

EAAS

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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ON REVELATION

Christian theology has rendered numerous disservices to organized Christianity. Two major beliefs which it has imposed on the "faithful" are—(a) an anthropomorphized Personal God, and (b) His only begotten Son, the only Saviour. These two are philosophically absurd and ethically immoral propositions, and from them other false notions have sprung. Among these is the concept of Revelation, which has further estranged Christendom from the rest of the world. These impositions have produced their own reaction. With the spread of knowledge the concept that the Holy Bible is the word of God went overboard first; though the indirect influence of this view of the Bible persists, narrowing the lives of large numbers, still the claim that the Bible contains all truth and all wisdom would be made nowadays only by an hallucinated fanatic. But the reaction against these absurdities has been

extreme. Atheism and crass materialism would never have arisen with the birth and growth of modern science but for the behaviour and teachings of the churches—especially of the Roman Catholic. The swing from blind belief in religion to questioning and doubting materialism was not only natural; it was healthy and very necessary. But in the process unfortunately disappeared the truth underlying the words God, Saviour, Revelation. Not only was the bogey of a Personal God dethroned but with it went the concept of Deity itself; not only was the scapegoat Saviour rejected but the very idea of salvation; not only was the stupid interpretation of Revelation brushed aside, but the very examination of what revelation might imply. And now before modern science has had time or opportunity to restore to knowledge the truths of these ideas, a world civilization is threatened and

in the confusion of the aftermath of the War some men of science themselves seem to be losing their independence and integrity and are being drawn churchwards—to justify to mortals not the ways of God but those of popes and bishops!

Nowadays it is recognized that the Christianity of Jesus is different from that of the churches; but it is not so fully recognized that the Christianity of the churches is not even according to the correct understanding of the scientific, philosophical and ethical propositions to be found in the Bible and cognate literature. These propositions, though corrupted, are themselves evolutions of earlier ones. The “higher criticism” of the Bible has done immense service to the cause of Truth but it, like modern science, has thrown away the grain with the chaff, and in rejecting the Bible as the revealed word of God, it also rejected a careful examination of what revelation means and implies.

Our esteemed contributor, Professor Hiriyan, offers in the article which follows the Hindu conception of revelation. The Vedas are revelation, not in the ordinary church sense, but in the peculiar sense explained by him. The truths of the Vedas are “acknowledged by the standard mind of the community” because they form a record, consistent in itself, which is made up of the visions of many sages whose reports do not conflict like those of the mediums and the psychics. These seers were scientists. Modern science applies

the method of checking and rechecking its own theories before they are accepted as final truths. Thus also did the ancient Seers. The difference between them and modern observers is that the universe of the former was vaster and grander, and their aids to observation were not only mechanical apparatus but unfolded vision—sight so clear that it penetrated to the soul of things and hearing so keen that it heard the chants of the shining gods. It is for this reason that these ancient scientists were called the “Seers of the Mantras”—holy words, aphorisms and hymns. Nevertheless the method of the Sruti is operating among the scientists, who have already a Sruti or Revelation of their own; no student of science questions that the earth is round or that it revolves round the sun; that water is H₂O or that CO₂ is what man breathes out. But by no means is that Sruti an elaborate one. The record of thoroughly established scientific facts is available in manuals and encyclopædias; the story of how they came to be so established is also available. But what about the record of religious experiences and of the facts of the religious science of the soul? Religion long ago passed out of the realm of science into that of belief and it is most difficult for the keen and impartial thinker of to-day even to consider the possibility that Religion may of yore have been science, the facts of which were verified once and are verifiable now. If we do not restrict Prof. Hiriyan's interpretation of re-

velation to the Vedas alone, but apply it to other similar records we shall serve the cause of religious culture constructively while we deal a blow to religious exclusiveness. His explanations deserve consideration at the hands of impartial students of comparative religion. Let them look for

the consistent record of facts and truths taught by the Sages and Seers of ancient civilizations—such as those of China, Egypt and India. If the modern scholar weighs such evidence, he will be able to present to the Western world the true view of Revelation.

TYPES OF INDIAN THOUGHT

[Professor M. Hiriyanna is a great scholar and thinker. In reviewing his *Outlines of Indian Philosophy* in THE ARYAN PATH for April, 1933, Max Plowman described him as "a wise and humane scholar whose thesis is also his deepest personal concern".—EDS.]

It is well known that there are several schools of Indian philosophy which differ from one another in some essential respect or other. If we judge from their attitude towards what is of fundamental importance in philosophy, *viz.*, the relation of common experience to reality, they may all be classed under a very few heads. It is proposed to indicate this classification here, and to point out the difference in the general outlook upon reality which it brings to light in Indian thought.

I

It would be best to start with the theories that stand nearest to the common-sense notion of the world and may be grouped together as empiricism. According to current accounts of Indian philosophy the sole representative of this type

of thought is the materialistic system of Charvaka. It acknowledges only one *pramāṇa* or "source of knowledge," *viz.*, sense-perception, and discards all the others, including inference. Since it denies the reality of whatever is not perceivable, it may be characterized as pure sensationalism. It may seem to be too superficial a view of reality to be held by any serious thinker; but there is no reason to question its historicity, especially as parallels to it are not lacking in the evolution of thought elsewhere. The doctrine, however, in the form in which it is recounted in extant Sanskrit works, is little more than a caricature because it appears there not merely as sensationalism but also as bare unqualified sensualism. It is supposed, for example, to have held forth self-indulgence as the sup-

reme aim of life. "One should live happily so long as he lives, and it matters not what means he adopts to that end." Its teaching besides, as pointed out long ago by Max Müller, is for the most part negative and suggests that, while its criticisms of other doctrines have survived, its constructive thought has for one reason or another all but disappeared. Though this is the only kind of empiricism now commonly recognised there is evidence, scattered here and there in old works, of the prevalence at one time of several other forms of it. The one, to which we have just referred and which refused to recognise anything other than matter, explained what is called "soul" as not an entity by itself but only a function or property of the physical body. There was another which identified the soul with *prāṇa* or the vital principle conceived as distinct from, and higher than, matter—thus avoiding the error, into which the previous school had fallen, of reducing "all nature's facts to the dead level of a single type". Not all Charvakas again appear to have repudiated reason, for we find references to a third school which, while denying the spiritual world like the other two, admitted inference* in general as a legitimate channel of valid knowledge and rejected only a certain variety of it, *viz.*, inference by analogy which was made use of by some to establish such important points as the existence of God and the survival of the self. The

exponents of this "higher materialism," as we may term it, would, in their refusal to accept—on the basis of mere analogy—that we can jump from a knowledge of the sensuous to that of the supersensuous, secure the whole-hearted support of many a modern rationalist. These and other similar schools represent the first type of Indian thought.

II

To suppose that the senses and reason are the only sources of knowledge is to restrict reality to what is ordinarily experienced by us. But such a restriction of the realm of being does not satisfy all. Though the human mind may not be definitely aware of what is beyond, we cannot say that it is altogether unconscious of it. The very statement that common experience exhausts reality implies, by placing a limit on it, that the mind has travelled beyond that limit. Our reach, as it is said, exceeds our grasp here. But it is obviously futile to postulate such a transcendental realm as merely an unknowable something. There is also need for an appropriate *pramāṇa* whereby we may know it or, at least, that part of it which is of significance to us. This *pramāṇa* is usually termed *yogi-pratyakṣa* or the intuitive vision of the *yogin*. It is conceived as fitted not merely to disclose extra-empirical facts to us, but also to make them known immediately. That is the reason why it is designated *pratyakṣa*,

* See *e.g.*, *Nyāya-manjari*, p. 124.

although it does not involve the activity of the external senses and is therefore very different from common perception. This intuitive power is found in all men, but only in a latent form; and a good deal of practice in meditation is required to develop it properly. Meditative practice, however, is not the only condition for its development; a cleansing of the inner life is also needed. It means that until "the busy intellect and striving desires" are stilled, one cannot rise higher than mere reflective thought. The successful cultivation of this power is consequently not possible for ordinary men, and whatever knowledge they possess of truths attained through it is derived from others and is mediate. The association of moral purity with what is essentially a logical means of knowledge indicates, we may observe by the way, the close connection that has always subsisted in India between religion and philosophy. The schools that recognise this new source of knowledge form the second type of Indian thought. They are generally realistic; and we may take the Nyāya, the Sankhya and Jainism as examples of it.

III

For a knowledge of the world which transcends common experience, we depend, according to the above view, entirely upon the authority of individual insight. In this appeal to the experience of

an individual, others see a risk; for, in their view, nobody's private insight can carry with it the guarantee of its own validity. As Kumarila has remarked* in discussing a similar topic, a vision that has unfolded itself to but one single person may after all be an illusion. This is not to impugn the good faith of the *yogin*; it only means that he might be self-deluded. To avoid this possible defect of subjectivity, the opponents of the above view postulate in the place of *yogic* perception another *pramāṇa*, viz., *śruti* or revelation—otherwise known as the Veda—which, it is claimed, will not mislead us because it has emanated from God or is supernatural in some other sense. But belief in such a knowledge may appear to be mere dogmatism, and it is therefore necessary to find out what in reality is signified by this term. / As commonly explained, the *śruti* is immemorial tradition which, because its origin cannot be traced to any mortal being, is looked upon as supernatural in its character. There is the implication here, as contrasted with the previous view, that the realm of transcendental being is not directly accessible to man, however gifted he may be. But, theological considerations apart, it must be admitted that the truths for which the Veda stands, whether or not it is now possible to ascribe them to specific seers, should eventually be traced to some human source; and the fact seems to be implied in the

* *Sloka-vārttika*, p. 90.

description of those truths as having been seen by the rishis or inspired sages of old. If it be so, the Veda also must be reckoned as communicating to us the results of *yogic* perception. But there is a very important difference as may be gathered from a condition which is sometimes laid down as essential to all "revealed" teaching, *viz.*, that it should have proved acceptable to the best minds of the community (*mahājanaparigraha*). That is, the truths which the Veda records have been not merely intuited by great seers but also acknowledged by the standard mind of the community. Really, then, this *pramāṇa* reduces itself to what may be characterised as "race intuition"; and its deliverances, by virtue of the objective value they thus possess, acquire an authority which cannot belong to those of anybody's private intuition. Herein lies the superiority of *śruti* to *yogic* perception. The Mimamsa and the Vedānta are the systems that accept "revelation" in this sense as the means to a knowledge of supersensuous truth. They constitute the last type of Indian thought.

Indian schools of thought are thus broadly divisible into two groups—one, which assumes that reality is confined to what is

given in common experience and may, as we have already stated, be described as empiricism in the broad sense of the term; the other, which regards the realm of being as by no means exhausted by such experience and formulates a unique *pramāṇa* for comprehending what lies beyond. The latter group is again divisible into two classes—one, which believes that individual insight is adequate for a knowledge of the transcendental realm; and the other, which seeks the aid of revelation for it. These may together be described as intuitionism*, if we bear in mind the above interpretation of *śruti*. They differ in their estimate of the relative significance to life of the two realms of being, as also in their conception of the precise nature of the facts that may be intuited. But such details fall outside the scope of the present article. This classification indicates, by the way, the exact meaning of *śabda* or "verbal testimony" which so many schools reckon as a source of philosophical knowledge. In none of them is it to be taken as an addition to the *pramāṇas* mentioned thus far; it only stands for tradition which embodies the truths reached through intuition in the one or the other of its two senses alluded to above.†

M. HIRIYANNA

* It is this kinship which explains the alliance between the two as seen in the later history of the systems. Thus the Nyāya and the Sāṅkhya, as now known, combine a belief in the Veda with their recognition of the need for *yogic* perception.

† The Jaina and the Vedantic conceptions of *Śabda* may be taken as instances of the two varieties of tradition.

LIGHT UPON LIFE: ACCORDING TO ZEN

[**Beatrice Lane Suzuki**, occidental by birth but an oriental by marital and spiritual affiliations is the author of *Japanese Nō-Plays*. She is well known as an earnest student of Mahayana Buddhism and contributes her fine quota in the work of Dr. Suzuki, the recognized authority on that school of thought.—EDS.]

It is well to look at Zen Buddhism because it has played a great part in the past of Japanese culture. Statesmen, soldiers, poets and artists who have helped to make Japan what she is now have been devoted to Zen.

The word Zen comes from the Chinese *Chan* which in turn is derived from the Sanskrit *Dhyana*, denoting contemplation or tranquillization. But Zen is not just contemplation or tranquillization. Through Zen runs the thought of enlightenment; the Buddha under the Bodhi tree is the symbol of Zen practice, and its watchword is, "Something is to be transmitted besides verbal teaching, independent of letters". This something refers to the attainment of realisation, and the attainment comes not through study and thought but through intuition and inner knowledge. It is the true teaching of the Buddha for in its practice it directly faces the Buddha revealing the illuminating Truth.

Zen passed from the Buddha to Mahakasyapa and then to many saints and sages and at last to Bodhidharma, the Indian priest who went to China and who there established Zen practice as a union of mysticism with esoteric tradition directly derived from the Buddha. The story goes that Brahmaraja came to a congregation

of Buddhists on the Mount of the Holy Vulture, and offering a bouquet of flowers to the Buddha, prostrated himself on the ground, and reverently asked the Master to preach the law for the benefit of sentient beings. The Buddha held out the flowers before the congregation. None could comprehend the meaning of this act except the venerable Mahakasyapa who softly smiled and nodded. Then exclaimed the Buddha:—

I am the owner of the eye of the good law, which is Nirvana, the mind, the mystery of reality and non-reality, and the gate of transcendental law. I now hand it over to Mahakasyapa.

The achievement of Reality in Zen is called *Satori* a new point of view—a glimpse of the world of Truth. As an aid to attaining *Satori* the Zen follower practises meditation. Yet the aim is to incorporate this meditation into one's daily life rather than to make it merely a formal practice. The student is given a problem by his teacher, to solve which it is necessary to have the mystic experience of awakening. This problem is called a *Koan*. It is nothing which can be taught by others: the teacher can only give hints and suggestions. It is an experience to be lived when the solution is revealed to the self by the Self. It is intuitive knowledge rising up

from the very depths of the Unconscious, uniting itself for an illuminating moment with the conscious self.

To the ordinary mind, the Koans have little or no meaning and indeed often seem absurd and illogical. For example, one of the Koans which is often given to beginners is "Sekishu," the sound of one hand.

When you clap your hands, a sound results. But what is the sound made by one hand? Listen for it.

Zen states itself in negative rather than in positive terms but by negative is not meant nothingness. Zen abhors objective descriptions and terms. "It is not this" is to Zen a wiser statement than "It is this". Zen is a bridge to Nirvana transcending all relativity; it jumps the bridge of uncertainty and plunges into Reality itself.

The practice of meditation in Zen is called *Zazen*. Even though the goal of full realisation is never reached nevertheless the attempt to do so has brought about, in the majority of cases, a wonderful power of self-control and the gift of serenity.

To practise *Zazen*, a quiet place should be sought, an erect position maintained, regular breathing held and then there is a sinking as it were into the Koan, a merging of the self with it. But by the practice of meditation progress in the Zen life can be made. Hand in hand with Zen contemplation goes activity. To live widely and deeply is the goal of Zen, and to live in the light of Truth.

Zen is often taken for systematic

mind-training alone. As we have seen this is indeed a part of Zen but not by any means the whole of it. Zen meditation is quite unlike what is generally thought of in connection with meditation. It does not aim at conscious unity with God as Christian mystics do, nor at cosmic consciousness, nor does it put as a goal the realisation of peace or beauty or love as many modern New Thought people would have it. Zen just says: Sit quietly, and with the problem which will be given you by the teacher strive to make yourself so at one that it will reveal its inner meaning to you and with that inner meaning will come the insight into the reality of all things including self.

In the Zen sect, the practice of meditation is a feature of the practical training of the Zen monk. When a young priest wishes to study Zen at one of the Meditation Halls belonging to a Zen temple, he comes with all his belongings strapped to his back and approaches the door of *Sōdō*, the monks' living quarters. He kneels down at the entrance with his head to the floor, states who he is and asks for admittance and to be allowed to practise. The attendant listens and then announces his arrival to the Head Monk who refuses to admit him. The young monk refuses to take "No" for an answer and continues all day in bent posture. He will be admitted at night but is treated as a stranger, and the next day he resumes his waiting, which is sometimes kept up for several days before admittance.

This treatment given to the entering monk is no doubt for the purpose of testing his sincerity and to teach him patience. This begging for admittance is called *Niwazume*.

The Meditation Hall (*Zendo*) is a rectangular building, varying in size but frequently 36 by 65 feet, though some are much larger. The floors eight feet wide and three feet high are raised along two sides of the building with a space in the middle. The space allotted to each monk on the *tatami* (straw) floor is one mat, three by six feet, and here he sits, meditates and sleeps.

The monk meditates upon the problem which has been given to him by the Abbot. Twice a day, he proceeds to the Master's quarters to present his views. Certain weeks, one in each month, are given up to special meditation and at these times there are four instead of two interviews in a day. The special meditation week is called *Sesshin*. During this period every morning the Master gives a lecture to the assembled monks.

The food is of the simplest. The principal meal is taken at ten o'clock in the morning, rice gruel and pickles being eaten in the very early morning and what is left over in the afternoon. The monks eat together but in silence.

The Zen monk does not spend by any means all his time in meditation. On the contrary he works hard. All the care is taken of the monastery by the monks—cooking, washing, sweeping, gardening, tilling the ground, in fact manual work of every kind.

Besides this manual work, at certain stated times, the monks go out for begging. As they walk through the streets, they give a peculiar cry that people may be aware of their approach. They are glad to receive anything and accept food or money. The Zen monastery is supported by the work and begging of the monks.

The Zen monks form an earnest, sincere, contented band of young men, who do not disdain to work with their hands while cultivating the spiritual life.

The layman is, however, not forgotten in Zen. The earnest lay follower is admitted to the *Sesshins* and sometimes special *Sesshins* are conducted entirely for their benefit. Every *Rōshi*, as the spiritual teacher of Zen Buddhism is called, has a following of lay disciples coming to him singly or in groups. From ancient times this has been going on and all kinds of men of the world—soldiers, teachers, artists, literary men, students—have been and still are studying Zen meditation.

Zen lies at the basis of much of Japanese taste and feeling. The inward movement of spirit is characteristic of Zen in all lines. In art this inner feeling is to be called out in the most direct way. When Zen expresses itself in art, we find simplicity united with directness, boldness, inwardness and a certain austerity. These characteristics are to be found in other forms of art as well as in painting.

The Japanese style of painting called *Sumiye* (black and white line sketches) is influenced by Zen, for

Sumiye wishes to make the spirit of any object rather than its copy move upon paper. *Sumiye* work is a creation, not a copy. As with *Sumiye* so it is with calligraphy. In the strokes of Chinese characters, the spirit and character of the writer can be seen.

