

# AVAS

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

—*The Voice of the Silence*

## THE ARYAN PATH

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### THE SUPERPHYSICAL

In this issue of THE ARYAN PATH are published half-a-dozen articles on a variety of subjects which a few years ago would have been called supernatural, but which are recognized to-day more correctly as superphysical. Modern knowledge does not yet systematically subdivide the superphysical and consequently in analysing and tabulating abnormal phenomena many and various errors are made. Again, the modern method of learning is inductive—always from particulars to generals the course of investigation runs. The old Platonic way which descends from the Universal to the individual has its value, and a high one, but only scant respect is paid to it.

We begin this collection of articles with that of Waldemar Kaempffert, the well-known Science and Engineering Editor of *The New York Times*, because he puts in juxtaposition the metaphysical problems of Time, Space, Motion and the psychological ones of Dreams and Clairvo-

yance. But more—he complains that the present method of research leaves out of count a very important factor: the investigator's own relation to the objects he examines. The observer is a participant in the changes which are continuously taking place in the objective cosmos. In anticipating that the scientist will have to revise drastically his thinking still further—we presume along the line he suggests—Mr. Kaempffert comes nearer to the recognition of the occult method. Occultism teaches that man himself possesses powers and faculties which when properly developed serve him as telescope, microscope, spectroscope, etc.

One of the earliest lessons the student of Occultism learns, in the process of this development, is that the abnormal in him falls into two compartments: the subnormal, with which his lower psychic and elemental nature is related, and the super-normal to which the higher spir-

itual intuitive nature is kin. Dreams, clairvoyance, telepathy, and other abnormal phenomena are rooted either in the psychic instincts of the subnormal or in the noetic function of the supernormal. They both flow into the normal consciousness. A good example of this dual activity is afforded by the phenomenon of dreams which are sometimes caused by the subconscious 'ghost' which ordinary mortals carry within their own blood, but which on other occasions are the flowering of the super-conscious Ego, whose play upon the normal consciousness is most mysterious. Both Sri Kokileshwar Sastri in his article on the state of consciousness during the dreamless sleep of the body, and Sri Krishna Prem in his review about intuition, bring out important points of view which may well form the basis of study for any earnest and sincere enquirer in the domain of the invisible.

Mysterious as is the play of the Higher and Divine Ego upon the normal consciousness for the ordi-

nary man, for the Sage its mystery has become fully unveiled. To him that play is under the control of his own Will, a living and ever-present reality; for the Sage's real existence is of and in the Spirit. Nor has uninitiated mankind be left to find its way to this true Life of the Spirit unassisted. The philosophy of Occultism has ever offered practical advice for the controlling and purifying of the waking consciousness. The building of the right inner attitude to the life of three-dimensional objectivity opens the Eye of the Spirit, and affords the necessary preparation to bring back into the brain

"the memory of the divine Ego, and those functions of our real life which go on during sleep."

It is learning,

"to bring back to the light of day the present sense of our divinity which illumines us in dreamlessness—where the 'Spirit thinks not, yet thinking not, he thinks, for the energy that dwelt in thinking cannot cease because it is everlasting.'"

## TIME, SPACE, MOTION

### PHENOMENA OF DREAMS AND CLAIRVOYANCE

It must never be forgotten that science is a constructed work of art, not something from which there is no escape. That work of art is composed of theories and hypotheses. The universe is an hypothesis; the atom is an hypothesis. There is a world "out there" beyond ourselves. But what is it? Physics can give us only theories and hypotheses. Trees, flowers, clouds, sky are but inferences from sense impressions.

There is a method in making

these inferences—the scientific method. A brick or a mountain is not studied as a whole. There are too many variables, too many characteristics for the mind to grasp at once, it is argued. So they are investigated one at a time just as if all the others did not exist. The pieces of information thus extracted from the variables or characteristics are fitted together in accordance with the relationships that have been discovered. Whereupon the scientist accepts

the reconstruction as the brick or mountain itself. There can be no doubt that he does understand it better in a strictly materialistic sense, just as he understands a watch better after he has picked it apart and assembled it again. Indeed chemists have gone so far as to synthesize forms of matter which, so far as sense impressions and inferences go, are the exact counterparts of those observed in nature.

Something has obviously been left out in this process of dealing with a brick or a mountain. That something is the scientist's own relation to the brick or the mountain. What he thinks about the brick or the mountain, the pleasure or pain that its contemplation gives him, in a word, his response to it is just as important as its chemical composition or its physical state. He insists that he must be objective—insists that unless he suppresses his emotions, thrusts back his likes and dislikes he cannot measure accurately or gather facts in accordance with the scientific method. *Never does he admit that he is a participant in the changes that are perpetually occurring in the universe.* He is somewhat like the fictitious "observer" of the mathematical physicist, a creature which has but one eye and a brain and which is conveniently placed anywhere in the universe to watch events as they are supposed to occur.

The universe is thus interpreted in terms of time, space, motion and matter, some of it living matter. Because the scientific method can deal with but one characteristic at a time assumptions had to be made. Time was assumed to be an absolute

entity. Space, too. Motion serves for practical purposes to measure time and space. Actually it is more indicative of change. All that we know about matter, in terms of science, is expressed in terms of time, space, motion or change. If I omit energy in this reduction of the universe to the fewest scientific terms it is because matter and energy are interchangeable in Einstein's equations.

Even before the theory of relativity was formulated practical men encountered difficulties in reconciling themselves to the absoluteness of time and space. The two simply would not remain absolute. Sand ran through an hour glass, a flame burned its way notch by notch down a candle, a hand moved over a dial on a clock, a pendulum swung, the sun cast a shadow that moved, a star rose and sank. Always something moved in space relatively to something else, always there was motion. There was a past, a present and a future, based on this sense of something having moved in space or changed in some way. But try as he would even the practical man could not separate time and space, which should have been enough to make him wonder whether they were as absolute as he and the physicists had assumed.

After the telescope was introduced and the velocity of light determined by its means the relativity of time and space should have been immediately apparent, but was not. We know, for example, that Arcturus is forty light-years distant. Suppose it were possible to view an event on that star by light that reaches us now.

What does "now" mean? It is 1938 here, but the event that we see happened in 1898 according to our reckoning. Even though this circumstance has nothing directly to do with relativity it drives home the interrelation of time and space.

So far we have dealt with clock time or calendar time. When we consider time in terms of life a new set of circumstances confronts us. Growth and temperature go hand in hand. The higher the temperature the faster the growth. Indeed it is possible to prolong the life of an insect far beyond the normal span merely by keeping the temperature low, or the life of rat or any other animal by reducing its food to the minimum compatible with normal functioning of the body. The question of age arises and hence of time. How old is an insect that has been forced by heat to an early maturity compared with another that is still immature at low temperature, though the two were hatched at the same instant? How old is the rat that is still juvenile though it might have reached early maturity had it been permitted to gorge itself? The clock and the calendar help us little here. We must reckon with physiological time—something different from the absolute time of Newtonian physics.

When we enter the atom and attempt to describe the events that occur there, as electrons leap and spin, our conceptions of time and space and even of motion break down utterly. The electrons behave as if they knew nothing of our time and space. To explain their behaviour the most extraordinary assumptions have to be made. Thus in Schrödinger's concep-

tion of the atom each electron requires the whole of three-dimensional space for its activities and will not permit any other electron to invade that space. So if we deal with two or three electrons we must also deal with six-dimensional or nine-dimensional space. Professor Hyman Levy of the University of London shrewdly suspects that it is the mathematicians and not the electrons that require this complexity, meaning that when the demands on the universe become too outrageous we are justified in throwing the most self-consistent theory overboard.

More familiar than the needs of atomic time and space are those of the universe as a whole. The welding of three-dimensional space with one-dimensional time to give us the modern four dimensional space-time of Einstein was an intellectual necessity. The falsity of a separate absolute time and space had become apparent. Indeed the scientific method of experimenting with one variable at a time had revealed it. For it was the search for the absolute motion of the Earth through an hypothetical ether, supposedly at absolute rest, which led to the discovery that our notions of absolute time and space were wrong.

It cannot be said that the relativist or the atomist has solved the mystery of time and space. The fact that it is necessary to deal with time and space differently in the vast universe and within the atom indicates clearly enough that *we must expect still more drastic revisions in our thinking than we have yet been compelled to accept.* There should not be one kind of physics for the atom and another for

the universe as a whole. The mathematical physicist is so outraged by this need of two kinds of time and space that he is bending every effort to bring about a reconciliation. The latest, most desperate and perhaps most ingenious effort is that of Professor E. A. Milne of Oxford, who develops for us "kinematical time" or time in motion.

What science gives us are time-constructs, space-constructs, and (in relativity) time-space constructs. All are the creations of mathematical physicists. If time and space are not what these scientists tell us they are, if our relation to the world is a time-space relation it is clear that we must be prepared for an entirely new outlook. Thus materialists will have to abandon a view which assumes that man's life begins with the first stirrings of the embryo and terminates when the heart stops beating—a time period. And the theologians who promise immortality, must release man from the control of time; for their immortality is nothing but clock-time carried into eternity.

These difficulties of the scientist in dealing with time and space arise entirely from the limitations of the scientific method—arise from an inability to deal with the universe as a whole. The mystic denies that he has any similar difficulties and claims that, when the art of inner adjustment is acquired, it is possible for man to apprehend the universe as a whole and not as a set of countless separate variables. He also claims, in consequence, that man can transcend time and space. Unfortunately he is unable to communicate his experiences in language which is intelligible

to laboratory technicians. This is not his fault but the fault of language. Moreover, not being trained in the ways of science, he is unable to give precise directions for transcending time and space in the accepted sense. Usually he demands what is physically and mentally impossible. Moreover, the mystics of the East and of the West are not in accord on such directions as they can give.

Despite this seemingly hopeless difference of approach *it is not utterly impossible that as physical science advances it will find itself more and more in accord with the mystic's attitude.* I base this belief on the remarkable studies which have been made by two materialistic scientists. The one is Mr. J. W. Dunne, an engineer, whose book *An Experiment with Time* has attracted world-wide attention; the other is Professor J. B. Rhine of Duke University, North Carolina, U.S.A., whose scientifically controlled studies of what he calls "extra-sensory perception" must by this time be equally well known.

Mr. Dunne is convinced that in dreams we transcend time and space, or rather that we catch true glimpses of time. He dreamed, for example, of vapour spouting from an island and of trying to induce the incredulous French authorities of a neighbouring island to lend aid. Long after he picked up a copy of the *Daily Telegraph* and read of a volcanic eruption which had wiped out settlements in Martinique and of appeals for aid to nearby St. Lucia inhabited almost exclusively by French. Mr. Dunne records many such dreams, which later found their counterpart in real life. What is more he has established a technique

for experimenting in this way. Any one can apply it. Some who have followed his instructions have been even more successful than he has been in peering into the future—and the past. In other words some of the conditions that materialistic science demands before it accepts the mystic's ability to transcend time and space are met, the principal condition being that Mr. Dunne's experiences may be repeated by any one who has the inclination and the patience to do so.

