, a logic, a force, found nowhere else in the book. In this chapter the pure Pacifist will find his own attitude clearly embodied, while those moving towards the Pacifist position, but still shaky, will receive vigorous help. In it too are certain apt and salutary reminders of a political nature : the present necessities of Germany are pointed out ; the privileges which the British Empire still

* *The Necessity of Pacifism.* By J. MIDDLETON MURRY. (Jonathan Cape, London. 3*s.* 6*d.*)

The Defence of the Empire. By SIR NORMAN ANGELL. (Hamish Hamilton, London. 6*s.*)

affords to its citizens but which it will soon inevitably have to deny them (such as that of being a Pacifist!); the treacheries of "Versailles"; the connection between Capitalism and Fascism. For this chapter alone, and for the superb and moving quotation, in an earlier chapter, from a letter of D. H. Lawrence written in 1915 but staggeringly relevant to 1937, the book is valuable.

In my short space it is impossible to deal as I should like with the many *economic* questions which Mr. Murry raises throughout; with the many near-truths which he states and which, in a way, are more maddening than the statements of complete ignorance. I would only implore him to go further still into the investigation of the "inhuman system" he deplores, which not only compels populations to periodic slaughters but during these intervals called "peace" keeps millions undernourished in a world of abounding plenty. Surely if he does go further he will come out at the discovery that beyond Workers, beyond Capitalists, beyond Parliaments, beyond all classes and all governments stand the Banking Fraternity—the Money Monopolists—and that it is *they* who are responsible for the "inhuman system." Until Money is the servant of the Nation and not its master, until, in other words, Credit is socialized (and nothing else but Credit *need* be socialized) there will come wars. By all means let us be non-resisters in the next one; let us allow the Germans to grab our Empire (and our markets and our trade); but also let us realize the full implications of that course. Almost certainly we shall avoid being bombed and gassed to death, but we shall not avoid being starved to death. And if we decide that the latter is the lesser evil, it does after all remain an evil. Why not choose life? Why not *permanent* peace together with prosperity and liberty? These things are perfectly attainable. Not, I fear, though, by Mr. Murry's path.

And still less by Sir Norman Angell's—by that path so consistently advocated, and here again advocated in *The Defence of the Empire*, and which is that, of course, of an all-powerful League. For how can we keep going—let alone establish—a good *European* system, a good *World* system, when each *National* system is rotten? All the same, what an excellent book this is—within its limits. How comfortably we breathe its air. Here are no gropings into realms psychological or economic. No big near-truths. Only small whole truths. Political *facts*. Every one should read it who wants a concise, a revealing résumé of British foreign policy during the last decade or so. Only extreme Tories will be disturbed by it or attempt to dispute its conclusions. It is cohesive, it is well-informed, it is fully documented. And if the causes of Fascism are left wholly unexplained, certain of the results of Fascism could not be better presented. I must single for special praise the chapter headed *Why the New John Bull?*

IRENE RATHBONE

SAYINGS OF CONFUCIUS

"Analects," meaning selected pieces or a collection of extracts, is the name given by Legge to the *Lun Yü*, which is literally "Discursive Sayings." The work consists for the most part of casual utterances by Confucius and answers to his disciples' questions; there is very little that can properly be called dialogue or conversation. And this fact certainly tends to strengthen our confidence in the genuine nature of the work, which is believed to have been compiled many years after the Sage's death, probably not by any of his own disciples, but by members of a third generation; for lengthy conversations are not likely to have been recorded, whereas short, pithy sayings may very well have been noted at the time, and afterwards transmitted either in writing or by word of mouth to posterity. In one case at least we are explicitly told that the disciple Tzu Chang wrote the master's words down on his sash.

However it may have come into existence, or assumed its present form, this collection of sayings clearly reveals a mind that has reflected long and deeply on the principles and right conduct of life. Whether Confucius ever built up a comprehensive system of philosophy may be open to doubt. Nothing of the sort has survived in writing. Most of his teaching, like that of Socrates, seems to have been imparted orally to his followers, though with less opportunity for discussion on their part. On the other hand, the sayings which have been preserved, wise and penetrating as they are, may represent only chips from the Master's workshop; he himself insisted that a single principle ran through all his teaching, and he might be dismayed if he knew he was to be judged by a number of stray aphorisms. Such as it is, however, the *Lun Yü* must remain the only really trustworthy source of information that we possess about what Confucius actually said and taught. Other works, such as the *Family Sayings*, the *Classic of Filial Piety*, and parts of the *Book of Rites*, are not only the products of a later age but show unmistakable signs of having been composed rather to suit the writers' preconceived idea of what Confucian teaching should be than as a record of historical fact.

It is high time that English readers should have access to this remarkable work in a complete and handy form such as is provided in the World's Classics. And the late Professor Soothill's translation, though somewhat lacking in the graces of style, is one that will at least pass muster as reasonably accurate. Like other translations, of which there have been not a few in various European languages, it is of course primarily based on the epoch-making version of Legge, first published as long ago as 1861. Ku Hung-ming's *Discourses and Sayings of Confucius*, which aimed at correcting some of Legge's too rigid terminology, followed in 1898, and it is evident that Professor Soothill was influenced in many points by this work as well. I am particularly glad to see that "the single word" which Confucius thought "might be adopted as a lifelong rule of conduct" is not translated here "reciprocity." That was a misconception of Legge's arising from the fact that Confucius immediately goes on to enunciate the Golden Rule (in its negative form): "Do not unto others what you would not they should do unto you." This word *shu*, as I once observed in another place, is almost equivalent to *jên*, goodness of heart, only with the idea of altruism more explicitly brought out. It connotes sympathetic consideration for others, and hence the best rendering would seem to be "loving-kindness" or "charity." On another occasion the disciple Tseng Tzu summed up the Master's teaching in two words, *chung shu, i.e.*, loyalty to oneself and charity to one's neighbour. Soothill

The Analects, or The Conversations of Confucius with his disciples and certain others, as translated into English by WILLIAM EDWARD SOOTHILL. (Oxford University Press. 2*s.*)

renders this "Conscientiousness within and consideration for others," borrowing the first term from Ku Hung-ming and the second, perhaps, from myself. A few other well-known passages may be quoted to give an idea of his quality as a translator :— Lin Fang asked what was the chief principle in observance of ritual. The Master answered : 'A great question indeed ! In ceremonies in general, it is better to be simple than lavish : and in the rites of mourning, heart-felt distress is better than observance of detail.'—The Master said : 'Virtue never dwells alone ; it always has neighbours.'—The Master said : 'With coarse food to eat, water for drink, and a bent arm for a pillow,—even in such a state I could be happy, for wealth and honour obtained unworthily are to me as a fleeting cloud.'—Some one asked : 'What do you think about the principle of rewarding enmity with kindness ?' 'With what, then, would you reward kindness ?' asked the Master. 'Reward enmity with just treatment, and kindness with kindness.' The Master said : 'Of all people, maids and servants are hardest to keep in your house. If you are friendly with them they lose their deference ; if you are reserved with them they resent it.'

When Soothill's translation was originally published at Shanghai in 1910, it was accompanied by the Chinese text, with excerpts from Chu Hsi's commentary and from a number of previous translations. These have been omitted in the present issue, which is edited by his daughter Lady Hosie, but other useful features have been either retained or added : an essay on Confucius, a short chronology, an account of the 36 best-known disciples and other personages mentioned in the *Analects*, brief explanatory notes, and an index of proper names. The translation has also been slightly trimmed and polished here and there. Altogether, the editor has done her task well, though she is somewhat uncritical as to the relative value of her sources. The meeting between Confucius and Lao Tzu is now recognized as pure legend. The founder of Taoism is a very shadowy figure indeed, and there is no justification at all for saying that he was "versed in the induction of trance and the escape of the spirit from fleshly bonds through breathing." Such practices were common enough in the later Taoist school, but they are not mentioned in the *Tao Tê Ching*. With reference to Confucius' grandson Chi, we are told that "Chi's son, Tzu Ssu, became a pupil of the philosopher and disciple Tsêng Tzu, and it was from Tsêng Tzu that .... Mencius....obtained his education." This is a sad muddle. Tzu Ssu, the reputed author of *The Doctrine of the Mean*, is one and the same person as Confucius' grandson K'ung Chi ; and Mencius' date, given correctly as 372-289 B. C., makes it clear that he could not have obtained his education from Tsêng Tzu, who was not less than 25 when Confucius died in 479. Even Tzu Ssu must have been well over a hundred when Mencius was born. There is no reason to doubt the tradition that Mencius owed the best part of his education to his mother, a woman of exceptional character and ability. Several mistakes, too, are made in regard to proper names —always a stumbling-block to the tyro in Chinese, and especially so in the Analects. Thus Hui, Yu, and Shang are not the surnames but the personal names of Yen Yüan, Tzu Lu, and Tzu Hsia respectively. It is a pity that such avoidable blemishes should mar the production of a most attractive little volume.

LIONEL GILES

The Key of the Castle. By MARJORIE LIVINGSTON. (Wright and Brown, London. 7*s.* 6*d.*)

There is much that is really good in this story though it may be called a psychic melodrama. It grips the reader's attention and the characters are alive. With so much understanding of the human mind and heart it is a pity that the background of occultism on which the story is woven should be at times so inaccurate. Space is too short to allow an analysis of this aspect of the book. The regrettable fact to a student of Eastern metaphysics and philosophy is that with such an evident longing towards the spiritual side of things Marjorie Livingston should have fallen (as so many hundreds at the present day) into the bog of pseudo-occultism; the danger of such books is not so much in their absence of true knowledge as in their presentation of half truths. To give but an instance: true it is that man's consciousness is active during the sleep of the body and that much of our spiritual knowledge and experience belong to the state of consciousness vaguely known as dreams. The author utilizes this knowledge in an admirable way, yet conveys the impression that such experiences take place in the astral body which detaches itself from the physical and wanders and acts. Though she is careful to explain that this phenomenon relates to the "fourth dimension of space," yet she describes it as objective—in the sense that communication is possible between two people in this condition, and again objective inasmuch as these astral denizens can observe what is taking place in our prosaic three-dimensional world. Again, although Reincarnation is a fact in human evolution, and hence affinities of past lives do assert themselves in the present incarnation, it is not true in accordance with real occultism that souls pertaining to the opposite sexes must combine to form the perfect "atom of consciousness." The spiritual soul is in itself a complete unit of consciousness and its essence is above and independent of the personality, and hence it cannot partake of the differentiation of sex.

Victor Steele's inner awakening through human suffering and disappointment, as well as that of his wife through human love, are creditably described and deserve praise. Marjorie Livingston may turn some day to the true teachings of the immemorial East, and find therein realities of which her facile pen and strong imagination can make good use.

OCCULTUS

The Testament of Joad. By C. E. M. JOAD. (Faber and Faber Ltd., London. 8*s.* 6*d.*)

In this autobiographical volume Joad is the gadfly, like Socrates, to awaken his people from their thoughtlessness and indifference. He begins by declaring his adherence to Greek and Chinese philosophy, and by relating how one side of his nature is strongly attracted to Confucianism, while the deeper side turns to Taoism. We read, eagerly waiting for the development of this "spiritual vagrant," as he calls himself when following the latter way: but we are disappointed, for he refrains from revealing much of this side of his life other than enlarging upon its idiosyncrasies.

Joad refers to his belief in a supramental plane, he writes sympathetically of telepathy and psychic powers and of his belief in the nature gods, and of an attractive mystic, "C", —whose influence failed to bring forth the revelations we had anticipated. But it is the gadfly which continues most in evidence. He says:

> It is because I think that people can be shamed, that I go out of my way to scold them. It is because I think that in the end they will listen to reason, that I think it worth while to reason with them. . . It is not so much because men are wicked as because they are stupid, that the world is as it is.

The criticisms range over many subjects: the indifference of the English to cooking, the indifference of the women, not only to such a vital matter, but also to their hard-won suffrage and their

powers for world peace, of their indifference to the terrible suffering involved in the obtaining of furs and plumage. Much is made of the dire effects of machinery upon our lives, not only externally upon natural beauty, but its enslaving and dulling effect psychologically considered.

Of evil, we read :

> My reason tells me that calamity and suffering have no purpose whatever—they are, I believe, just part of the evil of the universe. . . the universe does contain real, objective evil.

Surely suffering *does* serve us in many ways, warning, purifying and developing sympathy and powers of endurance. Under " C's " influence he writes of pain and evil differently :

> I was suddenly made conscious that they were not the whole truth, that they were not even the part of truth that mattered. There was more in life than the misery and pain and wickedness . . . And ' the more ' was of such infinitely greater importance that in perspective ' the troubles of our proud and angry dust ' sank into insignificance . . . The essence of religious experience seems to me to consist in a kind of knowledge. Essentially, the seer, the mystic and the sage, essentially even the common man in his moments of illumination, know something ; something, that is to say, which is not a fact about themselves, but a fact about a world external to themselves . . . there is a realization that our ultimate destiny is to be found not in this everyday world, but in the real world whose existence religion reveals.

Joad writes on the Chinese Exhibition and speculates on beauty. He closes the volume with a chapter entitled " The Author has Hopes of the Future."

Most important are his words concerning the terrors of present warfare. We are informed of the futility of gas masks and the inadequacy of all preparations against air raids, and the appalling effects from various kinds of poisonous gases. Only through the greatest co-operation, apparently, can Western civilization survive.

E. H. BREWSTER

War Dance. By E. GRAHAM HOWE. (Faber and Faber Ltd., London. 7*s.* 6*d.*)

In this remarkable study of " the psychology of war," Dr. Howe unveils the springs of action as lying deep within the attitude of the individual, and collectively, of organizations of individuals, towards Life. He shows " conflict to be at home within ourselves." Hence the hypocrisy of assuming " omniscient power and right to judge what is right for others." This assumption to put the other person right is " War " and reveals moral prejudice and distorted judgment. All aggressiveness is war.

Dr. Howe does not presume to sit in judgment upon his brother man, because he is *different,* and differences have a right to be respected even in disagreement. He strikes at the " neurosis of normality," which destroys the very uniqueness of individuality.

On the subject of sex, Dr. Howe expresses true chivalry ; a sane recognition of the value of life " and the acceptance of things as they are. . . . There cannot be much peace where sex is blamed as sin. . . . for it teaches a false attitude to life."

He gibes at our avarice and the fallacy of hoarding. Life is constant motion, and circulation is essential. Our acquisitiveness " refuses to recognise the universal truth that all are deeply one." Life is power, and to take this power and make it our own by a complete acceptance of it with the courage of certainty is to be master of it.

Dr. Howe incriminates all masquerading goodness, all self-righteousness and all attempts at advantage over others. But he implies that you cannot blind that " silent watcher " by " striving to preserve an unsmudged and unbroken shell of moral equanimity." He expresses the necessity for self-discipline. And Death is, to him, initiation into another phase of experience and new life.

In the last chapter on Wisdom the author reveals the secret of conquest in the ability to " let go," the policy of detachment, the sovereignty of heart with sovereignty of head ; " Compassion, seeing and feeling." It is to be the true Gentleman in all relationships : " one with and amongst " !

WILLIAM H. RATCLIFFE

CORRESPONDENCE

ANIMALS AND HUMANS

As a marked copy of your July issue is sent to me, I assume that the 'well-known woman novelist who has recently espoused Communism,'—the 'Communist novelist'—referred to in Edmund B. d'Auvergne's article, is myself—though I could equally well be 'a prominent woman educationist,' indeed that description might be more accurate (or less inaccurate) since whereas I have written books on child psychology and education, I have never at any time been a Communist, though I have for years been an active member of that political party, the Independent Labour Party, which is now to the Left of the Communist Party.

I was on the platform some months ago when Emma Goldman (an *Anarchist*) observed that English people as a whole have more feeling for animals than for children; I seem to recollect that that was the occasion Mr. d'Auvergne refers to when a voice from the gallery asked about the treatment of animals in Soviet Russia (for Mr. d'Auvergne's interest I would mention that the horses in the USSR are in good condition, and one sees very few dogs, with the result that the streets are free of the filth for which dogs are responsible in other cities).

I was also one of the speakers at a literary debate when Mr. Ralph Straus, the famous critic, made some remark about sloppiness where animals were concerned, and I seem to recollect that I endorsed that remark, and that there were some angry protests from the audience.

I should like to protest, however, at Mr. d'Auvergne's assumption that Left people in general, and myself, it would seem, in particular, do not care about kindness to animals; speaking for myself I feel very deeply about cruelty to animals; subscribe to an anti-cruel sports organisation, and as a young girl won prizes from the R. S. P. C. A. for essays against cruelty to animals. I have a great love for cats, a liking for horses, and I do not mind dogs, though I strongly object to them in cities. What we whose fight is for better conditions for human beings object to is that an appeal for an animal cause will invariably (amongst English people), invoke a much bigger response than will a cause for human beings. I have not the cutting by me, unfortunately, but some recent statistics showed the enormous difference between the results of an appeal for sick animals and an appeal for some children's cause; the children were nowhere in it! Similarly English people will express considerable sympathy for pit-ponies, and indignation concerning their working in the mines, whereas it never seems to occur to them that the men and lads, conscious of the risks they run (for a mere pittance of a wage) are far more to be pitied, and far greater cause for indignation and the necessity for 'something to be done about it.'

It is not against kindness to animals that we protest, but against the sentimentality expended on them, side by side with callousness concerning human wrongs. Let us of course treat animals decently, but surely our *first* care should be for suffering humanity, and animals take a secondary place? The trouble with all too many English people—especially women, emotionally frustrated is that they make animals their first care, expending upon them an entirely *disproportionate* amount of sympathy and attention.

I should be obliged if you would print this reply to Mr. d'Auvergne's article, since it has been brought to my attention.