Zen is also characterised by *Sabi* or *Shibumi*. What is this? One has called it "eternal loneliness," another "refined restraint," still another "austere and simple beauty". It appears in gardening, in the tea ceremony, in *Nō* dancing, in the art of fencing and in poetry. The seventeen-syllable poems called *Haiku*, the shortest of all poetical expression, are characterised by *sabi*. In the tea ceremony, we have perhaps one of the best examples of this *sabi* or *shibumi*. The tea-room from the outside is always a simple cottage, small, low and insignificant. Inside, simplicity is again supreme. There is one picture in the alcove, a flower arrangement containing only a few blooms, in fact, generally but one, and these with a boiling kettle on a brazier constitute all the furnishings of the room. How simple and bare!—yet the room gives out the influence of serene quietude which is not to be found in more elaborate and rich surroundings.

In the restrained dance of the *Nō*-drama, in the arrangements of house and garden, and in dress we can find this note of *sabi*. Even in personal character it is to be discerned and of some men we say, "He has something of *sabi* in him."

So far, I have dwelt upon the artistic expressions of Zen, but we must not forget to look into the past and see the part it played in the life of the Samurai and therefore in the shaping of Japanese national life. Zen has a close connection with *Bushido*, the Way of the Warrior, which emphasised serenity, self-control and simplicity. Everywhere we look we see how much Japan owes to Zen in its artistic and cultural and spiritual life.

It is a practical method by which one aims to grasp the mind directly and thereby attain Buddhahood. In the ideal Zen it is essential to be master of oneself and practise the secret virtues; this comprises its moral discipline. But the essence of Zen remains this—to get a new point of view, a light upon life in general and everything in particular, and it is by the awakening of the inner mind (*Satori*) that this is accomplished. Zen points the way.

BEATRICE LANE SUZUKI

FAITH-HEALING

[J. D. Beresford writes this article not merely on the basis of theoretical knowledge but out of actual experience.—EDS.]

The general principle of what is now commonly called faith or mental healing, is implicit in the teachings of Theosophy and the Ancient Wisdom-Religion. Madame Blavatsky has laid it down as an axiom that "the influence of mind over the body is so powerful that it has effected miracles at all ages."* But like so many other truths of the same order, it has been blindly neglected even when it has not been denied by Western civilisation. It may, therefore, be worth while to glance first at the evidence provided not by the records of any religion but by what may be termed the plain facts.

To begin with one of the simplest instances: in the Middle Ages when doctors were few and ignorant, the common people generally resorted to "wise-women" or "witch-doctors" for the healing of disease. The power attributed to these practitioners was that of "magic," and in those days it was not only the poor who had a profound belief in the potency of that influence. The technique of the healers in these cases was always the same in principle. The strange medicines that they ordered the patient to brew or the equally strange ritual ordained upon them, always involved sufficient effort and difficulty to concentrate his

attention upon the object in view. "Eye of newt and toe of frog," or whatever oddity it was that must be sought at a particular hour and place, played, in fact, precisely the same agency as did the fragment of the true cross or other sacred relic in the parallel religious ceremonial. All of them represent the instrument employed to evoke what we call the "faith" of the sufferer, whether it were in a witch, an intercessory saint or the condescension of God.

We cannot doubt that many of these cures were successful. The multiplicity of recipes for the dispersal of warts (a growth that is curiously susceptible to suggestion of this kind) goes to show that there must have been abundant testimony to the efficacy of "charms" in this connection. Indeed, the facts are not disputed. Though it might be difficult to authenticate beyond all question the particulars of any single cure, the records of such cures are so numerous, that it is more scientific to presume a foundation of truth than to attempt a series of different explanations for various examples. In weighing evidence of this kind, the only safe guide is the balance of probability.

Coming from this to a modern instance we may consider briefly and from a purely secular point of

* *Isis Unveiled*, Vol. I, p. 216. The context enunciates all the more important truths of faith and mental-healing in this connection.

view the miracles of Lourdes. Here, also, we find a version of the same technique. The sense of anticipation is quickened by the preliminary difficulties to be overcome, all of them directed to a specific end. The peasant who has to undertake a long railway journey and to drag himself up a long flight of steps to reach the "sacred spring" is worked up to the emotional pitch at which a faith-cure becomes possible. And in this case, too, although some representatives of the medical profession in this country demand further evidence before they will admit the validity of these cures, the fact that many such cures have been effected at Lourdes will not be denied by any unprejudiced enquirer.

These examples are but two casually selected pieces of evidence from the great mass of material that might be brought forward to show that in certain conditions, even without the influence of any inspired healer, beneficial changes may be brought about in the physical body which far surpass the achievements of medical science. Yet so inert is the mass of public interest and so prejudiced and conservative the medical profession that this remarkable phenomenon has never been made the subject of any serious and sustained investigation. The average man or woman has accepted the probability that what they regard as a "miracle" may be worked by "faith," and has completely failed to draw the astounding but perfectly obvious inference that the

fact must be of transcendent importance in our regard of the potentialities of the human entity.

When I first began to think about this subject, I was greatly perplexed, as everyone must be, by the question of the nature of "faith" and by the part it played in influencing the physical reactions and processes. We use the word faith glibly enough, as we use so many other words, without the least understanding of what we really intend by it. "Faith" and many allied words such as belief, confidence or trust are merely so many labels that we attach to a recognisable state of mind, and that serve the common purposes of everyday speech. But if we are asked to assume that in certain conditions this state of mind is such that it may drastically influence the condition of the physical body, some explanation is demanded.

Now the first thing that must strike the enquirer in this connection is the apparent relation between faith and simplicity of understanding. The Lourdes cures are almost exclusively confined to peasants and people of what we commonly rate as low intelligence. There can be no question that the innumerable reported "miracles" of the Dark and Middle Ages were possible largely because the mass of the people was then uneducated and unsophisticated. The allied phenomenon of religious conversion at "revival meetings" is only possible with what by an intellectual standard we must regard as an ignorant audience. In short, we arrive at the psychological con-

clusion that the more complex and intellectual minds are the least "suggestible".

That last word, however, is only another instance of the snares that await the user of labels. For although the use of the word "suggestion" in this relation may very properly lead us to include the phenomena of hypnotism in the same category as that of faith-healing, it does nothing whatever to explain the process by which the emotional and mental attitude is related to the stimulation of a bodily function and the repair of a physical lesion. And what I would now suggest, as one further step towards this relation, is that the condition of faith involves without exception a unity, it may be only temporary, of the self.

Perfect faith connotes in the first place either a suspension of the judgment and the critical faculty, or their complete conversion to the article of belief;—the former being the less stable condition. In either case we must infer a resolution, whether lasting or not, of that antagonism within the personality which is our common experience. Whatever the contributory cause, the state of faith carries the implications of peace within the individual complex. For a time, at least, there is a perfect singleness of motive and desire, a cessation of all conflict between the judgment, the will and the various impulses that arise from the lower centres,—an integration, in short, of the personality.

Now for our present purposes it may appear irrelevant to consider

how far this state is factitious. We are not concerned for the moment with any ethical considerations nor as to whether or no the object of faith be a worthy one. For if the instances given are accepted, it is evident that the effects may be produced even when the object of faith has a purely secular significance. Nevertheless, although faith and mental cures can be effected without resort to any religious stimulus, the majority of them are undoubtedly due to this influence, and some explanation of that fact is essential.

The solution is not a difficult one. Through all historical time the belief in what has sometimes begun in "magic" and ended in religion has been a compelling force in humanity. As a consequence the associations that cluster about this ideal are very easily stimulated. The average man may need much persuasion before he can believe that he will be "miraculously" cured by what appears to him as a meaningless ritual, but if he has throughout childhood been taught to believe in an Omnipotent God, all these early associations will be readily awakened when he is told that faith in God is the single requisite for his cure. In the Christian religion more particularly, the teaching of this kind of faith is a primary essential.

And with that we may return to that explanation of the action of faith which I have put forward, finding new support for it in the consideration that the suspension of the intellectual judgment is, also, demanded of those who are asked

to believe in the dogmatic prescription of the Churches. There must be here, also, a complete submission of the whole personality, for without it there cannot be, even in the ordinary sense, perfect faith. The same contention is true, also, on other levels of conduct. Complete trust, complete confidence, imply either a cessation of judgment or an intellectual persuasion that the object, whatever it may be, is worthy of such trust and confidence. In every case the essential would still seem to be an absolute unanimity of all the influences that compose the self.

But if we may now assume that the first essential effect of faith is this unification of the self, we have still to enquire why that condition should be favourable to healing. The answer to that may be offered first in the terms of psychology. It is almost a truism now that in order to obtain results in such practices as those advocated by the late Dr. Coué, it was necessary to overcome the resistances of the subconscious self. The exercise of the will, according to his principle, creates an antagonism; and that principle receives abundant support from the evidence of modern psychologists. And it is this antagonism that interferes between the patient and his cure. Coué and his disciples sought to overcome this by what they termed auto-suggestion, which was in effect a kind of determined effort on the part of the subject to make friends with himself,—an object that in the majority of cases could not be

satisfactorily achieved without a fuller understanding of the self than is possessed by the majority of mankind. It is not surprising, therefore, that this principle of auto-suggestion, although it produces results in a few cases and so tends to confirm the hypothesis put forward in this article, has led to no important development in the general practice of psycho-therapy. Like the allied method of hypnotism, it does not pay sufficient attention to the possibly deep-rooted conflict within the individual.

It is not possible within the scope of this article to discuss the various aspects of this conflict, which offer some of the most intricate problems of abnormal psychology. But the simplest aspect of it is that already indicated between judgment and belief, a sufficient explanation of the reason for the failure of faith-cures in general among an educated, sophisticated people. For I think it will be evident that the attempt to convert the judgment by personal effort implies a further aspect of antagonism within the self, a taking of "sides" that can be overcome only in the case of those who have reached a high stage of spiritual development. For the others, the desired unity is attained in every instance by the withdrawal from the conflict of the critical faculty. The general awareness of the self must be temporarily suspended, an effect that is obtained by various methods in the practice of faith-healing,—the most efficacious being that in which there is a sub-

mission of the self to the personality of the healer, who if he has the great gift of love will be able to inspire trust and confidence in his patient.

A further element in the phenomenon of "faith," which must be touched upon, however briefly, is that of the emotion aroused in the "believer," an emotion that in some cases may amount to ecstasy. This emotion, however, follows and does not precede the desired state of unity. When the internal conflict is resolved, the subject becomes aware of the peace within himself. For a time, at least, he is a single being filled with a single desire, in a condition closely analogous to that of one who is suddenly released from physical pain. There is a sense of happiness, quiet and confidence, all the resistances are withdrawn, and, although this does not fall within the purview of the psychologist, the true ego is temporarily in control of the whole personality. No one in this state is capable of such feelings as those of hate, fear or anger. To be at peace with oneself means that we are, also, at peace with the world about us.

It may, nevertheless, be asked, pertinently enough, why the attainment of this condition should have any effect upon disease, and in answering that question I must begin by postulating that health is the natural state of mankind and is

only destroyed by various interferences arising from a quite large variety of causes. I would postulate further that the chief of these interferences arises from a personal misconception of the self, which is to say in the modern phrase that a very large percentage of our bodily ills is mental in origin. Hate, fear and anger, for example, are ills of the spirit and may lead to ills of the body. Indeed the physiologists tell us that these emotions directly affect the constitution of the blood, and may be regarded as temporary physical diseases in themselves. And beyond these flagrant examples there are very many mental attitudes that, for the most part unconsciously, influence our physical condition,—to name but one out of half-a-dozen others that could be cited, that attitude which ministering to some form of self-love, actually cherishes the pains that draw attention and sympathy to the sufferer.

And if we grant these two postulates (1) that health is our natural condition and (2) that it is upset by a failure of adjustment due largely to mental causes, it is not difficult to see why in that state of peace and unity, however induced, there is a strong tendency to revert to the natural condition. But this is, indeed, but one aspect of the whole subject to which I hope to return in a further article.

J. D. BERESFORD

EUROPE—WITH OR AGAINST ASIA?

[Aggressive nationalism is the disease of the era ; world-wide cultural unity is the remedy. The most thoughtful humanitarians and philosophers recognize these propositions. But there are intellectuals who befriend rabid nationalism, and some of these want to organize Europe against Asia. This will be seen from the first of the articles printed below.

J. B. is a Frenchman who writes from Paris and his report-review makes somewhat discouraging reading. Even the deadly situation created by nationalistic pride and greed which threatens the very life of the Occidental civilization has not brought home to the West the lesson that an individual cannot live and thrive at the expense of his fellow nor a State at that of its neighbour. Japan is driven by the pride of the white races to fight them with their own weapons, and Turkey and Persia are following in the wake of Japan. Europe itself is a divided house and it is evident that it cannot stand unless it visions itself as a part of an international kingdom in which Eastern peoples are accorded their rightful places. Neither Europe nor America can hoodwink Asia or Africa any longer. The entire structure—economic, religious, moral and cultural,—of the whole of Christendom is on the point of collapse and the Oriental, from Angora to Tokyo, knows about it. Mutual help, based on friendship and respect for each other, alone can save both East and West alike.

In the second article **Dr. J. M. Kumarappa**, an Indian patriot with Occidental training and experience, discusses the remedy as focused in the "hidden purpose in India's history". He writes about India:—

She has a mission to perform, a mission of peace and reconciliation. She has ever stood for a true and living harmony of toleration and discipline, of law and love, of restraint and freedom. At this age of international strife India must offer to the world her philosophy of life, of peace based on her conception of the spiritual unity of all human beings. If the world is to take cognizance of her never failing emphasis on the abiding values of the spirit, then she must demonstrate the superiority of her spiritual culture. And that is possible only when the masses of her people learn to live up to the high and noble ideals of her sages and saints.]

I.—THE SOUL OF EUROPE : ITS PRESENT PLIGHT

I have just been reading *Entretiens sur l'avenir de l'Esprit Européen*, the report of the proceedings of a Congress of "Intellectuals" which took place in Paris at the Institut de Coopération Intellectuelle (October 16-18, 1933), and which cannot be said to have aroused great public attention.

Yet the speeches delivered on that occasion provide food for thought, and the general conclusion the outsider will derive therefrom can hardly be an optimistic one. The speakers, numbering nearly thirty, were all men of the highest

culture, who, it should be noted, were not there as delegates from their respective countries, but on their own responsibility. Yet how few of them showed themselves entirely free from the nationalistic bias! Of course it might be said the whole debate turned on a false conception: why discuss the existence and possibilities of the *European* spirit? (For want of a better translation we will use "spirit" for *esprit* which means also "mind," "mentality," "attitude".) If we try to break the fetters of the national spirit

(and indeed it is high time that we should do so) why not look at once for the *human* spirit, for that which may make us feel one with all mankind? If there be people who are not ready to enter this vast community, the fact should not hinder us from aiming at such an ideal. Yet one of the speakers, *S. de Madariaga* (*Spanish*), actually said that nationalism could not be a bad thing, since the purpose of the Congress was to create a *European nationalism*! And the next speaker, *Signor Francesco Coppola* (*Italian*), declared that Europe could not face the *dangers that threaten her from Asia and from Africa* unless she stood united—preferably under the banner of Rome. This surely is a dangerous tendency which, I trust, few members of the Congress could have endorsed. But the tone of the debate remained so diplomatically polite throughout, that practically none of the opinions expressed were criticized. On the third day at last the French writer, *Jules Romains*, was quite outspoken:

Politics are banned from this assembly; well and good, but Academics seem to have taken their place. I call Academics the art of speaking on any subject without committing oneself in troublous times. . . . We are but Pharisees if we make-believe not to realize that the whole problem of the European spirit is subordinate to the actual existence of "Europe" and that the existence of Europe can neither be studied, nor defined, nor become an object of forethought and betterment if the Spirit cannot work in complete liberty and independence. What makes me uncomfortable is when the Intellectual (*l'homme de l'esprit*)

all of a sudden discovers that the barbaric rulers have come to fulfil a mission of the Spirit, and when he takes good care that the barbaric rulers shall be informed of this opinion, so that they may duly appreciate how very opportune it is. . . .

Nearly all the speeches deserve analysis, but as we cannot condense into an article the volume of 300 pages—not to mention the difficulty of rendering in English the very nice shades of meaning of the original papers, we will just pick out at random some opinions that may be worth noting for various reasons. The connection between the ideas successively expressed being often left out, may thus remain obscure, even more frequently than is the case in the full report.

The Chairman, *Paul Valéry*, the French poet and essayist, remarked in his opening speech that, in past centuries, a certain European spirit had been steadily growing in strength and reality, whereas at present that which was expected to unite was threatening to break asunder.

Count Hermann von Keyserling (*German*), playing with abstract entities of his own creation, which we will not attempt to explain or paraphrase, delivered a long (19 pages), adroit, and disquieting speech in defence of Hitlerism:—

The spirit of the age is that of the masses; leaders of masses have to be lion-tamers, not spiritual guides. Never has youth shown a stronger vitality. The young do not fear death; to eat up or to be eaten up is all one. Their passiveness derives from tellurian, not spiritual forces. As a spiritual manifestation,

the reawakening of a blind faith is superior to a blasé and dissolving intelligence. Spiritual imperatives should be obeyed, but the commands of Earth and Blood have an overwhelming force. They have too long been kept under by the influence of Christianity. Pre-War Europe, following as it did the teachings of the 18th century, was lacking in positive prospects, and her civilization was bound to end in dehumanization (life being crushed down under the machine etc.). We must rebuild. In order to rebuild, we put up with the present Destiny. Opposition or negative criticism can only exasperate the enmity between men and put traditional culture into a still worse predicament. "We Europeans are the Hands of God" (see *The Travel Diary of a Philosopher*). Orientals are much more spiritual than we are, but not so much interested in the works of the Age and of the Earth.

What pertains to politics, war, and economics is an expression, not of the Spirit, but of the lowest part of the human soul. The Spirit cannot change the specific character of such activities; the duty of the Spirit is to embody spiritual values in the historical contingencies. It were a vain attempt to idealize politics or *vice versa*, to embody spiritual truths in public life (*e. g.*, perpetual peace, disinterested human love). On the political plane, there is no such thing as Mankind; we find only nations at strife.

Julio Dantas (Portuguese) expressed the view that, whereas our nationality is a deep and permanent reality, our "Europeanity" is an unsteady, floating and superficial reality.

But surely a minority of people could already be found in the larger countries who feel exactly the reverse.

Julien Benda (French) replied to *I. Huizinga (Dutch)* who had suggested that "Europeanism" should

receive and preserve the variety of European cultures: "It is an old fallacy; you cannot make Europe unless you are ready to give up some of your national peculiarities."

Leon Brunschwicg (French):—

It is characteristic of Europe that she was the strongest expression of the subordination of the "organic" substratum to the universal Law of the Spirit. In a drama of Sophocles, for instance, Antigone being forbidden by the laws of the City to pay homage to her dead brother, replies to King Kreon that certain *unwritten laws* oblige her to share love, not hatred. In the eyes of non-Europeans Europe generally stands for technique, machinery, etc.: "Ford *versus* Gandhi," as André Siegfried aptly puts it. We should create a *human*, all-mankind consciousness.