Professor Rhine is even more scientific. He has prepared a series of cards bearing simple pictures—a circle, a cross, two parallel wavy lines, a star and a rectangle. Five suits of such cards constitute a pack. The pack is shuffled as thoroughly as possible, concealed from the subject of experimentation, and laid face down on the table. One by one the subject calls the unseen, unfelt cards. The experimenter notes the calls and lays the cards aside without looking at them until the test is over. In thousands of trials subjects, selected like sharpshooters for their accuracy, call more cards correctly than can be explained on the theory of probability as lucky guesses. More recently Professor Rhine has asked his selected subjects to name cards *as they will be arranged* after he has shuffled them. In more than a hundred thousand trials results were obtained that cannot be explained as luck. Professor Rhine has given us the most scientifically conducted tests in clairvoyance and precognition on record. Again, anybody can repeat the experiments and draw his own conclusions. We must assume either that extra-sensory perception is a fact or that statistical

methods which have been used with success for two centuries by astronomers, life insurance actuaries, population experts and scientists in general are fundamentally wrong.

Attempts have been made to explain Professor Rhine's results by those who accept them but who also cling to materialistic science. An analogy with wireless waves is suggested. It must be rejected. Wireless waves ripple out into space and fade away, just as do the ripples created by the falling of a stone into water. They travel with a known speed—that of light. But Professor Rhine's card-callers are not encumbered by time and space. It matters not whether they are three feet or three hundred miles from the pack of cards and the experimenter. And the effects seem to be instantaneous.

Now that time and space have lost their old absoluteness in physics it may be that the work of Mr. Dunne and of Professor Rhine is not so mysterious. In the time-construct of the engineer and the business men to-morrow belongs to the future. But not in relativity. There time and space are merged; to-morrow is already in existence, so that it makes sense to ask, "How were you feeling next week?" Professor Hermann Weyl, one of the great living mathematical physicists, tells us that time may be spread out, so that events do not just happen. We stumble upon them. It follows that a future or a past event may be theoretically experienced now.

A mathematical physicist would argue correctly that the purely artificial time-space constructs of relativity have nothing to do with reality

(whatever that may mean) and that hence we are not justified in interpreting the experiences of Mr. Dunne and Professor Rhine in terms of relativity. The point is, however, that physicists have found a belief in absolute time and absolute space (absolute motion does not exist) incompatible with the universe as they have discovered it to be with the aid of new and powerful instruments ; that a welding of time and space is required to explain what is observed ; that events can occur in this time-space construct which are remarkably like those that mystics experience. In other words scientific theory and mystical practice are not very far apart, so far as time and space are concerned.

What assurance have we that the mystic has indeed so adjusted himself to the universe as a whole that he feels himself one with it and thus experiences something which is denied an objective scientist ? *Is it the actual universe which, in a sense, he absorbs ?* Or does he give his emotions free rein and merely imagine that he is at one with the universe and

that he therefore grasps it as a whole ? In other words how can he be any surer of his emotional experience than the scientist is of inferences made from sense impressions ? These are legitimate questions. They lead to the conclusion that the mystic's experiences may be no more "real" in the sense of telling us what the universe actually is than the observations of the scientist. We are thus reduced to choosing between diametrically opposite methods of trying to understand the universe. We have seen scientists driven to formulating a mystical philosophy after all their inferring from sense impressions is done ; we have seen mystics trying to reduce their practices to something like a scientific system. For the mystic it must be said that the scientist envies him the rapture that is his in the contemplation of a sunset or the flashing of a meteor or the exaltation that comes in rare religious moments. In the end the choice between science and mysticism must rest on the soul's own needs. But as soon as we let the soul speak we are mystics.

WALDEMAR KAEMPFERT

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## DREAMS, AMORAL AND ETHICAL

[Paul Bloomfield is a believer in the efficacy of dreams for inducing a better waking-life—EDS.]

One meets people occasionally who say: "Oh, I never dream. Or practically never, apart from a nightmare now and again after eating too much." Perhaps they are right, and perhaps the theory that we do spend the night dreaming, even if we can't remember anything when we wake up, is correct. But for my part, I have dreamt assiduously since earliest childhood.

Only once, for a matter of some weeks, I stopped dreaming. The bare statement of this fact, to a psychologist who knew anything about me, would have given me away as completely as a recital of the dreams I would have had if there had been some. After a time I realised without calling in an analyst what was the matter. My desirous nature was too much discouraged to cherish desires: a bitter and dreadful predicament. *It is desire which animates all love, sacred and profane, and which inspires all action, good as well as bad*, so let no one be too quick to denounce the agency by which we continue to live. At any rate, almost my first desire was to get my dreams back. Let them be nightmares, I thought: anything, so long as the spring did not go on being dry at the source. If I had ever had any difficulty about seeing the connection between dreams and what the text-books call "libido", I should have understood it well enough after this period of drought.

But for the fact that I have had an eventful dream-history of my own, I should to-day probably have been ready to join in a general conversation about dreams in some such way as this:—"Surely there's a good deal to be said for all the schools of thought on the subject. For the people who think there's nothing in it except that if you eat too heavily you get nightmares. For the ones who say that if you dream about the dead you'll meet somebody unexpectedly, or if you dream of fire or dung that it means money. For the scientific people who follow Freud. For the other scientific lot who follow the psychologists who claim to have improved on Freud. And for whatever other schools may be."

This would not be an unreasonable line to take. I have undoubtedly, like you and the next person, had turbulent nights after a celebration. And the other day, after dreaming that my Oxford tutor, the late F. F. Urquhart, came to see me, some one else really did come to see me, whom I had not been expecting, but whom I was particularly glad to meet again just then. I have had Freudian dreams, if one may use the adjective loosely (but without abusing it as much as is still fashionable)—dreams, I mean, in which my sexual desires were made visible, but masked, and acted strange charades. Friends have now and again given me good examples of dreams that



were plays on idiomatic expressions. They were in a boat with some one, and when they wakened up and thought about it, they saw that the reference was to the fact that the some one, like themselves, was overdrawn at the bank. They were "in the same boat".

Then there is face-saving by means of symbols, not phallic symbols. A friend of mine told me that he dreamt he had taken his wife and children to live in Cornwall, in a pretty village where the sun shone and everything was charming and peaceful. Everything, that is, except the presence on the village green of the carcass of a mare. Now I happened to know that my friend wanted to go and live in the country, and I also knew that he had never got on well with his mother—who lived, by the way, in Thanet, at the opposite end of England from Cornwall. And so it seemed and still seems to me likely that the repellent mare, with its nightmarish quality, represented his mother (*mère*); and the reason for its being there, marring the pleasure of the wish-fulfilment, was that it unconsciously shocked him to dislike the idea of living near his mother. I believe it is a deep and permanent source of grief to a man, if he cannot be devoted to his mother.

Now before broaching the more sublime aspect of the subject, I shall note a dream-trait of my own, which does not, I am afraid, show up my slumbering mind in a very favourable light. The principle involved may be familiar to any one who has read the text-books; I myself have only glanced at one or two of them. Well, some time ago I read in good-

ness knows what manual of dream-interpretation (a penny-dreadful of a book—it was, I seem to remember, French) that to dream of an angry sea portends illness. Not long after I had a frightening nightmare in which I was in danger of being overwhelmed by great waves shaped like the ones in a Hokusai picture or Disney's "Father Noah". A day or two later, sure enough, I was ill. This must have made an impression on me, and so to speak gone to the head of my "subconscious", because the curious result has been, that if I get a bad cold or a touch of influenza, I now almost invariably dream of storms at sea—*after the event*. It is as if my dream self was trying to brazen out its failure to be a prophet. Better late than never, it seems to say. But though the experience has struck me as worth noting, I cannot pretend to make any confident deductions from it.

Indeed I must ask to be excused for the very informal, personal tone of this article. I am better qualified to give my personal experiences, and to try to draw conclusions from some of them, than to assume an impersonal air of expertise. Not that every full-time lopsided expert is always so very illuminating. To be sure, we believe all kinds of things because we believe that a college of wise men, experts, have worked out a scientific reason for believing those things themselves. And it is not only a matter of beliefs. We get a good deal *done* for us by proxy. Really of course most of the experts are up the same gum-tree as we are: that is to say they have to keep on playing cricket, or signing pacts, or mak-

ing romantic love in front of a camera, or groping in the unconscious minds of a series of perhaps very tiresome patients. To get reputation, or power, or money, you have to know a formidable amount about one thing, and not enough about the relationship in which it ought to stand towards everything else.

Now this last paragraph may read rather like a digression, but it has this bearing (or I hope it has) on my subject: the technical or expert approach to the subject of dreams, as to all psychological subjects, gets hedged about with so much "technique", nowadays, that some of the plainest facts about them come to appear too simple to be respectable or credible. Take the question of noise. Somewhere Norman Douglas has pointed out that the human race has always liked a certain amount of noise—that is to say, has liked *being* noisy. This is true, but mark that until quite lately there have not been many mechanical noises. Nobody I think much cares for the automatic road-drill. But until a Commission had solemnly sat and pronounced noises of this kind deleterious to health, very few people had had the courage to declare roundly (what is obvious) that a mechanical racket like the one made by the automatic drill, outside one's window, is intolerable.

Let us not surrender all our dreams to the experts. Dreams mean many things, and among others they represent a flowering of the imagination. If they did not, it would be hard to explain the friendly connotation of the word "dreams" which poets and quite ordinary peo-

ple too were able to take for granted during long centuries. For bad dreams one used the word "nightmares".

A flowering of the imagination.  
And of the conscience.

When I was about thirteen, a boy at school, I dreamt one night that one of my chief "enemies" had challenged me to a duel. He was a boy in the same school house, a little older than I, and I detested him. In the dream we fought our duel, and I dealt him a mortal wound. He collapsed at my feet, already pale as death. Then at once I was overcome with a remorse of an intensity that one could only feel in a dream, or, in waking life, only if one could be conceived as deliberately hurting somebody one loved very much. I wakened up in tears. For a while my dream remained most vividly in my mind, and I felt I should never, as long as I lived, want to injure a man (let alone kill him), however much I hated him. I believe I feel that still, but of course I may not have been sufficiently put to the test. All the same, in that dream I got an illumination. Emotionally, I perceived the sanction for the article of religious faith, that we should love our enemies.