London ETHEL MANNIN

ENDS AND SAYINGS

Referring to a dream interpretation we print on p. 471 we must say this : that Dream-state of human consciousness can teach a great deal to man is fully recognized in the ancient Esoteric Philosophy. But the dream-state has as many varieties as the waking-state ; in the latter a man may vegetate, or be beastly, or be pursuing mental objects, and so on ; so also in the dream-state. Therefore there are numerous kinds of dreams : Digestion dreams, brain dreams, memory dreams, mechanical visions, as well as warning and allegorical and prophetic dreams. That which is entirely *terra incognita* for modern science are the real dreams and experiences of the higher Ego ; the nature and function of real dreams cannot be understood unless we admit the existence of an immortal Ego in mortal man, the former living his own life when the body is asleep ; and its corollary—the existence of an astral body within the physical. It is unwise, however, to get others to interpret our dreams : Every dreaming Ego differs from every other, as our physical bodies do and the method by which each Ego handles its brain-mind is peculiar to itself. The Ego communicates ideas and experience by means of pictures. Most people, upon awakening, find a great hindrance in the ordinary terms of speech and thought when they attempt to interpret a real dream ; they fail because—first, they do not possess adequate knowledge of the human constitution, and second, their physiological nature is not pure enough to work in harmony with their psycho-spiritual nature. The only way in which we can benefit from our dream-state is by making ourselves porous, so to speak, to the influences from the Inner Ego and by living and thinking in such a manner as will be most likely to bring about the aim of the soul. Virtue and knowledge are the means to this porosity ; vices and the passions eternally becloud our perception of the meaning of what the Ego tries to tell us. This is one of the reasons why the sages inculcate virtue. Is it not plain that, if the vicious could accomplish the translation of the Ego's language, they would have done it long ago, and is it not known to us all that only among the virtuous can the Sages be found ?

We recommend the study of the following—(1) Appendix on "Dreams" in the *Transactions of the Blavatsky Lodge* by H. P. Blavatsky ; (2) *Dreams* by H. P. Blavatsky and W. Q. Judge (*U. L. T. Pamphlet No. 11*) ; "Sleep and Dreams" in *The Friendly Philosopher* by Robert Crosbie.

With deep regret we chronicle the death of Prof. A. V. Williams Jackson, one of the earliest friends of THE ARYAN PATH. In our very first issue he wrote a fascinating study on the name of this journal. After the fashion of the Zoroastrians whose religion he so ably served, we say—

Salutations to the Fravershi of

ABRAHAM VALENTINE WILLIAMS JACKSON

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 PSYCHIC WORLDS

How have the different kingdoms of physical nature come into existence? Are there secrets of that nature beyond human consciousness as at present constituted? And still beyond our knowledge, our memory, our imagination, does all-containing Space hold inexhaustible potencies of creation, preservation, destruction and regeneration?

When one puts to himself, as each one must, such questions as these, something of true perspective is attained, the purely relative nature of human consciousness is seen, and the Soul is for the time freed from all conceptions of finality. Only in this way can such grandiose ideas as are represented by the words spiritualism and materialism be themselves regarded for what they are—the extremes in the limitations of human consciousness: the two poles of what the ancient psychologists called "the five modifications of the human mind". The mind itself they regarded as the sixth of "the seven azure transparent spheres". And the seventh?

The seventh they denominated the *Atman*, the Self or real Being, whether of the individual unit or of that Unity of units which is, in the words of the *Upanishads*, "the Producer of this production". Perhaps no more graphic rendition exists in English of what is implicit in all *Vedic* literature than is contained in the late Professor Max Müller's *Chips from a German Workshop*. This work, the first volume of which was published in 1867, when Müller was 44, contains a passage so foreign to all his prior and subsequent monumental erudition as to compel the inference that it came from intuition, not from reasoning.

> We have in it [the "Veda"] a period in the intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the Veda we see man left to himself to solve the riddle of this world. . . . He invokes them [the gods around him], he praises them,

he worships them. But still with all these gods...beneath him and above him, the early poet seems ill at rest within himself. There, too, in his own breast, he has discovered a power that is never mute when he prays, never absent when he fears and trembles. It seems to inspire his prayers and yet to listen to them; it seems to live in him, and yet to support him and all around him. The only name he can find for this mysterious power is "Brahman"; for brahman meant originally force, will, wish, and the propulsive power of creation. But this impersonal brahman, too, as soon as it is named, grows into something strange and divine. It ends by being one of many gods, one of the great triad, worshipped to the present day. And still the thought within him has no real name; that power which is nothing but itself, which supports the gods, the heavens, and every living being, floats before his mind, conceived but not expressed. At last he calls it "Atman" for atman, originally breath or spirit, comes to mean Self, and Self alone; Self, whether divine or human, Self whether creating or suffering, Self, whether one or all; but always Self, independent and free. "Who has seen the first born," says the poet, "when he who had no bones (i.e., form) bore him that had bones? Where was the life, the blood, the Self of the world? Who went to ask this from any that knew it?" This idea of a divine Self, once expressed, everything else must acknowledge its supremacy, "Self is the Lord of all things, Self is the King of all things. As all the spokes of a wheel are contained in the nave and the circumference, all things are contained in this Self. Brahman itself is but Self."

One may well turn from this noble transcription of the most enduring of all known spiritual ideas as preserved in classic Sanskrit Scriptures to the many fragmentary remains of the Hermetic wisdom of the Egyptians. A service somewhat similar to Professor Müller's life-labour was rendered by Dr. Anna Bonus Kingsford in her several translations of some of those undated shards, on which are recorded primeval transmissions in the midst of later accretions already themselves dim with age long before the Christian era. We reproduce a few sentences from one and another "Hermes Trismegistus"—for there were as many Hermeses as there were Zoroasters and other legendary gods and demigods in human form.

That universal Being, which contains all, and is all, woke into activity the Soul and the World—all that Nature comprises. In the manifold unity of universal life, the innumerable units, distinguished by their variations, are, nevertheless, coherent in such manner that the whole is one. Everything issues from Unity.

The Deity is not a mind, but the cause that the Mind is; not a spirit, but the cause that the Spirit is; not a light, but the cause that the Light is.

The Ideal Light was before light, self-luminous Intelligence before intelligence. To speak of the Deity is impossible. The form cannot express the Formless. That which is no form, no appearance, which is no body, no matter, cannot be apprehended by sense. That which it is impossible to define—that is Deity.

Professor Müller was not omniscient; no more than any other conditioned being, however learned or inspired, could he see beyond his own sphere of vision and its containment. No religion, no philosophy, no science, no seer, whether ancient or modern, but embodies error as well as truth— for "these two, *light* and *darkness*, are the world's eternal ways", as the *Bhagavad-Gita* and all other Scriptures recite, and as every man knows by his own experiences. So, in what

is the youngest of all the great religions, Judaism, one finds the same ideas in *Genesis*, in *Ecclesiastes*, in St. John's *Gospel*, in St. Paul's Letters to the early Churches, in the closing Book of the Bible—" The Revelation of St. John the Divine ". They are present and discernible in the pagan philosophers and among the great scholastic minds of the mediæval period as among the immortal Arabians of the same epoch. Nor are they lacking in the writings of the great figures since the Renaissance, nor absent from the consciousness of the foremost men of our own immediate times, Western or Eastern, whatever the degree of their spiritualism or materialism. The long ages of earliest Aryan civilization and civilizations wrestled with the same mysteries, the same problems, as ourselves. Under the theorem of Unity, of Continuity, of change and its consequences serial and cumulative, is it too much to suggest that these Ancients were ourselves, ourselves still more enmeshed, perchance, in materialism now than we then were in spiritualism—forgetful then, forgetful now, of the eternal Trinity, the Duality in the midst of Unity ? This is the doctrine of Karma and Reincarnation, not as a creed, but as the mathematics of all conditioned, manifested existence and existences.

With this in mind, though as yet but an assumption, nothing can prevent and everything invites the discovery that within one's own self are implicit all the great spiritual ideas, all the accretions of relative truth and error, all the obscurities and darkness pictured in the lights and shadows of human existence. Within each man is the Trinity : perceiver, creator, creature. As perceiver, each unit of the Unity is single and simple ; as creator, dual but relative ; as a triad, the experiencer of his own alternating roles—but as the *incarnated* Self, he is the quarternary, " the three in one ". Because he does not yet know himself, even theoretically, while in " the *bonds* of Karma ", he is ceaselessly at war with the elements of his own being, ceaselessly at war with others and with all nature. This is the man we are practically acquainted with, this the race—man the Thinker, irrespective of the basis, the character, the nature, the objective of his thinking, as of the quality of the conclusions presently held as " finalities ".

On this, as on the whole gamut in the great octave of human existence, Madame Blavatsky has written, illuminatingly as inspiringly, to every searcher for Truth. In her *Secret Doctrine* she says :

> Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached " reality ; " but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

One of the almost immediate fruits of this stance of the Soul is the direct recognition that Reality is

capable neither of addition, subtraction, multiplication nor division; hence that all change is but an alternation of state, of form, of condition—Self-created, Self-maintained, Self-dissolved, Self-reformed, by the Unity and by the units, whether in full Consciousness, full unconsciousness, or in any of the intermediate zones of existence, the psychic world and worlds. These intermediate spheres of being are what is meant by *maya*, by "astral" life, light, and matter. This is the world or plane within which the material universe is holden, in which it is conceived, gestated, disintegrated, and recombined into new forms of physical existence. In itself it is the electric or magnetic state of polarization rather than the principle or power or property we name polarity. Some of the processes of polarization are known to us for what they are, some others are constantly being employed by us without recognition of the fact, and many others—the most part—are misconceived or are beyond our memory and imagination. Who dreams, for example, that these two—memory and imagination—are but poles or polarizations produced by us or induced in us, via our astral or psychic principles or elements; and the same as to our thought, will and feeling?

It may be helpful to some, in trying to picture to themselves these ideas of the whole ancient world as re-presented in the writings of H. P. Blavatsky, to "block in", artist fashion, the relatively cardinal points, the rough dimensions, the *framework* of the secret doctrines which each must study and learn for himself, if he would *realize* as well as *be*.

First, then, let us endeavour to gain clean and clear conceptions and perceptions of familiar terms, seeking to *identify*, not to define or describe—to mark our compass of thought instead of to "box" it before we are in possession of our own means of orientation.

Take the word spirit to represent the most transcendental state possible to be imagined, matter to signify the opposite, mind to include all intervening conditions—and the Trinity in man is recognizable even though not as yet understood. Identify spirit as the Seer, matter as the Seen, and mind as the alternating current between the two.

Next, as to the mind itself: what are the five modifications of which it is capable or to which it is subjectable? These are called by Sanskrit terms of which "correct cognition", "misconception", "fancy", "sleep" and "memory" are as good renditions as the English language permits. Each of these words, it should be noted, is cognate to many others, but none of them, nor all of them combined, are to be esteemed comprehensive, for the simple reason that our minds are not in the same "modification" as those who devised these original statements of the principles and elements of the psychic world, and the psychic nature. They may be rendered in familiar words, thought, will, feeling, memory, and imagination, *provided* one recognizes them as present, even if partly or "in abeyance", whether he is awake or sleeping or dreaming, and whether he is on the planes of perception and

action of the embodied or those of the disembodied Souls called Man generically. The order and nature of the modifications change, from state to state, from plane to plane, from form to form, and these changes may be due to "Will and *Yoga*" or to the influence of external and internal conditions. In this latter event they are still due to "Yoga", but it is "*Hatha*" "induced" or "passive" Yoga, not the sole sovereignty of will and wisdom made one, as in the case of the Perfected Man. How far we are from such sovereignty each human being knows for himself, even as related merely to the five modifications.

For it must not be overlooked or ignored that they are but modifications, not the mind itself, any more than the five fingers can be said to be the hand, which also is but a member, or than the familiar five senses are to be confused with their astral counterparts. The psychology of the Mystery Schools deals with the senses, the modifications of the mind, the mind, and above all with the Soul itself, in a way of which only designed ideas are ever permitted to reach mankind at large. The reason must be apparent, even to the dullest wit, once it is stated. The Masters of Wisdom, their School and disciples, have no wish to gratify curiosity, encourage the propensity of the precocious, or instruct in Occult arts and sciences those, no matter whom, who neglect or misuse their present powers and possessions, great or small. They leave such policies to the charlatan and "the Brothers of the Shadow". True Occultism divulges few of its most important vital mysteries. It drops them like precious pearls, one by one, far and wide apart, and only when forced to do so by the evolutionary tidal wave that carries on humanity slowly, silently, but steadily toward the dawn of a new state of consciousness, that of the Higher Mind. For once out of their safe-keeping these mysteries cease to be occult: they fall into the public domain and have to run the risk of becoming in the hands of the selfish, curses more often than blessings. Can any one who surveys world-conditions and the world-outlook doubt the Wisdom which prescribes such a course? Nevertheless, whenever *individuals*, men with peculiar psychic and mental capacities are born, they are generally and more frequently helped than allowed to go unassisted, groping on their way, very soon, if left to their own resources, falling victims to martyrdom and unscrupulous speculators. Only, they are helped on the condition that they should not become, whether consciously or unconsciously, an additional peril to their age: a danger to the poor, now offered in daily holocaust by the less wealthy to the very wealthy. One has but to use his own power of perception, retrospectively, in the present, or prospectively, to find the evidences of the verisimilitude of these statements.

There are four planes of perception and action in the cycle of a single personal or human existence of the Reincarnating Ego or Soul called Man. Mind is the instrumentality of the Self on all these four

planes, but in attempting to identify them it is needful to regard the dual nature of the mind itself, both from the ordinary and the Occult view-point. In his own experience and conception each man is aware that his mind is capable of receiving, storing, and discharging impressions from both a personal and an impersonal use by the inhabiting Soul. This is also the Occult teaching—that each man has a Higher and a Lower mind. But here the two conceptions part company. Not only that, but one is essentially antithetical to the other—the ancient to the modern theory.

To illustrate : In the Occult views of man and Nature, the physical body and senses, the astral body and *its* senses, the spiritual form and *its* senses, and their source counterparts in " Nature ",—each represents a distinct line of " evolution ", " creation ", or, to employ the Occult term, " ever-becoming ". In Man, the incarnate human being, these three separate schemes are inextricably interwoven and interblended at every point. In the *Mahatma*, the Great Soul or perfected Man, the Master of Wisdom, the three constituent and convergent lines of progression are unified, while in the ordinary man, even the greatest, wisest, best among us, they are still in process of development. All three lines are, from the standpoint of the absolute Consciousness, the finite aspects or the reflections on the field of Cosmic *maya* or illusion, of Atma, the seventh, the One Reality. Two brief citations may be of assistance in grasping the outlines of this most important of all the Occult teachings accessible to any one who cares to search. The first is from *The Secret Doctrine*, and reads:

> *Nothing is created, but is only transformed.* Nothing can manifest itself in this universe—from a globe down to a vague, rapid thought—that was not in the universe already ; everything on the subjective plane is an eternal IS ; as everything on the objective plane is an *ever-becoming*—because transitory.

The other statement is that of the great Vedanta teacher, Sankaracharya, whose actual date was almost contemporaneous with that of Pythagoras :

> Atma alone remains after the *subtraction* (dissolution) of the sheaths. It is the ONLY *witness* or synthesized Unity.

Besides this, the Occult teachings regard the mind as a power as well as a product, and furthermore in speaking of it as a power, the mind is called the " thinking principle " on every plane, Monadic or spiritual, Intellectual or psychic, Astral or physical, or all of these combined as in the living human being. Nor do these Teachings regard the mind as *receiving* impressions, but as *reaching out* for them.

The nature of the mind as thus indicated, the four planes of its functioning, or the *four states of consciousness* thus lumped indiscriminately together in an amorphous sum-total—all this requires further consideration.

PATHS TO PERFECTION

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Indian political reformers and administrators will find in this essay some admirable hints. Is it too much to hope that they at least who look upon Gandhiji as their guide will "turn their attention for a while to the leading teachers of the historic past" and might we add especially of the pre-historic past? Our author also refers to the troubles between Capital and Labour and we may draw attention to an article in THE ARYAN PATH for September, 1935, on "Indian Ideas on the Relation of Labour to Capital".—EDS.]

World-wide conditions of mankind, in frantic endeavours that do not lead to satisfaction and that have little likelihood of advancing men to their true goal, are to-day a challenge to the thoughtful to consider carefully the fundamentals of human well-being. Communistic governments enslave individuals for economic ends; Fascists hold up the supreme notion of the State, for which all is to be done and for which the highest sacrifices are to be made; Nationalists in a large number of countries appear to think that with the achievement of self-government the peoples will be set on the road to a satisfactory existence. Even in the so-called Democratic countries the main efforts appear to be directed in large measure towards the economic adjustments of capital and labour. Countries are busily engaged in forging the weapons for warlike aggression or defence. In all this there is more concern for the methods of expediency than any profound attempt to realise the fundamental aims of human life.

So from the confusion of the present, the thoughtful might well turn their attention for a while to the leading teachers of the historic past, as they have expressed themselves in the great and enduring religions and philosophies of the world. And they may discover that the essence of what these have taught is that there is ultimately no escape from dependence upon the attitudes of individuals. It is obvious to any who give the least thought to the matter that the success, within its scope, of any democratic form of society rests finally upon the electors adopting a definitely *moral* attitude in the disposition of their votes, and upon those elected legislating and governing with individual *moral* integrity. Similar ethical demands must also be faced, whether they are met or not, by the individual members of bureaucracies of Communism and Fascism. Usually they are not at the present time satisfactorily met: with results that are too well known to be described. Agreements between and legislation concerning the relations between employers and employed in the democratic countries can really be of little effect to achieve their aims, unless the employees honestly do the work for

which they are paid and the employers provide the conditions and reward which the workers deserve. View the whole realm of human activities and it is absolutely impossible to get away from the fact that human well-being, viewed socially, finally rests on the moral integrity of the individuals in the performance of their duties in the stations they at the time occupy. The medical doctor ministering to the sick, the teacher endeavouring to educate his pupils, the mother attending to her children—these, and all others, have ultimately a challenge to their own moral nature. *Upon individual moral attitudes the whole social fabric rests.* That is the truth that the wisest of mankind have constantly re-iterated. The failure in our times to attend sufficiently to this fundamental principle has led men to all kinds of secondary methods ending largely in frustration.