An open-minded *Catholic priest, Father de La Brière (French)*, asked

if the elements we all consider as superior are truly European. Do they not rather belong to a universal, just human, culture? No doubt the part played by Europe in fixing such elements remains an important one. Besides, there are really several Europes, at least as many as there are ethnic groups to be found on the Continent, and they all possess families out of Europe proper; these look up to Europe as endowed with a certain moral supremacy. European Christianity has been instrumental in transporting, preserving, or widening certain ideas (*e. g.*, the international law of the Red Cross).

Count Teleki (Hungarian) believes in educational effort, Scouting for instance. The State has taken possession of the Nation to an excessive degree. More importance should be given to countries which make a sort of transitional borderland between the several Europes.

Denis Parodi (French) replied that—

education is a favourite instrument of all those who wish to destroy the old European spirit and to form narrow and exclusive nationalisms. Perhaps the divergent forces may sooner than we think be brought to acknowledge themselves powerless and to harmonize in mutual respect, just as the idea of religious freedom was born of the impossibility of vanquishing adverse faiths. The European spirit would thus prove to be a sort of negative entity.

Jean Cantacuzène (Rumanian—since deceased) having observed that, in his experience, students were now far more steady, moral, and eager to learn than in the years immediately after the war, education was again referred to as a potent means of betterment, and *J. Duhamel (French)* remarked that Europe meant nothing to the man in the street; here then was a task for educators.

Aldous Huxley (English) showed that many "systems" such as Freudism, Behaviorism, etc., are really anti-intellectual and easily become subservient to Nationalism. Sound logic would destroy this anti-intellectualism; but the masses can only accept such logic when embodied in great works of art, and these are not produced to order. Our present age is essentially vulgar, the language itself is becoming corrupt.

William Martin (Swiss—since deceased) :—

Nationalism is a quite modern phenomenon, a sort of intolerant neo-paganism. Nothing could be more absurd than the widespread confusion between nationality and language.

Men do not hate each other when they know each other. Educators should be appealed to, intellectuals must fight nationalism, they must attack it on the intellectual plane.

Emilio Bodrero (Italian) :—

Ancient Greece had conceived the idea of the superior Man, but never actually produced the type. He came to life in Rome, in the Christian world, in the Renaissance. Nowadays I see men intoxicated with nationalism and others with internationalism, but nowhere can I find any enthusiasts for Humanity.

Salvador de Madariaga (Spanish) defined the European spirit as specially acquisitive, and considered nationalism and capitalism as essential to the development of the individual.

Francesco Coppola (Italian) admitted—

that Europe has an uncomfortable conscience; she feels no longer so sure that her existence and her domination over the whole world are quite legitimate. She wages wars of conquest with an official ideology that purports to be anti-imperialistic and pacific. Now the young in every country demand an ideology that shall correspond to reality. Rome alone can once more recover the lost harmony, just as she once absorbed the Christian movement [or danger] which came from the East [Communism of course is implied]. Unification must take place, if not by an act of reason, then by sheer force, *by the superior strength of one of the components.*

Viggo Broendal (Danish) :—

A war-time régime (martial law, press censorship etc.) has been resumed in many countries. Intellectuals are persecuted, ideas are falsely distorted. No national superiority is absolute. The Nation should be regarded as an intermediate stage between the Individual and Mankind.

J. Benda (French):—

The old notions of Liberty, Equality and worse still, Truth, are now regarded as obsolete. Not to speak of other countries, we have in France a political party (*l'Action Française*) according to whose tenets Truth shall be what national interest requires that it should be! It has found many admirers in Italy.

F. Coppola (Italian):—

Do not believe that dictators impose themselves. They are loved, they embody the yearnings of their peoples.

The above summary, though of course incomplete, gives, I think, a fair idea of the exchange of opinions and of the various levels of thought which then found expression. It must have been greatly disconcerting to the French and British members of the Congress to perceive national prejudice and political authority so often peeping through the loftiest idealism. Perhaps the French contributions gave the same impression to the foreign

members. But even in France, public opinion has taken an alarming turn in the last few months. What is fascism in fact, if not always in name, is becoming loud and may take the upper hand through sheer force of arms.

For the remainder of the sitting, the Congress was occupied in the elaboration of an international "Society for European Studies" which "shall study questions of an intellectual order, and, particularly through personal intercourse between its members, shall promote in Europe a clearer consciousness of the unity of European culture".

The declaration is a mild one. "Academics" are likely to reign supreme in the transactions of the new Society, and it is to be regretted that this very distinguished *élite* of intellectuals did not take the opportunity of their meeting to commit themselves to some rather more drastic action.

J. B.

II.—A PLEA FOR CULTURAL READJUSTMENT

The surest test of the greatness of a nation is its literature; for literature is the embodiment of a nation's intellect, the depository of its wisdom and the sanctuary of its spirit. Judged by this standard, where does India stand among the cultured nations of the world? Abbé Dubois declared:—

India is the world's cradle; thence it is that that common mother, in sending forth her children even to the utmost West, has bequeathed to us the legacy of her language, her laws, her morals, her literature and her religion. Manu

inspired Egyptian, Hebrew, Greek and Roman legislation, and his spirit permeates the whole economy of our European laws.

Even in the realm of speculative thought, India has held her own. In fact, Indian philosophy is so comprehensive that counterparts of all systems of European philosophy are to be found in it. Every shade of opinion, every mode of thought, every school of philosophy has, says Dr. Alexander Duff, not only found expression in the philosophical writings of the Hindus but

received its full development. And if it is true that a great nation alone can produce great philosophers or complete systems of philosophy, the ancient Indians may without hesitation be pronounced to have been the greatest nation, ancient or modern.

When we turn our attention to Sanskrit as a language, we are told that it is the real source of those dialects of Europe known as the Indo-European languages. Their lingual affinity is so great that many scholars are led to claim a common racial origin for the peoples speaking them. Even those who deny such racial kinship are forced nevertheless to conclude that they all must have had at least a relationship of mind, a common culture. While from Sanskrit, the mother of all Indo-European languages, were derived the original roots and those essentially necessary words which form the basis of all those dialects, Sanskrit literature is the channel through which Indian philosophy and learning flowed towards the West, and, fertilizing the new and fresh ideas available there, produced such famous thinkers as Homer, Pythagoras, Socrates, Plato, Aristotle, Zeno, Virgil and numerous others. Is it any wonder then that Prof. Heeren maintains that India is the source from which not only the rest of Asia but the whole world derived their knowledge and religion?

Since our literature is the product of India's mental activity extending over a period of at least three thousand years, it embraces

practically every subject of human interest, and contains an accumulation of incalculable and priceless material. Such intellectual vivacity could not but exert immense influence over the mental life of other nations far beyond the boundaries of India. No one, of course, questions India's glorious past and her ancient learning. That which deeply concerns us is the place of Modern India in the world of culture. The most marked feature of the intellectual life of Modern India is the paucity of original thought and creative activity. And this, in view of our inestimable literary heritage, is most humiliating. In fact, the intellectual sterility of Modern India, her pitiful inability to contribute new and valuable ideas in the realms of literature and art, science and religion, and the dearth of noble ideals have made her a thing of shame and derision in the eyes of the cultured nations of the world.

If Modern India is barren of high aspirations and creative ideals, if she suffers from intellectual poverty and inertia, is the cause far to seek? By adopting foreign culture and ignoring her own, has she not lost touch with her real source of life and intellectual vigour? Indeed, by cutting off this source of vitality, she has reduced herself to a life of cultural parasitism in the very country which is the home of learning itself. This mental deterioration is certainly most debasing. And therefore our greatest concern must necessarily be, not material

want—bad as it is; not even political subjection—degrading as that is; but cultural poverty. At a time such as this when we are giving serious thought to the problems of reorganizing all our nation-building institutions, we can ill-afford to ignore this terrible state of our intellectual degeneracy. And the task of cultural readjustment must therefore be viewed by our leaders as most pressing and urgent.

If our education is to be truly Indian, it must be so reorganized as to develop the racial traits in each child till it makes him a perfect incarnation of the spirit of the race. Hence our first aim in educational reconstruction must be to meet the need of providing the children of India with a culture that is the product of India's own thought and creation. Only a knowledge of the great thoughts and ideas found in Sanskrit literature will generate in the minds of our youth a proud and living faith in their Motherland, and help them incidentally to get rid of their inferiority complex. Such a cultural foundation is necessary to enable them not only to take a legitimate pride in their own intellectual aristocracy but also to assimilate to greater advantage the best in western culture. Further, it must be noted that Sanskrit learning is necessary and invaluable for the preservation of our national or cultural individuality. Hitherto we have sadly overlooked the psychological fact that the individuality of a nation consists in its mass of tradition and historical memories. This principle is

most beautifully expressed by the poet Tagore. He points out:—

The physical organization of the race has certain vital memories which are persistent, and which fashion its nose and eyes in a particular shape, regulate its stature and deal with the pigment of its skin. In the ideal of the race there also run memories that remain constant or, in the case of alien mixture, come back repeatedly even after the lapse of long intervals. These are the compelling forces that secretly and inevitably fashion the future of a people and give characteristic shape to its civilization.

If this be so, is it not of paramount importance that the main lines of a people's education should be determined by the inner life, character and predisposition of the nation?

Since it is the living consciousness of the race's past ideals and achievements which differentiate one cultural group from another, it is imperative that such historical traditions and ideals should be made to form the intellectual equipment of not only every student but also every uncultured member of the race. If education is to realize this end, it must take full account of the genius and civilization of the people and the environment which influences them, just as surely as it must take account of the inborn qualities. Further, it must raise Sanskrit and the vernaculars to their lost but legitimate place in our scheme of studies. Though the Indian vernaculars are diverse, yet Sanskrit is not only the source of most of them but the fountain head of the social and religious culture which inspires and sustains them. Be-

cause the vernacular literatures contain, though it be in a limited measure, the supreme ethical and spiritual wisdom of the saints and sages of India, it has been possible to spread a common culture among the teeming millions of India. And now in order to develop the vernaculars to meet the demands of the present age, Sanskrit must be popularized. For, if the vernaculars are to be re-enforced, if their capacity to form abstract, scientific and literary terms is to be strengthened, the necessary element must be taken, as Tagore points out, from Sanskrit. Only when the vernaculars are thus re-enforced will they be in a position to respond to the need of the higher stages of study.

Besides its value in strengthening the vernaculars to meet modern demands of expression, a study of Sanskrit literature is important for promoting Indian national unity. The great thoughts contained in them would, if popularized, serve as a powerful antidote for our modern narrowness, exclusiveness and bigotry. Education must not only make each child esteem and prize as invaluable the privilege of being a member of this race but also contribute to the promotion of social solidarity. The cultural dualism of Modern India, brought about by the present system of education, is not conducive to social harmony and well-being. By practically severing the intellectual element of the nation from the historic traditions of Indian development, it has deprived us of that unifying influ-

ence which free nations draw from the living consciousness of their past achievements. And naturally, therefore, our contemporary intellectual life has become incongruous and full of conflicting tendencies. The literary classes have been successfully divorced from the illiterate masses, so much so, that to-day it would be difficult to find anywhere on earth a class of people so different in outlook from their own masses as the typical product of this educational system. Since the masses receive their intimate ideas and images, not from Burke and Shakespeare, Hume and Mill, but from the Vedas and the Purânas, from the writings of Kabir and Kalidasa, it has, in fact, made the natural irrigation of culture well-nigh impossible. Similarly, it has divorced the husband from the wife in thought and outlook. In most cases they live on two different social and intellectual planes. The language, ideals, beliefs and acts of the one are quite foreign to the other. But the real foundation of a well-regulated life is cultural unity. Therefore not merely for social cohesion but also for national solidarity, a common culture is essential. It is, in fact, even more important for national unity than a common language or religion or racial origin. If education is to weld together the masses and the classes, the husband and the wife, if it is to unify the different races and the various Provinces, it is of the utmost importance to make a study of national literature, and of the vernaculars,

an essential part of Indian education with ancient Sanskrit culture the very basis of such an education. Professor Max Müller declared :—

If I were to ask myself from what literature we here in Europe, — we who have been nurtured almost exclusively on the thoughts of the Greeks and the Romans and of one Semitic race, the Jewish, — may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact, more truly human, a life, not for this life alone, but a transfigured and eternal life, again I should point to India.

This and such other well-considered statements based on a knowledge of the evolution of Indian culture, lead one to the conclusion that there is a hidden purpose in India's history. She has a mission to perform, a mission of peace and reconciliation. She has ever stood for a true and living harmony of toleration and discipline, of law and love of restraint and freedom. In this age of international strife India must offer to the world her philosophy of life, of peace based on her conception of the spiritual unity of all human beings. If the world is to take cognizance of her never-failing emphasis on the abiding values of the spirit, then she must demonstrate the superiority of her spiritual culture. And that is possible only when the masses of her people learn to live up to the high and noble ideals of her sages and saints.

In order, therefore, to make the best in our culture available to the peoples of the West, it is essential to revive Sanskrit learning and

make it widespread in India first. Our schools and colleges must really become saturated with our own indigenous culture. Then our seats of learning must be so organized as to enable them to extend the intellectual hospitality of the country to the research scholars of the West who are eager to come to India to specialize in Oriental learning, and to study Indian culture at its very source. But unfortunately no adequate facilities have been provided for them and, what is worse, for want of such centres of Indian culture our own students are even now obliged to go to the London School of Oriental Studies to learn Sanskrit, Indian Literature and Indian Philosophy, the very subjects for which India ought to be the greatest research centre in the world. We cannot long continue in this state of intellectual bankruptcy and remain as outcasts, deprived of our place among the cultured peoples of the world. India has had a glorious past and her future is not without promise. But we must not lose sight of the fact that the promise of the future depends on the education of the young in the true ideals and traditions of the race. In whatever way we Indianize education, it must be so as to revive our culture, and make Indian life seem as sublime as any the world has ever seen. It must make it possible for India to resume her place among the nations, not as a competitor in material production, but as a teacher of all that belongs to a true and radiant civilization.

J. M. KUMARAPPA

CHRIST AND KRISHNA

[J. Frank Reed of the Missouri (U. S. A.) Wesleyan College and Garrett Biblical Institute interprets in his own way two religious symbols. If we add that both Christ and Krishna are universal principles of Life imprisoned in the temples of flesh we will come still nearer to the aim which our contributor has in mind—bringing closer the Hindu and the Christian in the common service of man. The Divine in Man, Christ or Krishna, Ahuramazda or Avalokiteshwara, suffers the crucifixion because of Its own sacrifice to illumine the man of flesh ; It also enjoys the Bliss, *Ananda*, which that same sacrifice begets.—EDS.]

Yes, I am here, alive, at this moment, in this world. Of that I can have no doubt. Am I not conscious and, being conscious, can I doubt that I exist? I must say, with Descartes, *Cogito ergo sum*.

How to take this life of mine, then—that is my question.

How I shall take it depends on what I conclude its nature is, on what it seems to me this world is at heart.

Men have frequently packed their feeling for and understanding of life into a symbol. Symbols are rich in meaning. All the deeper and more significant reactions of a race or greater community of men are reflected in the symbols they adopt. To study their symbols is to learn their interpretation of the life that is the common inheritance of mankind.

Here are two symbols, Christ and Krishna, one belonging to Europe and America, the other to India. What do they say about life? How would they advise men to take it?

The Christ symbol reveals to us a man dying in agony upon a cross. The trunk of his body lined up against the trunk of the cross, his arms outstretched against its branching arms, nails through his

hands and feet, a crown of thorns upon his head, blood dripping from his brow, a wound in his side, he is the picture of uttermost, unendurable pain.

I have in my possession a print purchased for an anna in India at a bazaar in an inland town. It shows a lotus flower floating on the surface of the primeval sea and standing erect on the flower is the character that represents the sacred syllable Om, shaped something like the Arabic figure 3. Standing within the lotus flower and looking out through the sacred symbol are the dark-skinned Vishnu (of whom Krishna was an Incarnation) and his consort Luxmi. Both are dressed in garments of rare beauty and wear a profusion of the ornaments so dear to every Indian heart. Luxmi's left hand rests in the right hand of Vishnu, her right arm is around his waist while his left arm lightly surrounds her shoulders. Behind their heads is a golden radiance in the beams of which are seen the presiding deities of an ordered cosmos. The picture is entitled *Ananta Lila, Eternal Play*.

Those who accept this picture as correct, as rightly setting forth the nature of life and the world, obviously see things differently

from those whose understanding of things is represented by the Cross. Can we come closer to the difference to hear what the two peoples have to say?

The Christ symbol seems to be saying: Life is terribly serious; it must be lived with great earnestness; care must be taken to follow in the right way; see the tragedy that comes from indifference and wrong-doing, the pain that is necessary to return man to his proper course, the love that endures the pain that man may be redeemed from the consequences of his own folly.

Certain fixed convictions lie behind this advice as to the way to take life. Life, it is felt, has a meaning. There is a purpose in events. An end is being achieved, a glorious, happy end for man and for the Power that guides in all things. Because of this end life takes on significance. But men are stupid and wicked; they fail and involve others in failure; they would come short of the end were there no saviour who, at the cost of great personal suffering, opens their eyes and puts their feet again on the path that leads to the goal. The existence of the saviour reveals what is at the heart of the universe. It is love.

The Krishna symbol seems to be saying: Life consists of form and colour and beauty; it appears on the surface of the real; at the heart of it is a lover and his beloved; from their playfulness there springs a cosmos; life is not serious; it comes forth in sport; beneath it, within it, is the real,

the significant; find that, but as for life do not become attached to it.

Who is right, the Indian or the man of the West? Does Life move on towards an end, an end which men would miss were it not for the loving, costly self-giving of the Eternal, or is the appearance that it thus moves on only an illusion? Is life the great deceiver, ever holding out a joy that stirs the seeker after good, giving him faith and hope and courage, leading him on until the grave is reached and emptiness or else a new beginning as a soul reborn, subject to the old deception? Is the highest good of man attained through life or apart from life? Is there a perfect truth, a perfect goodness, a perfect beauty to be attained by man *via* life and by grace of the active agents of an eternal love, or is there rather for the spirit of man the ineffable bliss of an unending peace gained through separation from life and the immersion of the self in the real?

Better than an attempt to test the validity of these divergent interpretations of life is the observation that the Christ symbol enshrines a preachment to which the light-hearted, active, life-loving West feels obliged to listen while the Vishnu symbol serves the needs of the serious-minded, contemplative, world-weary East. Each tells its own constituency to be the opposite from what it is. Busy, thoughtless Westerners whose native, pagan spirit best expresses itself in the brightness and gaiety of an Easter or a

Christmas festival, need to be reminded that existence calls for serious and thoughtful consideration of pain and its meaning, while Easterners, given to preoccupation with pain, require that the beauty and goodness of life be shown to them. Vishnu in sport, from sheer *joie de vivre*, performs an endless round of acts of loving-kindness. Yet each symbol registers the conviction of its own protagonists upon the question of the *locus* of man's highest good. To the West this *locus* is still in life; to the East it is still beyond life.