I am pretty sure it was not a sexual dream. Nor do I see how it could have been a case of wish-fulfilment. By stretching the meaning of the words, perhaps yes; but the clear wish to supersede hate with love had never been in my conscious mind, and if it had, I should not have repressed it. On the whole it seems more probable to me that the interpretation must be on some such lines

as these.

Our bodies develop by growing, by arriving at puberty, and so on, and the scope and stimulus they need are physical : food, drink, sleep, exercise, and of course the space, light and air necessary for enjoying those things. But the spirit needs rather more particular opportunities : combinations of circumstances which are not always forthcoming. Therefore it sometimes provides its own. Imagination can take the place of experience, and dreams fly far ahead of research. If this were not so, the young Dickens could not have made a significant character of his Mr. Pickwick, and we should all have had to be made miserable before we could feel any sympathy for other people, ill or down on their luck.

Dreams set the stage for this all-important play of the imagination, and they are themselves the play. Many things have this queer double aspect. If you look at it one way, we are an infinitesimal eruption of life "on one of the meanest of the planets" ; look at it another way, all the galaxies of heaven exist inside the human brain which contemplates them. We appear to be separate individuals, but how separate are the

several chips of the old block—Adam's breed? I am not absolutely sure that my personality is bounded by my skin, or that I am inaccessible to mysterious influences from outside me. And when I remember dreams I have had, of transcendent beauty, I do not exclude the possibility that I may have been visited by a god.

No music and no poetry, much as I care for both, has ever played so powerfully on my feelings as some of the dreams I have dreamt. Here again the one-sided statement needs to be completed. In a sense, the emotions were the dream, and the dream the emotions, just as, in a work of art, the form may be said to be, not an expression of the content, but the thing itself. But temperamentally I am one of the people—Platonists rather than Aristotelians—who feel there is an idea, a mystery, beneath all outward forms, and encompassing us round about ; and some of my dreams have seemed to me to offer a more convincing insight into the hidden motives and aspirations of our human nature than plain wakeful reasoning and introspection are usually capable of.

PAUL BLOOMFIELD

[The dreams described by Mr. Bloomfield in the last paragraph of his article may well be called remembrance of the experience of *Susupti* or Dreamless Sleep state, the subject of the following contribution. Dreamless sleep is the condition of the body, not of the human consciousness which dreams or meditates with the aid of its master faculty of Imagination.—EDS.]

## HOW SUSUPTA STATE BENEFITS OUR WAKING STATE

[Professor Kokileswar Sastri, Vidyaratna, of Calcutta University, writes out of a deep study of Sankara's Adwaita Philosophy.—EDS.]

The individual soul experiences three conditions. During our waking hours our senses and organs are exposed to the influences of external objects,<sup>1</sup> and become affected by them. Thus acted upon, we compare, when awake, similars with dissimilars and form concepts and make of sensations our *objects* of knowledge. Sankara holds that "there can be no perception of a definite object unless there is an active comparison of similars and dissimilars by our Self".

During our dreaming moments, the environment no longer acts upon and produces reactions from us. Then, our internal organ sometimes named *Buddhi*, acted upon by desire tendencies, busies itself in the dream state with the impressions left upon it during waking hours, and these our mind recollects. In other words, our intellect remains engaged, during dream, with the relics of waking presentations, and these activities are then the *objects* of the Self.

During deep slumber these activities, not being excited by external or internal stimuli, cease and merge undifferentiated in *Prána*.

As it is the Self which for the realisation of its *purpose* has combined and organised the senses and other factors, it is but proper that, as in our waking

state, so also in our deep slumber, all these must rest in that centre (*i.e.*, the Self) gathered together and will remain therein. (*Prasna bhasya*, 4.1)

All the previous differentiation into orders of space and time have now merged in the unity of *Prána*. This undifferentiated *Prána* in which all the activities of the mind have merged, leaving their divisions under the limitations of space and time, is the seed—the root cause—of both the subsequent dreaming and waking states; for when we wake up, from this seed the different activities (of the mind) are called up by the action of our environment.<sup>2</sup> This undifferentiated *Prána* is not an *independent* entity apart from the Self: it cannot be explained without referring to the *being* of the Self whose energy it is. Under no conditions does *Prána* exist and act divided from the Self. Deep sleep is the natural unmodified condition of the Self, and the waking and the dreaming states are its modifications, called into activity by the stimulating action of external objects and internal desire respectively. Dreamless sleep is a cessation of *distinctive cognitions*; dreaming and waking are the genesis of such cognitions. Of these, dreaming is the experience of a subjective *ideal* world,<sup>3</sup> and waking of the objective world. But

<sup>1</sup> "It is the *contacts* of the senses with their objects such as sound, etc."—*Bhagavad-Gita*, II, 14.

<sup>2</sup> *Prána* does not sleep but keeps awake, though undifferentiated.

<sup>3</sup> World of Desire-Images would be a better designation.—EDS.

the soul is the witness of each and every state.

Now the *Upanishads* explain that, with a view to supplanting our ordinary self-seeking activities, we must cultivate the habit of looking upon our activities of all kinds as the performance of *Jajnas*, (sacramental acts) that is to say, all objects, including our senses and our mind, are through their activities offerings or oblations to the Self.<sup>1</sup> If we regard all our activities carried on anywhere—whether voluntary or involuntary—as nothing but sacramental acts performed for the Self, our mind will gradually become saturated with spiritual ideas. The result will be that we shall by degrees get rid of our disposition towards self-seeking activities.

We find in the *Prasnopanishad* and in Sankara's commentary on it that "the wise man always looks upon his sense organs as five *fires* to which the sense objects always offer oblations, as also the external sense organs offer oblations to the internal five vital *Prāṇas*". (*Prasna bhaṣya*, 4.4) This shows that a man of wisdom is not inactive; even in deep sleep of the body *he* goes on acting.

If during our waking state we thus accustom ourselves to holding at all times, in all kinds of activities, the idea of the performance of sacramental acts, it will not be possible for us to regard our actions in the way ordinary people do—as so many self-seeking pleasure-giving avenues. The salutary idea will very

soon be fixed in our minds that all actions in the world have for their object nothing else than the Self; it is the Self for which all actions are done and to which all actions are directed. No actions have any purpose of their own; all activities everywhere are for the sake of the realization of the Self; it is the Self which stands at the source of all deeds, it is the Self which is the controller and the director of all sorts of activities. This is the main result of this *Jajna-driṣṭi*.

Nor does this idea, when firmly established in our mind during the waking state, vanish during *dreamless sleep*, *i.e.*, the idea, once generated in our mind, does not cease to operate but continues even in the dreamless state, *susupta*. The great commentator thus observes:—

Our mind, which is the performer of this *Jajna*, when it goes into deep slumber, after the cessation of its dream-experience, daily experiences Brahman within itself. (*Prasna bhaṣya*, 4.4)

This is the most momentous and useful instruction laid down by the *Upanishads*. Sankara concludes:—

Thus a man of wisdom, from the time when his senses and the external objects suspend their action during his dreamless slumber, up to the moment he wakes up, always enjoys the fruit of *Jajna*.

In other words, it is in this way that the really wise man, during deep dreamless slumber, when all the sense organs suspend their activities, continues to experience, though unconsciously, that *Jajna* which is be-

<sup>1</sup> Perhaps no better definition of a sacrament exists than "an outward and visible sign of an inward and divine grace". Not in the narrow sense of Christian theology is this definition true. Hindu Mysticism has retained the true teaching of the ancient Esoteric Philosophy and our author refers to the method of the right performance of all actions whereby they become sacraments.—EDS,

ing performed even in that condition.

Another important point to which Sankara has repeatedly called our attention is this : it is the Self for whose purpose all the cells of our body, our senses, our mind, our intellect,—have come together : it is to accomplish the sole ends of this Self that they are all co-operating and acting together.

This conclusion Sankara has applied to our dreamless *susupta* state also :—

As we find in our waking state that our senses, mind, etc., all act in combination with a view to realising the *purpose* of their Lord on whom they are entirely dependent, so in our dreamless sleep also, these must merge in Him and serve his purpose. (*Prasna bhaṣya*, 4.4)

As the result of these discussions we find that for a man of wisdom no activities, either of our own or of the external world, are for the purpose of accomplishing our selfish ends or for augmenting sense-pleasure ; but all of these are to be looked upon as gifts offered to the Self, as oblations offered to the fire. None of these objects, senses or the like, act for their own sake, but they

all co-operate and act for the Self, for its own realisation in the world. Those who are wise see everywhere the presence and the work of Deity and they carry this grand idea even into their *susupta* state.

Thus, our Inner Self daily affects, and produces its beneficent results in the waking state.

The reaction thus produced in the so-called unconscious subliminal region within us communicates its own result to our conscious mind and makes it fitter, day after day, for the purposes of Self-realisation. In this manner action and reaction are always going on between these two states of ours—the *susupta* and the *jagrat* (waking). And both of these are benefited by their mutual action and reaction. A wise man sees *susupta* as not a mere unconscious state in which we seem to lose all ideas and power to act, but as in reality an active state, daily growing richer by absorbing the holy ideas of our waking state, and making in its turn our conscious mind ever richer by its own reactions. This great psycho-metaphysical truth we ought not to ignore, and its value cannot be too highly estimated.

KOKILESWAR SASTRI

## LATENT HUMAN FACULTIES

[Frank Pyle, a much travelled man, writes from personal experience. While correctly decrying the prejudices of some scientists he seems to be unaware of the fact that ancient philosopher-occultists did experiment and have given us the results of their research in the domain of the subnormal as well as the super-normal.—EDS.]

“An explanatory hypothesis is hardly less necessary for the reception of facts of a certain character, than are facts for the support of a hypothesis.” Thus wrote the late Mr. C. C. Massey, in his preface to Dr. Prei's *Philosophy of Mysticism*; the statement is very apt, and provides a foundation for profitable cogitation.

Things happen for which no explanation is possible within the ambit of our present knowledge of Natural Laws. There is an urge to seize a dictionary and to try to find a word to express our conception of something we do not even understand; and, failing, we are strongly tempted arbitrarily to label these phenomena as occult mysteries, or even miracles.

Experiences encountered in the wilder parts of West Africa convinced me that our Negro brethren possess means of communication over long distances other than the “tom-tom”. The uses of the “drums” are well-known, and their language is intelligible to many Europeans; but this other method—whatever description may be ultimately used to denote it—is definitely connected with the Medicine-Man's “Ju-Ju” stick.