If that is the truth concerning the ultimate roots of human conduct, its fruits have also to be similarly considered. For in the end social relations and all forms of so-called social organisation are associated with results, good or evil, for the individuals who form the social groups. It is by their effects as experienced by the individuals that the worth or lack of worth of social activities is judged. And the question cannot be escaped: *Can the individual really obtain through social organisation that which will bring him satisfaction, if his own inner attitude is morally wrong?* It is part of the delusion of temporary circumstances that so many think they can answer this question with an affirmative. That appears to be implied, for example, by the attitudes of some of the dictators, capitalists, and demagogic exploiters in our day. But the greatest thinkers in human history have maintained, and the great religions have taught, and still teach, an emphatically negative answer to that question. There has been no uncertainty and no confusion in their contention that though experience for a while, sometimes a very long while, may delude men, ultimately each and all have to come to appreciate the fact that satisfaction is not primarily a concern of externals but of inner attitude. The distressing and lamentable extent of human failure to achieve satisfaction when this has not been recognised amply supports the belief that their contention is true.

The roots lie in the individual. That is the starting-point for all serious consideration of the problem with which we are faced. That admitted, two questions present themselves: What is the goal of human life? What is the path, or what are the paths, by which it may be reached?

Consideration of the first of these two questions leads at once to another which appears highly perplexing: Can we know the goal until we reach it? The position implied is, indeed, somewhat paradoxical. Nevertheless the difficulty has been met, under different forms of expression, by the great religions. Thus, the theistic religions have maintained that man can know the goal because God reveals it to him through his conscience and through the teachings and lives of the

prophets and saints. Hindu Advaitism puts it in another way : that the apparent finite self of the imperfect individual is somehow so within the infinite which he is explicitly to realise himself to be, that he learns within his spiritual being the nature of the goal. An essentially similar attitude is implied by Jainism and even by Buddhism, notwithstanding their differences of terminology. The " soul in bondage " of Jainism, in spite of the bondage, is *soul*, and as such can come to know, from within, the goal of its own pure spirituality. The universal principle, the *dharma-kaya* of Buddhism, can be apprehended by the genuine adept. Further, Hindus may learn from the Mahātmas, the Jains from the Tīrthaṅkaras, the Buddhists from the Buddhas and Bodhisattvas, something of the paths they must take.

There are general expressions which in different countries have come to be used with significant meaning, in different ways emphasising the same fundamental idea. Thus, for example, Christian moralists have urged that " character " is the supreme value and have pointed to " the peace which the world cannot give " ; Hindus have spoken of " God-realisation ", of " *tat, sat, ānand* ", reality, truth, and bliss ; and Muslims have spoken of the peace that comes in complete submission to the Divine. All have implied the term perfection, and all have indicated fundamental virtues as states of mind and modes of action that are involved in it. Except at the highest stage the goal may not be apprehended by any individual in all its detail, but at all stages he may have an impression of its general nature, and in the process of gradual attainment become increasingly aware of its details. And, as previously said, the individual may learn by the developing ideas of mankind, especially from those saints, those *jina*, who have in large measure attained.

There remains the second question as to the path or paths to perfection. The first contention of this paper needs here to be re-iterated : the path is, or the paths are, of individual personal effort. In other words, none can achieve perfection against his own will. To attain, the individual will must be turned in the direction of the goal. For, whatever the descriptions scientists or philosophers give of its nature, the fact of human choice, however limited, cannot be explained away. Choice may be very much restricted as regards activity directed to the affairs of the physical world, but it may be doubted whether there are such restrictions to the exercise of choice in the inner spiritual life. The attitudes of the religions on this may be indicated by two examples, as illustrative : the Christian exhortation " Be ye perfect, even as your Father in Heaven is perfect " ; and the aim of *kevāli jnāna* of Jainism, both imply the principle of unlimited scope for the attainment of the ideal of spiritual life.* The truths of

* Similarly, Brahmanical Hinduism admits no restriction to the possibility of the ultimate attainment of *moksha* ; Buddhism presents the supreme peace and bliss of *nirvāṇa* as attainable ; Zoroastrianism involves faith in the final complete triumph of the Good ; and Judaism in the advent of the " kingdom of righteousness " when " the earth shall be filled with the glory of the Lord ".

human choice and of the possibility of ultimate attainment are expressed in traditional language in such phrases as that " one may go to God " or " go to the devil " ; " go to heaven " or " go to hell ".

No one has seriously maintained that spiritual or inner perfection can be reached without a definite, even prolonged effort. The more ignorant members of some Protestant Christian sects have sometimes talked as though salvation was an instantaneous affair, but that is a caricature of Christianity. The religions of the Orient have envisioned the possibility of a multiplicity of lives in order to reach the ideal. There are no short cuts to spiritual equanimity. There is the equanimity of apathy, but that is not enduring and a condition of discontent soon reappears. Thus man has been compelled to seek for a path or for paths to perfection. Is there only one path or are there various paths ? It is one of the merits of the *Bhagavad-Gītā* that it has answered that question in a manner verified by experience. It teaches that there are various paths, all of which may be followed by all, though with differences of emphasis.

The recognition of the nature of these paths brings us back immediately to the realm of ordinary human conduct in its various forms. Perfection is not attained through some specific mode of procedure, but in and through the diverse functions of human living. Essentially, Hinduism, for example, does not recognise any ultimate distinction between the religious and the secular. The whole of life may be viewed from a standpoint from which all is sacred. The contradictory of the sacred is not the secular, but profanity, all conduct that is in itself evil. The so-called secular is not in itself evil. There have been those in the history of human thought who have treated the physical as radically evil, but there is some significance in the fact that mankind has usually branded them as heretics. The general opinion of mankind may be wrong, but there does not appear to be any good reason why we should think it is so in this instance. We re-iterate, therefore, that *perfection is to be attained in and through the diverse functions of human life.* But one practical mistake arises, and it is a common one, of a limitation to some functions and the neglect of others. Many concern themselves predominantly, if not exclusively, with those functions related with physical well-being and social status, to the neglect of the activities that point beyond the physical and the social.

It is just with the recognition of the state of things mentioned in the previous sentence that he who would talk of the paths to perfection must begin. The *Bhagavad-Gītā* finely says : " Whatever be thy work, thine eating, thy sacrifice, thy gift, thy mortification, make thou of it an offering to Me, O Son of Kunti." The whole question concerns the attitudes with which even the lowliest actions are performed, the most elementary knowledge sought, or the simplest devotion shown. Most, at some stage, have to begin with the lowly. The gate of humility has to be passed through before the gate of honour is reached. The Christ, the Buddha, all the great saints have

presented themselves as the servants of mankind. Whatever the social level, whatever the functions, one may, according to his own attitudes be on the paths to perfection, or wandering from them.

But to be on the paths does not necessarily involve that one is progressing along them : *one may simply be marking time, or even slipping backward.* The spiritual being is not merely mechanical, but a conscious agent. Yet he cannot deliberately aim at perfection : all he can do is to aim at some improvement in his action, knowledge, or devotion, with regard to his attitudes and efforts for certain particular, more or less, immediate ends, that is, the purposes of his ordinary practical living. It is just in this connection that the great religions of the world have insisted on the need of self-examination and confession. Through the means of self-examination one is to discover how and to what extent in the ordinary affairs of living one is falling short of what is implied in the notion of following the paths to perfection. The advantage of the confession of faults has been emphasised by Jains, Buddhists, and Roman Catholic Christians. Whatever may be said for confession, it is clear that one great defect, perhaps the greatest defect of our times, from the moral point of view, is the almost universal neglect of self-examination. With their attention centred on external achievements, men fail to ask themselves whether they are progressing spiritually, or wherein they are untrue to the demands of moral integrity. In that, they all too often simply mark time or degenerate. And this leads us back to our starting-point. As all depends ultimately upon the attitudes of individuals, spiritual progress along the paths to perfection is only possible by each individual *regularly* questioning himself as to his attitudes, and endeavouring to eliminate those that are in conflict with the general impression of the good life that he may have and the increasing knowledge of the details of that life which he may in the course of time acquire.

ALBAN G. WIDGERY

THE SPIRIT OF GERMANY

[W. Van Ravesteyn, a well-known socialist of Holland, analyses the tendencies in modern Germany emerging out of her historical background.—EDS.]

When in 1858 Robert Fruin, the greatest of Dutch historians, was giving some illustrations of the crudity of sixteenth-century customs he mentioned the case of a Jew who in 1558 was tortured to death because he refused to be converted to Christianity. Whoever has read the excellent weekly of the present-day German emigrants, Schwarzschild's *Neues Tagebuch*, since it first appeared in 1933, will recall numerous descriptions in it of recent events which far surpass the simple sixteenth-century occurrence in grotesqueness of horror.

For the last twenty years we have been used to cruelty ; for longer even to that special kind of cruelty which is called anti-Semitism. And yet a closer inspection of the news that reaches us from Germany at the present day will reveal something that is peculiar, even in this special field. It seems to emit an odour of putrefaction like that given off by rotting fruit.

Let us go back a century, in order to get some distance away from this municipal garbage dump. The atmosphere has regained its purity. Marx, young Karl, destined to become the founder of a new world-religion, is sixteen years old. We are in 1834, the time of the *Burschenschaften* and the aftermath of German Romanticism, in one of those small towns, still exquisitely peaceful at the time. There, at Treves, lived Marx's father, a Jewish lawyer who had become a Protestant, a characteristic " liberal " of his time, saturated with eighteenth-century philosophy. A man of culture, highly esteemed by his fellow-citizens and by the authorities, he was therefore chosen to deliver the festive oration on an official occasion when homage had to be rendered to the recently established Prussian régime. In this liberal circle no one took exception to the fact that it should be a Jewish lawyer who represented his fellow-citizens on such an occasion ; it was as little criticised, indeed, as such an occurrence would be even now in England or Holland.

One more glimpse of early nineteenth-century Germany, this time of Berlin, the centre of Prussia. Marx, the young genius, arrived there as an undergraduate in 1836. It was a poor city, whose population consisted mainly of small tradespeople and artisans, living in dull submission to a powerful bureaucracy and in servility to the court. The only modest centres of life were a few cafés and some Jewish salons, where liberal ideas were beginning to penetrate. And what of this highly gifted undergraduate himself ? He might well be regarded as the ideal type of the young German intellectual of those days. He wrote a good deal of poetry—a matter of course at the time—and afterwards was to pass a very just opinion on these products

of his mind in words that characterise not only himself but a whole generation : " A reality infinitely blurred and scattered, indictments of the present times ; vague and chaotic feelings ; a complete lack of natural simplicity ; castles in the air ; an absolute contrast between the ideal and the real. . . ."

And this youth plunged with a mad zeal into studying and almost lost himself in it. This too was characteristic of a whole generation and of the *élite* to which he belonged. For a terrible thirst for knowledge tormented the best Germans of those days, who were still living in such an oppressive, almost unendurable atmosphere. It was one in which philosophy ruled supreme. The University of Berlin was then the centre of Hegelianism, the doctrine which reduced the development of reality to that of the Idea, and thus in a sense allowed man to participate in the creation of the world. This doctrine exercised a tremendous influence in every sphere of knowledge. As late as 1857, when nothing was left of this supremacy, a distinguished scholar could write :

> All faculties then lived on the rich repast of Hegelian wisdom ; one was either a Hegelian or a barbarian, an idiot, a backward and despised empiricist ; the State deemed itself secure chiefly because Hegel had recognised it as consistent with reason, and therefore to the authorities—the departments of Public Worship and Education—being a non-Hegelian was almost a crime.

Have we not the German " spirit ", taken *in flagranti* here, so to speak ? Note the religious fanaticism of this philosophy and of its disciples. Nowhere at that time is anything at all comparable to be found. Notice the eschatological character of this " knowledge ", this *Weltanschauung*, its pathos, its fervour and deep conviction,—its *Inbrunst*—for nothing short of the German word will fully convey my meaning. Consider the immeasurable distance between this philosophy and the miserable social reality. Who indeed, on beholding this mental attitude, is not of necessity reminded of what Germany is now trying to exalt into another autocratic *Weltanschauung* : the wisdom of a Rosenberg, the wisdom and " philosophy " of the " Third Realm " ? Is there a German " spirit " ? In other words, are we justified in considering that quality of German spiritual life which even in 1830 strikes us as peculiar and distinct from all the rest of the Western world as the result of a state of mind characteristic of the German, of Germans in general through the ages ?

In a book on sixteenth-century German plastic art which appeared in 1927 the learned art historian Adolf Feulner of Munich wrote, characterising the late Gothic period as the most German in the history of his country : " The *bizarre* has always been a feature of German art ", and : " This extreme consistency, this earnest zeal in the pursuance of an object is typically German ", and further : " What we call *baroque* is more than a question of form. . . . it is an indication of an essential quality of the German character, which appears in its purest form whenever in times of independent development the forces of emotion are allowed free scope.

We see that for this expert there is no doubt concerning the peculiarity, the secular idiosyncrasy of the German spirit which now more clearly, now more veiledly, manifests itself through the ages. The words of this connoisseur are valid for the fifteenth, sixteenth, seventeenth and eighteenth centuries, at a time of exceedingly violent religious emotions. Could this "national imagination", this extremism have suddenly vanished in the nineteenth century, when no longer religion but secular values held sway over Europe?

Let us now consider some French opinions. Max Hermant opened an essay in the *Revue de France* on the "natural inclination" of the German mind by expressing the view that Hitlerism must not be regarded as a sort of monster which suddenly arose in the *Reich* of 1930, but that it is only the more categorical and complete expression of the philosophy, the ethics, the politics, the religion of the Germans: that it is Germanism itself, the terminus of a long development.

Therefore this cultured Frenchman, too, discerns certain permanent characteristics of the German mind. In support of his opinion he quotes many examples, mostly from German literature. Germany's device seems to be: "Tranquillity inspires us with terror." Hermant quotes the well-known German scholar Curtius—by no means a Nazi, but an ardent admirer of France and the author of excellent studies of France and of great Frenchmen—who says: "Germany tends to become conscious of herself in the shape of a problem, and never to affirm herself in the shape of a solution." Hermant resumes: "The whole of German literature from Luther to Stefan George reveals a nation always in search of something, in search of an ideal, of a style, of itself."

I believe that it is only from this angle that a deeper insight can be gained into the incredibly complex and excessive literature of Germany during the last fifty years. Hermant rightly observes that amazement is always the origin of any idolatry. "Germany in a sense became blinded by the new aspect which the world suddenly displayed in the middle of the nineteenth century." The steamer, the railway, the telegraph, the factory, suddenly introduced into a world the material customs of which had not changed since Pericles, in fact inspired the men of that time with a far greater amazement than we experience at the sight of the present technical progress. They felt amazement and....hesitation. Hermant could have shown these feelings in the work of two men that rank among the greatest poets of that time: Alfred de Vigny and Heinrich Heine. But if Heine and de Vigny felt this hesitation, as well as fear, doubt and a premonition of impending disaster, others, the majority, only admired enthusiastically.

Undoubtedly the love of machinery was born in the Germans at that time. They grew to love the machine—Hermant rightly says—for her own sake, for it was only through the machine that Man was completed and assisted in realising his nature. From this also arose, he continues, the passion and veneration for the

technical, for the professional man, which explains the formation of strictly separate castes of profession, each with its own customs and professional lingo. Thus shut up in " castes " of a sort, the various technicians can devote themselves undisturbed to all the errors and passions of their respective professions. And the people believe them. This accounts for the many abuses of technical science which Germany has known. They were rendered possible by this faith, which was apparently justified by the incredible success of German industry under Bismarck and Wilhelm II. The belief in action as a value in itself was strengthened by it. One should be active, do something, no matter what may be the result. Through action anything may be achieved. A general must attack. An industrialist must produce. Nature can be turned to any use. Technical science has unlimited power.

Who can deny that the Germans have brought all this to a head—all that is often termed the development of the capitalist mentality? Must one not, therefore, regard the Germans as a nation become abnormal in many respects through the sudden changes and the technical revolution of the nineteenth century?

As Germanism withdrew from the spiritual domain, where it had achieved such sublime creations in the eighteenth century and in the age of Romanticism, and turned its attention to material creation, it became more conscious of its different nature. The contrast to the rest of the world became ever more marked. How far this process had already advanced at the beginning of this century appears very clearly from a volume by a Pacifist German scholar, Professor Nippold, entitled *Der Deutsche Chauvinismus*. It contained an anthology of gleanings from the Pan-German press of those days which are surprisingly like the war-cries of the present Racialists.

So much is certain: it was from that growing contrast to the rest of the world that the idea of " Deutschtum " originated. At the beginning of the twentieth century this idea stood out finished and complete. Something different and more, something vaguer but also wider than Germany. " Deutschtum " is a spiritual community, the boundaries of which do not coincide, have never coincided with the frontiers of the " Reich ", said R. Curtius in 1930. France was a state as early as the Middle Ages; it became a *patrie* in the fifteenth century, and a *nation* in the eighteenth. Germany on the contrary until far into the nineteenth century was nothing but . . . an ideal. In the eighteenth century not a trace was left of Germany as a unity.

Thus the first and greatest problem became, not: What is Germany? but: What is German? In 1870 at last a unified Germany was born. What an overflow of joy! After a thousand years of sorrow Germany was born, or regenerated! But—even then—Germany did not yet embrace the whole German people—it was not the incarnation of all " Deutschtum ". What bitter complaints were uttered, many years before the war even, in Pan-German circles: not only imperialist grievances, no—the bitter complaint because of the millions of

Germans who were and remained excluded, outside the frontiers of the "Reich". Whoever will now take up Nippold's book once more will be astonished to see how similar the complaints already were at that time, to those which the present Nazi press is voicing so ferociously.

Then came the Great War, the "Imperialist" war, which for the German masses was a national war for the realization of a united "Deutschtum". And upon this stupendous mental and material tension followed defeat, capitulation, humiliation, prostration. In order to understand what all this meant to the high-strung expectations of this emotional nation with its tendency towards "extremism" one must keep in mind the German literature, so rich and many-sided, of the last forty years. From Naturalism to Expressionism this literature, in the forty years from 1880 till 1920, ran through all the stages of hopelessness, desperation, fierce joy and frenzy in such a measure of violence that French literature certainly seems moderate and placid in comparison.