Taken all in all, therefore, the Christian and the Vaishnava way of taking life, especially if the

latter receives a Vedantist emphasis, remain different and irreconcilable. Yet, if the Christian will heed his Christ, though inclined to levity he will tend to become of a sober mind, and if the Vaishnava will heed his Vishnu in any form, though inclined to be over-serious he will tend to become cheerful, and the two, Christian and Vaishnava, though continuing to have opposite convictions on the ultimate abiding-place of value, will approximate to one another's spirit in their conduct of the daily round. Should they, then, not aim more and more to meet in common, earnest, helpful, loving service of all mankind?

J. FRANK REED

Chrétos meant in the Temple vocabulary of the pagans a disciple on probation, a candidate for hierophantship. When he had attained to this through initiation, long trials, and suffering, and had been "*anointed*" (*i. e.*, "rubbed with oil", as were Initiates and even idols of the Gods, as the last touch of ritualistic observance), his name was changed into *Christos*, the "purified", in esoteric or mystery language. In mystic Symbology, indeed, *Christés*, or *Christos*, meant that the "Way", the *Path*, was already trodden and the goal reached; when the fruits of the arduous labour, uniting the personality of evanescent clay with the indestructible INDIVIDUALITY, transformed it thereby into the immortal EGO. "At the end of the *Way* stands the *Chrétés*", the *Purifier*, and the union once accomplished, the *Chrestos*, the "man of sorrow", became *Christos* himself. Paul, the Initiate, knew this, and meant this precisely, when he is made to say, in bad translation: "I travail in birth again until Christ be formed in you" (Gal. iv. 19), the true rendering of which is "until ye form the *Christos* within yourselves". But the profane who knew only that *Chrétés* was in some way connected with priest and prophet, and knew nothing about the hidden meaning of *Christos*, insisted, as did Lactantius and Justin Martyr, on being called *Chrétians* instead of *Chrsitians*. Every good individual, therefore, may find Christ in his "inner man" as Paul expresses it (Ephes. iii. 16, 17), whether he be Jew, Mussulman, Hindu, or Christian.

—H. P. BLAVATSKY, *Glossary*.

THE SCIENCE OF HINDU POLITY

SOME OLD IDEAS FOR THE PRESENT SITUATION

[Achintya Mukherjee, B.A., B.L., is lawyer by profession, but is greatly interested in journalism. This article has more than historical interest; its implications give it a practical value; it has a message for the maker of a constitution for the India of to-morrow.—EDS.]

The nature of civilisation of every nation is of a type of its own and has its conspicuous elements peculiar to itself. These peculiarities are ingrained in the nation. Eon after eon of different types of civilisations might pass over one nation and shed their telling influence on the make of the nation, but this admixture of different civilisations is never so strong as to completely wipe out that basic element, that pristine mould of the nation.

Every nation with its advance in civilisation builds up a polity of its own, which reflects its own distinctive type of culture. This nation too was born in the wake of its own political philosophy, grew under its all-permeating influence and carries to-day its indelible impress in its aspirations, inclinations, customs and activities.

At the present moment many complex questions are calling forth a complete recasting of the political system of the world. There is the problem of Labour and Capital which has given the shock of its life to the body-politic of the world. There is the nightmare of economic stagnation which has left the politicians of all lands bewildered. There is that clarion call of Demos for power which is taking its toll of time-worn mon-

archies. In the midst of it all India has to find her own solution in her venture at Reforms. *But whatever Reforms are introduced to meet the present problems, these Reforms must needs be congenial to the nature of the political evolution of the nation.* The problems of government are more or less the same in all climes, but we cannot remodel the universe and cast it in one mould, nor can we plant one type of civilisation on another and bring out a product to suit our own choice. It is bound to fail like the man-made creatures of Dr. Moreau—that supreme parody on Man's experiments at creation, the outcome of the prolific pen of H. G. Wells.

When we think of opening a new era in the whole political fabric of the country, a study of the real nature of the political evolution of the people is as much of importance to-day as the family history of a patient is to his physician.

THE ARYAN CONCEPTION OF KINGSHIP

The Indians of the present day have somehow or other got into their heads that the Hindu idea of kingship is co-equal to Divinity, the king being a sort of projection of the Divine Shakti—a supreme being

self-evolved out of the Divinity, above all laws and ruling the realm by the right of his Divine birth. If on the other hand we choose to read the ancient books with a view to studying the political philosophy of the people, we find that one idea stands out throughout, *viz.*, that from the first introduction of kingship in the body-politic of India, the king was elected by the Aristocracy of Intellect, and though the *Shāstras* clothed the king with a spectacular divinity, the Aryans never gave the king any Divine Right over the subjects. As early as the *Rig Veda* (X. 124, 8) we find mention of subjects choosing their own king, and by the time the Aryan civilisation reached the stage of the *Mahabharata* it was the recognised system of Aryan constitution. The Raja Dharma Anusasana Section of the *Shānti Parva* mentions in full detail the qualities which are to be sought in the king for election. In the Aryan polity, *Danda Neeti*, Constitutional Law of the land, was placed above everything, and the king was merely the officer administering this science of polity for the benefit of the people.

The king on his election was to take an oath of allegiance to the path of righteousness, to maintain the religion inculcated in the Vedas, to look upon all creatures with an equal eye, and further to swear that he would maintain the duties laid down in the Science of Polity and never act with caprice. (Sec. lix, Sl. 105-7)

The Aryans clothed their king with responsibilities, the

sovereign's supreme duty being protection of his subjects. It is said that the sin incurred by neglecting for a single day to protect his subjects is so grave that it cannot be atoned for by a thousand years' suffering in hell. (Sec. lxxi, Sl. 26) This was not a mere pious wish of the Aryan lawgivers. The laws assert that :—

Of all kingly duties there is no other eternal duty more obligatory than the protection of the subject. (Sec. lvii, Sl. 41)

Such is the conception of kingship under which the Indians have developed as a nation. We are hearing much to-day about the "safeguards" for the protection of the interests of the ruling class. We do not find in the Aryan Constitution any safeguard to protect the interests of the rulers. In it the ruler before he could aspire to be a ruler had to merge his individuality in the interests of his subjects. The only safeguard of the ruler, is the spontaneous love of the subjects for the king. It has been stated in the Books :—

Among the six citadels, indeed among every kind of citadel, that which consists in the willing service and love of the subjects is the most impregnable. (Sec. lvi, Sl. 43)

THE PEOPLE'S RIGHT TO PROTECTION

The Aryan Constitution was not content with only making it obligatory on the king to protect his subjects; it went so far as to make kingship co-extensive with the capacity of the king to protect his subjects. Thus we see that this ancient system gave the subjects a

constitutional right to set up a new and competent king, "when the ruler became incompetent to give proper protection to the people," and the Shastras have commended "the powerful subject, of whatever caste he might happen to be, who succeeds in protecting the people by righteously wielding the Rod of Chastisement, when robbers raise their heads and an admixture of orders begins to take place". The lawgivers demand: "What need is there of a king who is not competent to grant protection?" (Sec. lxxviii, Sl. 35-43)

Efficient protection of the subject being the supreme responsibility of the king, Aryan Polity made him responsible for all losses that the subject might incur in consequence of burglaries and robberies. It was ordained that

if on account of inefficiency of the administration the subjects incur any loss and if the king fails to restore the subject the wealth that has been stolen by thieves, he should compensate the injured man from his own treasury or with money obtained from his officers. (Sec. lxxv, Sl. 10)

It will be interesting for the politicians to note that this effective measure was adopted by Emperor Shah Jehan with great success, as observed by Manouchi, the Venetian physician at the court of Emperor Aurangzeb, who stated in his valuable memoirs that by rendering the city magistrates and governors accountable for all losses incurred by the subjects in consequence of robberies, the Emperor cleared the country of robbers. We wonder what would be the fate of

the much-eulogised department entrusted by the State with the protection of the lives and properties of the subjects if this system were in practice to-day. It is no recompense to the robbed subjects to be told that robberies and burglaries are on the increase in consequence of the economic troubles. Since the days of Rob Roy all people know the primeval cause of robberies—the Law of Need and the Law of Might. When the lawmakers are deeply concerned as to the safeguards for the protection of the interests of the ruling class, the subjects have a right to ask what safeguards they can expect for the protection of their elementary rights of security of their lives and property.

CONSTITUTIONAL MONARCHY

It has been seriously contended that India is used to a patriarchal form of monarchy and never knew of the constitutional form, which is a Western product, and it is questioned if the latter system is at all suitable for the soil. A study of the ancient Aryan Polity leaves no room for doubt that this nation was used to Constitutional Monarchy from its earliest days.

From the frequent use of significant words like *Vidatha*, *Sabhā* and *Samiti*, in the *Rig Veda* (x. 71, 10.), in reference to assemblies for secular, religious and war purposes, Prof. Lüdwig came to the conclusion that the word *Sabhā* referred to the Assembly of *Brahmins* and *Maghabans*, while the word *Samiti* referred to the

Assembly of the People. In the period of the *Mahabharata*, it is certain that Constitutional Monarchy was thoroughly well established and we find rules of classification of members of the assembly of counsellors, the formation of the Ministry and distribution of portfolios. There was no elective system in those days, the members of the assembly of counsellors being nominated by the king, but the number of members from each class or caste was fixed by the Constitutional Law of the Realm, *Danda Neeti*.

The assembly of counsellors was composed of four Brahmins, eight Kshatriyas, twenty-one Vaisyas, three Shudras and one member of the Soota caste. (Sec. lxxxv, 7,12)

We see from this composition that all the main classes were represented according to their importance in the realm and not according to their percentage in the population. The Shudras undoubtedly formed the bulk of the population but had only three representatives; the Brahmins, their supreme culture and position in society notwithstanding, had only four members, the Kshatriyas who formed the ruling class had only eight members, while the Vaisyas who had the greatest stake in the realm had 21 representatives and the Artisans, whose number in that period must have been quite insignificant, still were given a seat in view of the public utility of their calling. The purpose of administration being the common good of the nation as

a whole, and not merely to secure the separate interest of each class, the country smoothly advanced in progress under this system and did not give birth to any separate class interest.

In the formation of the Ministry, the Aryan Polity did not take any consideration of class or caste and that for very sound reasons. The ministry was composed of five ministers with a prime minister who was the king's preceptor. (Sec. lxxxiii, Sl. 18-20) These ministers were in charge of the different portfolios and as they were the heads of all the affairs of the State, the supreme concern of the lawgivers was for their fitness for the offices that were to be left in their charge. It was laid down as a standing rule for nomination of ministers that—

Ministers should be appointed in offices for which they are fit and should possess such qualifications as are needed for their respective occupations. (Sec. cxix, Sl. 3-7)

There is another aspect of the Aryan Constitution which calls for careful consideration when we think of introducing reforms in the present system. The Lawgivers never approved of arbitrary rule and we do not find any power given to the ruler to veto the counsels of the representatives. It is definitely stated for the guidance of the rulers:—

That king is obeyed in the world, who having listened to the counsels of wisdom accepts them abandoning his own opinion. The king who does not listen to the counsels in opposition to his own views contravenes the duties of the Kshatriyas.

And that eternal truth of all monarchies is reiterated :—

The rash king who disregarding the injunctions of the Sacred Books of the Constitution, acts with high-handedness in the kingdom, very soon meets with destruction. (Sec. xciii, Sl. 28-32)

Such are the ideals on which this nation has been nurtured from its birth.

APPOINTMENTS IN STATE SERVICE

The interest of the people being the sole concern of the lawgivers, they were very keen on a proper selection of the officers of the State, and as such all appointments were strictly according to fitness. There was nothing, as in the present system of administration, in the way of a reserved number of appointments for any class according to the percentage of population. It has been stated :—

There is no treasure more valuable to the king than the civil service composed of properly selected servants. (Sec. lvi, Sl. 34)

It was laid down as the principle underlying appointments in State Service :—

The ruler who wishes to achieve success should never appoint servants in situations higher than they deserve.

The foolish ruler who transgressing this law appoints servants in offices for which they are not fit fails to gratify the people. (Sec. cxix, Sl. 6-7)

To enable the rulers to select proper men the Books set forth the characteristic qualifications necessary for the different branches of the administration. Thus we see that for appointments in the Judiciary it was laid down :—

For hearing complaints and answers to disputants the rulers should appoint persons possessed of wisdom and a knowledge of the affairs of the world, for the State really rests upon a proper administration of Justice. (Sec. cxix, Sl. 3. 7)

It is not the purpose of these paragraphs to set forth any scheme of Reforms, nor are they intended as a criticism of any of the schemes that have been suggested from different quarters. As indicated at the outset, the only purpose of publication of these lines is to place before the reader an idea of the line of thought of the Aryans upon the questions which are in the melting pot to-day. The history of the world if it has taught anything has taught that—What is good for one land at some time is not always good for all climes in all ages.

ACHINTYA MUKHERJEE

THE NEXT STEP FOR MAN

[The modern man should search the soul—this is the theme of these two articles one by an Englishman, the other by an American.—EDS.]

I.—SPIRITUAL DISHARMONY IN MODERN MAN

[George Godwin is the author of *Cain: The Future of Crime, Discovery* and other books.—EDS.]

On the evidence of biology, the physical evolution of man cannot be represented by the concrete image of a straight ascending line. It would be nearer the truth to represent his upward progress by the figure of a vast spiral set at an inclination, like the leaning tower of Pisa. Sometimes when man has been advancing in the evolutionary scale, he has had the appearance of descending: the curve of the spiral has been downward; but the downward path has been, in reality, the path of ascent.

Physically considered, the problem of all creation is the obvious one of striving for harmony with the changing conditions of the external world we know only from appearances.

In his early years man was a creature of conditioned reflexes, responding automatically to external stimuli, probably incapable of intellectual reasoning processes. At some time reason was born in him: he became a Thinking Animal, and the first and last of them. The emergence of intelligence placed in man's hands a mighty weapon for survival in a world peopled by visible enemies and enemies beyond the range of his vision.

But intelligence did more than that for him: it brought curiosity as to the nature of existence and the purpose of life itself. Thus came into being the first ethical concepts and the challenge of the other-regarding instinct to his purely self-regarding philosophy.

He became, in a word, both a religious and a social being. Perhaps, with the first altruistic act, the first noble impulse, selfless and pure, the soul of man was born. He became a trinity: body, mind and spirit. But his troubles were far from over. The old disharmonies still entangled him. He had acquired the power of thought, had related himself to the external world: but the past pursued him. Expressed in the terms of modern psychology, man had become psycho-physical, a being in which body, mind and soul contend for domination.

The story of man's conquest of his physical environment, the vast powers of his machines to produce the necessities of life and to transport them about the earth, his conquest of the great scourges and his vision, now cast across interstellar space, needs no stressing here.

There remained yet to be explor.

ed one central mystery : himself. Here, upon the upper coils of his vast spiral he now encounters the frosted mirror in which, vaguely, he sees the form of his essential self—the self of the mind and spirit.

The next phase of his evolutionary journey, then, is the conquest of himself, for no other problem, by comparison, presses so hard upon him.

Consider the world that is of his own creation, the world of hostile nations, of social injustice, of intolerance, bigotry, ignorance and fear, and the uses to which man has put his mind.

With vast power to his hand, with wealth of technical, scientific and political knowledge, all he has done is to extend the sphere of the hostile external world to embrace his own kind. The spirit of Cain has descended upon him, a fratricidal frenzy that takes him upon the inevitable path of self destruction. Having evolved from the silt of the sea-bed to become the earth lord, he now sets about the destruction of his dominion. That is the human tragedy, or some great part of it.

To the hand of man lies ready the instrument of his economic, political and spiritual salvation. The world groans under its burden of problems, not because man strives impotently towards their solution, but because he sets himself resolutely to intensify and multiply them.

Intellect without spirit is an unlit lamp. In the spiritual gloom man conjures from every shadow

the monstrous shapes of his haggard fancy, sees everywhere enemies and malign influences. Where shall one find the key to this tragic mystery if not in the latent possibilities of man's neglected spiritual force?

For, just as throughout geological and biological time he has effected by instinctual processes adjustment and adaptation, so now he faces his last great problem: it is, in a word, to overcome the soul-lag which to-day leaves his intellect without the direction of wisdom and blind to the eternal values behind the shifting scene of the world kaleidoscope. *All man's political and economic ills to-day derive from his folly. He has learnt the use of his intellectual apparatus, but he has failed to consult his spirit.*

There are modern minds that question the blessedness of an age dominated by action, an age that has set up for itself gods of ferro-concrete and burnished steel. The multiplication of desires, the objective of our age, is but the multiplication of evils, for the gifts of life lie in the fulfillment of the spirit of man.

Will man's lagging soul, the restless prisoner of his blind intellect, free itself in the fullness of time? Will he, armed by the new knowledge of the nature of his mind, apply it to both self-adjustment and his relations with his fellows?

We do not know. All we do apprehend is the core of this vast problem of human conduct.

To-day, the nations of the world are self-regarding, just as are the countless units that compose them.

It is with the first signs of the coming of the other-regarding impulse that one may see some faint

hope of salvation for a world groaning in a self-imposed captivity.

GEORGE GODWIN

II.—ASCETICISM: FALSE AND TRUE

[In the following article **Dr. Irl Goldwin Whitchurch** develops further the analysis of asceticism which appeared in his *Philosophical Basis of Asceticism in the Platonic Writings and in Pre-Platonic Tradition*. For the past thirteen years Dr. Whitchurch has been Professor of Philosophy of Religion and Ethics at the Garrett Biblical Institute at Evanston (Illinois), U. S. A.—EDS.]

Through the centuries the story of moral development yields scant consolation for the mind that would dismiss the problems of asceticism by reading them out of court. Wherever men have lived nobly or thought deeply on the problems of the moral life, the issues of asceticism inevitably have presented themselves for consideration. Plato tells us that the real issue of the *Republic* is the contrast between existence (*to tsēn*) and living well (*to eu tsēn*). The distinction points directly toward (*askeiē*), an exercise, training, or discipline in the moral life. In this Plato is but speaking the language of mankind. Every people give some practical expression to the moral gymnastic. In simple truth, the problems of asceticism are nourished in a central and permanent feature of the moral consciousness. Interest in them is inseparable from man's resurgent quest of the good life. To that fact history bears direct testimony. On this plane East and West are one. Neither in theory nor in practice has asceticism any simple or single historical setting.

Moral experience has two sides :

An inner and an outer, the self and its environing world. From this duality springs an unresolved conflict between *becoming* and *having*, a battleground of claims and counterclaims, between character and its accessory conditions. The tension growing out of this duality of the moral life has been greatly intensified under modern conditions. The greatest single factor in modern life is the development of the natural sciences. To some degree practically every people has felt the influence of the so-called scientific method. Bacon framed its motto: "Knowledge is power." By this he meant that a fuller understanding of the processes of the natural world would give man control over its resources.