I have had the “stick”, covered with chicken's blood, cowrie shells, aigrette feathers and a few gruesome trophies, in my quarters and whilst it was there one of my own servants

could receive information from his relatives in his home village where the “stick” belonged, three days' journey away. He could also obtain “stop-press” news with regard to the doings of Europeans in the distant settlement, and *I never knew him to be at fault*. The lad could not tell me how it was done; his explanation was, “De stick! He put ‘dem word’ for ma head!” And “dem word” was always right. Incidentally, whilst I had that “stick” in my bedroom I could sleep with doors and windows open. There was no risk of burglary! I sat alone with the trophy for hours trying to assume the proper frame of mind to receive any emanation there might be, but I failed to experience the slightest sensation of anything inexplicable.

When the “stick” returned home the power went with it. I did not immediately accept this without reserve, but prolonged observation convinced me that it was true. While the “stick” was in residence the lad knew when he was wanted in the village and asked leave to go. After the “stick” returned home a messenger would arrive from the village, and the request would follow his appearance.

This was, undoubtedly, an exceptionally efficient, but a thoroughly unconscious exhibition of what we

describe in our everyday language as telepathy or "feeling afar". The exponent able to produce the best results was the least educated of my servants. He had had very little previous contact with Europeans, and could speak only his own dialect and "pidgin English". I cannot help feeling that we were all capable of doing this once upon a time, before the too rapid advance of civilization had developed the self-conscious to the exclusion of the subconscious. I think the power must be still there, latent; and that it will again become evident as a perfectly normal method of communication; and we shall not need the "Ju-Ju" stick to help us.<sup>1</sup>

From time to time, also, we hear of phenomena associated with the cult known—for want of a more suitable appellation—as Spiritualism. Here, perhaps more pronouncedly than anywhere else, we observe an almost panic-stricken effort to find words with which to express a hypothesis in possible explanation of actual happenings which few would, now, desire to doubt or to refute. And it is significant that the matter written on the subject entirely fails to convey anything of a convincing nature to the enquiring mind. We have, simply, the testimony.

The manifestations require the presence of a human being possessing what are described as "mediumistic powers". The resultant happenings are usually regarded as incapable of explanation and to be accepted as the efforts of a discarnate intelligence to establish communication with us.

No doubt a very true picture! But why is it necessary to approach the subject from the angle that it is supernatural, or to designate it by a term which, in itself, tends to discourage the application of logical methods to the task of ascertaining its true cause and meaning?

The phenomena are attributed to a "psychic force" which is described as an extension into space of the nervous energy of the medium. Precisely the same effect—that is, power exercised at a distance—is observable when we light an electric bulb by radiation from an aerial, and the medium through which the power is communicated in this case is, at present, just as little understood. We do not, however, call this supernatural! We describe it as a transfer of energy through a medium called ether, and say that it is up to the physicists to get on with it and tell us all about ether.

During the past decade we have become aware of the tremendous possibilities opened up by the use of ultra-high-frequency oscillation as a means of conveyance. The study of the subject has, in that short space of time, not only made television possible, but has also provided our doctors with several new channels for the application of therapeutics without any actual physical contact. What, then, if the continued research into the subject should establish that the energy emanating from the medium during the séance is really due to a state of resonance between the medium and another source of

<sup>1</sup> The conjecture of our contributor is correct—both as to the past possession and the future reappearance of abnormal psychic powers of the human race. The second volume of H. P. Blavatsky's *Secret Doctrine* describes the how and the why of this dual phenomenon.—Eds.



oscillatory generation, invisible to us because we have not yet acquired the ability to sink the conscious, and permit the subconscious mind to operate at the particular frequency required.

The idea is no more fantastic, now, than was the splitting of the atom twenty years ago. A sufficient study of the subject of ultra-high-frequency oscillation will probably result in the projection of the exo-neural force at will. Ten years ago the water diviner and his "dowsing-rod" were regarded with as much awe as our education would permit. It is now realised that fifty per cent of the population are capable of producing the necessary reaction after a very little practice, and that instead of being confined to a few as a special gift, the faculty is latent in practically every one, just waiting to be developed.

Jesus exerted powers and produced effects for which there is—yet—no explanation.<sup>1</sup> But we read in the best of all books that "He called unto him the twelve, and gave them power over unclean spirits etc." So that, whatever we are to associate with the term "unclean spirits" there appears to be no doubt that the proper method of dealing satisfactorily with them could be taught or imparted.

Orthodox science has practically always first "observed the fact" and subsequently evolved the hypothesis

to explain it after prolonged research. That the actual phenomena pertaining to telepathy and Spiritualism are, at the moment, ignored by modern science does not necessarily label them as scientifically unsound or unworthy of orthodox examination. According to Sir Oliver Lodge :—

The least justifiable attitude is that which holds that there are certain departments of truth in the universe which it is not lawful to investigate.

It seems, therefore, perfectly natural to assume that the sequence of events will be maintained. In that case we can also assume that we have before us a most interesting collection of facts which will eventually be completely explained by the application of newly acquired knowledge about purely natural laws, when sufficient research has been conducted into the why and the wherefore in order to produce the hypothesis.

It was for some time fashionable to deny the truth of happenings that could not be understood. It was also futile. To admit the value of the evidence, and at the same time to seek the explanation in dormant human possibilities, will assist research and will do much to remove the prejudice with which these matters are now regarded by religious minds. It will also permit orthodox science to follow along the path indicated by directing posts so conspicuously planted by some of the most brilliant—and the most devout—of its leaders.

FRANK PYLE

<sup>1</sup> There is. See *Isis Unveiled* wherein all "miracles" are explained on the basis that "There is no miracle".—EDS.

# THE UNREALISED SENSE

## TOUCH AND HANDS

[This article of Jack Common reveals one of the fundamental weaknesses of modern education—the lack of continued attention, or concentration which forces the Painter and the Composer to have recourse to the device of repetition. The student of Occultism will find in this essay many useful thoughts ; it may well be described as a commentary on the verse in *The Voice of the Silence* :

When the disciple sees and hears, and when he smells and tastes,  
eyes closed, ears shut, with mouth and nostrils stopped ; when the four  
senses blend and ready are to pass into the fifth, that of the inner touch  
—then into stage the fourth he hath passed on. Eds.]

A hand is a curious creature, come to think of it. In repose it never really sleeps, its stillness is like that of a bird of prey, not prone, crooked or coiled ready poised in insatiable alertness. The least ripple in the tide of unconsciousness and the hand takes it. Thus in the quietest gathering of talkers, people sitting round a fire and intimate in their calm, there will be a continual by-play of the hands. They move and stop, suddenly swift in motion and alive in stillness, like stoats playing. Here they are merely sketching gestures that were once full-blooded, the ghost of a caress or the symbolic clenching of a blow, yet even in this shorthand indication of emotions, how instinct they are with the sense of touch ! Without touching they gesture a contact so vividly that it is in some way felt.

Fine instruments, yet very much in bondage to utility as the brain knows it. The eye and the ear have little worlds of their own which they rescue in the temporary stillness of the organism they are attached to. But the stillness of touch comes more rarely to the hand, perhaps, than to the general integument. A hand does

not often reach a surface without being instantly required to do something about it, lift or push or caress. In consequence we are very ignorant of the textures of things as sensation ; the terms of touch are meagre. Close your eyes and it is easy to enter into a remembered and semi-independent world of colour, but what do you close supposing you want to dwell upon the feel of a mossed stone or to distinguish between the dense milky smoothness of marble and the brittle catching smoothness of glass ? The overtones of touch have not been practised on in the discipline of an art and so we have little clue to them. A blind man, maybe, can reconstruct his tactual experience, but blindness is accidental and calamitous—the accidental and calamitous are necessarily fenced off from inner human evolution, which is why the genius must labour to equate his special awareness with that of the ordinary man, seek the same root whatever the blossom. And why, to go further afield, acquired characteristics are not inherited.

To most men the world of touch is utilitarian to an abominable degree. I mean that they can rarely

escape into the purity of it. It has to be pressed into their service almost continually, and we have not experienced the after-reverie of this sense to the extent that we have those of sight and hearing. No art proclaims its indefinable overtone. Now art is the growth of a special sensitivity which at the moment of its exercise puts the possessor of it into a tranced and defenceless condition. Probably the rabbit whom the stoat has fascinated is at that moment extraordinarily in touch with the world in cessation; the cord to the brain, and to the necessities is paralysed; the small body pulses in an accepted tide of full communion with its sphere. That moment of being poised is the one we recapture in the experience of art. But there it is victory, something won out of the pressure of small circumstances and wills. The victory is small even when it is well-established. Study the people at any concert or exhibition of paintings: the audience is seldom tranced even if it is often still. We have grown used to that. We come home with the fragments which fragmentary attention has given us, and prepare without worrying about it to fill in the missing pieces on some other occasion. We assume that there was a complete vision there, and that we shall attain to it all in time and by repetition. What if it cannot be got in that way? And what if every good artist knows that and allows for it in his work, so that even his vision is necessarily fragmentary and dilute?

The simplest example of that is the art of public oratory. It is a fairly common experience to listen to a

speech which seems brilliant in every particular, to develop with extraordinary cohesion from one convincing point to another, and then afterwards to read a verbatim report of the speech and find it nearly all padding. What happened? You didn't listen. The speaker knew you wouldn't, and allowed for it by providing you with rests, intervals to be blank in. The best of oratory is very apt to make dull reading, and conversely, good writers often make bad speakers unless they have been taught to cultivate speech as a separate art. Not much can be said by way of public speech except where the audience is a special one, or the message simple and desperately in demand. Yet people of untrained attention prefer this way of learning to any other. It asks less from them, you see.

Probably the most attentive listening we experience occurs in the enjoyment of music. And here it is rather harder to know how continuously we are able to listen. In any case, of course, the ability differs considerably among various people, but of all it is probably safe to say that they do not listen nearly as often as they think they do. The moments of pure attention are rare. If we obeyed them only, we should be continually jumping up and moving about during the performance of a symphony, frankly confessing the periods when we are not listening. But a technique of memory comes to the rescue. The composer plays upon it by subtle repetitions and echoes which deceive the fidgeting attention into thinking it is still there, and so presently it is again there. But this

is a serious limitation to his vision. He has to give you only a little ; he must limit his intimations of immortality to just a few peeps tricked out in repetitive form, each analysed, broken up, served piecemeal, served whole, until from the mosaic there is built up one fragment of authentic vision which your fluctuating attention cannot escape.