In 1918 and 1919 it flashed upon the younger generation : Germany is still to be created. She does not exist yet ! Again Germany had sunk deep into night. Again Heine's *Wintermärchen* held good. Once more a gulf, wider than ever, yawned between ideal and reality ; once more a Germany had to be created from the void. Once more Germans had to live for an idea. And how ? In melancholy and sadness, a labour of Sisyphus awaiting them once more.

At that time those trained in history could sadly recall how the "Reich", the First Realm, from which Greater Germany might have risen, had been severed from its national basis when the first French Pope, Sylvester II, had persuaded a German Emperor, Otto III, to agree to the establishment of the archdiocese of Gnesen—the detachment of the Northern Churches from Magdeburg—and the organization of the Hungarian Church, through which Passau lost its missionary sphere—one and all detrimental factors to the growth of nascent Germany which it has never overcome.

The Frenchman Gerbert became Pope in April 999. Otto, the weak ruler without political insight, had even then toppled the First Realm from its foundations, just as Wilhelm, the weak Hohenzoller, did the Second Realm, after the Iron Chancellor had been sacked so ignominiously. What a history of humiliation, of decline, of indescribable and horrible misery, even sometimes of annihilation, those 900 years that have elapsed since Sylvester and Otto ! Well might Germans have wondered if the opportunity of beginning a new ascent would ever come again after two such abysmal downfalls.

W. Van Ravesteyn

BUDDHIST SARAṆA : PROFESSION OF FAITH

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In popular usage the word '*Saraṇa*' means a 'shelter',—a place where a man driven by fear, seeks protection. The Buddhist texts mention mountains, forests, gardens and trees but they are not considered to be the real places of shelter.* With the Buddhists the term *Saraṇas* or Refuges are the Triad : the Buddha, the Doctrine and the Order. Each of these refuges is a supreme object of devotion and worship. The Buddha is said to have established the converts in three *Saraṇas*. The usual formula by which a Buddhist takes refuge in the Triad is as follows :—

Buddhaṁ saraṇaṁ gacchāmi,
Dhammaṁ saraṇaṁ gacchāmi,
Saṅghaṁ saraṇaṁ gacchāmi.

This formula is recited on all solemn occasions and is thrice repeated.†

According to Buddhaghosa and other Pāli commentators, *Saraṇāgamana* is not a mere formal recital of one's faith in the Triad but an expression of self-devotion to an object and communion.‡ The recital of the Triad serves to establish a relation between the worshipper and the worshipped. If a person taking refuge in the Triad is ordained as a member of the Holy Order, he is called a Bhikkhu, and if such a person sticks to household life he is called an *Upāsaka* or layman. Upāsanā, or an act of worship, constitutes the mark of an *Upāsaka*.§ *Saraṇāgamana* is of two kinds,—*laukika* (common) and *lokuttara* (uncommon). *Laukika saraṇa* contemplates the tangible attributes of the Triad, while the *lokuttara saraṇa* aims at *nirvāṇa* as the supreme object of attainment.** Buddhaghosa speaks of the following four modes of *saraṇāgamana* :—

(1) Self-dedication (*atta-sanniyyātanena*)

(2) Having the mind bent upon the object (*tappanā yanatāya*)

(3) Entering into relation as a disciple (*sissubhāvūpagamanena*).

(4) Adoration (*paṇipātena*).

The first mode is defined as conscious dedication of oneself to the Triad. The second consists in entertaining the Triad as the final end or ideal. The third consists in conscious acceptance of the position of a disciple in relation to the Triad. The fourth consists in the act of saluting, honour-

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* *Dhammapada*, v. 188.
† *Vinaya, Mahāvagga*, p. 22.
‡ *Sumaṅgalavilāsinī*, p. 231 ; *Paramatthajotikā*, I, p. 16.
§ *Sumaṅgalavilāsinī*, I, p. 234 ; *Upāsatiti upāsako.*
** *Sumaṅgalavilāsinī*, I, p. 331.

ing and glorifying the Triad. In following the fourth mode the devotee must believe that the object of worship is the highest of its kind (*aggadakkhiṇeyya**).

I. BUDDHA

Buddha, the first member of the Triad, means the Enlightened or Awakened One. According to the *Upaniṣads,* Buddha in the sense of the Awakened occurs as a predicate of 'Soul'. *Suprabuddha* is the epithet of the *arhats.*† *Sammāsambuddha* and *Pacceka-Buddha* are self-made personalities. They are called self-made because they attain *mukti* by their own efforts, without the aid of any teacher. A *Śravaka* Buddha is one who has become a saint by following the teachings of a Master. A Buddha is also called a *Bhagavā.* According to the *Mahāniddesa*‡ and the *Parmatthajotikā,*§ the epithet Bhagavā, was bestowed on the Buddha neither by his parents nor by his kin. It was acquired by him on his attainment of omniscience. *Bhagavā = bhagayutta,* one endowed with *bhaga,* which in its generally accepted sense, means the sixfold supreme possession of *issariya, dhamma, yasa, sirī, kāma,* and *payatana. Issariya* comprehends the idea of such qualities as *animā* and the rest. *Dhamma* means the transcendental virtues. *Yasa* implies a pure fame of universal recognition. *Sirī* connotes an all-round accomplishment. *Kāma* signifies all objects of desire. *Payatana* means the supreme effort to gain sovereignty over all. *Bhagavā-bhajī* or *bhattavā,* one who has recourse to, *i.e.,* has the experience of all things. *Bhagavā = bhāgī* means the participator of all acquisitions. *Bhagavā = vibhattavā* means one who explains things by apportionment or method of analytical distinction. *Bhagavā = bhaggakārī, i.e.,* the destroyer of all evils. *Bhagavā = guru,* the master who is superior to all. *Bhagavā = bhāgyavā,* the fortunate or blessed one. *Bhagavā = bhavantaga, i.e.,* one who has gone beyond individual existence. *Bhagavā = subhāvitatta, i.e.,* one who has fully developed himself.**

The following attributes are ascribed to the Buddha in the tract called *Dhammādāsa* or *Mirror of Faith.* That he is the Blessed One, endowed with faculties and noble conduct, well-gone, perfect in his knowledge of the world, unsurpassed guide to persons coming in for training, a teacher to gods and men, the Enlightened One and the Master.††

A Buddha is also called a *Tathāgata* for the following reasons :—(1) he has come in the same way ; (2) he has gone in the same way ; (3) he is endowed with the sign of *tathā* ; (4) he is supremely enlightened in the *tathādhamma,* (5) he has seen *tathā,* (6) he preaches *tathā* (7) he does *tathā* truthfully, and (8) he overcomes all.‡‡

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* *Sumaṅgalavilāsini,* I, pp. 231 ff.
† *Dhammapada,* vv. 296-301.
‡ pp. 142-143.
§ I, pp. 107-109.
** Barua and Sinha, *Barhut Inscriptions,* p. 42, f.n. 1.
†† "*Iti pi so Bhagavā araham Sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisa-damma-sārathī satthā deva-manussānaṃ Buddho Bhagavā ti.*" *Digha,* II, p. 93.
‡‡ B. C. Law, *History of Pali Literature,* II, pp. 412 ff.

II. DHAMMA

Dhamma, the second of the Triad, signifies a doctrine which is well expounded, which bears fruit in this very life, which is not conditioned by time, which has 'come and see', for its motto, which leads to the destination or desired end and which is to be experienced by the wise individually.* The Dhamma embodying all the tenets of the Master was to take the place of the Master in his absence. After the demise of the Buddha, one of his disciples declared : *Mayaṁ dhammapaṭisaraṇā*, "the doctrine is indeed our Refuge now."†

III. SAṄGHA

Saṅgha, the third of the Triad, includes *Bhikkhu-saṅgha* and *Bhikkhuṇī-saṅgha*. It really means *sāvaka saṅgha* or a fraternity of disciples. *Saṅgha* literally means *samūha* or group. In early Pāli literature, some of the famous teachers of India are mentioned as *saṅghī* (founder of an order), *gaṇi* (having a following), and *gaṇācariyo* (teacher of a group). At the time of the rise of Buddhism, the *Vṛjis*, *Mallas* and other *kṣatriya* tribes were known as *gaṇarājās* or republican chiefs. Even the Śākyas had their Gaṇa form of administration. A *saṅgha* is a corporate body which is characterised by the uniformity of creed and conduct (*diṭṭhi sīla-saṁghātena saṁghāto ti saṁgho*).‡ *Samaggatā* or internal cohesion constitutes the real life of a *saṅgha* as such. The unity of action and commonness of goal characterise its external life. Thus the *saṅgha* stands essentially as a symbol of unity. The Buddha compares the *saṅgha* to an ocean into which all individual rivers ultimately fall, assuming the common name of the ocean. According to the Buddhist *Mirror of Faith*, *saṅgha par excellence* is composed of all Aryan disciples who fill eight exalted positions.

B. C. Law

IF I BE LIFTED UP

" And I, if I be lifted up," Christ said,
" Will draw all men to me."
His was not utter lack of human dread
Nor perfect certainty.

And yet he did not shun the path he trod
On sombre Calvary.
He knew if Truth were true, it led to God
Despite Gethsemane.

John A. Osoinach

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* *Dīgha*, II, p. 93.
† *Majjhima*, III, p. 9.
‡ *Sumaṅgalavilāsinī*, I, p. 230 ; *Paramatthajotikā*, I, p. 20.

WHO IS THE DREAMER?

[**Dr. Rufus Suter,** Fellow in the Division of Orientalia at the Library of the Congress, Washington, D. C., writes refreshingly on a puzzle of modern psychology. If he were to familiarize himself with the Upanishadic view about dreamers and their dreams—for example *Brihadaranyaka Upanishad* II. 1—he will find logical and convincing arguments, which may not find acceptance with the inconvincible, but which will certainly illuminate his own field of research. Sometimes the Upanishadic language is found confusing by many Occidentals and for them we give below statements from the writings of H. P. Blavatsky ; any one interested in them will do well to study the whole subject in *Transactions of the Blavatsky Lodge* pp. 59-79.

(1) The physical personality is the gaoler of the prisoner—the real Ego. When the gaoler falls asleep the prisoner escapes.

(2) That which is entirely *terra incognita* for Science is the real dreams and experiences of the higher Ego.

(3) During the waking hours the thoughts and Voice of the Higher Ego do or do not reach his gaoler for they are the *Voice of his Conscience,* but during his sleep they are absolutely the "Voice in the desert." The thoughts of the real man are [not] like ours, subjective pictures in our cerebration, but living acts and deeds, present actualities.

(4) The physical self and its memory are shut out of the possibility of knowing what the real Ego does. The dreamer only catches faint glimpses of the doings of the Ego, whose actions produce the so-called dream on the physical man but is unable to follow it consecutively.

(5) In sleep there is a connection, weak though it may be, between the lower and the higher mind of man, and the latter is more or less reflected into the former, however much its rays may be distorted.—EDS.]

Did you ever consider after you have had a vivid dream why you cast aside its content into a world of unreality and honour the waking experience before and after it as truth ? During the day you have mulled over bank-accounts or have graded interminable school papers. At night you fly through the clouds in a gaily coloured air-ship, and are surrounded by friends who at one moment are people and at the next moment are animals from *Alice in Wonderland.* Yet you believe after you have awakened that your humdrum daytime life was real, while your midnight voyage was a figment of the imagination. What is the basis for this judgment ?

"A ridiculous question !" you say. "I know that a dream is a dream and that the waking life is true. To doubt it may be an amusing relaxation, such as reading fairy tales to the children, but it is not the serious occupation of a matured mind."

Nobody, indeed, will gainsay after he has awakened that dreams are fancies and that life is real, but ridiculous as it may seem this is no proof that the waking life is the real life. To argue thus would be as if one, being tone-deaf, should maintain that F and F sharp were the same note. Such an argument, in

other words, is what in logical terminology is called " begging the question ", or a " circular argument ". The conclusion is only speciously proved, because in the premise it is already covertly assumed to be true.

So let us remove ourselves from the realm of the practical, and as an exercise in a problem beyond the usual bounds of investigation, let us inquire into the soundness of our daytime judgment of the supremacy of the waking over the dream-life.

The first step in this undertaking will be the assumption of a rigorously impersonal attitude. We must settle back in our armchairs and accept as indisputable *data* everything we see, hear, feel, imagine, or conceive. Only so may we prosecute our investigation in the same spirit as the scientist examines specimens, or the historian documents. From this point of view how does the world look ? We behold a kaleidoscope—no, not quite a kaleidoscope for there are some signs of order, but a partly kaleidoscopic panorama—of colours, sounds, odours, we feel the beating of our heart, the rising and falling of our diaphragm, we hear our breathing. Colours are spread out in patches which have a more or less definite shape, which have vertical " depth ", and which dissolve into one another. Sounds are a hubbub : every note of the scale, sighing, whistling, booming, rattling, laughter. All these images appear at various intensities, and are associated with a motley array of emotional tones : some are beautiful, others ugly ; with some is a feeling of joy, with others a sensation of sadness ; with some, excitement, with others boredom or indifference ; with some pleasure, with others anger. Also many images are accompanied by the appearances and the sounds of *words*. Often the word-images —auditory or visual—appear alone. These *words* are an extremely prominent element in our experience. Without them, either alone or in contact with patterns of other images, we should not be aware of such things as triangularity, infinity, square-circles, transcendental unity of apperception.

Such is the world considered objectively. But what of the dream ? It has been assimilated into the general field of experience as the content of a bucket of water into the ocean. Among the images we perceive are some which if we were viewing them from a different angle we should call dreams. As it is, they move along in the total phantasmagoria indistinguishable in respect of realness from other images. The problem of how one knows that one's belief in the supremacy of the waking over the dream-life is sound has unexpectedly been avoided. There is no division.

If we were to speak strictly we should say that at this point we have already answered our question, because according to the canon of scientific method disinterested objectivity is the sure road to truth. But you are dissatisfied with so facile a disposal of our problem. " This attitude towards experience ", you exclaim, " is artificial. It is itself dream-like. If we view experience as human beings in the midst of experience we shall know with all too much certainty that a dream is a dream

and that life is life."

The impersonal attitude, no doubt, is artificial, but only in the sense that our points of view are never naturally impartial. If you wish, however, you may leave this elevated vantage-ground, go forth into the midst of life, make yourself effective, have interests. But during the heat of these adventures seize upon a cool moment occasionally and ask yourself : "How fundamentally have I changed my environment from what it was before ?" You have added nothing. You have detracted nothing. There are the same colours, the same feelings and emotions, the same *words*. Some are more vivid, but others are paler. The sole alteration you have made is to cast a spotlight in one corner while you have left another corner in a shadow.

"Even so", you continue, "the events of the waking life are connected in a reasonable, predictable manner. Men do not change into animals from *Alice in Wonderland*."

One should not forget, however, that dreams are not wholly irrational. One may behold a human being change into a beast, but one has never seen a square-circle in a dream (although one may have been aware of the *word* "square-circle", and mistaken it for the thing). In waking life, moreover, caterpillars become butterflies, acorns grow into oaks, giraffes and bats exist. Why suppose, furthermore, that predictability is a criterion of reality ? The degree to which predictability holds in the waking life has been a puzzle to philosophers. There is something unexpected and inexplicable about it. We should disabuse ourselves of much epistemological embarrassment if we regarded a certain degree of arbitrariness as the criterion of reality. Then the dream-world would be real.

You are not yet convinced. "The truth is", you say, "that the dream differs radically from the waking life, because the dream has nothing behind it, is a shadow in somebody's mind, whereas the real fact is not only an image in your and my eye, a stubborn resistance against your and my foot, but also a solid *thing* which backs up the visual and tactile impressions our senses give us of it. Otherwise the world would reduce itself to a substanceless play of nothings."

Here at last we should seem to have an adequate basis for belief in the reality of the waking world and the fancifulness of the dream-life. Here is common sense, and it forces itself upon us with such pungency that for a moment we wonder how we ever went askew. A doubt assails us, however, as soon as we begin to consider what this *thing* which backs up the sense phenomena of the waking life is. We cannot see it because it is that which by affecting our visual apparatus causes the images we see ; we cannot feel it because it is that which by affecting our tactile apparatus causes the rigidity or the flimsiness or what-not which we feel : we cannot hear it, we cannot taste it, for parallel reasons. When we turn to our books to learn what the authorities have said it is we find no unanimity. Eddington says that it is a spiritual reality, Henry Norris Russell says it is a mathematically minded God, Larmor says it is twists

in a jelly-like substance, Lord Kelvin says it is vortex rings in a frictionless fluid, Maxwell says it is electro-magnetic waves, Faraday says it is force, Dalton says it is atoms, Schopenhauer says it is an irrational will, Kant says it is a *Ding an sich,* Locke says it is " something I know not what " .....*etc.*, back through the ages to Thales who says it is water. There have been those who have said it is nothing—No Thing.

The truth is that this *thing* is no more a directly experienced object in our waking world than it is in our dream-world (except as a *word*), and the process of reasoning by which its existence is inferred in the one realm may with equal propriety be applied in the other realm. If the wide-awake man, for instance, feels impelled by the law of sufficient reason to conclude that the image of an apple of which he is aware was caused by something, and that this something exists independently of the image, the man who is dreaming of an apple, if he happens to think of the law of sufficient reason, has as much right to conclude that the image of which he is aware was caused by something independent of that image.

No, this suggestion of a basis for an ontological subordination of the dream to the waking fact must go the way of the others. In the end it, too, " begs the question ".

" Despite your arguments ", you say, " it is *practical* to assume that the waking life is reality. The unfortunate visionary who believes life is a dream will come to grief."