The extent and the rate with which nature's powers have been transferred into the hands of man constitute a standing marvel. Famine and flood, pestilence and disease, no longer ravage without intelligent human resistance. We know how to create abundance and want. As a complement to this transfer of nature's powers, however, an unforeseen situation has arisen. While modern man was

becoming lord over nature, modern men were slowly enmeshed within nature as its unwitting victims. Of us, more truly than of men in any previous epoch, is it written that life consists in things created by the magic of the applied sciences. What began as a method for gaining power over nature "for the relief of man's estate" is on the way toward developing into a network of invisible controls over men.

Scientific intelligence has joined hands with untutored common sense in stressing the dependence of the good life upon external conditions. The task of sifting moral values is now unspeakably complex. In our situation there is less exposure to the dangers of a false asceticism, our surroundings are so well adapted to the satisfactions of the sensuous self. In this direction the magic of a scientific intelligence has builded an earthly paradise. Physical nature's wealth has been uncovered. We are in love with it. It seems like a real home. And unquestionably, under proper conditions, the values which a scientific intelligence places at our disposal do contribute to the enrichment of moral living.

But the sensuous self, left to its uncontrolled and unguided satisfactions, in time reaches a saturation point. Its satisfactions are not only tantalizingly transient, but positively self-destructive. When this is realized, a violent reaction usually sets in. As men discover that many good things may get out of perspective and so constitute a moral peril, they fear and

then despise them. Traditional moralists set out this moral tension as a contest of flesh against spirit. Along the road of self-gratification one became a satyr; on the way of self-denial, a saint. Not knowing the body's proper functions in the good life, many have fled the body and its satisfactions. The only safeguard they could devise was to abolish all relationships with the sentient self, to annihilate its values. Partly as a recoil from disillusionment, these persons have determined to seek the good life over "the dead body". In this way rightful means to wholeness of life become falsely regarded as ends. When self-sacrifice is taken as a goal, it fails to hold out a worthy end *for* which to surrender the lesser values. Such a false asceticism is a degrading form of moral aberration.

An eternal restlessness haunts the soul. That restlessness is not of negation alone, or primarily. Self-sacrifice is its language, but the process is a double one. Living involves giving up something one might have, because such surrender is indispensable to any kind of willing whatsoever, and more especially to the solid attainment of a higher goodness. Self-sacrifice is, accordingly, inevitable. Only a part of its nature can be read in that ancient virtue of self-control. In genuine self-sacrifice is found a superior achievement of moral disinterestedness, a level of life from which all the flavour of self-seeking has vanished. Here is seen the central feature of a completely moral will. It is a jewel, as

Kant said, that shines by its own light. No extraneous interest mars its motive.

Just at this peak of goodness a critical exposure to a false asceticism occurs through a subtle form of self-deception. The conditions most favourable to the recognition of a fact may be confused with the fact itself. *Because self-sacrifice is the window through which disinterestedness in willing is most clearly seen, self-sacrifice is sometimes mistaken for the whole of good will.* Thus the positive side of goodness falls into obscurity and a distorted self-sacrifice becomes an end in itself. A blighting pessimism inevitably follows such a perversion of moral values. Self-sacrifice is no longer rightly understood as an indispensable concomitant of a finite will on its way toward moral maturity. Living has broken its sense of unity and reconciliation with the spirit of reality within and beyond the self, and it sinks into a futile and self-defeating round of activity.

Disaster to the moral life is imminent, either from an asceticism blind to the conditions of moral growth or from a degenerate hedonism. Modern intelligence has shown that man is organic to nature; the sciences

have naturalized him. In one direction, this formula points to a naturalistic reductionism in which man is nothing but a highly socialized animal. On the other hand, it sets a new task for the moralist. He must learn so to co-ordinate the values of the new "natural" man that they may serve the ends of the spiritual man. The natural values must acquire in Plato's phrase, a "measure," a reasoned proportion—and so become part of a harmonious whole. Here is the principle of a true asceticism. As a moral quality, goodness is neither an endowment of nature nor an undisciplined natural growth. Slowly and laboriously the stature of moral maturity is attained. The good life is a perpetual *askesis*, a training in denial for the sake of an intrinsically worthy end.

The genius of a true asceticism lies in its concept of the self. The genuine ascetic knows himself as a dynamic will that finds satisfaction in a unique system of values; not as a thing, but as an individualized spiritual process that lives and has its destiny in the attainment of a higher and more rational kind of willing. Self-transformation and self-transcendence are its law of life, the maturity of its spiritual potentialities its central principle.

IRL GOLDWIN WHITCHURCH

UNDERSTANDING THE CHINESE THROUGH THE TÂO TEH KING

[Merton S. Yewdale is a musician and a journalist, and he here indicates the influence of the Taoist thought on China. *The Tâo Teh King* is one of those rare books which have attained immortality; its wisdom is for all men, but our civilization has not yet risen to the altitude necessary for a real and full appreciation of its doctrines.—EDS.]

Although China has been influenced by Confucianism, Buddhism, Mohammedanism and Christianity, fundamentally she has been guided throughout her history by the doctrines of Taoism, both in her national and in her personal life. Nor is this strange: China has always lived in the past and revered it; and it is only natural that she should be influenced most by her earliest religion. True it is, that Lâu-Tsze wrote his *Tâo Teh King* in the sixth century, B. C.; but his references to "the men of old," from whose writings he quotes, indicate that there was a Taoism much older than his, but by how many centuries we have no means of knowing. That Taoism is deeply embedded in the very essence of Chinese life and forms the basis of it, can hardly be disputed.

When we view the Chinese people, we observe a huge mass that presents all the appearance of a solidarity, so close that only rarely does an individual emerge from it and stand out for any conspicuous merit or achievement. Yet that solidarity is an illusion; for no people were ever more individual than the Chinese. Deep in the heart of each one of them is a feeling of being attached more to

the universal than to the individual life—tethered to the Tâo. Consequently, though they live and work in the mass, they are personally detached and are not dependent upon each other. They do pool themselves or their interests; but dealing with them *en masse*—as a government, for instance—is merely treating with so many individuals whom the teaching of centuries has made sensitive about assuming the leadership and imposing their mind on that of others. Lâu-Tsze writes:—

Therefore the sage holds fast in his embrace
The Unity, and its example shows,
From self-display is free, and therefore shines,
From self-assertion, so distinguished grows,
From self-praise free, his merit is confessed,
From self-exalting, so will standing gain,
And since he strives not, none with him can
strive.

Likewise, living more in the world of the universal—the Tâo—and detached from his fellow-men, the Chinese does not fear death, but views it with philosophical calm and resignation. "The going forth is life; the coming home is death," says Lâu-Tsze simply.

In their readiness to die is reflected another cardinal trait—patience with life, which arises out of their dependence upon the Tâo for guidance. Lâu-Tsze taught that if man surrendered himself to the Tâo, the way of Heaven, he

would be told what to do and when to do it, and all would be well. But if he depended upon his own reasoning mind—the Way of Man—he would certainly go wrong. Chinese patience is therefore but the confident waiting upon the Tâo for light and for the command to act. It is not the patience of the Western world which too often is a self-imposed restraint, frequently fretful and unsettling, but a cosmic calm of certitude, that what is to come will be right and in the appointed time.

Great Tâo is all pervading,
At once on left and right.
It may be found, and all things wait
On it for life and light.

To be in harmony with the Tâo, one must have no selfish desires. When the Chinese in general have acquired the necessities of life, they have no further desires. As a people, they have no imperialistic aims, no desire to bargain for international advantages. If things are upset, all they wish is to put them right so that they can again withdraw back into themselves. "When the work is done. . . . is the time to withdraw and disappear, and that is Heaven's Way." The Chinese are like water, Lâu-Tsze's favourite illustration of the Tâo: it seeks the lowest place and draws down the higher streams into it. The ocean, like the Chinese, is, in its depths, calm, quiet, peaceful, contented, leisurely. If it is rough, it is only on the surface; and it is not the ocean itself that has raised the waves, but the wind, which does not last. "A violent wind will not outlast the morning." The ocean waits for

the wind to subside so that it can return to its state of peace and rest and quiet. Likewise, even when the sun draws up the water into the clouds, the ocean finally forces them open and the water returns in the form of rain. The water has been disturbed and taken from its home in the ocean which it loves and to which it seeks to return.

The highest goodness that we know has water
for its type,
It benefits all things, yet ever flows
To the spot which men disdain, the gutter and
the plain,
And so is near the Tâo, its archetype.

Just as water strives to get back to its home in the ocean, so do the Chinese who are far from home look forward to returning and being buried in Chinese soil.

But there are comparatively few Chinese abroad; for they are not curious about other lands and other peoples, and they seldom travel for pleasure or information.

Without going beyond his doorway
One may know all beneath the sky.
Without peeping out from his window
See the Tâo of Heaven go by:
And the farther he goes from home he finds
That knowledge becomes less nigh.

So the sages did not travel
To acquire a knowledge of things,
They named them aright without wasting
Their life in vain journeyings;
And, striving not, accomplished ends
By the power which quietude brings.

The Chinese are like monks who, because they live widely in the universal spirit, can live narrowly and contentedly in a restricted life on earth—and they live long because they are satisfied.

And he who knows contentment has the all-
sufficient cure,
And, satisfied, will evermore endure.

Lâu-Tsze promised longevity as a reward to those who lived in the light of the Tâo—which is

prophetic; for China, after thousands of years still lives strongly, and individual Chinese have been known to live beyond the age of one hundred and fifty.

“He who loses not his place lives long”; and therein lies another Chinese principle: the necessity for preserving one’s honour—saving one’s face, as we term it in the West. Living amid huge masses of people, the individual Chinese holds his position among his fellow-men, not by any special achievement of renown, but by the honour in which he as a person is held. He may not be entirely successful in dealing, he may be defeated on the field of battle, he may lose his possessions; but he has not lost caste if he is still held in honour by his fellows:—

Which is nearer you,
Your name or yourself?
Which is more to you,
Your person or your pelf?

And is your loss or gain
The more malicious elf?
Extreme love’s price
Must be paid with sacrifice.

China is both masculine and feminine: thinking and reasoning as a man, and acting and feeling as a woman. “He who knows the masculine, and yet retains the feminine, will be the whole world’s channel.”

Consider the female, the woman
Overcomes by her quietude wholly,
Some make themselves lowly to conquer,
Some conquer because they are lowly.

Like a womanly woman, China makes no advances to the rest of the world. China waits—quiet, calm, expectant, but unwilling to give or to receive unless the request is in harmony with the spirit of the Chinese ritual. China is still an enigma, which the rest of the world will never completely understand until it knows that book which so penetratingly reveals the Chinese—*The Tào Teh King*.

MERTON S. YEWDALE

It is recorded that during a visit Lao Tzu said to Confucius—“The men about whom you talk are dead, and their bones are mouldered to dust; only their words are left. Moreover, when the superior man gets his opportunity, he mounts aloft; but when the time is against him, he is carried along by the force of circumstances. I have heard that a good merchant, though he have rich treasures safely stored, appears as if he were poor; and that the superior man, though his virtue be complete, is yet to outward seeming stupid. Put away your proud air and many desires, your insinuating habit and wild will. They are of no advantage to you;—this is all I have to tell you. Why do you not obtain the Tao? This is the reason—because you do not give it an asylum in your heart.”

When Confucius returned he said to his disciples:—

“I know how birds can fly, fishes swim, and animals run. But the runner may be snared, the swimmer hooked, and the flyer shot by the arrow. But there is the dragon—I cannot tell how he mounts on the wind through the clouds, and rises to heaven. To-day I have seen Lao Tzu, and can only compare him to the dragon.”

NEW BOOKS AND OLD

THE RENAISSANCE OF PERSIAN POETRY*

[Dr. Reynold A. Nicholson is Professor of Arabic and Fellow of Trinity College, Cambridge; he has also served as Professor of Persian in the University College, London. He is the recognized authority on Arabic and Persian lore, and his respected name appears on several volumes, some originally written by him—others, Persian and Arabic Texts, most ably edited and annotated by him. Among his critical works are *The Mystics of Islam*, *Studies in Islamic Poetry*, and *The Idea of Personality in Sufism*. Since 1925 he has been working on Jalaluddin Rumi's *Mathnawi* which is to be completed in six volumes; four are already published and have been reviewed in THE ARYAN PATH for July, 1933.—EDS.]

Mr. Irani and the friends who assisted him in compiling this excellent anthology of Persian verse (with numerous English translations) have earned the gratitude of all interested in Persian literature and not indifferent to its development in modern times. Since the twentieth century has finally exploded the myth of "the unchanging East," such indifference can no longer shelter itself under the plea that the new Persian poetry is merely an inferior imitation of the old. Not that it is altogether unlike: in its form and diction there is, of course, much that recalls Firdausi, Sa'di, and Hafiz. One still finds the lover's burning heart described as "roast-meat" and his sighs as "black smoke"; the familiar images and allusions are still there, side by side with references to radium, motors, trains, and Longfellow's *Psalm of Life*. It must be allowed that these incongruities are somewhat disenchanting, at any rate to European readers who have delighted in the opulent beauty and harmony of the masterpieces of

Persian literary art. But in order to appreciate the poems collected in this volume we must lay prepossessions and comparisons aside and try to judge the achievement of the youngest generation on its own merits. What are the qualities by which it is especially distinguished? In the first place, I should say, by its vitality. Whatever else the writers may be, they are thoroughly alive to the needs of their time, eager to play a man's part in shaping the destinies of their race, and animated by the resolve to build up a spiritual and intellectual culture worthy of the great traditions of Iran—a culture founded on self-control rather than self-assertion, self-respect that respects the rights of others, patriotism that is neither arrogant nor inhumane. Eshqi lays the scene of his operetta, *Rastakhiz* (the Resurrection) in the ruined palace of the Sasanian emperors at Ctesiphon. Cyrus, Darius and the rest, one by one, rise from their graves to mourn for Iran, till in response to their invocation the Spirit of Zoroaster appears, bidding his

* *Poets of The Pahlavi Regime*. By DINSHAH J. IRANI. The Pestonji D. Patel, Memorial Iranian Series, Vol. IV. (H. T. Anklesaria, Bombay.)

people learn again the ancient Wisdom.

Good deeds, good words, good thoughts—the Iranians cared not for this Message, and headlong have they fallen in woe to-day.

O East, arise and by your Righteousness put to shame the West.

I hope and pray that when the East shall find power in its hands, it will use its strength only to bring rest and happiness to the world. May it not act like the West driving men hither and thither; may it not bring shame on mankind and humanity!

Henceforth let none ever remain in bondage! Henceforth let all who breathe, live freely their lives!

These poets take themselves seriously; they preach a gospel in which they ardently believe and which makes a powerful appeal to Persian youth. The former scepticism, hedonism, pessimism and fatalism are gone.

Lay thy hands on thy own knees and raise thy stature straight; bend not thy back of lofty spirit by accepting the supporting arm of someone else.

Where the *utile*, however exalted, is the mainspring of poetry, one cannot as a rule expect that much attention will be paid to the claims of its charming sister. Aesthetically considered, the average is not very high, but since the authors are Persians they never fall below a certain artistic standard, and often show remarkable skill in adapting time-honoured models to new themes and ideas or in creating fresh forms of expression. Eshqi, Pour-e-Davoud and Iraj may be singled out as examples of this. *The Ideal* of the first-named, a tragic and moving story of innocence betrayed, leaves no doubt as to the genius of its author, who

was only thirty years old when he died. It is represented here by ample selections, which must be read in their entirety. From Iraj, a poet equally gifted in his way, I may quote Mr. Irani's translation of a few lines, almost Greek in their exquisite grace and simplicity.

MY MOTHER

They tell me that when my mother gave birth to me, she taught me to suckle her with my lips.

For nights and nights beside my cradle she sat wakeful and taught me to sleep.

She held my hand and took me step by step, so that she taught me how to walk about.

She placed her smiling lips on mine and taught the rose-bud to blossom (i. e., smile).

One letter and two letters she placed on my tongue, in the shape of words, and taught me to speak.

Thus my very existence is all due to her; while my life endures, therefore, I will always love her.

What has been said, little though it is, may serve to indicate the general character of the collection and its value for anyone who wishes to understand the thoughts and ideals of the modern Persian nation. From this point of view it will repay careful study, while it also provides students of literature with copious materials for investigating the problems in which they are interested and for judging the work of about a hundred representative poets of the period. I should add that the editor, to whose energy and devotion the bulky volume owes its existence, has introduced it with an essay on the study of Persian poetry, extending from the Gathas to the Pahlavi renaissance.

R. A. NICHOLSON

WHEN EUROPE WAS NOT*

[G. D. H. Cole recommends a change in our educational curricula so that the ancients may teach the moderns.—EDS.]

It is not yet fully realised how immensely the recognised scope of human history has altered during the last hundred, and even during the last twenty years. It was the geologists who took the first hand and altered chronology based upon the Old Testament almost beyond recognition, so that there are few now who would not smile at Archbishop Usher's careful dating of the Creation at 4004 B. C. It was realised early in the nineteenth century that the appearance of a human species on the earth must have taken place at a considerably earlier date. These early species, however, whose very existence was for some time a matter of such bitter dispute between "religious" and "scientific" minds, were not "history"; they were primitive people, savages, "noble savages" perhaps, but still, savages more like the Polynesians or the Andaman Islanders than even medieval Europeans, and as such they were the concern of anthropological specialists rather than historians or students of history. History, as a subject of study, was still bounded by the twin influences of classical education and the Bible; there were ancient Greece and ancient Rome, known from Herodotus, Thucydides, and their kin; there was an Egyptian civilisation which was known to be older, and which, since the deciphering of the Rosetta Stone and the calculations of Egyptologists, was gradually appearing to be much older; and there was a curious pool of history relating to Syria and Palestine, of which the earlier parts were beginning to seem a little doubtful. Outside these oases was legend, like the writings of Homer and the sacred books of Indians and Chinese, and "primitive peoples".

Then came Schliemann, that inspired shop-boy, who, refusing to

accept the current rejection of anything that sounded romantic in historical narrative, went to dig up the site of Troy, and found, not one Troy, but seven, and not Troy only, but the first traces of the lost and high civilisation which we know now as Minoan; and following him Sir Arthur Evans and his colleagues elevated the age of Crete and Mycenae almost to the dignity of true history. Meantime the golden age of the excavators was beginning; the story of Egypt was being filled in and dated, and diggings in Asia Minor revealed one of the dim tribes with whom Joshua fought as a Hittite empire with a wide culture and dominion reaching to the confines of Babylonia. In Mesopotamia itself progress was rapid. Quite early Hammurabi's stone yielded up its secrets, and an excited employee of the British Museum rushed in to tell his colleagues that he had just read the original report of the Flood; but it was not until this century was well advanced that Mr. Leonard Woolley's startling discoveries unearthed the whole unsuspected civilisation of Ur of the Chaldees and Sir John Marshall described the pre-Aryan communities of the Indus valley. And now comes Professor Childe, whose book on *The Most Ancient East* was published only in 1928, with the confession that the new material which has been dug up since then is so vast and so important that no revision of his earlier volume will serve, and telling us of civilisations in Babylonia earlier than the dynasties of Ur and far earlier than Sargon and in Egypt earlier even than the pre-dynastic discoveries of Sir Flinders Petrie, linked up with the communities of Anam and Mohenjo-daro by way of strange new excavations in Waziristan and Baluchistan.