Even so, you probably do not enjoy his music at a first hearing. If you enjoyed any of it, it was those parts which are really imitations of older and more familiar music. The more genuinely new, new music is, the more it is protested against ; and these protests are really against the discomfort of having to listen, instead of merely remembering comfortably. Yet this faculty of memory is the nemesis of the cultured. Many of us never *hear* Beethoven at all now. For the moment the familiar evolutions reassure the ear, we are sure of remembering sufficient of what is to come that we do not need to shock our souls into a real sharp-struck stillness. You can drop then into a music-loving which is a gentle æsthetic dalliance, like the nature-loving of the townsman, or the woman-loving of the married man. All rather damnable, of course, though they come to us in such a harmless guise. You find every art surrounded by these unwise devotees, who should be weaned from their love for a season if they are ever to experience it vividly again. They are a great discouragement to the uncultured. Their slickness and versatility when faced with great music seems to him to indicate a special talent which he lacks. When he listens he is quickly

lost and irritated. His attentiveness will not last out ; and he hears then a meaningless jumble of broken melodies. And so he will until he has listened so often that the fragments of music-pattern pass into his memory ; he will then find each of them a reference to a familiar experience—he will be at home with great music.

This always was a problem. But it has been exacerbated in our day by the progress of mechanical reproduction. Composers have not allowed for that. Their tricks of repetition and surprise were designed to hold the errant attention of audiences who could hear the piece generally only once in a while. How they stale in the infinite repetitions of the gramophone ! The Beethoven finale with its quips and withholdings, the always-threatening climax of Wagner, the Mozartian trip to a new position—they are all hammered flat and made to look unworthy when the record spins for the thirtieth time. So wherever you find a gramophone in a house, you will discover by it some great works that are corpses to the family.

Perhaps some day we shall have a musical vision which is anarchy by our present standards, and yet, when listened to carefully and often, brings an experience completer than any we have known. *Written in gramophone form*, may yet be a familiar indication. Already the recording companies are fond of missing out the repeats in some movements ; there is no reason why the composers themselves should not do that, and do it more completely and intelligently. In fact, some modern music suggests that they are doing so.

The art-world of the eye is subject to the same limitations, and in the matter of cinema, to the same problem of the effects of mechanical reproduction. A painter must make a pattern out of his vision, a style which is really a mnemonic constantly reminding the eye of what to look for, and deceiving you into thinking you are still looking though actually your attention blinks while your eyes go on mechanically adding up the pattern-turns. This is what they teach in the schools, the art of alliterating with colour or line. It does for the eye what the regular beat of verse does for the ear, gives innumerable points of rest to the flagging attention, yet it falsifies too. The printing of books at once limited the scope of verse, for in silent reading it is vexing to be impeded by a strongly marked beat unless you are reading for the aural overtone, which pleasure is very quaint and rarely pure. Now already, the establishment of the film has resulted in a great reduction in picture-buying. Yet films which try to achieve the effect of paintings, in shots made to be stills, are usually pretty intolerable. They hold up the action or the exposition. It is as if a man wrote a treatise or a novel entirely in verse. Really good camera-work should call attention to itself only once in a while, in the quieter passages.

So much for the brief anarchy-against-utility of the eye and the ear. The hand never attains even to this fragmentary freedom. It remains the poor slave of material need, and we are most conscious of its secret quality in games and crafts where the skill of the hand is so important it

appears sometimes as an independent force. Thus in billiards a man will wonder whether he's got "the touch" or not. Or at darts, you will hear some one complain he cannot "feel" his darts to-night. "The touch", "the feel", the queer kind of flow between objects and organism so that both work together towards a pattern of rightness, and the hand on the cue quickens with a queer pre-knowledge of the Euclidean angles which the balls are to trace. It is extraordinary how little we know about this everyday magic. The finger-touch which probes, the flat-handed feeling for bulk, the slight acclaiming caress, all this quicksilveriness of response is gone with the ending of the motion. Something has escaped from us. For though the faculty is alert and living enough there is no smoked-glass technique to shade it off from utility and force it to re-create its overtones in a series communicable to any who will learn. There cannot be yet, perhaps, until a cycle is completed. We owe so much of our special position in the world of animals and things to our ability to create a solitude between us and them. We break the common link, and by being temporarily out of communion, sharpen the senses for their renewed contact. We can attend so well to what the senses report because we have this ability to shut off attention sometimes. The civilised man is one who can live in a chaos of noise and hear nothing but what he wills to hear, who can walk along a crowded street with his vision so darkened that his mind is not aroused by the shapes and colours he passes until the one he seeks starts up. There must always

be that preliminary shutting-out before the renewal of contact can throw up a great flare of illumination. The artist is a hooded soul capable once and again of seeing the world in its true colours.

There are many worlds, however. Some have been proclaimed, though perhaps inadequately; some have been entered only by an almost incommunicable intuition; and some are unemerged from the blind sloth of sheer animal living. There is this deep, velvety world of pure touch which sometimes leaves a certain lingering magnetism for a short time on the fingers and is generally a mere humdrum rubbing of careless or brutally careful contact. Some must know it marvellously. For the finely-sensitive, the men of bared souls, exist at all times whether they are able to make themselves known or not. There were Mozart-like souls long before the modern orchestra was dreamt of as a mechanical possibility. And there are in this present muddled realm,

as in all others, people who know something of the enlightenment of pure contact, who are, however, unable to make a web between that and rough reality which can draw ordinary folk into their strange world. The hypothesis for such a creation exists. We all know the difference in feel between dead wood and the living tree, between the sulky surface of coal and the harsh rebuttal of bare stone, between an animal full of fear and one trusting, between sympathetic and alien flesh. Such knowledge is rarely meditated upon, or enjoyed except as an adjunct to another desire. It is choked in the ordinary commerce of the day, and so not yet the gateway to a liberated world. We cannot trace in the faint pulses of the textures we touch that eternity of which they are tinctures. For that reason our notions of immortality are too aerial, eye-born and inaccurately rarefied. Truth is warmer and closer than this, could we learn to take it in touch.

JACK COMMON

The qualities of every Element, as of every sense, are septenary, and to judge and dogmatize on them from their manifestation (likewise sevenfold in itself) on the material or objective plane above is quite arbitrary. For it is only by the SELF emancipating itself from these (seven) causes of illusion that one acquires the knowledge (secret wisdom) of the qualities of objects of sense on their dual plane of manifestation—the visible and the invisible.

—*The Secret Doctrine*, I, p. 534

# THE PHILOSOPHY OF MATHEMATICS

## THE RETURN OF PYTHAGORAS

[The chief interest of Bernard Bromage is occult fiction ; but he is not one of those who look upon the occult as fictitious. In this article he offers some interesting ideas about scientific reasoning and mystical perception.—EDS.]

It is perhaps too often forgotten, in estimating the importance of mathematical studies, not only in the formulation of educational systems, but also in the body of philosophy proper, that the *fons et origo* of the mathematical concept is to be traced to the mystical sense. Not, of course, to any merely emotionalised rationalisation of the subconscious impulses ; but to those “steadfast pillars of eternity” which represent the right and proper balancing of the various energies of man in their progress towards synthesis and completion.

The Pythagorean Doctrine of Forms is based largely on the imperative urge in the mind of a great thinker towards an ordered and comprehensive plan of the universe. The well-known theorems and riders of Euclid, in spite of their grim associations, owe their origin, too, to the mystic’s vision of the artist who realises that the temporal world, at least, can only be rightly interpreted on a basis of superimposed form.

Again, many systems of ritualistic Magic are based on a definitely mathematical scheme of the interaction of contending forces. The best known of these, the Tree of Life, the symbol of Jewish Kabbalism, with its apparatus of the ten Sephiroth and the twenty-two paths, relies on a theory of stress and strain in the cosmic consciousness of the Universe

which can be exactly co-related with the findings of men like Max Planck and Professor Thomson, who insist on a strict mathematical interdependence among the various electric units of the world-system.

Some may assert that the Magicians are not a very safe guide in the attempt to discover a rational architecture of the universe. But when we realise that nearly all the notable scientists of our time, Jeans, Eddington, Carrel (to name some of the more prominent in the public eye) have forsaken the arid fields of empirical materialism for various kinds of mystical theory, and, indeed, in some cases for orthodox religion, we can begin to lend a more trusting ear to those who would assure us that logic and mysticism and mathematics are one.

On the other hand the would-be philosopher of mathematics, in the correct implications of the term, has fallen on an evil day. For, as Professor Engel has recently shown, never before has there been such ambiguity in the definition of strictly mathematical concepts and in the application of strictly mathematical principles. Poincaré, some years ago, proved to an embarrassed world that calculation is never quite exact. In our day the attempt to storm the temple of truth with the armoury of mathematical research has led the

brave invader into territory whose language he has not yet been able to master.

We must proceed by a process of negation. It will lead us to a new humility. It is only by keeping before one's eyes what Newton called "the great ocean of truth" that we can estimate the narrowness of the creeks and channels which conduct us to it.

It has been said that "every word is a prejudice". The apophthegm will apply all the more strongly to those formulæ and signposts which have been raised by the mathematician to guide him on his difficult path. The best approach to comparative truth will be by the method of elimination (which is, in the last resort, the method of the iconoclast). Then, with the way swept clear of wandering lights we can see what is left to us out of the wreck.

Every one knows that Einstein has done something very alarming; but very few people know exactly what it is that he has done. It is generally accepted that he has revolutionized our conception of the physical world, but his new conceptions are wrapped up in mathematical technicalities.

From the point of view of the average intellect, it is enough to say that Einstein has shown that sight is less misleading than touch as a source of fundamental notions about matter. The view that *everything* is relative is *not* that adopted by the "theory of relativity". On the other hand, it is wholly concerned to exclude what is relative and to arrive at a statement of physical laws that shall in no way depend upon the circumstances of the observer. It is

true that these circumstances have been found to have more effect upon what appears to the observer than they were formerly thought to have; but at the same time Einstein shows how to account for this effect completely.

Just as Locke distinguishes "secondary" qualities—colours, noises, tastes, smells, etc.—as subjective, while allowing "primary" qualities—shape and positions and sizes—to be genuine properties of physical objects, so Einstein in *his* theory teaches that only a *residue* can be attributed to the spatial and temporal properties of physical occurrences, and that only this residue can be involved in the formulation of any physical law which is to have an *a priori* chance of being true.

It is important to note that Einstein found ready to his hand an instrument of pure mathematics called the *theory of tensors*, which enabled him to discover laws expressed in terms of the objective residue and agreeing approximately with the old laws.

The universal cosmic time which used to be taken for granted is no longer admissible. For each body there is a definite time-order for the events in its vicinity. This may be called the "proper" time for that body. Our own experience is governed by the proper time for our own body. As we all remain very nearly stationary on the earth, the proper times of different human beings agree and can be lumped together as terrestrial time. But this is only the time appropriate to *large* bodies on the earth. For Beta particles in laboratories, quite different times



would be wanted.

The theory of Relativity has shown that space and time reckonings are no longer independent of each other. If the way of reckoning position in space is altered, the time-interval between two events also suffers alteration. It is not quite true to say that there is no longer any distinction between time and space. But the distinction is of a different sort from that which was formerly assumed. There is no longer a universal time which can be applied without ambiguity to any part of the universe; there are only the various "proper" times of the various bodies in the universe, which agree approximately for two bodies which are not in rapid motion, but never agree exactly except for two bodies which are at rest relative to each other.