This last stronghold of the wide-awake man is much the same as what William James called " pragmatism ", and as what John Dewey calls " instrumentalism ". Since pragmatism and instrumentalism have afforded solutions to many of the traditional problems of the waking philosopher one may hope that here also they will cast light. But alas ! the pragmatist and the instrumentalist forget that their weapons are double-edged. There is a pragmatism and an instrumentalism of the dream-world. The practical dreamer, if his dream is pleasant, will not deem it common sense to assume that the day-time life is reality. In the dream that " idea " will have " cash value ", or will be a good instrument for coping with the environment, which conduces to the continuance of the dream.

Perhaps those of us who wish to justify our waking confidence in the priority of the day-time life over the dream-world would do better if we relinquished our search, and remembered respectfully the words of the wise old Chinese philosopher, Chuang Tzu, who, after he had dreamt he was a butterfly could never decide whether he was a butterfly dreaming he was a man, or a man who had once dreamt he was a butterfly.

RUFUS SUTER

THE SONG OF THE HIGHER LIFE

THE YOGA OF THE RENUNCIATION OF LIBERATION*

[Below we publish the nineteenth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these discusses 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 instalment is a study of the eighteenth chapter, which deals with the Problem of Renunciation and Liberation.

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.]

This chapter commences with a question about the nature of true renunciation which arises out of the conclusion of the last. There it was taught that it is possible for the liberated soul to remain steadfast in service even after its liberation. Current teaching in India, however, taught that *all* action must be renounced. The *karma yoga* might be a useful and necessary preparation, but, since all action springs from illusion, it was only intended to lead up to that final renunciation of all action that was known as *sannyāsa*. The point is an important one, since if this latter idea is correct, it cuts away all possibility of there being any help for man from his liberated brothers; he who acts is still in bondage and he who is liberated cannot act.

The purport of this chapter is to show that this idea is not correct, and accordingly Sri Krishna starts by making a distinction between *sannyāsa* (renunciation) and *tyāga*. The former, he says, means the renunciation of desire-prompted actions. The mind, united with the *buddhi*, no longer flows outwards into the desire currents, but acts from the *buddhi*-determined knowledge of what is right. Obviously though, it is still possible for the *sannyāsi* to enjoy the fruits of his right action and when, in the course of time, his knowledge brings him to the threshold of the *Brahma-Nirvāṇa*, there will be nothing to prevent his taking it and passing for ever from the manifested world.

Therefore Sri Krishna goes on to teach that there is a further stage which he terms *tyāga*.† *Tyāga* con-

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* In some editions, this chapter is entitled simply *sannyāsa yoga*, but that is the title of chapter five. A few also give it as *moksha yoga*, but the full title is *moksha sannyāsa yoga*.

† In popular usage, *sannyāsa* and *tyāga* are more or less synonyms, but in addition to the meaning of "Relinquishment", *tyāga* has also the meaning of donation or giving away (see Apte). I cannot think of any one English word which combines the two concepts of renouncing and giving, except, perhaps, the word dedication. My friend Pandit J. C. Chatterji, pointed out to me that the past participle, *tyakta*, is used of offerings made to the Gods in the sacrificial fire.

sists in the giving up or dedicating to the One Life in all of the fruits which accrue from even right and desireless actions. In spite of the views of some teachers that all action should be abandoned as leading to bondage, He asserts most categorically that acts of sacrifice, discipline, and self-giving (the actions of the Path, as was pointed out at the end of the last chapter) should not be abandoned, for they are purifiers.

Even these actions, though, should be performed without attachment, without, that is, the feeling of doing them for one's own personal purity. The fruit, also, which accrues from such action is to be set free for the service of the One Life, in the spirit that prompted the *Mahāyāna* followers of the *Bodhisattva* Path to make over the merit of their actions to the welfare of all beings. Some there are who object that such helping of others is mere illusion and would involve an infringement of the law of *Karma*. It will be time to listen to that objection when the objectors themselves deny ever having received any help through the medium of books or living teachers. Others there are who are kept back from this Path by a false humility. It will be time enough, they say, to think of such service when we ourselves are liberated and it becomes a real possibility. But that is a mistake. It is only he, who from the very start, has accustomed himself to the idea of treading the Path for the sake of all, who will be able when face to face with the actual bliss of the *Brahma Nirvāṇa* to be certain of being steadfast in sacrifice and of giving up his bliss to serve his suffering brothers.

This is the luminous *sāttvik tyāga* as opposed to those other types of renunciation which spring from laziness, sense of inferiority or desire to avoid the pain and suffering of life. Such " sour grapes " renunciation is definitely inferior. It is a foul slander (whether ancient or modern) to represent the renunciation of the Buddha as having been of that sort. Truer insight was shown by the author of *The Light of Asia* when he made Him say when about to leave His home :

> This will I do because the woful cry
> Of life and all flesh living cometh up
> Into my ears, and all my soul is full
> Of pity for the sickness of this world ;
> Which I will heal, if healing may be found
> By uttermost renouncing and strong strife.

Love, not fear, is the mainspring of all true renunciation.

The doing of actions because they are in harmony with the Cosmic process as revealed by the *buddhi*, and so are " what ought to be done ", but without the pride of agency and without the desire for personal fruit, is the highest renunciation. The abandonment of the actions themselves is impossible as long as the would-be renouncer has a body, and is unnecessary under any circumstances, for the actions that are performed without any desire for fruit can bring no bondage to the Soul at any time.

When desire has been renounced and also personal gain, there is nothing left in action which can bind. To show that this is no dogma but a plain fact, the *Gita* proceeds to give an analysis of the five factors that are involved in all action, whether bodily, verbal, or mental. These are the physical body, the " doer ", that false

self which is produced by the union of the Light with the psycho-physical vehicle, the various sense organs, the vital energies (*cheshtā*) within the body, and lastly, the forces accumulated by the karma of one's past lives (*daiva*).

That being so, he who, through not having united himself with the *buddhi* (*akritabuddhi*), sees himself, the *Átman*, as bound up in actions is quite deluded. If the Self does not project itself into the forms by the notion "I am the doer", it can no more be affected by actions than the moon can be entangled in the ripples of a lake. As a Chinese sage has expressed it :—

> The moon is serenely reflected on the stream, the breeze passes softly through the pines,...When this is understood, the *karma* bonds are by nature empty. When not understood, we all pay for the past debts we have contracted.*

To further elucidate the point, the *Gita* shows that, besides the nature of the action itself, we must consider the actor and his knowledge. All these factors are shown to be threefold according to the *guṇa* that is predominant. If the action is not to bind the Soul, all three of these must be *sāttvik*. The actor must be one who is unattached and free from the sense of 'I'; his knowledge must be that pure knowledge which sees one indestructible Essence pervading all, "undivided in the separate beings", and the action itself must be appropriate, sanctioned by the inner Ruler, and skilfully performed with regard to the actor's capacity and to the consequences for others.

This last statement is sufficient to show that, in advocating renunciation of the fruit of action, the *Gita* is not sanctioning irresponsible acts. The consequences of actions *upon others* must always be looked to ; it is only the personal gains that are to be renounced. It is true that there are certain verses in the *Purānas* and elsewhere which represent liberated souls while still on earth as going about laughing and crying and behaving irresponsibly "like children or idiots". But these verses must not be taken literally. The man of Knowledge is not an idiot, nor does he manifest his liberation by childish behaviour. It is true that personal thinking will have come to an end in him, but in its place, the Cosmic Ideation manifests through him, and though his acts may not accord with established social conventions, they are in harmony with the great Cosmic Order.

It is not necessary to follow through in detail the threefold nature of reason (*buddhi*), firmness and pleasure, as the account given in verses 29-39, is perfectly straightforward and needs no comment, except to say that the word *buddhi* here signifies the ordinary intellect and not the higher *buddhi* of which so much mention has been made. The latter is *sāttvik* in nature and is beyond the mind, while the former comes under the influence of all of the *guṇas* and is a mental function. It has, however, this in common with the higher *buddhi* that, when *sāttvik*, it is able to determine truth upon its own level, and, in so far as intellec-

* *Yoka Daishi.* Quoted in Suzuki's *Manual of Zen Buddhism.*

tual truth is one, it is the same in all.

With verse forty-one, as Shankara has pointed out, a new section begins. Up to this point the chapter has formed an integral part of the last block of six chapters, and has been concerned with setting forth in detail the principles underlying Sri Krishna's teaching in the earlier chapters. From the point of view of the disciple, they represent the effort to assimilate and express in intellectual terms the Divine Knowledge revealed in the Vision of the Cosmic Form. From verse forty-one onwards the *Gita* turns to the task of summing up the whole.

Reference has already been made (ch. IV, v. 13) to the fourfold order of society. The Divine foundation there claimed for the classification of men into *Brāhmans, Kshattriyas, Vaishyas,* and *Shūdras* must not be interpreted as sanctioning the injustices and prejudices of the orthodox Hindu caste system. It is not necessary to point out that there is plenty of evidence that the caste system itself in ancient India was not always the rigid and lifeless institution that it now is.

In any case, what the *Gita* is concerned with is not any particular sociological system, however ancient, but something far more universal. It is expressly stated that the classification in question depends upon the *guṇas* manifested in the natures of the men concerned. Not only in India, but all over the world, there are four great types of men. There is the *Brāhman,* the teaching, priestly, legal or "professional" type; the *Kshattriya,* the ruling, warrior type, the "hunting and shooting man" of the West; the *Vaishya* or banking, merchant, agricultural type, and lastly, the *Shūdra,* the servant, manual labourer type. Each of these great types has certain well-defined characteristics, sometimes, though not at all necessarily, inherited by their offspring; and though some overlapping undoubtedly occurs, they are at least as well-marked throughout the world and in all ages as, say, the modern psychological division into introverts and extroverts.

It must be noted that the qualities by which a man is classified under one of these types are, in the cases of the *Brāhman* and *Kshattriya* at least, of a moral and intellectual nature. A man is not a *Brāhman,* because he is the son of a *Brāhman,* nor even because he performs professional priestly functions. He is a *Brāhman* if he possesses certain qualities such as control of mind and senses, self-discipline, forgiveness, straightforwardness and wisdom. In this the *Gita* agrees with the Buddha who also said: "Not by matted hair, nor by lineage, nor by birth is one a *Brāhman.* He is a *Brāhman* in whom there are truth and righteousness."*

The four types have also an important symbolic significance for the inner life. The *Brāhman,* detached and pure, seeing the one in all, stands for the *sāttvik buddhi.* The *Kshattriya* ruler, fearless and much-enduring, is the pure *rājasik manas,* the higher mind. That is why Arjuna, the individual Self, is represented as a *Kshattriya.* The *Vaishya,* concerned with the getting of wealth, symbolises the desire-nature

* *Dhammapada,* 393.

(*rajas* mixed with *tamas*) always flowing outwards, while the *Shūdra*, born to serve, stands for the *tāmasik* physical body, instrument of all.

The verses which follow describe how perfection is to be won by being intent on one's own duty (*dharma*). The word *dharma* signifies the quality or natural function of a thing or person. Thus, the *dharma* of fire is to burn, and the *dharma* of a *Kshattriya* is to manifest the qualities mentioned in verse 43. In these verses we must bear in mind the inner as well as the outer significance of the fourfold system.

Perfection is to be attained by using one's own characteristic functions in the service of That "from which this manifestation has proceeded". The attempt to perform the *dharma* of another is fraught with danger, since it will be an attempt to build one's life on the basis of an undeveloped, and so inferior function. It is like the successful comedian, who aspires to take a tragic part, the result being usually a tragic failure. The *dharma* to which one is called may seem by human standards a defective or inferior one, but, on deeper analysis, it will be found that the same is true of all *dharmas*, just because they are relative, and perfection is only in the Whole. Nevertheless, all are necessary to the working of the Cosmos, and one can "see Infinity within a grain of sand."

From the inner point of view an equally important meaning attaches to this performance of duty without regard for the fruits, this worship of the one through one's own natural function. Man is not a creature of this physical plane alone, and perfection will be attained when the various levels of his being, as symbolised by the four types, fulfil their natural functions in perfection. Even the desire-nature, the most troublesome part of man, has its work to perform in the Cosmos, and once again, the *Gita* is teaching that instead of the Light's being withdrawn from the manifested universe in the manner of the *Sānkhyas*, it should function free and unattached on all the levels. The *tāmasik* inertia of the physical body and the fierce rush of the desire-mind are to be transmuted by non-attachment into stability and energy respectively. Thus controlled and mastered, they, no less than the luminous *buddhi*, are fit instruments for the service of the One.

This *yoga* by which all the levels are transmuted is the Path to mastery of the Cosmos. The disciple must be united to the One Life by the pure *buddhi* (XVIII. 51), the wasteful *rush* of *the mind* (*ātmānam*) must be checked by firmness, so that it moves by its own power, and is no longer pulled and pushed by the blind forces of attraction and repulsion. The objects of the senses, no longer considered as objects of personal enjoyment, must be dedicated* to the service of the One Life. Studiously detaching himself (*vivikta sevi*) from the forms, constant in that *inner* meditation which needs no special time or place or posture, he will cut the knot of egoism, so that the distorted movements of lust, hate, violence, and greed, to which that knot gives birth, will cease and die.

* *Tyakta*. The sense of dedication is dominant here.

Then is the disciple ripe for becoming the Eternal *Brahman*. He who was human, has become the Cosmic Man, his feet—no more of clay—firm, based on earth, his head, high in the cloudless sky above. Of all the levels of the manifested world, he is the master. Nowhere is anything he need reject for all that is, is verily the *Brahman*. Himself the calm eternal *Átman* far beyond all sorrow (XVIII. 54), he now, if he has come along the Path of Love attains to that supreme devotion which consists in sacrificing his own immediate bliss to serve that same Eternal in the world of gloom and darkness.

By that great Love he knows the One in its essential nature. He is the true *advaiti* (non-dualist) for he knows that there is no need to flee from "this" into "That". He knows the meaning of the *Mahāyāna* phrase, "*Nirvāṇa* and *Sansāra* are the same", and thus through love he throws away salvation, to find it where he stands.* He may and does perform all actions freely, but all the time his heart is fixed on the Eternal and through Its grace,† Its calm enlightening power, wherever he may be, whatever he may do, he dwells eternally within the Great Abode.

At this point Sri Krishna drops the general exposition and speaks direct to His disciple's heart. He promises him that if he puts aside all selfish fear and clings to the Light within, Its power will carry him past all the obstacles and dangers that confront him on the way. At the same time, He adds the warning that the treading of the Path, the fight against the embattled Powers of Darkness, is, in the end, inevitable. The disciple's egoistic desire for enjoyment and fear of suffering may hold him back from the fight for the time, but in the end, the remorseless pressure of cosmic evolution will force his feet along the Path he shrinks from now, and that same egoism that held him back, fatted like an ox for the sacrifice, will be remorselessly destroyed.

For that great Ruling Power which guides the Cosmos is seated in the heart of every being (XVIII. 61). Whirling as though upon a potter's wheel, none can escape "the Spirit's plastic stress". However much man may proclaim himself an independent ego, existing for and in himself, the Ruling Power of Spirit is within him, and will not let him rest. Man is, as it were, bound to the Centre of his being by an elastic cord; the more he strains at it, the greater will be the reaction. This is why an exaggerated movement of materialism is followed by an equally exaggerated religiosity, an age of license by an age of puritan restraint.

Sooner or later, all must tread the Path; but in the meanwhile, there is no compulsion. The will of man, a spark of the Divine willing, is ineluctably free and no true Teacher ever forces his disciple even for the

* This is the meaning underlying the *Vaishnava* rejection of *mukti* (liberation) in order to serve Krishna. It is obvious that it is also the *Bodhisattva* doctrine of the Buddhists.

† The word *prasād* means grace and also tranquil clarity. In using the former meaning, one must guard against the introduction of any of the theistic sentimentalities that cluster round the term. It is not in any way like the capricious favours of a Maharaja, but more like the power inherent in a magnet to make magnets of any bits of iron that adhere to it.

latter's good. Having revealed the Secret Path of Wisdom, all that He says is, " having reflected on it fully, do as thou wishest." The Path is free to all ; each has the right to enter, but none will ever compel him or trespass in the least upon his will.

But why await the age-long grinding of the cycles, when, all the while, the Middle Path exists, and may be trodden by whoever will ? Avoiding the lures of sensual desire on the one hand, and of reactionary asceticism on the other, let the disciple consecrate his *whole being* to the service of the Divine Power dwelling in his heart. Prefacing His words by the statement that what He is about to say is the ultimate Mystery, the supreme teaching, Krishna repeats the verse with which He had concluded the chapter IX :—

> Fix thy mind on Me, give thy heart's love to Me, consecrate all thy actions to My service, hold thine own self as nothing before Me. To Me then shalt thou come ; truly I promise for thou art dear to Me.

Krishna stands here for the Eternal One manifesting as the boundless Life in all, but His words are also true as applied to the human Teacher. If the disciple consecrates his life, actions, feelings, and thoughts, without exception, to the loved Teacher, and if he meditates upon Him *as being within his heart*, His form will come to be a symbol of his own diviner Self and speak with that Self's voice to guide him through the fight.

This method is an easier one for most, because the human form draws most easily the love of man. Love is the easiest way to self-transcendence ; urged on by love, man holds himself as naught. The disciple must still undertake the actual fighting ; Krishna is charioteer and bears no arms. Nevertheless, his inexhaustible power will flow through the dedicated vehicles, and with Him as guide, the victory is sure.

As the disciple proceeds, the beloved Form becomes more and more the heart and focus of his life, until no thought or action is performed except in relationship to Him. Gradually as He becomes the Ruling Power of the disciple's life, and the latter's eye-vision turns increasingly inwards, the Form will recede and grow unimportant, leaving in its place that which is both in Teacher and disciple, " the Light that lighteth every man that cometh in the world ", the one great Life that streams throughout all beings. This is the moment when the Teacher whispers in the ear of his disciple the mystic words of the *Upanishad*, " That art thou ", and having whispered, retires for ever, leaving his pupil an Enlightened One, who is himself the Teacher and the Goal.