The point on which emphasis should

* *New Light on the Most Ancient East: The Oriental Prelude to European Prehistory*. By V. GORDON CHILDE. (Kegan Paul, Trench, Trübner, London. 15s.)

be laid is that these excavations are concerned with historical peoples, real civilisations, and not in any sense with primitive tribes. The men of Ur were not savages, far less so, indeed, than some of the peoples of the Old Testament or of medieval Europe; they wrote and traded, built and governed, and their civilisation endured far longer than some which have had much more pretension. It is true that their history is not likely to pass into the history read and studied in schools, owing largely to the difficulty of language and dating. Even where the language can be read or will be read, the perusal of inscriptions conveys little to the general reader, and archæology remains a specialised subject. One pot, and one gold ornament, look very like the next to the uninstructed. The enormous advantage which the evolution of the Greek language gave to Greece and to those countries and persons whose luck it was to be visited by Herodotus, cannot easily be outweighed, and their effect is that the reconstruction of Minoan or Sumerian civilization needs an imaginative effort of which few are capable.

Nevertheless, it would be a great pity if the effort were not made and if the new knowledge which Professor Childe and his colleagues are now studying were not at any rate partly absorbed into modern educational

curricula. For the result of their work is that within the last few decades the beginnings of human civilisation, in the sense in which all would understand it, have been put back at least three and probably four thousand years in this corner of the world alone, quite apart from what further excavations in China, India and elsewhere may disclose, and surely this doubling of the age of civilisation should have some effect on the perspective of teachers and taught? It may be rather more difficult to envisage the habits of Shubbiluliuma and A-anni-padda than those of Themistocles, but surely it is not quite impossible?

Professor Childe's book is not one for the layman to criticise in detail, the less so as it is based of necessity largely on material which is still only available in specialist journals. Suffice it to say that it is an admirably clear, documented and fully illustrated account, which brings out not merely the civilised character of these civilisations but the wide differences between them, so that Mohenjo-daro, for example, clearly did not resemble Ur or Eridu in social and political structure. We hope that the next five years' excavations may provide Professor Childe with material for another volume as valuable.

G. D. H. COLE

WHAT IS MECHANISM?*

[C. Delisle Burns is a keen Rationalist and here examines the visions of an idealist.—EDS.]

It would be absurd to argue against a poet because his metaphors were not connected; and probably a prophet is a sort of poet. His different visions at different moments may lead to statements which are contradictory and, if taken in their usual sense, false. But Shelley meant to express his emotions when he said to a skylark—"Bird thou never wert." And so Dr. Jacks, in his attempt to express his reaction to mech-

anism and to theories of the universe derived from mechanism, may be useful to many who feel a similar reaction. He says that there is a revolt against mechanism, which was led by Bergson. The revolt is a sign of the creative impulse in the "mind," or perhaps the impulse is "mind". In Religion the revolt is to be found nowadays as an effort against a resisting medium, normally a creed. And Dr. Jacks's

* *The Revolt Against Mechanism.* By L. P. JACKS, Hibbert Lectures, 1933. (George Allen & Unwin, Ltd., London. 2s. 6d.)

argument concludes with some reference to "the intellectual confusion of our time". The remedy suggested appears to be an emotional state in which one chants a creed, because it is not as obviously true as the multiplication table.

In the course of these Hibbert Lectures, many interesting analogies are pointed out: and there is the play upon words which preachers of sermons often practise. Thus Dr. Jacks finds it interesting that George Fox spoke of an "ocean of light" and that Sir William Bragg wrote a book called *The Universe of Light*, although there is not the smallest connection between them. The preacher of sermons is a good example of what the old psychologists used to call the association of ideas, for one word reminds him of another in some other book; and he drags in the new idea following upon the use of the same word in another sense. As sermons, however, Dr. Jacks's Hibbert Lectures are typical of the attempt to modernise the habit of preachers; and probably some readers need that kind of "philosophy" which contains the latest terms in a sort of emotional unity.

The real difficulty, however, is that Dr. Jacks's ideas in these Lectures have no connection one with another. All the ideas may be good; but their presentation is like that of a string of beads. Mechanism, for example, may refer to motor-cars and automatic production machines. It is said by sentimentalists that there is a revolt against these; but if so, the revolt must be singularly ineffectual, for everyone uses the results of modern transport and production. Dr. Jacks then refers to armaments. In what sense they are misuses of mechanism, it is difficult to see. They are useful means for very bad ends: but aeroplanes are no more wicked than spears or Roman catapults. However, no conclusion is reached in this matter. On the other hand, "mechanism" may mean a theory of nature. The word so used

implies a metaphor. It is a pity that machines became popular just at the time that exact and invariable concomitance of certain aspects of nature was recognised to be important; and Scientists who are bad philosophers, such as Eddington and Jeans, become confused when they speak of the logic of the sciences. Some people are said to be worried by the idea that we can have an exact knowledge of causal connections. Predestination drives some people mad. But it is no argument either for or against a theory that acceptance of it makes one uncomfortable.

Dr. Jacks says that "creative thinking has little use for the world's problem and solution". But what about Plato? Perhaps Dr. Jacks has not understood that the chief task of thought is not the solution of a problem but the statement of it: very great creative thinking is required for that. The book speaks of the "confusion of thought" and the "mood of bewilderment" which are supposed to occur to-day. But these phrases are never explained. Some people are not confused: and the confession of ignorance is not bewilderment. Perhaps Dr. Jacks is thinking of the differences between different people's thought, for there are many who disagree entirely with him. But that is not "confusion". We are no longer in the Middle Ages, when everyone thought alike. The words really refer to an emotional state of uncertainty, which has affected those who try to retain their old beliefs in spite of the evidence against them. And Dr. Jacks proposes to restore certainty by an emotional effort, like chanting a creed. This may succeed. Every creed is believed more "firmly," in that way, in proportion as the logical grounds for believing it are felt to be wanting. But the result is hardly a philosophy. Why indeed should it be? There are many who would be better without too great a strain on their intelligence; and these can find satisfaction in an emotional ecstasy.

Religion and The Sciences of Life.
BY WILLIAM McDUGALL. (Methuen
and Co., Ltd., London. 8s. 6d.)

Sir Oliver Lodge is reported to have stated the other day that the modern world knows too much of science for its own safety and that unless scientific knowledge is directed into channels of universal benefit the crash of civilization into ruin must be considered imminent. Prof. William McDougall has now recorded his conviction in a fine collection of fifteen essays devoted to a discussion of the relation between religion and the sciences of life (psychology and biology in particular), that the evidence furnished by the latter is quite adequate and sufficient to vindicate religion and religious values. The main arguments emphasised by Dr. McDougall are three: I. With the rejection of the mechanistic view of life, through "resolute purposing," "wise planning," and "vigorous action," collective man, "may make himself master of his destiny" (p. 35). II. Through the instrumentality of his scheme of family allowances and the adoption of positive eugenic measures (of course side by side with the negative measures) Prof. McDougall envisages social and national reorganization on the basis of increased civic worth of individuals in general. This eugenic reform is expected to lead on to an uninterrupted and perennial supply of the proper form of leadership in every walk of life. The author complains that at present "the supply is far from equal to the need" (p. 155). III. Biology and psychology "show that the living being is more than a concatenation of physical forces," and support the affirmation that "man is a spiritual being whose proper work is to make the spiritual prevail over the material or physical aspects of the world" (p. 10).

Let me consider the third first. If Dr. McDougall believes that the life-mission of man is to make the spiritual prevail over the material he is already a Vedantin who desires to see the

ultimate triumph of the *Adhyatma* over the *Adhibhautika*. A biologist or psychologist who tells students of Hindu thought that man is more than a machine or a concatenation of physical forces just carries coal to Newcastle. Indian ethics, logic, psychology and metaphysics (the *Darshanas*) are grounded on the basic fact of the existence of a spiritual entity encased in a subtle body (*Linga-Sarira*) that determines and regulates its transmigratory career, and in a gross body (*Sthula-Sarira*) with its nervous or neuro-muscular system or mechanism which is the weapon of adjustment to environment.

Dr. McDougall's scheme of family allowances and the Utopia that is hoped to be ushered in by its application smack too much of behaviorism. I am afraid Dr. McDougall's scheme may not be able to "condition" this or that individual into a leader or politician. Notwithstanding the Lamarckian doctrine of transmission in which Dr. McDougall appears to have implicit faith, it is hazardous to claim that competent leaders will be almost automatically supplied when once the scheme of family allowances has been standardized and rendered amenable to fool-proof working. Dr. Watson himself, the leader of the behavioristic movement, was good enough to write to me in answer to my critical notice of his *New Behaviorism* that conditioning had very obvious limits and that he regarded behaviorism only as a method and not as a doctrine. Whether the conditioning occurs, or is stage-managed under laboratory conditions or under the conditions contemplated in respect of the scheme of family allowances, it should be borne in mind that the concrete application of the scheme is not likely to work wonders.

Dr. McDougall's emphasis on the rejection of the mechanistic view of life, and on the ability of the collective man to make himself master of his destiny, formed and reinforced in the light of the evidence furnished by biology and psychology, does not guarantee that

such ability will not be used in the gigantic game of exploitation of the weak by the strong.

From the standpoint of Indian thought in general and of the Vedanta in particular, the conclusion arrived at by Prof. McDougall does not afford any help to earnest enquirers. If the sciences of life stop with only the vague indication that man is more than a mere concatenation of physical or biochemical forces, it is obvious they cannot render any significant service to pilgrims on the Aryan Path. Dr. McDougall seeks to maintain that the causal efficacy of man's spiritual ideas and the possibility and certainty of man's participation in the life of a realm of spirit (p. 6), which constitute the fundamental postulates of all religions, are not only not denied by biology and psychology, but the advancement of psychical research has demonstrated that man is an individualized ripple of the mighty ocean of spirit (p. 16). In the chapter on "World Chaos" again, Prof. McDougall emphatically asserts that if he were dictator, he would direct the powerful intellects to turn their attention away from the physical sciences and concentrate it on the human and the social sciences (p. 208). In other words, he desires to see the sciences of life function as exactly and accurately in regard to their subject-matter—men and minds—as the physical sciences in regard to theirs—matter. If he hopes to achieve such an exact knowledge of the imponderables as that of an astronomer about eclipses, he is crying for the moon.

Realization of the truth that man is

more than a concatenation of physical forces, and a study of the human and the social sciences, will not produce cosmos out of the chaos which Dr. McDougall and others deplore. Competition and exploitation are still the moving forces of the scientific civilization which cannot but culminate in chaos. An anthropological survey of school children (p. 111), intelligence tests, psychical research, will not save the crashing civilization. In the concluding chapter, "Whither America?" McDougall arraigns the attractive American civilization for certain characteristic defects none of which, as far as I am able to see, could be got rid of by means of anthropological and psychical research.

There is the path of scientific civilization and progress grounded on exploitation and competition. There is the Aryan Path grounded on *Dharma* (Duty), *Satya* (Truth), *Daya* (Pity), *Dana* (Charity), *Paschat-tapa* (repentance) and *Sarvabhootha-hita* (guarding the interest of all). *Quo vadis?* The *Karma* of individuals and nations will determine the choice,—not anthropological research. If Prof. McDougall wants me to be a researcher in biology and anthropology with a view to securing the qualitative advancement of my nation, I would, in my turn, invite him to walk the Aryan Path to save his civilization. Dr. McDougall may or may not convince you. He is a master of a particular type of thought and expression that challenge your attention. He leaves you refreshed and reinvigorated.

R. NAGA RAJA SARMA

Ādarsha Sādhu: An Ideal Monk. By A. J. SUNAVALA, B.A., LL.B. (Cambridge University Press, London. 5s.)

Mr. Sunavala has written the life of Vijaya Dharma Suri as a devoted friend. If one who did so much to revive Jainism and make it a living force in India to-day possessed faults, we are not told about them. The biographer

refrains from criticism. He is presenting a holy man: devout, learned, most gracious in manner—and in recording the monk's many good qualities he occasionally rises to heights of almost lyrical adulation. If he is partisan, we cannot escape the fact that he is dealing with a man of extraordinary nobility of character. There was so much

compelling sweetness about him that Mr. Sunavala frankly confesses that "to come under his spell was to be his for ever and ever". He claims, too, that the *Āchārya* resembled St. Francis of Assisi, "the tender brother of all who live and die".

Mūla Chandra was born in 1868 at Mahuvā in Kāthiāwār. Of humble parentage, the child showed no sign of his future vocation. He was idle at school, the despair of his master, and succumbed to gambling. It was when he had lost a considerable sum of money that he began to realise that his weakness was an "odious and debasing vice". He accordingly sought out a *Guru*, one Vṛiddhi Chandra, who later "initiated him into the holy Order of Monks," and in his nineteenth year was known as Dharma Vijaya. He succeeded his master, and with unflinching courage and devotion spread Jainism far and wide. He founded a school for that purpose and engaged in literary work, which included editing a series of sacred books of the Jains, almost to the hour of his death. Everything he did was directly or indirectly concerned with the Jain sect, and no one more faithfully served its founder, Mahāvīra. Honours were conferred upon him in India and elsewhere. Among his friends were notable English, German, and Italian savants who never sought

in vain his rare wisdom. He was in a very real sense a link between East and West.

Jainism is one of the oldest religions that survives in India to-day, and it may be inferred that one whose main object in life was to restore its ancient Wisdom was a somewhat narrow-minded zealot. On the contrary no one could have been more free from bigotry and intolerance. Not only did he think that "intellectually and morally the Jains ran shoulder to shoulder with their Brahman and Buddhist brethren," but also that "Religion is One and Eternal".

Those long missionary travels, the preaching of countless sermons, succour for all who came to him, his fame as a scholar, are insignificant compared with the man himself. He was not a worker of wonders. The miracle, there for all to see, was his own goodness. There have been many saints in India, but few in modern times more worthy of the name. Tortured towards the end of his life by intense physical suffering, only able to speak in a whisper, his spiritual endurance never failed, nor did he withhold in suffering words of cheer for others. He taught "peace between man and man, peace between man and animal, peace everywhere and in all things, a perfect brotherhood of all that lives".

HADLAND DAVIS

Gilgamesh: Epic of Old Babylonia.
By WILLIAM ELLERY LEONARD. (The Viking Press, New York. \$2.)

Gilgamesh, central figure of more than one Sumerian myth, has been proven by archæological discovery to have had actual historical existence as a Babylonian monarch, doubtless the fourth king of the first dynasty of Erech. Of his many remarkable feats and adventures, the best known and most elaborate account was unearthed at Nineveh, during the middle of the nineteenth century, in the form of twelve large, fragmentary clay tablets. Written in cuneiform script, these

comprise what is to-day known as the epic of Gilgamesh.

Following Professor Ranke's German free-verse version of the original translations of the ancient poem, aided by other, later, research work on the part of English and American scholars, William Ellery Leonard has rendered in very readable English verse the trials and struggles of Gilgamesh, ruler of Uruk (Erech). In pleasing, rhythmic fashion—interrupted at numerous points by regrettable gaps in the narrative, resulting necessarily from the fragmentary nature of the original tablets—

are set forth the battle and then friendship between Gilgamesh and the animal-like Engidu, their victory over the monster Khumbaba, their adventures culminating in the death of Engidu, and Gilgamesh's subsequent peregrinations in quest of the solution to the overbearing mystery of life and death.

Gilgamesh, "two thirds of him is god, one third of him is man," journeys to the mystic mountain Mashu, at the end of the earth, resisting all dissuasions, until he finds the god, Utnapishtim, whose counsel he seeks. Tormented and weary, Gilgamesh secures the plant of life, secret of immortal youth, only to have it taken from him, in a moment of laxity, by the sudden stealth of a serpent.

Furnishing further evidence of the universality of the traditions of the flood—a vivid account of which, bearing resemblances to the Biblical version, is included—and revealing the antiquity of such symbols as the serpent and the tree of life, *Gilgamesh*, is of more than passing interest to students of history, archæology and folklore.

By modern scholars the poem is popularly held to be a depiction of the persistency but final futility of man's

efforts to escape his eternal fate. But in interpreting *Gilgamesh*, as well the myths and sagas of every land and race, those who will invoke what is known in the East as the *Heart Doctrine* will perceive a far more subtle and purposeful meaning than is evident to the devotees of the solely intellectual *Eye Doctrine*. And, unquestionably, there are many portions of *Gilgamesh* replete with suggestive material in support of the theosophical contention that the sagas and legends of the ancients represent the employment of historic data to symbolize the fierce struggle which goes on *within* the soul of man, once he sets out to control and subdue his animalistic, selfish nature, and rise to a realization of his true, inner, divine Self, or Reality.

In any event, Mr. Leonard's volume, maintaining scientifically accurate consistency with the original poem, along with an English free-verse rendition which of itself merits commendation, should find a welcome reception from all students of archæology and ancient art and history, as well as all who desire a reliable, highly intelligible introduction to the Babylonian epic of *Gilgamesh*.

DAVID B. ROSENBERG

The Unknown God. By ALFRED NOYES. (Sheed and Ward, London. 7s. 6d.)

This book is an account of the processes of thought and emotion by which Mr. Alfred Noyes found his way from the Anglicanism in which he was brought up, through Agnosticism of the nineteenth century type, into the Roman Catholic Church; and it is at the same time an attempt to state some of the leading Roman Catholic doctrines in terms acceptable to the educated modern mind.

At least three quarters of the work is devoted to a vindication of the spiritual against materialism, which, save for an occasional passage of

sectarian tendency, may be read with edification and delight by all seekers for truth whatever religious label they may wear. Many of Mr. Noyes's arguments are set forth in passages of great beauty—whether of prose or poetry, as for example the following, which sounds most musically the authentic note of universal mysticism:—

Man is himself

The key to all he seeks.
He is not exiled from this majesty,
But is himself a part of it. To know
Himself, and read this Book of Earth aright,
Were to discover music that out-soars
His plodding thought, and all his fables, too.

How should man find it? Only through those
doors
Which, opening inward, in each separate soul,

Give each man access to that Soul of all
Living within each life, not to be found
Or known, till, looking inward, each alone
Meets the unknowable and eternal God.

which reminds one of those other words: "Look inward, thou art Buddha."

That Mr. Noyes, having posited the One Reality which underlies all the changes of the phenomenal universe, inscrutable to the intellect and knowable only through and in man's own Higher Self, proceeds to identify it with the personal deity of Catholic orthodoxy, does not detract from the splendour of his original conception.