The fundamental flaw in the theory of Relativity as a philosophic medium lies in the fact that, as yet, it throws no light upon the discontinuity which seems to exist in nature. The electro-magnetic movement which culminated with Hertz was a movement for making everything continuous. The ether was continuous, the waves in it were continuous, and it was hoped that matter would be found to consist of some continuous structure in the ether. Then came the discovery of the electron and the proton. It appeared probable that electricity is never found except in the form of electrons and protons. Then came, as an added blow, the discovery of quanta, which seems to show a fundamental discontinuity in all such natural processes as can be measured with sufficient precision.

One of the most fascinating speculations of the modern philosophy of mathematics is the suggestion that the universe may be of finite extent. Two somewhat different finite universes have been constructed, one by Einstein, the other by De Sitter. There are certain reasons for thinking that the total amount of matter in the universe is limited. If this were not the case, the gravitational effects of enormously distant matter would make the kind of world in which we live impossible.

Non-Euclidean geometry has taught us much. The surface of a sphere has no boundary, yet it is not infinite. In travelling round the earth, we never reach "the edge of the world", and yet the earth is not infinite. The surface of the earth is contained in three-dimensional space, but there is no reason in logic why three-dimensional space should not be constructed on an analogous plan. What we imagine to be straight lines going on for ever will then be like great circles on a sphere: they will ultimately return to their starting point.

The limitations of knowledge brought in by the selectiveness of our perceptual apparatus have been shown, quite recently, to throw doubts on the indestructibility of matter. The statement that matter is indestructible is, in the last resort, not a proposition in physics, but a proposition of Nominalism and psychology. From the point of view of Nominalism, "Matter" is the name of a mathematical expression. From the angle of psychology, our senses are such that we notice what is, for practical purposes, the

mathematical expression in question.

It has been customary among moralists to assert that if we follow the "laws of nature" we shall be following the highest that is in us. But the advice, if co-related with the findings of Einstein, must fall on stony soil. He has shown that the physical universe is orderly, not because it contains a central government, but because everybody minds his own business. No two particles of matter ever come in contact. We are left with anarchical confusion.

And we are, finally, left with the fundamental problem of the nature of matter. Common sense imagines that when it sees a chair it sees a chair. This is a gross error. When common sense sees a chair, certain light-waves reach its eyes, and these are of a kind which, in its previous experience, has been associated with certain sensations of touch, as well as with other people's witness that they also saw the chair. In other words, the electron is known only by its "effects"; and these are unpredictable.

It will be seen that the philosophic

consequences of recent mathematical discovery amount, in actual fact, to very little. Very little light is thrown, for example, on the old controversies between realism and idealism. *It is an alarming fact that, as "reasoning" improves, its claims to the power of proving facts grow less and less.*

What does remain is the faith in the spiritual balance of the universe. Leibniz thought that a piece of matter is really a colony of souls; there is nothing to prove that he was wrong.

It is symptomatic that in many profoundly mathematical minds there is a revulsion from the contradictory implications of physics back to the realm of geometry, the purest of the sciences. May it not come to pass that Pythagoras, who was both mathematician and priest and who took a particular interest in right-angled triangles, will once again return to favour as the man who proved that truth is mathematical formalism imposed upon the instincts of the soul?

BERNARD BROMAGE

# THE MIRACLE WORKER

## “THERE IS NO SUCH THING AS TIME”

[Edward Farrell has studied law, spends his spare time in libraries, has been in employ of the U. S. A. government and has owned a book-shop. In story form he examines some of the concepts about Matter, Space and Time.—EDS.]

It was in Toledo, at a sandlot baseball game, that I came across Johnnie. I sat by him on the bank from where most of the fans were watching the game; and I noticed that every youngster who passed us said, “Hello, Johnnie; what time is it, Johnnie?”—and that the man so addressed always replied, “There is no such thing as time, son”.

A queer character has always fascinated me, and I determined to forget the ball game and try to engage Johnnie in conversation. I said to him, “Can you tell me just what time it really is?” He looked at me with a pained expression and replied, “There is no such thing as time, my good fellow”. He didn’t turn from me as he said that, as though to dismiss our conversation; but on the contrary the look he gave me seemed to invite my asking him for an explanation of his statement. So I then said to him, “I’m afraid I’ve been taught wrong in that case for I have never before heard any one say, as you say, that there is no such thing as time. Do you mean that you believe in what they call relativity? Or are you a follower of some school of philosophy with which I am not familiar?”

“To say that time is relative is not going far enough”, the man replied: “time just isn’t. I am not familiar with the taught philos-

ophies, so I am a follower of no one. I may be a co-discoverer with others, although judging from the treatment usually accorded my views, the ground I am travelling has not been very well trod before. Let me try to make clear to you what I believe as to time, and why.

“I shall explain to you that there can’t be such a thing as time”, Johnnie went on. “You have heard the old problem, I suppose, asking what would happen if an irresistible force should come into contact with an immovable object?”

“I have”, I said.

“And you know what would happen?” he queried.

“I realize that it is a catch question”, I replied; “and that the only sensible answer to it is that in stating the problem contradictory terms are used; or, in other words, that no problem is stated at all”.

“Fine!” he cried enthusiastically. “You would be surprised to know how many men I’ve talked with who couldn’t see that. Many, many men have tried to tell me what would happen if the two things came into contact—entirely overlooking the contradictory terms used in stating the so-called problem. Even after I have tried to explain to such men what the only intelligent answer to the problem is, they have generally come back at me with, ‘Well, what

would happen if the two things *did* come together?’

“I wonder that you haven’t conceived for yourself that time is something that does not (because it cannot) exist”, Johnnie continued, “where you know there can be such things as contradictory terms. Have you never wondered if a single word, as well as two phrases, may not occasionally embody a contradiction and thus stand for an impossibility? Or, specifically, is it not true of time that it presents itself to the mind as something just as inconceivable of having beginning and end as of not having beginning and end? It does so present itself to the mind and the thing represented by the word ‘time’ therefore cannot really exist.”

Johnnie’s argument interested me; and at the time of our talk, at least, I thought I saw some logic in his utterances. So I next said to him, “You don’t believe in space or matter either, then?—for space would also be a word describing an impossible thing; and matter cannot exist except in space”.

“You are right”, he replied.

I said, “I find it hard to believe, myself, that matter doesn’t exist”. I pinched him a little. “Do you mean to tell me that that flesh I just pinched is not real?” I asked.

“Let me answer that”, Johnnie said, “by asking you if you have ever dreamed at night of physical pain”.

I said that I had.

“Did the flesh that pained you in your dream state exist?” he asked me.

“I guess it didn’t”, I replied,

“And yet”, Johnnie then queried, “isn’t it true that if a part of one of your dreams had been of my pinching that dream flesh of yours as you just pinched me, and asking you if the flesh weren’t real, you would in your dream have said that it was real?”

I said that it undoubtedly was true. And that was that.

“Your dreams are so much like your waking state”, Johnnie continued, “that you never know positively when you are and when you are not dreaming, do you?”

I said that I guessed I did not.

“Nor does such a student of dreams as Havelock Ellis say he can distinguish his dreaming from his waking state”, Johnnie told me—adding, however, that Mr. Ellis does say that there are a few recorded instances of reputable persons who have claimed to have had dreams in which they knew they were dreaming. “Ellis probably feels as I do about that, though”, Johnnie said—“that (if it is true) it no more necessarily proves anything than does the fact that there are instances galore of waking people who have been sure they were dreaming. And one has only to plant a dozen or so coins so that a person will find several of them within a few minutes, to see how easy it is to make an awake person wonder if he is not dreaming! The dream, in which one can live many minutes in an instant (as well as travel long distances), shows clearly in itself that one doesn’t have to live in a real time and space in order to experience living in time and space. So even if I had no other argument, the dream alone would

keep me from blindly accepting things as they seem to be.

“And think”, Johnnie went on, “how unimaginative (to say the least) the creator of man must have been, if he did create a real world (to admit for the sake of argument that it was possible for him to have done so), when he could so easily have given us a fictitious world which would seem no less real. What intelligent man could thank such a creator for a ‘real’ time, space, matter?”

A late-comer had arrived at the ball-field and (addressing no one in particular) asked what the score was. Johnnie promptly volunteered all the information as to hits, runs and errors that I could have given had I been watching the game closely. The fact is that I had practically forgotten, while I had been talking with Johnnie, that I was at a ball game—whereas Johnnie evidently had been following the game carefully right along! Apparently what was to me serious talk, was to him casual chatter.

“Do you know, they don’t take much to me in this town”, Johnnie said, to open our conversation again: “sometimes I think they believe me crazy. My statements as to what I can do in the way of what they call miracles are what bother them most. I can, to mention one thing, walk through a solid brick

wall, you know.”

“Impossible!” I exclaimed.

“I have done it again and again”, Johnnie said. “It is true that I can’t do it before an unbeliever—that is, I can’t convince the unbeliever that I have done it”—and as if to point out a parallel case, Johnnie reminded me that even Jesus performed but few miracles in Nazareth, the city of most unbelief.

The ball game over, Johnnie promised to call on me at my hotel the following day; but he never did so. And when, on the next of my then fortnightly trips to Toledo, I made inquiry concerning him, many people with whom I talked seemed to know Johnnie by sight; but the only hint I could get as to his whereabouts was that some of his relatives (names unknown) had had him “put away”.

That’s all I know definitely about Johnnie; but you can imagine my start when I read in a medical journal shortly afterwards that one Johnnie Doe, a healthy inmate of an Ohio asylum, had (as an aftermath to his having been gently forced through a plenty-large asylum doorway which in his mania he thought to be too small to permit the passage of his body) died just such a death as he might have been expected to die had he really been dragged through too-small an opening.

EDWARD FARRELL

# A PHILOSOPHY OF RELIGION

## VI.—THE IDEAL OF RELIGION

[This is the last of the series of articles which Prof. Alban G. Widgery prepared out of the material of the Upton lectures delivered by him in Oxford last November.—EDS.]

Throughout this series of articles an attempt has been made to state the fundamental characteristics of what is to be specifically called religion, as involving spiritual needs in man which lead him to seek something more than physical preservation and social welfare. It has often been contended that religion can be satisfied with nothing less than a relation with all there is, or otherwise expressed, that religion is concerned with the whole of life in all of its aspects. Thus the physical and the social, in contrast with which it was necessary to discuss the essential and central in religion, have nevertheless to be shown to lie within its scope. But it makes a great difference whether religion is looked at entirely or even primarily from the standpoint of nature and society, or whether nature and society are looked at from the standpoint of religion, the basis and ideal of which have relation to something other than nature and society.