This is what is meant by that taking refuge in Krishna which, when accomplished, frees the disciple from all other duties (XVIII. 66). The latter has no longer to think of any duties of his own to be fulfilled nor any mastery of his separate vehicles, for his whole life on all levels, is consecrated to Him. When, as described above, he reaches the level of union with the One Life, all " sins " drop from him in Its pure and stainless Light. The statement " I will liberate thee from all sins " is no cheap theological promise

but a plain statement of the fact, that in losing self, all sins are lost as well. Henceforth the free, Divine, pervading Life alone acts through what men in ignorance will still call him.

The *Gita* adds a warning against communicating this Mystery to any one who is undisciplined, without love, without desire to serve (*ashushrūshu*), or who speaks evil of the Teacher (XVIII. 67). This prohibition is not prompted by any spirit of exclusiveness, but by the desire to prevent harm being done. The above-mentioned types would assuredly fail to understand its inner meaning and grasping at the letter of such promises as that in verse 66, would harm themselves and others.*

The next two verses make this entirely clear, for they set forth the praises of those who impart the mystic teaching to such as are ready to profit by it. They are the renouncers of personal salvation to whom the chapter title refers, they, who out of transcendent devotion (*parā bhakti* cf., v. 54) set aside their bliss till every living being can share it with them. It is for this great Sacrifice that Krishna says of them, that none either are or ever will be dearer to Him (XVIII. 69). They are the calm Great Ones† spoken of by Shankaracharya, who having themselves crossed over the Ocean, devote themselves unselfishly to helping others to cross.

Little remains to say.‡ The Path, the Goal, and the Great Sacrifice have been set forth and understood and the Soul breaks out in triumphant ecstasy :—

> Destroyed is my delusion. Memory has been regained. By Thy Grace, O Unfallen One, my doubts are gone. Thy bidding I will do.

Once before,§ after the first inner perception of the spiritual Pervading Powers, Arjuna has proclaimed the vanishing of his delusion, but now the further steps have been accomplished. He is established in Reality ; he has regained his Memory of That Eternal One from which he came, to which he now returns. All Knowledge now is his, and with the alternatives before him of eternal changeless bliss, or of unwearying service of his suffering brother men, he chooses the latter and cries out to the Unfallen Changeless Being that he will do His bidding, and will serve Him to the end.

Thus ends the dialogue between the Soul and its eternal Source. It is the Soul itself that is enlightened, but the illumination is brought down to the level of the ordinary waking personality by the meditation of Sanjaya, the link between the two. " Remembering, remembering " the glories of that Divine Enlightenment, he floods the heart with joy, and proclaims the undying truth, that when the human Soul is united with the Divine, victory, welfare, and righteousness are eternally assured.

SRI KRISHNA PREM

* The use of the *Gita* to justify bomb outrages and the futilities of sentimental pietism are instances of what can result from a disregard of this prohibition.

† *Shānta Mahāntah, i.e.*, those who, though realising their nature as the *Shānta Ātman*, beyond all manifestation, yet remain on the level of the *Mahān Ātman*, the Cosmic Ideation. *Viveka Chudāmani*, verse 39.

‡ The reference to the results of simply hearing with faith (verse 71) must be understood in the light of what has been said about faith in the previous chapter.

§ *Gita* xi, 1.

NEW BOOKS AND OLD

GUIDE TO MYSTICISM*

Dr. Mukerjee has written what I have no doubt is an exceedingly able, as it is certainly an exceedingly informative, book. Its range is extensive. The various forms of mysticism are first classified ; some account is then given of the history of mysticism and its origins are traced in the magic and ritual of primitive religions. Mysticism is next considered in its bearing upon sex, personal relationships other than the sexual, and institutional religion. Dr. Mukerjee describes the various mystical attitudes, the stages in the mystical ascent, the culminating experiences of the mystic and the view of the universe which mystics have been led to adopt as the result of their experiences. How far, he asks, is such a view unified and self-consistent ? How far do the accounts of their experiences given by mystics in different ages, nurtured in the bosoms of different creeds, tally ? On all these subjects Dr. Mukerjee's book is a mine of information, and the fact that he gives the major share of his attention to the mystics of India is, from the point of view of the Western reader who is apt to believe that the great Christian mystics represent at once the richest tradition and the highest peak of the mystical experience, all to the good. Particularly valuable for the ignorant Westerner are the occasional tables which show how a particular conception, for example, that of the threefold nature of God, appears and reappears in different forms in all the great mystical religions.

Dr. Mukerjee's object throughout has been to separate the true from the false, and to winnow the wheat of the essential mystical experience from the mass of chaff in which it is all too often embedded. I suppose that on any reckoning the line which separates the profoundest mystical utterances from the pretentious babblings of spiritual mountebanks and the drivelings of idiots is exceedingly difficult to draw, and we ought to be extremely grateful to Dr. Mukerjee for attempting this difficult task.

I express myself with this degree of diffidence because in the non-mystic endeavouring to review a book dealing with mystical experience, humility is the only appropriate attitude. Mysticism is defined by Dr. Mukerjee as " the art of inner adjustment by which man apprehends the universe as a whole, instead of its particular parts. As such, it is an experience which suggests a fulfilment of vital and mental processes ; it is not the monopoly of gifted individuals, while its absence implies an impoverishment and even a warping of mind and personality." Mysticism, then, is essentially a kind of experience, if the word " experience " be interpreted in its widest sense. It is not —the point is repeatedly made—an exercise of the reason, at least it is never merely that. Like the mystics, monistic philosophers have also asserted as the conclusion of a chain of highly abstract reasoning that the universe is an absolute unity. It is the distinction of the mystics to aspire actually to experience the unity which monistic philosophers affirm. As Dr. Mukerjee puts it : " It is philosophy which first postulates the values ; but it is religion which brings them home to the individual in the form of specific *emotional* reactions." (My italics.) Now feeling is by its very nature private in a sense in which reason is public. Granted that a proposition in geometry, say, or in logic is true, and granted that you possess a normal intelligence, then I can, as the result of a process called proof, undertake to make you see that it is true ; I can, that is to say, cause you to have the same experience of conviction as I have myself. But how different is the case of feeling. If I have the toothache, I may convince you

* *Theory and Art of Mysticism.* By RADHAKAMAL MUKERJEE. (*Longmans. 15s.*)

by my behaviour that I am in pain, and that the source of my pain is located in my jaw; but by no method whatever can I communicate my pain to you. Nor, unless you have yourself experienced the toothache, can I find words to convey to you what sort of pain mine is. Herein lies one of the main differences between mysticism and science. Both, as Dr. Mukerjee rightly points out, are universal; both are concerned with the cosmos as a whole; both seek to extend the bounds of our experience, but—and this he omits to point out—while science can communicate its results even to non-scientists, mysticism can not. Now—and here is the ground for my diffidence—I personally have no tincture of mystical experience and it is, therefore, extremely difficult for me to understand the meaning of the communications which the mystics seek to make. Many of their utterances—their talk of "a delicious desert", of "a dazzling darkness", "of seeing the drop in the ocean and the ocean in the drop"—like the description of toothache to the man who has never had toothache, are, to the non-mystic, sheer nonsense. "The true knowledge", says Dr. Mukerjee, "passes into a mystical darkness of ignorance, yet shining in the native clarity of the soul, unblemished by the limited urges of life and consciousness." Very possibly; but how shall one who has not that "true knowledge" penetrate the "mystical darkness of ignorance"?

It is inevitable, then, that to the purely intellectual view, however deeply it may be informed by sympathy and the desire for understanding, a large part of mysticism should be meaningless. For me the difference between truth and error is as clear and as important as any difference can well be. I do not mean that I always know what the difference is; merely that I know it to exist. Yet, I am told, for the mystic "the difference between truth and error does not exist" since the domain in which he lives "can manifest itself as well in error as in truth". And what am I to make—the passage occurs in the course of a description of the physiology of the mystical "Arousal of Sakti"—of an injunction to concentrate my mind on the "six great centres or circles of energy situated in my trunk"? I am conscious of no such circles, nor is my endeavour to realize them assisted by the information that each is like a lotus and that, as it passes through the stages of the mystical consciousness the mind travels, ant-like, from one lotus to another.

These considerations are not adduced in a spirit of scepticism, and merely to indicate the mystic's difficulty of communication and the non-mystic's difficulty of comprehension. These difficulties are, I think, in the nature of things. The difficulty of communication arises in part from the limitations of language. Language was evolved in order to serve the practical needs of this world; it cannot readily be enlisted to convey the meanings of another. Indeed one is almost tempted to say that, if mysticism could give an account of itself, it would cease to be mysticism. Not less important is the fact that, Dr. Mukerjee points out, mysticism is concerned with nothing less than the whole "beyond the reach of any relativity or reference". Now all description entails some degree of relativity. It is a way of telling you about something that you do not know, or do not know very well, in terms of something else to which it is related which you happen to know better; and it presupposes that the thing described is referable to and interpretable in the light of the thing in terms of which it is described. Now the whole is not referable to or interpretable in terms of anything, and although it no doubt possesses a fullness of meaning for the mystic who apprehends it, that meaning cannot, as Dr. Mukerjee rightly reminds us, be described in the ordinary language of "subjects and predicates". That the more whole, the more concrete, that the more concrete, the more universal—these are truths upon which all the mystics have, it seems, insisted. But the philosophers have in this connection stated a difficulty which the mystics have no doubt resolved, but whose resolution has never yet been

conveyed in terms intelligible to the intellect. This difficulty, pointed out by F. H. Bradley, is discussed at length by Dr. Mukerjee. The mystic in the final stage of his illumination is one with God, but is never wholly one with God for God transcends the mystics' experience so that though they are at one with Him, they are nevertheless impelled to affirm that He is beyond both existence and knowledge. Let us put the point as a philosopher would put it. The world at first sight appears to be an unco-ordinated many ; yet this, it is felt, cannot be its true or final nature since, if it were, the world would be a meaningless chaos. The many, it is insisted, must be the appearance of an underlying whole or unity. But how, in this event, are we to retain the integrity of its being as " many " ? The choice seems to be between complete absorption in which separate identity is lost, and meaningless multiplicity in which no reconciling unity is discerned. The mystic, I make no doubt, sees beyond the dilemma presented by this choice, but he is totally unable to convey what he sees.

It is the failure in communication which is largely responsible for the suspicion of the whole mystical tradition which is common in the West to-day, a suspicion to which the theory and practice of psycho-analysis is thought to have lent confirmation. The purport of this suspicion is to consign all those experiences known as mystical to the realm of subjectivity. The mystic, in short, projects the whimsies bred of his own imagination on to the canvas of a meaningless universe, and then proceeds to report what he has projected as objective realities revealed to his quickened insight. Thus the mystic is a man who voyages into the heart of reality only to discover himself.

Nor is there want of evidence in Dr. Mukerjee's study to lend countenance to this suggestion. It is interesting, for example, to notice how the language with which the mystic clothes his vision takes shape within the framework of his own particular religion. Christ does not appear before the worshipper of Buddha, or the Hindu World-Mother before the worshipper of the Virgin Mary. The Christian mystic meditating on the Cross is filled with pity, but the mystic condition of the Hindu, trained to revere Hanuman, is characterized by humility and self-surrender. " The gods ", in short, " manifest themselves in the consciousness of the mystical religionist in the form and guise familiar to his religion and tradition ". Again, the mystic's visions often bear all too plainly the stigmata of wish fulfilments. Mystics are often lonely men and, as Dr. Mukerjee points out, it is because " divine companionship satisfies gregariousness on the ideal plane " that " communion with God or with the angels in heaven is among the most familiar of religious phenomena ". Again, it is because men are given to self-importance and self-assertion that the mystic so commonly insists that as " God's servant he is especially favoured with God's grace ". Most significant of all for the wish-fulfilment hypothesis is the marked strain of sexual imagery that runs through so many mystical utterances. Male mystics find in God mother or wife ; female mystics lover or son. Thus " Rabia, the Sufi woman, used to go to the house-top at night and to say : 'O God ! Hushed is the day's noise ; with his beloved is the lover. But Thee I have for my lover, and alone with Thee I joy.' " This sentiment could be paralleled from the utterances of almost any one of the major mystics, and not least from the great Christian mystics whose accounts of the union of the soul with God are couched in terms directly derived from the union of the sexes.

This question of the possible subjectivity of mysticism raises issues which cannot be discussed here. Too much stress, however, should not be laid upon the considerations which I have adduced. Not less impressive than their divergence is the unanimity of the testimonies of the mystics in respect of certain highly significant truths. All are agreed that the universe is One ; that the One is spiritual ; and that the appearance of many different things extended in space which it undoubtedly presents is illusory. They

are also agreed that it is possible to know the One; that this knowledge is not purely or even primarily intellectual; and that in it the subject-object relation may be transcended and the mind become one with what is known.

In a concluding chapter on Modern Thought and Eastern Mysticism, Dr. Mukerjee attempts a defence of the objectivity of mysticism in the light of modern scientific thought. He takes as a representative of modern thought Sir James Jeans, and appears to be unduly impressed by the theories of some scientists. Since the theories to which he refers suggest that the universe is itself a thought in the mind of God, it is doubtful whether they afford to mysticism the support for which Dr. Mukerjee invokes them. However, they are in no sense new, and whether they are true or not, Dr. Mukerjee is wrong in thinking that they are justified by modern physics.

C. E. M. JOAD

A SYNTHESIS FOR LIFE*

November 24th 1859, the very day that *The Origin of Species* was published, Adam Sedgwick, Charles Darwin's first geological tutor and as such recipient of an advance copy, wrote to the author in these terms:

> There is a moral or metaphysical part of nature as well as a physical. A man who denies this is deep in the mire of folly. 'Tis the crown and glory of organic science that it *does* through *final cause*, link material and moral; and yet *does not* allow us to mingle them in our first conception of laws, and our classification of such laws, whether we consider one side of nature or the other. You have ignored this link; and, if I do not mistake your meaning, you have done your best in one or two pregnant cases to break it. Were it possible (which, thank God, it is not) to break it, humanity, in my mind, would suffer a damage that might brutalise it, and sink the human race into a lower grade of degradation than any into which it has fallen since its written records tell us of its history.

Darwin himself clearly resented the criticism, and Sedgwick has been damned for it by commentator after commentator, yet I would venture to declare it the most interesting and perceptive short statement made regarding the *Origin* within ten or possibly even fifty years of its appearance, and it is, despite a short-sightedness on one or two counts, so apposite still that it might well have served as text for Mr. Gerald Heard's recently published volume *The Third Morality*, a work in no way to be compared with the *Origin*, and yet in some respects possibly one of the potentially most important books to appear since it.

We scarcely need Mr. Heard to tell us in what peril we stand to-day of Sedgwick's words coming all too true. Every newspaper, any morning or evening, will cry out from its headlines what degree of brutalization and degradation has come upon the world like a shadowing cloud. And it lowers, not lifts. To-morrow looks darker, not lighter. It is the type-activity of our civilization to prepare frantically in every continent and almost every country for the supreme brutality of modern war. We all know that there is no depth of degradation into which another widespread international conflict may not plunge the world. These things are commonplaces, not prophecy, to-day. Sedgwick wrote in a period of anticipation of uninterrupted progress; his words *were* prophetic.

Some readers possibly will grant the fact of human degeneration, and yet wonder what it can have to do with either Sedgwick or Darwin. That exactly, despite the fact that he never mentions the former, is Mr. Heard's theme. Sedgwick believed that the link between material and moral, physical

* *The Third Morality.* (10*s.* 6*d.*) *Science Front, 1936.* (5*s.*) By GERALD HEARD (Cassell and Co., Ltd., London.)

and metaphysical, could never be broken in organic science. His faith was blind in two respects—in its optimism and in its limitation, for by implication he evidently accepted, or did not object to, that link's severance in the field of *inorganic* science. Mr. Heard makes manifest the folly of that ; how, one link gone, the others could not hold :

> Newton banished God from nature. Darwin banished him from life, Freud drove him from the last fastness, the soul. It was all latent in Newton, in Descartes, in Galileo : mechanism would conquer all, once it had conquered nature, for man's body was sprung from nature and his mind from his body.

Break the link, Mr. Heard would agree with Sedgwick, and degradation must follow as the night the day. Why ? Because " as we think, in the end we must act," and because too—a conclusion I personally have long sought to resist, but can resist no longer—no ethic can endure long as a living morality lacking a more than material (ultimately a religious) sanction.

That is the crux of our situation today. The anthropomorphic religions which satisfied men's souls through long millenniums had their confining and eventually destructive limitations, but religions they authentically were and could establish true moralities. Mechanomorphism—the conception of the universe as a machine—came to take their place, to destroy them vitally if still by no means absolutely, but it could not of its nature fulfil their total function, for even more than anthropomorphism was this mechanomorphism a partial and inadequate rendering of ultimate reality, the abstraction made by Galileo when he divided primary and secondary characteristics, and set himself to study isolated mass and movement, being carried by his successors from realm to realm—inorganic, organic, human, spiritual—with dwindling rather than increasing sense of its devastating insufficiency. Denying the supramaterial it could establish no morality ; its only sanction must be that of individual physical survival, the anarchy of unabated struggle to sustain existence. That is in fact the state of the world to-day—the struggle of individuals and of nations to survive at whatever price of brutality, since survival *is* everything. It is not new, but it has hitherto been concealed by the psychological " time-lag."

> The degenerative process has been going on since Newton ; it only became acute eighty years ago with Darwin, and it has not become critical till to-day. But to-day we are faced by collapse. Our reserves are used up.

This is only the opening, almost the preface, to Mr. Heard's real theme. But I have dwelt on it at length because I believe it not only a preliminary very necessary to grasp but one which will bring an essential understanding to many people. We have been apt to look at our world and find it, frankly, mad with a madness to which we had no key but which yet began to work upon ourselves, creating a corresponding disruptive, stultifying chaos within. Such is the desire of the human consciousness for order, that the very admission of madness is corrosive, sterilising and disintegrating. Mr. Heard's analysis, strictly in terms not of unreason but of reason gone astray, is in itself curative, at least for the individual reader and in that degree for the world generally. Chaos is dispelled, comprehensibility restored, and with that the sense of balance, freedom, purpose. That is one reason why the book is important, and one would have it read as widely as possible.