When he tells us that

If by any chance this world were a place of gradual education where a process of soul-making was being carried on, it is obvious how much would be gained by beginning at the beginning and working up through every grade of the difficult ascent, learning all its laws by experience at first hand, and assimilating what we had learnt into the very fabric of our life,

an Eastern reader might be justified in assuming that he would go on to add that such a process of education could not possibly be completed in a single life on earth—could be completed only in a long series of incarnations. But in this matter Mr. Noyes seems to be blind to the only logical conclusion to be drawn from his premises. He nowhere mentions re-incarnation, that master-key to so many of the mysteries of life; and although he quotes freely from Plato and Plotinus, as well as Western writers both Christian and Agnostic, he entirely ignores the great religious philosophies of India. Were it otherwise, he might have discovered that many of the loftier elements in Christianity, which appear to him unique, are also to be found in systems far antedating the life of Jesus.

Mr. Noyes is under the impression, for instance, that Jesus alone among

sane men ever dared to speak as God, when he used such expressions as "I am the resurrection and the life," "I am the way, the truth, and the life," and therefore he must either be rejected as a blasphemous liar, or accepted as God incarnate in the peculiar sense ascribed to him by dogmatic Christianity. But the *Bhagavad-Gita* is full of parallel sayings in the mouth of Krishna, who identifies himself with the Supreme in precisely the same way as Jesus does.

So too, when he quotes Napoleon's words contrasting the still living influence of Jesus among men with the mere empty names that alone survive of such mighty statesmen as Cæsar or Alexander, Mr. Noyes leaves out of his reckoning those other sublime Teachers—Krishna and the Buddha—whose words and lives, like those of Jesus, have come down through the centuries as vital influences, inspiring, uplifting and comforting countless millions of souls.

The last 100 pages, or so, of *The Unknown God* are given up to an attempted vindication of some of the doctrines peculiar to Christianity, e.g., original sin and the "incarnation," which Mr. Noyes sets forth in an idealised form, and defends with eloquent and lyrical rhetoric. It would be interesting to read what he might have to say about some of the more repulsive tenets of his Church, such as eternal damnation and the refusal of salvation to unbaptized infants. These famous—or infamous—teachings Mr. Noyes passes over without mention, although they must perforce be accepted by all Catholics; for the Church does not allow its members to pick and choose their beliefs; and regards it as equally guilty and equally heretical to reject one single item of its defined creeds as to reject the whole system.

R. A. V. M.

Forty-five Years in India: Memoir and Reminiscences of Principal Mackichan, D. D., LL. D. Edited by DAVID WILLIAMSON. (Ivor Nicholson & Watson, Ltd., London. 5s.)

Dr. Mackichan is one of the few Christian missionaries who have devoted the best part of their lives to the cause of education in India. He was the Principal of Wilson College, Bombay, and one of the foremost educationists in India. He will be remembered longest as the translator of the Bible into Marathi.

As the title indicates, this volume of 115 pages records in 13 chapters interesting recollections of the learned divine. Dr. Mackichan's regrettable remarks about the Indians expose his shallow understanding of India. He says impertinently:—

The Indians are a sensitive people and a single word or act which wounds their self-respect will consign to oblivion a life of generous benevolence. Three centuries of benevolent association between the British and the Indian races have left us to-day not only with a gulf between the peoples unbridged but with an antagonism that is threatening revolution continually.

He observes that the failure of British rule in India is due solely to this fact alone. If this be so it must be said that his study of India during forty-five years has been wholly on wrong lines. This is how the Christian padres fail to understand India, only because they are overwhelmed with deep-rooted predilections and selfish motives. The book, we are afraid, will interest only the admirers and friends of the author.

SWAMI JAGADISWARANANDA

Yoga for the West. By FELIX GUYOT. (Rider & Co., London. 3s. 6d.)

Yoga and Western Psychology. By GIRALDINE COSTER. (Oxford University Press, London. 5s.)

Both these books propound some very quaint and erroneous views about practices of Yoga taught by ancient Indian seers. Mr. Guyot's book especially, from beginning to end, contains the sorriest twaddle imaginable, and one cannot help wondering from what sources he has gathered all that he has dished up "for the West". The exercises laid down if seriously practised will produce mental and moral wrecks.

Miss Coster's book is not so hopeless, but clearly she has written it without understanding what true Yoga is. As the title of her book shows, she has had the presumption to compare what she miscalls "Yoga" with "Western Psychology" as understood by her. By "Western Psychology," however, she means only the system of psycho-analysis or what she calls "Analytical therapy" associated with the name of Freud, of whom she appears to be an enthusiastic admirer. Her main thesis appears to be that from the fusion of these two—"Yoga" and "analytical therapy"—

will result "an enlargement and intensification of consciousness". She maintains that the Yoga system by itself cannot achieve this result, which is enough to show her ignorance of the achievements of the true Yogis.

Miss Coster has in one chapter attempted to translate and elucidate the *Yoga Sutras* of Patanjali on the plea that the existing translations by Indians and by Englishmen are misleading and unreliable. Her bibliography indeed tells its own tale and affords an interesting commentary on the nature of Miss Coster's study. She appears to be unaware of several important renderings, including Mr. Judge's excellent edition. A study of Mr. Judge's introduction and his notes will go a long way towards bringing home to Miss Coster that she has totally misunderstood the great philosophy of Yoga.

Of late there has been a plentiful crop of books on Yoga which are gross travesties of the true teachings. Such books—among which we have to include the two under consideration—constitute a very grave danger to unwary readers.

J. P. W.

Reality and Illusion: A New Framework of Values. By RICHARD ROTHSCHILD. (Harcourt, Brace and Co., New York. \$3.50).

Mr. Richard Rothschild gives us in this book a concept of values in terms of ultimate reality or what he calls the individual's "Oneness of All Things". He thinks that the Western world representing the chief progressive element of modern civilisation has come to a state of chaos.

Aesthetic, political and ethical beliefs, such as there are, are unintegrated, unrelated, representing mere irrational elements, defended by sentiment or dogma, espoused haphazardly by special cliques of devotees.

To resolve the conflict and bring order into chaos, he undertakes a new framework of values in which physical science will be recognised as a significant realm of meanings but will not dominate the whole intellectual scene. His central thesis appears to be that reality is a realm of meanings; that every meaning is dependent to a large extent upon the maturity of the totality of a man's past experience as organised into his self; and that there is no virtue greater than insight or wisdom which alone can raise man to a higher level of being or give him inner peace. He examines different aspects of human experience, aesthetics, ethics, religion, organics, politics, mathematics, etc.,—in order to show how all our values are ultimately derived from the need for an integrated personality. Man cannot live by bread alone; so neither can he live by machines.

Without a larger world of values than that comprised within the framework of quantitative science, man contracts an intellectual or cultural scurvy no less real than that caused by physical food deficiencies. For deep down within himself man knows that there are other values.

The book is written simply and contains many valuable suggestions. But the metaphysical basis of his concept of values or his notion of ultimate reality is very unsatisfactory. We are told that there is an organisation of experiences at different levels the top of which represents the absolute. This

absolute alone has full reality. "All else is merely symbolic, tentative, incomplete, partly illusory." But this absolute that "gives everything else its meaning and reality" must at least be realised in some experience. Who has that experience? If no one has it, the absolute is quite unrealised and therefore unreal. If anybody has it, it is wrong to say, as our author says, that it is "the one thing which can never be known". The truth is that while we can only conceive of the absolute in terms of experience of some kind, we must either admit a non-human or superhuman form of experience as a present fact or give up the notion of the absolute altogether as present reality. The author never even hints at the possibility of an experience that is not human experience as ordinarily understood. The absolute for him should therefore only be a name for a certain possibility that can never be actualised. How can it be the only real thing?

The author rightly attacks realism as a philosophical creed in so far as it regards matter and mind as independent realities. He asks, "How it is possible that the individual can ever attain sufficient contact with that world to know *what* it is, or even *that* it is?" His view is that reality, even objectivity, must be thought of in terms of human values. But he himself does not seriously attempt to solve the philosophical problem which realism has to face. For all that he means is that the individual and his world are not separated by an uncrossable chasm, that interaction between them is possible and that matter and mind are not so very different as is often supposed. Indeed he goes to the opposite extreme when he says, "we see things as we do because we *tend*, *incline*, or *will* to see them so Every experience re-enacts the fiat 'Let there be light.'" But this raises more difficulties than it solves. His whole position on this philosophical issue is anything but clear.

All our knowledge of things, accord-

ing to him, consists of generalities and abstractions. We never know the particular or the unique and can never know it. This is certainly true. From this he proceeds to argue:—

To wonder at a thing as unknowable is to see it for what it is, to know it truly; to attempt to know it through the forms of reason is to shut oneself off forever from anything but a mere man-made concept or image.

But is this not paradoxical? Can agnosticism, the position that reality is not knowable as it is in itself, be very satisfactory or amount to right knowledge of a thing? Indeed in Vedanta, the *Ātman*, the only true reality, is said to be never knowable. But that is because it is so very immediate, and so fully and completely known that it cannot be made the object of thought and therefore of knowledge in general. The uniqueness of an object is not

similarly known. Can we then be satisfied with our ignorance?

The author rightly interprets the position of man in the universe as being all-important; deploras the lack of faith of the modern man; criticises the commonly held belief that modern life is too strenuous; blames all aimless activity as the real cause of our ills; identifies morality with true wisdom; argues that the real strength of the will consists not in withstanding temptation in brute force, so to say, but in "seeing the entire problem in so clear a light that temptation itself disappears"; shows how the culture of any age brings about a balance of forces, giving a new meaning to every custom and institution; and points out what is essential and what is unessential in any religion. The book gives a synoptic view of the entire field of human interests and deserves to be widely known.

G. R. MALKANI

Thomas More. By DANIEL SARGENT. (Sheed and Ward, London. 7s. 6d.)

When a great historical figure is named, usually we think first of the achievement, then of the man. Sir Thomas More is an exception. And he is an exception because his achievements occupied the circumference of his life, not its centre. He was, first and foremost, a spiritual being—and it is as such that Mr. Sargent presents him in this vivid and provocative book.

For More, there was the Kingdom of God and there were the kingdoms of the world—and never, for a single second, was the priority of the former's claim challenged by that of the latter. It was More's destiny to live in an age which transferred its allegiance from the spiritual to the temporal. He went to execution because his allegiance had been given, once and irrevocably, to the former.

It matters nothing that, for many of us to-day, the terms in which the issue presented itself to him have little relevance. Each age has its own symbols—and every age is revealed by its symbols. For More, the issue was definite.

The Pope represented the Spiritual; the King the Temporal. Symbols change, but for every man to-day, in his degree, the issue still stands—be the manner of its presentation what it may.

Character has been defined as the most permanent aspect of a man. More's most permanent aspect was his integrity. High office, fame, the friendship of the great, left that integrity unimpaired. He was immune to the contagion of the world's slow stain—and he possessed immunity because he held the world but as the world.

To "hold the world but as the world" is not difficult if it offers one little. More was a statesman, a diplomat and royal envoy, the friend of Erasmus and of Henry. His wit was such that his tongue was known from Scotland to Hungary. He was the one humanist of whom other humanists were not jealous—the only humanist who loved, or was loved by, an evil-smelling mob. Wherever he went he was remarked and remembered by all whom he met. He was serenely happy in his home. His house in Chelsea

“greeted all men: poor, rich, wise, foolish, kin, and stranger, as not outsiders”. He wrote a book which has given the word, Utopia, to every European language. He could guide the intellectual life of the nation. He was the legal light of Tudor England. And he became Lord Chancellor.

It follows that if More held the world but as the world, it was not because it offered him little.

On Monday, in Holy Week, March 30th 1534, the Act of Succession was passed. Anyone who opposed the new succession was guilty of high treason. An oath was demanded from those whom the King or his inheritors might designate.

More refused to take the oath because, attached to it, was a preamble asserting the supremacy of the King over Spirituality.

In 1535, after fifteen months' imprisonment, More was beheaded by the order of Henry VIII.

He who touches Mr. Sargent's book touches a man—perhaps a saint.

CLAUDE HOUGHTON

[The martyr often has something of the fanatic in him. The attitude of Thomas More towards those who thought differently from him in religious matters was merciless. He faced execution holding to his own belief, but in the epitaph which he wrote he describes himself as *hereticis molestus*. The theologian overpowered the philosopher in Sir Thomas More.—EDS.]

Saints of Chaos. By PETER OLIVER. (William Farquhar Payson, New York.)

Many have been the attempts to analyse the development of modern man and to explain the strange enigma of modern civilization. Mr. Oliver's book is just such an attempt. He explains modernism in the light of three great aspects of life: Truth, Beauty, Goodness, represented by three movements and three personalities responsible for the change wrought in the medieval Christian world. These are the Reformation represented by Martin Luther, Romanticism by Beethoven, and Science by Galileo. For Mr. Oliver, medieval Christianity was a complete unity which embraced truth, beauty and goodness; as it slowly degenerated it lost its power, its grandeur. Great men like Luther and others undertook to reform it but succeeded in touching only a side of it, and thus shattered its unity and prestige.

Following this line of thought, Mr. Oliver analyses the industrial revolution, the economic system, capitalism, socialism, communism. He gives remedies for economic evils, but comes back again and again to the ideal of unity. He feels that if we could only gather goodness from Luther, truth from

Galileo, and beauty from Beethoven, combining them with the practicability of Watts and modern scientific discoveries, and steering clear of the pitfalls pointed out by Hobbes, we could turn chaos into order once more and restore the lost unity. And that unity is contained, says Mr. Oliver, within the Credo (or Apostles' Creed) of the Christian Church. But he seems to disregard the fact that medieval Christianity was based on the Credo and that nevertheless it failed and was not strong enough to withstand the rise of reformers. The failure of Christianity based on the Credo is only too apparent, and a return to its dogmas cannot make men saints and the earth a paradise. Science is an improvement on orthodox and organized Christianity even though it has not succeeded in controlling the havoc wrought by its materialism. It has at least freed men and women from the bondage of belief demanded by the Credo of the Church which destroyed the real Ideals of the True, the Good and the Beautiful preached by the Greeks many centuries before the birth of Jesus. Moreover, if the Church Credo is the way out of the present impasse, what is to become of the non-Christian world of to-day?

Franz Anton Mesmer : The History of an Idea. By MARGARET GOLDSMITH. (Arthur Barker, Ltd., London. 10s.)

There are some men who, whatever the shortcomings of their ideas, whatever the opinions entertained of them by their contemporaries or by posterity, have given a direction to human thought, have played an essential part in its evolution, and cannot be ignored.

Dr. Franz Anton Mesmer emphatically belongs to this category.

Yet, as Miss Goldsmith remarks at the beginning of her study of his life and work :—

Mesmer, who was born two hundred years ago, is not remembered except by specialists in his own field of work. Most people who think about it at all believe that the noun "mesmerism" and the verb "to mesmerise" are words of some obscure classical origin; for, as Claude Bernard, the greatest French physiologist of the nineteenth century, said: "The names of the prime movers of science disappear gradually in a general fusion, and the more a science advances, the more impersonal and detached it becomes."

Mesmer's importance lies in the fact that he bridged the gap between ancient superstitions and modern psychotherapy. To appreciate Mesmer's work at its full worth, it must be seen in proper perspective, against the background of the work of such men as Paracelsus who preceded him and probably influenced the direction of his thought, and in relation to its various developments, both worthy and otherwise, of more modern times. Spiritualism, Christian Science, psychoanalysis and modern scientific psychotherapy, all have their roots in the work of Mesmer.

These developments have been adequately traced in Miss Goldsmith's very readable book, which, indeed, as the publishers claim, is more than a biography of a remarkable man. Its sub-title "The History of an Idea" is well substantiated.

In spite of the many remarkable

cures effected by Mesmer, he completely failed to win the scientific world of his day round to his point of view, and the bulk of his scientific contemporaries came as near to regarding him as a charlatan as his unquestionable qualifications permitted.

This has been a common fate of innovators; but it has to be confessed that, in the case of Mesmer, theory lagged behind practice, and his own explanations of the *modus operandi* of his cures lacked coherence.

The work of many investigators—Puységur, Braid and others—was necessary to establish the truth underlying mesmerism, which is, in short, the power of suggestion, the power of mind over matter. This, it will be understood, is the view of the author of the book under review. It is also the view of the present writer. In fairness, however, to both sides, it should be said that the conflict between what Miss Goldsmith calls the "animists" and the "fluidists" is not dead, though modern scientific thought is strongly on the side of the former.

Mme. Blavatsky, as Miss Goldsmith points out, in spite of her spiritualist background and mystical outlook, was "the most uncompromising Fluidist of the nineteenth century," and there are those to-day who hold that she was correct in this attitude.

At any rate, here is not only told the story of Mesmer's life and work, his triumphs and failures, but the conflict between animists and fluidists also receives adequate portrayal. As I have intimated, Miss Goldsmith makes no secret of which of the opposing schools of thought she regards as holding that true key to the understanding of mesmerism; but even those who disagree with her can hardly accuse her of unfairness in her treatment.

It should be finally noted that the book is provided with an index and an excellent bibliography.

H. S. REDGROVE

THE LAND OF PSYCHE AND OF NOUS

[A. E. Waite is well-known for his many valuable books—veritable flames of old knowledge which are worth an exchange with more than one modern bulb. Every quarter he will give to our readers the benefit of his researches and reading of the many periodicals containing matter of interest.—EDS.]

It would seem that some short time since one well-known protagonist of Spiritism had the courage to suggest that the hall-mark of scientific approval is not such a matter of living importance to the cause in question as the rank and file or the headships of psychic movements appear to think. A second protagonist, also well-known, intervened forthwith and counter-affirmed strongly that "Science must corroborate the beliefs of Spiritualism before they could become universal".* At this point the issue has fallen asleep, for the criticism was ignored on the one hand by him who had occasioned it, while the Spiritistic Press on the other has taken no notice. It collapses also, as incautiously worded, because if the psychic subject is a matter of "belief," Science is not concerned therein. But if it is a question whether given abnormal phenomena are veridic or the result of fraud and trickery, there is no reason to presume that the scientist as such is more qualified to express an opinion than any expert conjurer. In fine, if it is a question whether or not the dead return to testify, the only court of appeal is he or she who stands in the relation of friend or kinsman to the al-

leged communicating intelligence. Now it is from this point of fact that there arises the whole difficulty which hinders and will hinder the "universal" acceptance of Spiritism. The allegation that X has received a test message cannot in the reason of things be agreed to decisively by any third person who does not know X, not to dwell on the many cases in which such knowledge would itself involve a positive negation, X being the last person whose judgment could be accepted on any important issue. Conviction must remain therefore an individual matter, *plus* the concurrence of a reputable few who have made the records of the past a study and may regard the affirmative evidence as satisfactory hereupon. Under all due reserves, some of us may consent to be included in this category.

Independently of debates like this, various voices of Science continue to be heard at intervals. We know that for Sir Oliver Lodge the veil is thin between the so-called dead and living: it is thought to be wearing thinner. In his most recent testimony†—an extension of some previous utterances—he speaks of an "animating, controlling and dominat-

* See *Light*, June 15, 1934, the protagonists referred to being Mr. Hannen Swaffer and Mrs. St. Clair Stobart.