The ideal of religion is thus to be conceived as involving both the physical and the social as well as the specifically religious. As nature and society are parts of a whole wider than themselves it is intelligible that at different stages, perhaps even at all stages, nature and society have in diverse ways and in varying degrees pointed man beyond them-

selves, and also in their own character shown something of fundamentals of the wider whole. In other words, nature and society have been and are means by which man has in part been led to the standpoint of religion and been enlightened on some of its principles.

In the Vedas, as in the early religious literature of ancient China, Greece, and other countries, it is seen that the physical world was looked upon as essentially a realm of order. On account of its predominant aspects of regularity it could in large measure be relied on. It was this, apparent day by day and year by year, that made a more enduring impression than the occasional natural happenings that aroused intense awe and fear. With the advance of reflection this aspect of order in nature easily became interpreted as an expression of a spiritual background analogous with the spirit of man whose intelligence enabled him to apprehend that order. Thus, in spite of the sufferings and the difficulties that man has so often encountered in relation with the physical, from the standpoint of religion he has in the main had towards it an attitude of trust rooted in a conviction of its ultimate spiritual implications, even though only in later developments of expression could he find ways of stating those

implications by reference either to an eternal Brahman or a creative Supreme Spiritual Being.

The whole evolution of knowledge of the physical and even the work of physical scientists to-day has the same essential implication, whether the religious reference is or is not acknowledged. But in modern times suggestions made in the name of natural science appear to some to raise doubts concerning the manner in which religion has regarded the physical. One of these is that the ultimate constituents of the physical have a character of indeterminacy, so that one might think not necessarily of cosmic order but of uncoordinated spontaneous activities. Yet, if particular scientists engaged in these enquiries are not able to assert that they find order in the activities, they are not thereby justified in affirming that there is none. Further, however these ultimates may appear, in the complexes of the physical world as we live in it, there are quite obviously uniformities and regularities. The work of those who propound the idea of indeterminacy is carried on with the implicit acknowledgement of such, both in the mechanisms of their scientific apparatus and in the logic of their main expositions. Science no less than religion implicates the essential order of nature.

In the religions morality also has been regarded as implicating principles or order and a character of authority. This order and this authority have been apprehended as not merely the rules of a particular community and the power in the

community to enforce them. Many of the rules have come to be formulated and accepted only because they have expressed something which human spirits have apprehended as characteristics of the spiritual as they have otherwise apprehended qualities of the physical. Where through error or wrong attitudes rules have come to be adopted in communities, there has often enough been revolt against them on the basis of spiritual apprehension. Such revolt against the power of the community has occurred under a sense of authority other than that of the community. Human society has come to be morally organised and has been able to achieve moral advance just because of a direct apprehension of the spiritual. According to the religions, human society provides man with a sphere in which he may strive to realise and cultivate morality : it is not itself the main source of morality, nor is social preservation and harmony the chief goal of morality.

From the standpoint of the ideal of religion there are two other aspects of the moral to be insisted on, which are obscured or even denied by those modern movements representing morality as merely a social affair entirely relative to conditions of time and place. Moral rules involve absolute principles or values. The relativity to time and place concerns the modes in which in particular circumstances human beings in different stages of development have tried to express or realise these. Further, the chief significance of the moral is essentially an affair

of the individual. Morality is not simply a matter of his relations with others. It concerns his own character as spirit, upon which depends his triumph over his inner discontent and, whether described in terms of reincarnation or of personal immortality, his future spiritual well-being. In the name of the moral, as understood in the religions, the individual has had and may still have to oppose social customs, rules and laws. Yet the insistence on morality as basically an affair of the individual does not militate against but rather promotes social interests.

Individuals have not only their own capacity as spirits to apprehend the moral, they may also learn from the expressions of it by others, especially those of high spiritual attainment, founders, saints, and teachers of the religions. The history of religion presents a mass of material embodying in diverse forms the essentials of the moral. If one will take the trouble to get beneath and behind idiosyncrasies of temporal and local expression, he will find that in this direction though with different emphases the religions are in agreement in their implications.<sup>1</sup>

The whole character of the philosophy of religion that I have tried to present will not have been appreciated if it is supposed that the ideal of religion is constituted entirely by the attitude towards nature and the acknowledgement of and effort for moral values. These are second-

ary, even though essential. The religions have expressed this in different ways. The ethical is indeed indispensable in the Buddhist ideal, but the goal is a state of Nirvana to reach which requires practices of contemplation going beyond the moral. In a variety of ways Hinduism has insisted on something other than the moral, so much so that superficial students of it have at times amazingly asserted that it has no real place for the moral. Such a contention has been possible only by an exaggeration of certain types of Hindu metaphysical expression, or by considering the religion as though wholly expressed in some forms of Hindu philosophy. In any case, in Hinduism it is not the development of moral qualities in the self or the performance of moral duties in the community, that constitutes the whole ideal. The ideal involves, according to different forms of expression, either unity in an infinite One transcending nature and all that is finitely human, or communion with God. Judaism and Christianity have described the ideal not merely as love of self and one's fellow-men, but centrally as love of God. Christians have repeatedly rejected the idea that one may be "saved by works" and urged the necessity of that attitude which, somewhat ambiguously, is called faith. The founders, saints and outstanding teachers of the great religions have obviously concerned themselves with more than merely individual or social ethics; and it

<sup>1</sup> It would be impossible to overestimate the importance of this. In a volume in preparation I hope to present the evidence in detail with a statement of the moral values insisted on.



has been this something other than ethics which has been central in what for them has been the ideal of religion.

The ideal of religion is thus a comprehensive one, but it is co-ordinated about a centre that is distinctive and has references beyond the naturalistic and the merely humanistic. One may strive to know the physical world by all the means available for modern science, and one may occupy oneself with all possible modes of manipulation of the physical for human benefit; and one may strive for the organisation of mankind in accord with moral principles and for the development of moral character in individuals—and thereby only realise part, and the less important part, of what is included in the ideal of religion. Beyond these are needs to be satisfied, aspects of the ideal to be striven for, which call for those methods that have been evolved in specifically religious practices, such as prayer, worship, contemplation or yoga. From the standpoint of a philosophy of religion such as has been developed in this series of articles, the chief criticism that may be made against other types of presentation is that they are inadequate, are only partial substitutes for the full ideal of religion. Some of them

would make an idealised conception of nature central and supreme; others try to present religion as mainly if not entirely an affair of social development—not infrequently conceived in nationalistic and communistic terms. Most of them have been formulated around particular ideas and problems that have been emphasised in our own times. But a satisfactory philosophy of religion cannot be arrived at by exaggerating the importance of contemporary movements. There is demanded a consideration of religion as it has been lived throughout the long periods of human history. The religious wisdom of the ages is more important for it than the fashions of an epoch. It is important not merely from the standpoint of intellectual understanding but also for practical life that an adequate philosophy of religion should be formulated, making clear what is central yet having significance for the whole of life. It is in no small measure because religion has been so misrepresented by ecclesiastics, philosophers and journalists, and so misunderstood by sociologists and many other scientists, that men's minds have been distracted from what is central and dominant in reality and they have fallen into the conditions of confusion and conflict that prevail so much to-day.

ALBAN G. WIDGERY

# NEW BOOKS AND OLD

## INTUITION\*

### WESTERN VERBIAGE vs. EASTERN VISION

It is a welcome sign of the increasing readiness of academic circles nowadays to investigate subjects that were formerly more or less taboo that the Cambridge University Press should have published this book. It may, however, be as well to state at the outset that it will be of little use to those who are seeking guidance as to how they may cultivate their intuition since the statement that intuition can be cultivated is listed in the concluding chapter as one of the "improbable propositions".

The word intuition has respectable god-parents among metaphysicians and, to some extent also, among psychologists and the first part of Miss Wild's book is devoted to an analysis of the meaning, or rather meanings, in which it has been used. Bergson, Spinoza, Croce, Jung, Levy-Bruhl and Whitehead are all summoned to the witness box and made to give evidence, which not infrequently convicts them of not being clear themselves. Bergson, no doubt, makes intuition the corner stone of his whole philosophy but gives us "no definite, consistent, practicable idea" of its nature. Spinoza's intuitional "third knowledge" is very impressive but does not seem to have given the world "any idea which he could not have arrived at by the ordinary reasoning processes". This criticism, it may be remarked, is not very relevant since, quite apart from the intuitive basis of all reasoning, it does not in the least follow that, because an idea could have been arrived at by reasoning, it therefore was arrived at in that manner. Croce is found to be distinctly unsatisfactory (to the present writer, quite unintelligible!), Jung inconsistent and "oppressive" and

Levy-Bruhl "irreconcilable". On the whole, Whitehead with his intuitive "feeling prehensions" stands the examination best though one cannot help being reminded of Joad's remark that there is almost universal agreement that Whitehead's views are very important but there is no sort of agreement as to what they are.

The second part of the book deals in a general way with religious, moral and æsthetic intuition, with genius, teleology and values and the last section gives a formidable list of no less than thirty-one senses in which the word intuition has been or may be used and finishes up with a list of positive conclusions, disproved propositions, improbable propositions and possible conclusions.

What are the results of this careful and painstaking examination? It is shown that the essential ideas at the basis of all the thirty-one definitions are (a) knowledge, (b) immediacy, (c) inexplicableness, a flavour of mystery and (d) Truth. It is also shown that there are four main usages of the word: (1) as the essential mental act involved in all knowing, (2) as an abnormal method of knowing based neither on the senses nor on deduction, (3) as teleological knowing and (4) as the method by which the mind enjoys certain objects (a spiritual world) unattainable by sensation or reason. Of these (1) alone is generally acknowledged but (2), (3) and (4) are the important senses without at least some of which there seems little need for a special word at all. Although intuition in any of these latter senses is not by any means in her opinion definitely established yet the author holds that "a careless dismissal of what is

\* *Intuition*. By K. W. WILD. (Cambridge University Press, 10s. 6d.)

intensely felt and persistently defended is not philosophic" and thinks that sufficient evidence has been shown to warrant further research, especially into the nature of the emotions and their possible cognitive functions.

On this last point she is undoubtedly right. One is, however, left wondering whether she has had any first-hand intuitive experience at all [other of course than in sense (1) above] or whether it is that she has merely suppressed it for the greater glory of academic scholarship. With first-hand intuitive experience or even with an adequate understanding of Indian thought, to which she occasionally makes passing references, she could scarcely have called the cultivation of intuition an improbable proposition. Improbable or no, it is an essential part of all true *yoga* and the method of its cultivation has been known to *yogis* for thousands of years.