It would, however, be far less important than it is did it stop there instead of marching, as it does, very far forward. Here we are, and here we shall remain, bogged in disaster, until we can discover a new sanction and a new morality. We cannot return to dead anthropomorphisms ; therefore we must go forward, and Mr. Heard's principal effort is to show us how and whither.

The first need is for a new synthesis of knowledge, a new " morphism " bas-

ed on the most comprehensive understanding of reality open to us. Science must not be rejected because of the fatally limited outlooks of certain, even the bulk of, scientists in the past; rather must the newest science be invoked to show their limitation as no longer, if ever, genuinely scientific. Accordingly four extraordinarily interesting chapters are devoted to an exposition of "post-mechanic" physics, biology, and psychology, each shown as denying their once absolute materialism, and turning to suggest if not unequivocally display mind as the final universal reality. (He also counters with some force—and with obvious importance in relation to current affairs—the whole "Darwinian" conception of organic evolution by brute force. The fittest survive, certainly, but biology now gives good reason for supposing fitness to be measured by awareness, sensitiveness, adaptability. Heavy armament has again and again shown itself the last defence of the beast already marked for extinction—a dreadful thought for politicians in every country to consider to-day!)

Mind, too, he would assert, is not only the final but the most immediate reality. Many people will find nothing harder to grasp in his exposition—yet to do so is vitally necessary—than the degree to which he would declare the "solid" world we see before our very eyes not an objective reality at all, but a subjective creation, shaped mainly by dominant emotion, out of an infinitely wider range of finally ungraspable being. To illustrate very crudely: of two artists facing a landscape one will select features to paint a scene of tranquil joy, the other to suggest intrinsic tragedy. Much more widely and deeply, that is what we all do. The anthropomorphist makes his "construct," the mechanomorphist makes his; both are true, both false, and while the truth in each will first release, the falsity in each will finally imprison. Both were overwhelmingly dominated —that is to say, their universes shaped —by greed and fear, inhibiting, confining emotions. It is the fundamental aim of Mr. Heard's *Third Morality* to attain a fuller (though necessarily still incomplete) objectivity by substituting open interest and free curiosity for limiting fear and greed.

The new system—cosmology and morality in one—is freely admitted not yet to exist. It has still to be brought into being, to be more fully realised in the effort of living towards it, of acting in accordance with what it seems to be. Only the most tentative outline is offered here—the individual mind seen as the localised upcast of the universal mind, death as the former's return to the latter, evil as the blind-alley refusal to live more sensitively, more abundantly. Both reincarnation and Karma are viewed with a certain questioning, but, like the rather startling comments on Jesus, from so enlightened an angle as to be stimulating even if mistaken.

Life as continuous spiritual development linked to supra-individual aims —that is the basic conception. To grow and again to grow, out of greeds, fears, desires, prides, possessivenesses, into a new dynamic creative attitude, accepting both the universe as it is (in the light of understanding) and one's responsibility to seek to mould it ever anew, knowing that it *can* be moulded in the subjective vision and the objective fact by one's own reshaping. That last is really the answer to those who will inevitably point to the desperate condition of the world to-day and ask what poor weapon is this to set against its violence. Poor weapon or not, it is the only one; a man can only change the world without as he changes himself within. But it will seem poor only to those who have failed to grasp the degree to which we tend to be dominated by the subjective illusion.

Later chapters suggest a suitable code of behaviour and methods of training—including exercises of evident Eastern inspiration—of value towards attaining and sustaining such a projected attitude, but these last might have been still more useful if more specific. Though they must not be neglected,

but rather further attended to, it is the analysis and outlined synthesis and course of conduct which stand out as of primary importance, as understanding—shooting arrows of meaning into all aspects of contemporary life, gathering together the threads of a thousand diverse intimations—as release, and as building-anew. The scientific materialists will dismiss the book as contemptuously as they once did Sedgwick's words. Men of broader outlook, who do not resent but rather welcome Mr. Heard's bringing of Western thought into consonance with Eastern wisdom, will recognise its high and urgent value.

Science Front might be read as a footnote to *The Third Morality*, as incidental supplement to his chapters there on the trends of contemporary science. It has, however, a more direct interest of its own as a straightforward account in simple language of the actual scientific achievements of the year 1936. This, as he says, is the knowledge, these the possibilities, which controlled will make, uncontrolled will shatter, the world we live in ; we must at least seek to be aware of them. The survey covers all fields. Some of the material is sensational, but Mr. Heard has a sure sense of values. Those who scorn, and those who over-estimate, the fruits of scientific research will each find a suitable corrective here.

GEOFFREY WEST

The Legacy of India. Edited by G. T. GARRATT. (The Oxford University Press. 10*s*.)

This volume contains contributions on different subjects by eminent writers, both European and Indian. The introduction is provided by the Marquess of Zetland. There can be no question about the competence of the scholars who have collaborated in bringing it out and their generally sympathetic attitude towards India. Almost every aspect of Indian culture, past and present, has been considered, and the debt of the world to India, wherever it is due, has been fully recognised. It will go a long way toward a greater understanding of India by foreigners, and in particular by her rulers, which is essential if India is to grow to her normal stature. The writers are impartial in their presentation ; they have given us an objective study of facts concerning Indian civilisation free from bias and political leanings. This, however, is not to say that there are no overstatements and understatements, and that the natural human bias has not operated in the presentation of disputed facts. But the writers have generally maintained the detached attitude of scholars, and no one of them has been out merely to eulogize or unnecessarily to underrate. The general level of scholarship is high. Even a subject like the caste-system has been rationally tackled by R. P. Masani. He appreciates elements of good in it, and yet he is not blind to the pernicious character of some of its later forms. He says :—

> It is not for us in this chapter to visualise or discuss the future of the Institution. We are concerned only with the legacy of the past. In spite of embarrassing encumbrances, that legacy has proved a precious social heritage. The organisation of society on a basis of caste has stood the test of centuries.... So long as people adhered to the ancient ideal of *Dharma*, the caste system induced a moral cohesion of the different units and gave society a static form. It was only when that ideal was lost sight of that it developed fissiparous tendencies and evolved a code of inequalities and iniquities which have given it a bad name outside as well as inside India.

There is general consensus of opinion that Indian civilisation is one of the oldest. The prehistoric civilisation of the Indus Valley places this matter beyond doubt. There may be nothing strange in this. But it is really strange that this oldest civilisation is still a living one. As Prof. Radhakrishnan says in his article on Hindooism, "The noteworthy feature of this civilisation is its continuity, not as a political power but as a cultural influence."

Hindooism is not a spent force. It has seeds of vitality and growth. The result is that we have the strange phenomenon of cult after cult springing up from Hindooism and yet remaining within the parent-body. New creeds arise, and yet they are pervaded by the Hindoo spirit. Time has made no ravages. It has only enriched the wealth of Hindoo thought. The dissidents still call themselves Hindoos. The reason is that there is no doctrinal rigidity in Hindooism. Creedal differences are tolerated, free thinking on religious matters is not suppressed, and an ideal is set up in Advaitic philosophy which it is difficult to supersede. We have thus every shade of religious thought, whether theistic or atheistic, gnostic or agnostic, represented in Hindooism.

Hindoos have made a contribution to the civilisation of the world not only in philosophy and religion, but also in other respects, namely, literature, early development of grammar leading to great precision in the use of linguistic forms, the Ayurvedic system of medicine, music, architecture, sculpture, etc. But in any consideration of the legacy of India, we cannot confine ourselves to Hindoo culture alone. Islam has played an important part. There are two articles, "Muslim Architecture in India" by M. S. Briggs, and "The Cultural Influences of Islam" by Abdul Qadir. It cannot be denied that Islam has influenced Hindoo thought to a certain extent. But this should not be exaggerated. The movements which Islam is supposed to have influenced were movements within the fold of Hindooism, and they have remained true to their type. Brahmo Samaj, Arya Samaj, Sikhism, Vaishnaivism of Sri Chaitanya, etc., were movements within Hindooism, and their essential beliefs cannot be traced to Islam. It would be particularly wrong to say as Abdul Qadir does that the attitude of the higher class Hindoos to idol-worship has undergone a change owing to Islam. Idols have ever been regarded as symbols. The unity of God again is not a new doctrine for the Hindoos who have worked out this unity to its ultimate consequences in the Advaitic system of thought. It is a regrettable thing, but it is a fact, that Hindoo India and Muslim India run culturally on separate and distinct lines, notwithstanding a certain amount of interaction between them. The reason appears to be not so much a difference in religious practice or principle as the social barrier.

The book is altogether an interesting one. It can be read with profit by those who are in actual contact with India as well as by those who have no such contact but who yet want to understand this ancient civilisation.

G. R. MALKANI

Rights of Man. By THOMAS PAINE. *This Human Nature.* By CHARLES DUFF. (Thinker's Library—Nos. 63 and 64. 1s. each. Watts and Co., London.)

The Publishers have rendered a distinct service to the cause of Free Thought in adding these two volumes to their Thinker's Library. The introduction to the first by G. D. H. Cole is a valuable addition and all will agree with him when he states: "We sorely need a new Paine to hearten us, and unite us in the cause of decency and reason. But the old Paine, too, can help to give us courage, and to reinforce our faith in the cause of the common man".

Z.

The Life of Jesus. By CONRAD NOEL. (Dent, London. 12*s.* 6*d.*)

Had Conrad Noel wanted a provocative title for his book, he might well have called it "The Life and Hard Times of Jesus Carpenter." That would emphasise his appreciation of the usually neglected fact that Jesus belonged to a certain human context, and though he is for all time, it was his extreme fidelity to that context which gave him a practical immortality among generations who almost always fail in this loyalty. It gives his book a value. Yet there's no denying it is a view which, though essentially correct, can make for a certain descriptive pedestrianism, not everywhere avoided here. So you find the occasional dullnesses and argumentary stresses as well as the courage of a work which is a transition and obviously paves the way.

For a long time now the tendency has been to rationalise the Son of God, to make him a sort of Super-Man of Genius with his miraculous powers rather tucked under the tail of his shirt as appendages to a Great Personality. The age of Barnum, Bernard Shaw and Marconi naturally tends to explain every development in terms of the individual person. It looked on Christ and saw the augmented image of its own great man, Tennyson, Carlyle and Pasteur fused into one. But it wouldn't do. The figure they made looked too uncomfortable in a nineteenth century halo. And we in reaction begin to see the man of genius not only as a rare sport thrown off from his fellows but as the glittering spear-point in which is caught up the thrust of their collective will. That is easily true in the abstract. But if you have to describe the actual life of one of these arisen men who are at once eccentric to the main run of mankind and yet their perfect objectification, you'll find it hard not to exaggerate one characteristic or the other. In the case of Jesus, the difficulty becomes almost insurmountable.

Noel is well aware of it, perhaps too aware. And his efforts to portray Jesus as child of a seditious home, friend of the workers and people's leader, while at the same time holding on to the experience of the divine personality, sometimes result in an extraordinary tameness. You see, as every man in the street knows, Jesus must be miraculous or nothing. Perhaps what we thought to be the miracle was not the real one at all, but you must then show what is. It seems to me that the ascent of Christ from God-man to man in whom God most often was, cannot be described out of a fascination with the Jesus personality—it is more likely to come from some far-flung sympathy with the Roman slaves and workers whom Christ immediately wrought for. What was that natural miracle by which the legions of slaves whom Rome deprived of the stature of men, nevertheless kept a core of invincible humanity so rebelliously strong that it seemed divine to them, to have come from a God their masters did not know. Jesus declared their condition to them, or rather made them aware of what light they secretly lived by. But the thing pre-existed. There could not have been such a ready comprehension of his message had it not. There was a Christianity before Christ, just as there were Arabs who worshipped Allah in every village they touched before Mohammed came. How is it that the new God comes to simple people before the prophets have sought him?

That question naturally suggests itself as the starting-point of the next enquiry. But whoever begins it would owe thanks to Conrad Noel and some others like him who have freed us from a good deal of interested trash which had accumulated round the figure of Jesus.

JACK COMMON

Māndūkyopanishad with Gaudapāda's Kārikā and Śankara's Commentary. Translated and annotated by SWAMI NIKHILANANDA with a Foreword by V. SUBRAHMANYA IYER. (Sri Ramakrishna Ashram, Mysore. Rs. 2/8.)

Sankara was probably the greatest force on the side of Hindu revival which made for the downfall of Buddhism in India. We can well imagine how he must have waged a constant warfare with the Buddhist teachers, and can even understand how in the process his own ideas came to reflect some of the shades of his opponents' views. However unjustly, he came to be regarded by some orthodox people as a crypto-Buddhist (*pracchanna-buddha*). Gaudapāda, who was the teacher of Sankara's teacher Govinda, wrote a little over 200 verses in elucidation of the text of the *Māndūkyopanishad*, which, although probably the shortest among the Upanishads, gives the whole substance of Vedantic teaching. These verses are divided into four chapters, the first of which alone deals directly with the Upanishadic text, the rest being of the nature of an independent treatise ; and the work as a whole is regarded in Advaitic circles nearly as highly as the Upanishad itself. But scholars tell us now that the verses contain many Buddhistic ideas and expressions, and their author probably was, or had been, a Buddhist himself. It would be a great irony of fate if what is now regarded as an authoritative text of Advaitism were in fact only a manual of Buddhism.

Swami Nikhilananda in his preface has made a good attempt to refute Dr. Dasgupta's contention that Gaudapāda was probably a Buddhist, and also to answer Prof. Radhakrishnan's criticism of Gaudapāda's nihilistic views as against the " more balanced " of Sankara. I do not think that from an internal examination of the verses it can be definitely established that their author was a Buddhist. But it cannot also be denied that some of the expressions, especially in the last chapter, are definitely Buddhistic. The fact is that there is a good deal of affinity between the metaphysical views of Buddhism and Advaitism. And as Buddhism was historically earlier, we should not be far wrong to say that some of its ideas were assimilated in Advaitism.

Swami Nikhilananda contends that if Sankara's views were really different from those of Gaudapāda, he would not have written a commentary on these verses. It has not evidently occurred to the Swami that the writer of this commentary might be different from the great Sankara. It cannot at any rate be gainsaid that the more idealistic side of Advaitism has been emphasised in these verses. All Advaitists will agree that the external world, ultimately and from the absolute point of view, is nothing at all ; but they will still differ in their interpretation of our ordinary experience. Some will say that it is not wholly subjective but grounded in something which cannot be explained either in positive or in negative terms (*anirvacaniya-vāda*) ; some will hold that the object of experience is entirely subjective, being really one with the act of knowing (*dṛsti-sṛsti-vāda*) ; others will even deny the object altogether and thus all individuated experience (*ajāta-vāda*). There is no doubt that Sankara often inclines to the first view which is more in keeping with ordinary experience than the latter ones which are favoured by Gaudapāda. His name is associated specially with the last view which is perhaps logically most consistent but is bound to appear rather absurd at the level of our ordinary moral and religious consciousness.

Whether we agree with him or not, Gaudapāda must be given due credit for boldly emphasising a point of view which, however repugnant to common sense, is logically entailed in the Advaitic position. His ideas certainly deserve our study and respect, and Swami Nikhilananda has earned our gratitude by making this valuable work available in English. I have compared the translation with the original and have always found it very faithful, although in places it is not strictly literal. The translation is eminently readable, and the copious notes which the author has subjoined to the translation have added greatly to the value of the book.

R. DAS

A NOTE ON THE ABOVE

The doctrinal relation of Buddhism and Advaitism, and the spiritual kinship between Buddha and Sankara are frequently discussed in Indian philosophical circles. Only in a lesser degree is the question of the exact date of Sankara discussed, though it is, in our opinion, capable of throwing a good deal of light on the intimacy subsisting between the teachings of Buddha and of Sankara.

By the publication of this volume—not only valuable to scholars but of importance to practising mystics as well as to students of Eastern Psychology—Swami Nikhilananda has once again brought the question up for discussion.

Our able reviewer points out that

there is a good deal of affinity between the metaphysical views of Buddhism and Advaitism. And as Buddhism was historically earlier, we should not be far wrong to say that some of its ideas were assimilated in Advaitism.

Go a step further, and instead of looking upon the title *pracchanna-buddha* (Buddha in Disguise) as opprobrious, value it as appropriate and more—approbatory, and further to deprive it of its sting call Buddha a great Advaiti in Disguise and we come nearer the truth. The Prince of Kapilavastu did not go to the Bodhi Tree with a view to planning the ushering in of a new religion in the India of 600 B.C.; nor did He after His enlightenment try to establish a new creed, but only endeavoured to show a new Way of Life, which was the old, old Way. What the Buddha preached to the masses in their common tongue that Sankara taught using the Sanskrit. The only difference, as it were, was that Buddha as a reformer, labouring among the people, spoke to them straight in a simple manner avoiding, as much as possible, terms, names and forms of thought which had come to acquire corrupted meanings. Sankara, coming immediately after him, laboured to reform the orthodox Hindus who must have been looking out to purify and to elevate their own creedal teachings and rites. Look upon Buddha and Sankara as a pair of Great Spiritual Teachers and Reformers, each supplementing the work of the other and the prevailing confusion will vanish. To that end it is very necessary that the era of the first Sankara be fixed. Our esteemed contributor Dewan Bahadur K. S. Ramaswami Sastri has written an interesting article on the subject which we hope to publish in an early number of this magazine.—EDS.

The Psychology of a Suppressed People. By REV. J. C. HEINRICH, M.A. (George Allen and Unwin, Ltd., London. 5*s.* cloth ; 3*s.* 6*d.* paper)

It is always interesting to study human psychology in connexion with some actual social subject. This book fills that condition very well. The writer is preoccupied with the problems arising from the clash of personalities in the Christian Mission work in which he was occupied in the north of India, which he ascribes mainly to our now familiar friend, the inferiority complex, and in particular to the concealment reaction or "curtain of silence" which arises from it.

The first half of the book contains a careful study of the reactions of any more or less suppressed people, with many illustrations from the ways of the Negroes of the Southern States of America and many well-chosen quotations from noted psychological authorities. These should be interesting and informative to all students of human nature and workers in every social field, for the problems and the conditions are the same everywhere.