† *The Two Worlds*, June 8, 1934.

ing spirit" within us, which is not subject to mortality, does not decay or wear out, never enters the tomb, but continues an uninterrupted existence after the death of the body. Prof. William McDougall, F. R. S., has affirmed, also recently,* (1) that man is a spiritual being and (2) that his activities are not restricted to this mortal plane. Here are two among many current intimations; and one tends to think that a book of golden witness might be compiled in paragraphs on man and the eternal subject, from the dicta of scientists during these last ten years. It would say nothing of Spiritism or of its handmaid, *Psychical Research*: but the highest aspect of survival would shine forth therein, because of that eternal subject just mentioned and its living relation to humanity as paramount spokesman thereupon. It might also remind those who remain of the old materialistic school how Sir John Herschel warned his fellow-astronomers that they should "pay attention to the things that ought not to happen," if they want to "discover new facts".

As forecast in our last reference to the Margery embroilment, the Walter finger-prints and the rest of the Crandon charges are again to the front in the precise form expected. The Boston Society for *Psychical Research* has issued its rejoinder at length to the twenty-second volume of the *American S. P. R. "Proceedings,"* devoted to the rehabilitation of the famous

medium. The five contributors are Dr. Harold Cummings, a finger-print expert apparently, writing as an impartial investigator; Mr. E. E. Dudley, who is said to have attended many Margery *séances* and to have accepted their supernatural character, till he made the alleged discovery that the Walter prints were identical with those of a certain Dr. X; Mr. Hereward Carrington, well known in *Psychical Research*; Mr. A. Goadby, who offers an analysis of the evidence, for and against; and Mr. W. F. Prince, a hostile critic from the beginning, who now sums up on the subject, whether or not he is to be regarded as the judge thereon. In any case, the general standpoint is represented adequately by his last paragraph on p. 85 of the "Bulletin," as follows: "The Walter thumbprints, right and left, had their origin in the thumbprints of Margery's dentist"—who is Dr. X. So stands the case at the moment, bristling with charges and counter-charges, contaminated also by personal accusations and denials. There is of course yet more to follow; and in the end—when there are no more stones to fling—the contending parties will doubtless each arrogate to itself the palm of triumph. Meanwhile, we agree with Miss C. Walker, an English lady who has dedicated her life to *Psychical Research*, that the raging controversy is bringing the whole subject into "serious disrepute". We do not agree, however, with the proposed remedy, that there should

* *Ibid.*, June, 22nd.

be an "impartial re-examination of the facts" by persons—five in number—who have so far taken no part in the case. It has to be remembered that—as Mr. Carrington reminds us—some six Scientific Committees have sat already on the Margery phenomena and that "the verdicts of every one of them have been unfavourable". What is to be hoped of the seventh?

A writer who knows his Spain from more than one political and intellectual point of view, affirms that "every true Spaniard is at heart a mystic" and remains therefore at this day much the same as the Spaniard always was. The prevalent note of the great sixteenth-century Spanish *Theosophia* is said to be one of "agony"; and—true to the postulated type—"Spain is an agonising country," at once racked and crucified by "the outer agony of Mysticism *versus* Rationalism" and by "the agony *within* his inbred Mysticism". Such is the diagnosis, and as such it is proffered for our contemplation only, since no prescription follows. The essay proceeds thereafter to what may be termed a pictorial presentation of current political issues and counter-issues, a seething mass.* Almost the last words affirm that the martyrdom continues, and is in fact so much the worse "because there is no one to act as a holocaust," no one to absorb the nation's passion in his

own person. Left as we are to our own devices in respect of inference, the majority will turn down another street of speculation, leaving the land of San Juan de la Cruz and the other Mystics—of whom Don Quixote is seemingly one—to work out its own salvation. But it may occur to a few among many (1) that on the writer's own shewing God may be still in His Heaven and things fundamentally right for Spain in the long succession of its ordeals; while so far as a broader and less tintured Mysticism is concerned (2) that we who are Mystics ourselves of another School may be consoled in remembering that the dolour and crucifixion, beyond the Grand Passes of the Pyrenees, may be endured in old Castile and Aragon, but *passus et sepultus est* elsewhere. As regards the first point, the Way of the Cross in Spain is identified by a contemporary Spanish writer, Miguel de Unamuno,† with the sense of the Greek *agōnia*, that contest or struggle for life which he describes as "life itself," adding significantly that the end thereof is to make "an immortal soul". It may be thought therefore that somehow, we know not how, the internecine war-work is a toil and struggle of Spain for the attainment of its own soulhood, and that we who stand and watch successive crises from very far away need only say in our hearts: God speed the work. On the other hand, the greatest of Spanish

* *The Nineteenth Century*, July, 1934, pp. 53-64, *sub voce* "The Agony of Spain," by Philip Robinson.

† *La Agonia del Cristianismo*.

Mystics, cited at length in the essay, describes the Descent of Divine Light into the Soul as discovering all its impurities and exhibiting itself unto itself as "so unclean and wretched that it seems as if God is fighting against it—that it has become the adversary of God".* Now, it calls to be said that this mode of torturing self-analysis has passed utterly out of being, except perhaps in a few holes and corners of monastic life and convents of the "dead-alive". We do not invoke now a God who is without in a world of separation, but explore the Divine within us in the world of union. We do not search out and number the wounds of our perishable part, but having taken into our hearts and lives the One, the Good, the Endless, we leave that which is of death within us to die of its own accord, as it must and will. It follows that the disease of Spain is that of a false Mysticism and that if there is capacity for no other its healing may be far to seek.

It is said that "every student of elementary physics," including "most secondary school children," are well acquainted with the Hon. Robert Boyle, seeing that he was the discoverer of Boyle's gas law. We are reminded, however, of his name in another connection, and it is one about which no such student and no child in the classes is in the least likely to have heard. This

is the existence of a book on "Seraphic Love," which Boyle wrote at the age of twenty-one, though it did not happen to be published till 1648, and then only to forestall an unauthorised version.† Having regard to the period, its rabid strife of sects and the strange mystical by-ways which were followed therein and extended also therefrom, a discourse on Seraphic Love suggests almost inevitably one of the flaming exotics of Francis Rouse, though he belongs to a slightly later decade. Boyle, however, is addressing a personal friend, who is possibly of his own age, and who has been disappointed in human love. He seeks to persuade him that all the vastness of frustrated affection can and should be transferred and consecrated to God, which is the way of Seraphic Love and is "desirable to the highest degree of intensity". The fruits of its experience are the proof thereof, and are an "uncloudedness of the eye" of mind and the most perfect "illustration" of its "Object". The last word is significant: we are dealing with a young man's sense of beauty and devotion to a Deity without and one also who, as the text shews otherwise, has revealed his will to the world in Holy Scripture. The Divine is in the universe and perhaps also is transcendently beyond the universe; but there is no sense of God who is within. It came about later on that Boyle

* The translation used by Mr. Robinson is that of Prof. Alison Peers, but without more special reference to text and place.

† The full title, characteristic as such of the period, is "Some Motives and Incentives to the Love of God, pathetically discoursed of in a letter to a Friend". A brief and not very critical account of its contents will be found in *The Hibbert Journal*, July, 1934., pp. 564-571.

unfolded as an "experimental philosopher" of his period and that he discovered a "gas law". He did not become a Mystic. His

work remains interesting, is quaint also in expression, and may fall one of these days into the hands of a discerning editor.

A. E. WAITE

CORRESPONDENCE

GERMANY AND THE SWASTIKA

I was rather surprised to read Dr. Schrader's "Nazi Position" in *THE ARYAN PATH* (p. 60) of January last. I am not concerned with his views about Nazi policy and politics but his iterations about the Swastika are far from true. Correspondents like S. V. Viswanatha and Sam Aélion respectively in the April and the May issues have already written against both his viewpoints. I wish to add here a few words more particularly about the Swastika.

As the word in Sanskrit Swastika signifies good luck, the Nazis have every right to adopt it as their symbol as it is general human property. But the Nazi claims to its European origin with a traditional Christian significance and as a historic property and special characteristic of the Indo-Europeans and of the Germans in particular are unfounded. Dr. W. Norman Brown, Professor of Sanskrit at the University of Pennsylvania, in his recently published book on the Swastika, observes that this claim is baseless and is contrary to all available evidence.

That racial purity is no better than a myth is almost the decision of modern ethnologists. A purely German or English people is a misnomer unless we take language as the sole criterion of national purity. Everywhere there is now and has always been race mixture or Varna-Sankar. So when the Nazis claim that the Swastika is a pure Aryo-Christian symbol they are indulging in childish fancy. The term Indo-European (or Aryan as the Nazis use it) "affirms practically nothing in respect to physical stock," "signifies nothing

of race integrity" and even "culturally it does not indicate absolute uniformity"—in the opinion of Dr. Norman Brown. Few original religious Indo-Europeanisms remain in India or elsewhere. Hence the Nazi theory of Aryan racial purity is not only untenable but arbitrary and even absurd. The Swastika is a pre-Aryan symbol as Dr. Schrader also says. The origin and early migration of the Swastika is lost in the mist of antiquity. Luckily Dr. Thomas Wilson gives in his voluminous book on the Swastika almost an exhaustive treatment to the later history of the symbol.

The first recorded instance of the Swastika in the West is fully two thousand years later than the earliest known Indian example of the symbol. The Indus Valley is perhaps its earliest known habitat. The symbol had for over two thousand years a frequency and variety of usage in India not paralleled elsewhere. It appears among Indian remains as early as 2500 B. C. or possibly 3000 B. C. and appears in forms perfectly developed. It existed in Prehistoric India too before the arrival of the Aryans who gave it the Sanskrit name, Swastika. This word occurs in the oldest of the Vedas.

Among the finds at Mohenjo-daro and Harappa there are many seals with splendid representations of the Swastika. In the volumes published by the Archæological Survey of India in 1931 fifteen of them are reproduced. Recent cursory excavations in Baluchistan have discovered seals bearing the Swastika possibly as old as those of the Indus Valley. Still further to the west in Susa,

Persia, and other countries known as the Japhetic region, seals have been found from around 3000 B. C. showing several varieties of the Swastika including the most primitive yet identified. In Hissarlik, the site of Homer's Troy and in other older cities in Asia Minor, dated from 2000 to 1100 B. C., the Swastika has been frequently found on terra cotta and pottery ornamented with geometrical designs, and on other objects. In Asia Minor the Indo-Europeans might have for the first time met the Swastika in the second century B. C. and from Asia Minor it has spread most probably to Europe through Greece.

From the 7th century B. C. it appears upon vases of Cyprus, Rhodes, and Athens. It is depicted on funeral cars and on the figure of the goddess Artemis and other Asiatic deities. It also reached Northern Italy where it has been found on certain urns often regarded as funerary. When late in the bronze period ornamented objects appear in the Lower Danube region the Swastika is among the designs. The Celts who were proficient workers in bronze and gold also used it. Thus it has acquired different names such as Gammadion, Fylfot, Haken, Kreuz and others in different countries but the Swastika is the commonest.

Finally the Germans [says Dr. Norman Brown] acquired it and used it abundantly. They were employing it for ornaments at the end of the bronze period and after their contact with the Romans. They decorated elaborate plaques with it. In at least one instance the Swastika and other symbols appear with a male figure, who is possibly a god but certainly not the Christian God. Both Gallic and Germanic peoples employed it and during the Gallico-Roman period in Aquitania and Britain it is found on altars where it is associated with the thunderbolt, a fact which recalls the asso-

ciation of the Swastika in Scandinavia with the God Thor.

But emphatically it was not invented by the Indo-Europeans as the Nazis assert. The Indo-Europeans as far as the evidence indicates did not know the Swastika until two thousand years after the time of its earliest preserved specimens. Germans seem not to have had the symbol until the first century B. C. Hence Dr. Schrader's claim that it was known in Germany since prehistoric times is unfounded.

The Swastika was known in ancient America before the time of Columbus. It is frequent in North, Central, and South America and has many variant forms. It must have travelled from Asia as early contacts between Asia and America are now accepted. Dr. Herman Walde-Waldeg, a young Austrian scholar of the National Library, Bogota, Colombia (South America) claims to have discovered definite proofs of the Asian origin of ancient American or Mayan civilization. He testifies that the ancient American Mixtec writings bear definite relations to Chinese, Japanese and Sanskrit.

With Buddhism the Swastika spread from India to Central Asia, Tibet, China, Japan and other countries. As the cultures of Greece, Rome and Byzantium and then later of Arabia were taken abroad by various conquerors the Swastika became popularised in Northern and other parts of Africa. It was and still is a very important symbol in almost all Indian religions and possibly so in certain Western Asiatic religions too. But it has held no great value in Christian symbolism where its occurrence is only incidental and relatively late.

Mysore. SWAMI JAGADISWARANANDA

ENDS AND SAYINGS

“—————ends of verse
And sayings of philosophers.”

HUDIBRAS.

The French have always taken pride in the clearness and precision of their language; even in poetry, so often elusive and indefinite, they have stressed “la netteté”. But in the Symbolist Movement of the last half of the nineteenth century as well as among the more modern disciples of that movement, we find a strong desire to be vague, indefinite and often incomprehensible. But this later tendency had already shown itself clearly in the works of Stéphane Mallarmé (1842-1898). Many books have been written about him; many interpretations of his poems have been printed; but there is still something about his poetry which has up to now remained indefinable and unknown. Even his greatest admirers and disciples have failed to understand him completely. In *The Nineteenth Century* of July Randolph Hughes analyses rather well the æsthetic symbolism of Mallarmé, but although the sub-title is “A Study in Esoteric Symbolism,” he has not really given any light on the philosophy or the esotericism of Mallarmé.

The very word Symbolism has lost its true, real meaning. As Mr. Hughes points out, it has been used to describe simile and metaphor when used on a large scale, as in the case of Alfred de Vigny. It is to differentiate this latter type

of symbology from Mallarmé’s more subjective and introspective symbolism that Mr. Hughes chose the word “esoteric”. It is, however, esoteric in more than that sense. Mallarmé uses the symbol to recreate that which he is pursuing, be it an idea, a sensation, or the Infinite which can be felt but not known. He is conscious of the existence of Something beyond him, another world, his Eden; but to describe it concretely, to give it common attributes would be to lessen and destroy it. It can only be recreated by symbols and sometimes can only be expressed by silence or by a blank page. This is strangely reminiscent of the Absolute of Eastern philosophies, about which it is best to say nothing because It is indescribable in words and unknowable by the ordinary human mind.

The value of things lies not so much in themselves, as in the fact that they are interwoven and interchangeable, one thing corresponding to another in the material world and to other things, to spiritual prototypes, which eventually merge in the one Reality or Infinity. The theory of correspondences, the symbology of nature and the close relationship of all things, Baudelaire had already recorded for French poetry: “Les parfums, les couleurs et les sons se répondent.” But it was

Mallarmé who brought out the fact that things are really but the symbols of transcendental realities. Mr. Hughes explains that very clearly, but he does not see that this is but another way of putting the theory of Maya, Illusion, and of the prototypal, model world of Ideas generally associated with Plato but which existed as a belief long before his era.

Symbols do not only express the reality of material things and of their transcendental aspect and the reality of the vision of the Absolute; but as symbols, in themselves, as sounds creating sounds and vibrations, they are also a reality. In ancient days language had a dual significance. Primarily it meant the expression of ideas by human speech, but it could also mean the expression of ideas by any other instrumentality.

Perhaps Mallarmé was seeking unconsciously for that language of ancient days which could be interpreted in different ways. Mr. J. Ralston Skinner, author of *The Source of Measures*, states that this language "sets forth, under a veil, series of ideas, copies in imagination of things sensible, which may be pictured, and of things which may be classed as real without being sensible; A picture of something natural may give rise to ideas of co-ordinative subject-matter, radiating out in various and even opposing directions, like the spokes of a wheel, and producing natural realities in departments very foreign to the apparent tendency of the reading of the first or starting picture."

It is common knowledge that very often poets and men of genius have flashes of intuition with which comes a knowledge however vague and fleeting of the mysteries of life and nature. Mallarmé has not been considered in the same category as the mystic poets such as Coleridge. His life was uneventful. A simple and kind English teacher, he expounded his theories of art and philosophy to his few and devoted friends at his Tuesday evening at-homes. But he never put himself forward primarily as a philosopher or as a prophet. He was above all an artist and a steady worker. It was probably quite unconsciously that his outlook and the bases for his symbolism took a faint eastern colouring, or at least that that particular interpretation may be derived from both his prose and poetic works. Just as divine symbolism may be read in different ways, so too his poems may be interpreted differently, and the esoteric and occult reading is deeper than Mr. Hughes realises.

Dr. Venkatrao, the new President of the Bombay Buddha Society, delivered an interesting lecture on "Buddha and Sankara" in which he showed how the two great Indian teachers promulgated an identical doctrine. He made out an excellent case by showing the similarity of their teachings on the subjects of God, the Soul, post-mortem conditions, Karma and Reincarnation. The orthodox Hindus of certain sects speak of Sankara as a disguised Buddha;

on the other hand, Buddhists who try to expound Gautama's teachings as pure rationalism deny that there can be any intimate connection between the doctrines of these two philosophers. Dr. Venkatrao, therefore, has done a service to the Buddha Society by taking this theme for his first lecture since he was elected in the place of the late Dr. Nair. He, however, did not touch upon the still debatable problem of the age of Sankara. Orientalists, generally speaking, assign the eighth century of the Christian era to Sankara. Orthodox Hindu opinion, believing in the records of various maths and especially of the Sringeri Math, are able to hold that he lived in the fourth and fifth centuries B. C. As Dr. Venkatrao pointed out, both the sages were preachers of Arya Dharma, the Religion of the Noble Ones, but addressing themselves to two different sets of people in two different parts of the great country of India, they used different modes of expression.

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This however is not a solitary instance of its kind in the history of religions. The orthodox of every creed, supported by their priests, emphasise the apparent differences in the expositions of great teachers, claiming superiority for their own. The real unity of ideas which actually subsists is not merely overlooked—its very existence is not known. For example, how many rites and festivals has not Christianity borrowed from the pagans? Or, how many

know of the direct influence of Buddhist missionaries on the pre-Christian and early Christian religious movements? The comparative study of religions, has thrown considerable light on the similarity of teachings in many creeds. But in that field philologists are more active than philosophers; and discussion about words and etymology is more to the fore than examination of ideas and their evolution. Again, the modern scholar, in every department, starts with the conviction that human history began with the savage and that the roots of civilization are in barbarism. Therefore, every time ancient thoughts and institutions are studied they are viewed as mental babblings of child-humanity, albeit possessing the rude strength of the muscular giant. It is difficult, nay almost impossible, for the modern researcher to take the view that ancient Egyptians, Indians or Chinese may have been builders of cultures superior to our own; and that in the rise and fall of civilizations we may be encountering the remnants of some state or social order greater and better than twentieth century Europe and America. Not in common savagery did civilization commence but sages and thinkers have flourished in every age and cultured races have lived on earth at the same time as savage tribes, just as they do to-day. The study of ancient civilizations and of old religious and philosophical texts needs this new attitude—which implies a more reverential approach.