One admires the sincerity with which the author develops his conclusion that the Nationals should be given a dominant instead of as at present a subordinate position in the Mission work, for the sake of releasing their talents in its service, and substituting a creative spirit for the imitative tendencies which at present exist. He wants the white missionary from abroad to be freely criticised by the Nationals, so that all

resentment may be brought outside "the curtain of concealment", for he declares: "There is every reason to believe that the type of white Mission that is common on the fields, whose programmes and procedure often have been kept secret, and that has become more or less a symbol of oppression, in one aspect of its effect upon the Indian Church, is the greatest single contributing factor to the spiritual deadness in the churches."

While studying the psychological influences at work, the critical reader cannot help noticing that the Religion itself does not appear to be exercising any influence upon the reactions of the workers, as here depicted. They might be an organization for the sale of soap for all the influence of Christ which appears in the matter. But the author has the right spirit in his denunciation of dominance. He announces that any form of organisation which is not open to effective criticism by responsible National leaders is a handicap to spiritual fellowship, and he quotes with approval Dr. Adler's remark with reference to cases in which external pressure is so strong that it removes all obstacles and is obeyed: "It is easy to show that this obedience is sterile of all social good." He has produced a book instructive for what it says, and even more so for what it implies.

ERNEST WOOD

Socrates. By NAOMI MITCHISON and R. H. S. CROSSMAN. (The Hogarth Press, London. 1*s*. 6*d*.)

Simple yet vivid. The book sketches the figure of Socrates, "the best, the wisest and most just man of his time". Though popularly reckoned a Sophist, the teacher of Plato neither wrote nor professed to teach, nor even to possess knowledge, but only to be a learner conscious of his ignorance. Ever seeking Wisdom through strong search and questioning, he encouraged others to break the moulds of crystallised thought, and seek the Truth likewise. Thus Socrates was one of those "real people", not famed for what they do, but for what they are. "They don't matter in a public sort of way, but everyone who knows them is changed by knowing them."

Throughout his career Socrates recognised and taught the fact that for right living, true knowledge, based on the immortality of the soul, is of paramount importance. This soul wisdom he obtained from "a strange secret society, the Pythagoreans, followers of a prophet who had lived in Asia Minor and Sicily fifty years before".

But the desire for actual truth exists in very few minds, and the capacity to discern it in fewer still. Then, as to-day, men always opposed those who went against the established order of things. The actions of his countrymen were interfered with by Socrates, who in all things insisted on truth and justice. This attitude, as strong as it was persistent, brought to him the Karma of the martyr—he was condemned to death.

Surrounded by friends, and cheerful to the end, his last words were typical of this "gayest and kindliest of the Athenians". "I'll be cured when I wake from *this sleep*," he said. "*You'll* have to pay the doctor's fee!"

The body of Socrates was killed, but his mind lived and lives even to-day to influence our thoughts. "Although he has been dead for more than 2000 years, it is still directly, and as a person that he can, if our minds are open to him, stir us up to follow him, twisting ourselves free from power and money and pride on to the dangerous and exciting hunt for our own time's truth." Thus ends this short biography of one of the "world-makers and world-shakers".

N. F. K.

Two Leaves and a Bud. By MULK RAJ ANAND. (Lawrence and Wishart, London. 7*s.* 6*d.*)

The heart of the humanitarian will be touched by this pathetic story of Indian coolies working on a British tea plantation. Besides portraying admirably the characters and the everyday life of these poor people and contrasting it with that of their Sahibs, the author pleads against the injustice of human exploitation everywhere and makes an earnest appeal against the tyranny of British arrogance and ignorance. The real moral of this realistic novel will unfortunately be missed by the average European unacquainted with conditions in India ; its implications will be violently denied by those who, although having lived in the country, consider it their duty to stand up for what they term the prestige of the white race. Those among them who are without race prejudice and who are not afraid to face facts, however unpleasant, will own that the author has not drawn an exaggerated picture. The details of this story are accurate. It has a message. Let not the reader close his ear to this living cry of pain. Let him not say with an indifferent shrug of the shoulder : "These things may have been true once, but conditions have been very much bettered." The present reviewer has "the privilege", to him very questionable, of having been born in the West, in a *pucca* white body, and he could relate out of personal experience incidents similar to those of Mulk Raj Anand's story. Take for instance that of the utter surprise and consternation into which are plunged the members of the British Club, upon the introduction in their midst of the Indian doctor brought by his superior officer, himself an Englishman.

"Do sit down, Doctor." de la Havre said to Chuni Lal, who stood aside uneasily, as if waiting for orders. And he himself rested back into a red leather sofa.

The music had ended and the members of the chorus now drifted about the room, crooning or calling to the bearer for more drink.

"I am afraid", said Reggie Hunt, walking shakily up to Chuni Lal, "niggers aren't allowed in this club."

"I say, Reggie, he's my guest", said de la Havre, and he got up and advanced towards Reggie Hunt. "You...."

But he could not find the words, drew back, afraid of himself, and stood livid with rage.

"Reggie ! Reggie !" said Macara, getting up and trying to drag Hunt away. He shared Reggie's sentiment, as indeed did all orthodox Anglo-India, for as a general rule, Indians were not allowed to be members of English clubs, but this was not the way to go about it. It would have been better to talk to de la Havre later and ask him not to repeat his invitation to Chuni Lal.

"Bearer", bawled Reggie Hunt, at the top of his voice to the servant who had appeared at Macara's call. "Turn the Baby out."

The other men were dumb and stared into nothingness.

The ladies were breathless.

Chuni Lal began to walk away.

De la Havre stood trembling with rage.

"Never mind", said Tweetie, patting him on the back. "He has had a drop too much."

De la Havre shrugged his shoulders.

"Good-bye", he muttered and followed his assistant.

Only last April, in one of the large Indian cities, a similar incident took place in the dining room of a hotel mainly used by Europeans. Two French ladies, blissfully unaware of the conventionalities of "orthodox Anglo-India", gravely offended the diners by appearing, for their evening meal, in the company of a cultured Brahmin, "so uncivilized a fellow as to be wearing a dhoti. Fancy that!" So many Britishers in India to-day make a profession of friendship for the Indians. This will remain but a lip profession unless followed by the service and the defence of the teeming millions of the ignorant, of the poor and the despised, the lowly and the oppressed.

The white race has a very heavy debt to pay to the coloured people, in many places and especially in India. Therefore, it must be the first to stretch the hand of fellowship to the dark nations—to call the poor despised "nigger" brother. This prospect may not smile to all, but he is no true humanitarian who objects to this principle.

S. M.

Mr. Sludge, the Medium. By HORACE WYNDHAM. (Geoffrey Bles, London. 12*s.* 6*d.*)

It is to be questioned whether any class of persons—sceptics, believers or impartial inquirers—stood in need of another volume devoted to the life of Daniel Dunglas Home, though the publisher of the present undertaking ventures to affirm that it is still a "vexed question" whether the once famous medium was or was not an impostor. But there is no question whatever that —needed or not—Mr. Horace Wyndham is about the last *littérateur* imaginable for the office of Home's biographer, though he has written not a few books already, as for example, on *Famous Trials Re-Told, Blotted Scutcheons, Crime on the Continent, Feminine Frailty*—so on and so forward. For all that one knows to the contrary these may be excellent productions after their own kind ; but *Mr. Sludge, the Medium* is a negligible performance from every point of view. It is sloppy as criticism, cheap journalese in its ever recurring waggeries, while it contributes nothing to the alleged enigma which the publisher testifies that " Mr. Wyndham has set himself to answer ". At the end of all the expatiation, the author inquires whether Home was " High Priest or Humbug " and decides that " the solution can only be furnished by himself ". It happens, however, that on June 21st, 1886, the so-called " King of the Mediums " or alternatively " Colossal Impostor " passed on to where beyond this blather " there is peace ". For Mr. Wyndham, the case against him, so far as there is a case, resides in the fact that he " has never once come back from the Shades to attend a séance and confound the sceptics." What kind of answer is this to an alleged "baffling problem " ? What is the critical value of a study which throughout contrasts the views of those who investigated the Home phenomena with the judgments of those who never did ? For myself it should be added—merely to clear the issues—that there is no question, vexed or otherwise, and no problem, baffling, solved or soluble. For the sake of the man himself I hope that Home's prodigies were genuine, and so far as Mr. Wyndham's survey is concerned I might be disposed to infer that they were ; but as for the phenomena themselves it is utterly indifferent to me whether they came out of the conjuror's bag or are examples of supernormal powers resident in a certain individual. They have never told me anything that I desire to know, and it is certain that they never will.

A. E. WAITE

Sakountala. By A. N. TAGORE. Adapted into French from Bengali by Andrée Karpelès, T. M. Chatterji and Amya Chandra Chakravarty. (Publications Chitra, Mouans-Sartoux, A. M. France. 9 francs.)

This is the fourth in the series " Feuilles de l'Inde " (Pages from India), a labour of love of the devoted friends of India, Andrée Karpelès and C. A. Högman. This volume contains two delightful stories, *Sakountala* and *Nalaka,* both by Abanindranath Tagore.

Sakountala of Kalidasa is a celebrated world classic. Abanindranath Tagore narrates it for the young and brings out exquisitely the original atmosphere of poetry and philosophy. The French adaptation follows closely the Bengali version and preserves in a remarkable way its rhythm and music.

Nalaka, considered by many to be the masterpiece of Abanindranath Tagore, describes, through the visions of a young boy, the main incidents of Lord Buddha's life. Here too, the beauty and harmony of the original have been retained.

Undoubtedly Andrée Karpelès has caught the true atmosphere of India and has known how to translate its colour and sound into her mother-tongue. Unlike so many foreign visitors to this ancient Land, who see only the outward form and fail utterly to be touched by the Soul of India, Andrée Karpelès and C. A. Högman belong to the

small class of foreigners who are true lovers and interpreters of the *real* India. Their sentiment is evinced in their introduction. They labour devotedly to make the living India known in France, and thus hasten the day which will witness the union of all races and peoples, East and West alike.

" In her Indian forest, Sakuntala, by her charm and her sorrows, is to us an affirmation that centuries vanish, that frontiers disappear before love and suffering."

They describe how they first heard *Nalaka* at Santiniketan on a peaceful evening in Spring, and how it assumed for them a pregnant application to the present. Is not the Great Fire a prophetic vision of the world war of 1914, and is not Santiniketan a veritable Refuge of Peace? To all French minds who wish to contact the Soul of our India and to all French-speaking Indians we strongly recommend this series.

Z.

Germany's New Religion: The German Faith Movement. By WILHELM HAUER, KARL HEIM AND KARL ADAM. Translated by T. S. K. SCOTT-CRAIG, and R. E. DAVIES. (Allen and Unwin, Ltd., London. 5s.)

The translators have brought through well the emotional content of these five articles, three by Hauer, leader of the German Faith movement, one by Heim, prominent in the Lutheran Church, and a lecture by Adam, a noted Roman Catholic exponent.

Hauer's obsession with the " German ", " Teuton " or " Nordic " and their derivatives—11 times on the first page of about 200 words is an example—and equally numerous ecstatic references to such phrases as " productive deeps of the German genius " or " the Primal Will of the German people ", afford support for the diagnosis of a national inferiority complex in acute form. Part of Hauer's inspiration is drawn from Indian ideas, part from earlier German mystics, but what is of value in his struggle against " Churchianity " is marred by the abnormal race-consciousness with its sense of separateness and special made-to-measure God. Heim's contribution deals more with a specific point, moral responsibility versus the conception of destiny. He sees the falsity of blaming fate for one's guilt, but does not grasp, though he mentions, Karma—the doctrine of action as " free will " with the inevitable and equal reaction as " fate "—nor is he clear about Hauer's exposition of it, unfortunately not included. Adam, again, stresses the virility, the full-bloodedness of the present-day German conception of Christianity, the " hot breath of the heroic ", the " exalted sensuousness " that pervades the personality and teaching of Christ. Many readers will find the emotional heat oppressive but also there must be intense pity for the depths of unsatisfaction underlying that insistence on the very special character of the German nation. Its past history and present conditions show that it has not yet achieved national unity; the bitterest of strifes between its elements, the psychological reaction from the attitude of the conqueror nations, undernourishment and lowered vitality, a consequent emotional sensitivity; can one wonder at the present " over-compensation " and its resulting evils?

We of the other nations must condemn the evils, though not the doers, for they but mirror our own images. Only a difference of degree divides us. What best use, then, can be made of the book under review? The great mental hospitals, though they may have to restrain violent patients, will watch, study and gather data over a lengthy period before even attempting therapeutic measures for a case; otherwise more harm may be done than good. The book under review gives some essential data for the study of the German Zeitgeist. But just as it would be merely distressing for the layman, without constructive knowledge, to read the hospital records, in like manner, the reader of this book should have some

knowledge of the means of achieving true national and international relationships, a science which exists, but which has never yet been generally applied. And since thought is actually potent to affect others, even well-wishers with no apparent contact with the souls now incarnated on German soil may find profit in understanding their need, and making the application of Universal Brotherhood.

WINIFRED WHITEMAN

A Popular History of Witchcraft. By MONTAGUE SUMMERS. (Kegan Paul, Trench Trubner and Co., Ltd., London. 7*s.* 6*d.*)

We are already indebted to Mr. Summers for his studies in Witchcraft and Demonology, and here we have his work in this field brought up to date and designed for the general reader. He has ransacked the literature of the subject, from a MS. book on Black Magic, *c.* 1600 to twentieth-century newspaper reports ! Those who want to know about necromancers will discover much that is interesting, if not particularly enlightening, in this volume. In Mr. Summers' opinion, " Witchcraft does not belong to the antiquarian past ; it lives and energizes, a monstrous and fearful menace to-day, and it is perhaps only by a clear and understanding view of the history of black magic that we can be aware of the imminent dangers which surround us." It will be news, though, to those familiar with the peaceful countryside of England, to find that " up and down England there is hardly a village without a witch ", and we are not quite clear, from a perusal of these pages, what exactly Mr. Summers means by the phrase " The Black International of Satan ". Possibly, he includes everything loosely called " occult " or " psychic " in this implied condemnation.

It is a pity that the author does not make clear the political animus at the back of much of the witchcraft persecution in Europe in the Middle Ages. Nor does he draw any distinction between white and black magic. The reader would do well to bear in mind that as H. P. Blavatsky pointed out in *Isis Unveiled* (a volume of indispensable worth to students of this subject) we have the authority of Taylor's *Eleusinian and Bacchic Mysteries* for saying that " Any person accidentally guilty of homicide, or of any crime, or convicted of witchcraft, was excluded from the Eleusinian Mysteries." Even Socrates was not admitted to the Temple because of his mediumistic tendencies. H. P. Blavatsky defined Witchcraft as either conscious or unconscious. " Certain wicked and dangerous results ", she tells us, " may be obtained through the mesmeric powers of a so-called sorcerer, who misuses his potential [magnetic] fluid ; or, again, they may be achieved through an easy access of malicious tricky ' spirits ' (so much the worse if human) to the atmosphere surrounding a medium." It is important also to remember the facts brought out by Mr. Sidney Hartland, LL.D., F.S.A. in his article on the subject in the *Encyclopædia of Religion and Ethics* (1920), when, referring to the evidence on which thousands of men and women were condemned in Europe to the most barbarous deaths, he makes it clear that not all witches so tortured were practitioners of the black art ; they were merely heretics and unbelievers in the eyes of the Roman Church. Sorcery to-day is not confined to twilight rooms in remote suburbs or to obscure villages. We may find it in some of our medical consulting rooms, no less than in the sanctuaries of ecclesiastical dogma. All those who, " instead of crushing out the desires of the lower personal *ego*. . . . send up waves of will-power for selfish or unholy purposes " fall into the category of those who practise black magic, abomination, and spiritual sorcery.

B. P. HOWELL

ENDS AND SAYINGS

Every family radiates its own magnetism, purifying or polluting the moral atmosphere of the community to which it belongs. Similarly every nation exerts its own influence, beneficent or maleficent, on humanity of which it is a part.

From time immemorial India has exerted her spiritual influence, and drawn to herself her spiritual affinities. In spite of the vicissitudes of foreign political domination, in spite of the bitter prejudice of the white towards the coloured races, in spite of the misunderstandings caused by religious sectarianism and exclusiveness, India, silently and quietly, continues to act to-day, as she has acted in the past, as a powerful spiritual magnet, exerting her influence to the farthest ends of the earth. She has friends and devotees in every land.

In France her admirers are many. Among them a small group of active workers deserves a special mention for its noble and practical efforts in behalf of India. Seeking no recognition for themselves, they sacrifice of their time, money and energy to bring recognition to India. They are staunch believers in the principle of *ahimsa* or non-violence. They labour for World Peace and Universal Brotherhood. And as their special task they have chosen to make contemporary India known to the West, and especially to the French-speaking public.

To this end they publish from time to time French editions of India's literary and cultural gems. The first of this series, " Feuilles de l'Inde ", dedicated to India, was published in 1928. The title of the book is suggestive of its contents, *India and Her Soul*. In 1931 was published a second volume, the *Lucioles* of Rabindranath Tagore. The third came out in 1933 and contains *La Poupée de Fromage* of A. N. Tagore. The fourth has just been published and is reviewed in this number.

The sponsors of this work are Andrée Karpelès, a painter and a writer, and her husband, C. A. Högman, the publisher of the series. Besides contributing to this series Andrée Karpelès has translated and illustrated several volumes belonging to the " Petite Collection Orientaliste ", and she has several others in preparation.

We wish these friends of India the success which they richly deserve.

The London Vegetarian Society has issued a handy and very useful brochure *The Food Reformers' Year Book* containing lists of Health Food Stores, Hotels and Guest Houses where vegetarian catering is provided, Schools where vegetarian diet is supplied, Foreign Food Reform Societies and Magazines relating to Food Reform. Vegetarianism is no more considered a fad ; an increasing number of intelligent people are adopting the habit of consuming food stuffs which are hygienically clean and more health building. Vegetarianism is morally superior to meat-eating which involves cruelty to animals and debases the butcher.