It is perfectly true that intuition is essentially involved in *all* knowing. For instance, sheer sense knowledge, the knowledge of sense-data, exhibits all Miss Wild's four characteristics. It is indubitably knowledge; as knowledge it is immediate (in spite of all the stuff about afferent nerves, neurones and what-not); it is as inexplicable and profound a mystery as any in the universe and it is also, *in itself*, true despite all the false deductions that may be made from it. The same is true of the perception of ideas or, to coin a term, mind-data. It is also the fact that truths, *i.e.*, patterns of ideas, can be intuited as when two-rightangledness is intuited of triangularity. Such intuitions, it should be noted, come as a flash of insight and are quite different from the assent to the logical demonstration which may or may not precede them. The intuition may and usually does come only after much thought has been expended upon the problem but, when it does come, it is as a brilliant flash (the self-luminosity of knowledge that is referred to in Indian philosophy) which carries its own truth with it just

as does perception of sense-data, whether 'real' or 'illusory'. For example, the intuition usually described as being that of the unity of all life is, however, inadequate and consequently liable to metaphysical criticism. The *verbal description* may be as clear, as certainly true and as inescapable as the perception of the greenness of the patch of sense-data in front of me (a tree). Just as with sense-data, it is the deductions that are liable to error and it is this that is the cause of the much complained of unreliability of intuition. The intuited pattern or relatedness of the mind-data is sheerly true; the descriptions, deductions, explanations and additions may be and often are quite false.

The fundamental unity of 'intuitive' and sense knowledge is brought out in the Mahāyāna Buddhist terms *pratyaksha* and *yogi-pratyaksha*. The former is the Sanskrit term for sense knowledge—literally, that which comes before the eye—and the intuitive perceptions of the *yogi* are termed *yogi-pratyaksha*, thereby indicating that they have a common basis. Miss Wild makes no mention of Lossky's *Intuitive Basis of Knowledge* but as I haven't read it myself, comment is useless except to say that the title sounds interesting.

A study of Indian thought would also shed light upon several of the problems left obscure. The author is perfectly right in feeling that there is a relationship between emotion and intuition. This relationship arises because the higher emotions such as love and sympathy are rooted in what Indian philosophy terms the *buddhi* which meant (before the term was degraded by scholastics into mere intellectual judgment) the certainty-pervaded, unitary consciousness beyond the mind. Hence, *i.e.*, because of the unitary nature of the *buddhi* all the vague ideas of union with the intuited object which float in and out of the discussion whenever intuition is being talked of. There is a connection between feeling and intuition because the many minds are the

fragments, or rather, the points of view within that unitary consciousness and it is as feelings of love and sympathy that the unity which is behind them all appears. Since, then, the feeling is an attempt to restore the unity which has been split up by the egoistic minds, and since it is just in the unitary consciousness, the *buddhi*, that the truth exists or by it that it is known, (these differences of expression arise from the inadequacy of our conceptualisation), it is only natural that there should be a cognitive aspect of the emotions or, to put it less academically, that the heart should have its reasons which the head knows nothing of.

In the light of these ideas how clearly shine some of Spinoza's words! "But we call that *clear knowledge* (elsewhere he terms it third knowledge) which comes, not from our being convinced by reasons, but from our feeling and enjoying the thing itself and it surpasses the other by far." And, though the *buddhi* is not a God, yet an experience of its unitary consciousness is so god-like that one can well understand how Spinoza came to think that his 'third knowledge' proceeded "from an adequate idea of the primal essence of certain attributes of God". Whitehead's

theory of 'feeling prehensions' by which everything in the universe embraces everything else also falls into line. Jung, on the other hand, one can do little with as long as he persists in dumping everything into his 'unconscious' and in making no distinction between what is below the level of normal mental awareness and what is above it. It is this confusion that makes him say in one place that intuition "is the noblest of human gifts" and, in another, that "it is a characteristic of infantile and primitive psychology".

At present, however, I suppose that most western thinkers will consider the unitary consciousness of the *buddhi* to be a fantastic oriental speculation and in so doing will reject the key to the problem of intuition. It is not a fantastic dream but an actual fact of experience. In order to gain knowledge of it, however, recourse must be had to that method of cultivation of the intuition which, alas, has been declared to be an improbable proposition. In the meanwhile Miss Wild's book is a valuable piece of spade work. Let us hope that now, after the ground has been dug, the seed will be sown.

SRI KRISHNA PREM

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## PSYCHICAL EXPERIENCES\*

This is a new series of psychical experiences based upon the material in the possession of the Society for Psychical Research. The first volume reviews the experiments made with Mrs. Verall, Mrs. Piper and others in connection with "automatic" scripts, meaningless when read separately, but complementary when put together. The hypotheses put forward to account for the phenomena thus investigated are the existence of telepathy between the automatists and/or the investigators, and the

possibility of some kind of inspiration derivable from the "surviving personalities" of the late Mr. F. W. H. Myers and his group of friends interested in psychical subjects. The details of the experiments are here for students who wish to follow the matter up minutely. The author makes it clear that we cannot expect general agreement as to the validity of the evidence (particularly with regard to physical phenomena), nor as to the interpretation of facts and the inferences to be drawn from them.

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\* *Evidence of Personal Survival from Cross Correspondences.* By H. F. SALTMARSH. *Evidence of Purpose.* By ZÖE RICHMOND. *Hypnosis: Its Meaning and Practice.* By ERIC CUDDON. (G. Bell and Sons, London, 3s. 6d. each.)

We think he is optimistic, however, in his estimate of the negligible proportion of "personal feeling and predilection" in the work of scientists, though we agree that the mass of evidence available with regard to supernormal events and faculties makes all the more disappointing to the conscientious investigator "the absence of any theory which successfully attempts to bring the various phenomena into even a semblance of unity". Even in the matter of telepathy Mr. Saltmarsh admits that "we know nothing of its real nature or of its *modus operandi*", and similarly with clairvoyance and clairaudience (or, in modern vogue, telæsthesia). This admirable diffidence is far removed from the dogmatism that characterized the result of the S. P. R. inquiry into phenomena connected with Mme. Blavatsky. The opportunity of formulating a unifying theory was unceremoniously dismissed. And so the Psychical Researcher has made little progress.

Mrs. Richmond's selection of cases is aimed at discovering "whether there seemed to be a communicator, or transmitting mind, and if so, whether intention could be attributed to it". The experiences recorded are of great interest, and include spontaneous apparitions in dreams or otherwise, compulsive impressions, and messages through mediums showing intention. Unfortunately, the comments of Mrs. Richmond on the individual cases do not carry one very far in an understanding of the problem. The laws underlying these phenomena have been known from antiquity, and the material collected by psychical research in these modern days will only become clarified when we study it from the standpoint of Psychology, viewed as "the most important branch of the Occult Sciences".

Mr. Cuddon makes it clear that Hypnosis "is primarily a condition of increased suggestibility", and he defines it as "an induced mental condition in which any suggestion made by the Hypnotist is accepted and acted upon by the Subject, provided that such suggestion is not con-

trary to the moral sense of the Subject". We are not convinced, however, that his proviso is borne out by the evidence. Apart from the fact that nowhere are we directed to the source of the "moral sense", we may suggest that resistance to a suggestion repugnant to what Mr. Cuddon calls "the Inner Mind" of the Subject may be attributable to a result imperfectly imagined by the Operator, whose will has not been established by faith, an essential factor in all magical operations. But where is the "moral sense" in the case quoted from Erskine's book where a diplomatist's son, under hypnosis, told the Operator "where the diplomat was, to whom he was speaking, and the nature of the conversation, over an appreciable period of time"? It is not difficult to visualise the nature and consequences of the approaching "psychic tide" where psycho-analysis, hypnosis, and "pet oracles", have become almost drawing-room pastimes, and sorcery, under a veneer of civilisation and with all the physical powers of that civilization at its disposal, proceeds with its work of disintegration. Mr. Cuddon quotes Dr. Milne Bramwell as stating that the "increased refinement and cheerfulness of the developed somnambule is consistently noticed"; but there is no evidence for this assertion, and there are few, if any, "case histories" of somnambules, or, for that matter, of the majority of mediums, on record. Chapter II is devoted to an explanation of the methods of testing Suggestibility and inducing Hypnosis, and we are left wondering over the apparent lack of responsibility which allows these methods to be broadcast publicly. The treatment of Mass Hypnotism is a perfunctory one, having regard to the growing importance of this subject in the field of international affairs. A perusal of this volume by the earnest student will confirm the importance, before the on-coming wave of Sorcery is around us, of promulgating a knowledge of the true philosophy of Man and Nature.

B. P. HOWELL

*Science and Psychical Phenomena.* By G. N. M. TYRREL. (Methuen, London. 12s. 6d.)

This book is an examination of the evidence for psychic phenomena. Mr. Tyrrell, faced with a mass of material that might well have overwhelmed him, wisely, in the reviewer's opinion, confined himself chiefly to the Proceedings of the English Society for Psychical Research. That Society, since the early days of its existence, the period of those pioneers Podmore, Churton Collins and the author of "St. Paul", has always maintained a uniformly high standard and level of objectivity towards the many aspects of a subject whose metes and bounds widen out, decade by decade, into an ever-expanding vista of unguessed, but dimly sensed dimensions.

Mr. Tyrrell is to be praised most highly in that he has marshalled and arranged his matter in the same scientific and methodical manner in which he has done his thinking on paper. This book, without doubt, applies the scientific method to a subject far too often dismissed by reactionary or myopic thinkers with a sneer or a shrug. The method, in short, makes for clarity and precision, enabling a reader who comes to the subject with an open and unprejudiced mind to consider a case, unforced and judiciously presented to him.

In the space allocated to this review it is not possible to survey the contents of Mr. Tyrrell's book and the reviewer has to confine himself to striving to make the potential reader into a real one. In short, all that one can do is to make it known that here, in condensed form, and in a style that now and then reminds one of Bertrand Russell's, is the reasoned statement for a belief in what is to-day known as extra-sensory perception and the survival of bodily death.

*The Occult Way.* By P. G. BOWEN. (Rider and Co., London. 10s. 6d.)

The publishers claim that *The Occult Way* is "basically theosophical". It evidences, indeed, a surprising grasp of many of Madame Blavatsky's teachings,

All new sciences have suffered the same fate as that which for a time oppressed psychic investigation, namely, ridicule. And, surely, no field of scientific work off the beaten track of orthodoxy has ever suffered more at the hands of the uncritical critic and shallow thinker. Mediumship became synonymous with fraud and deception, and those who turned their attention to psychic investigation were generally regarded as a little weak in the head.

Great was the surprise of such critics when Sir William Barrett, Flammarion, Sir Oliver Lodge, to name but three names of men trained in the scientific method, proclaimed their belief in the survival after death and in the power of the 'dead' to communicate with the living.

Why, it has been asked, if the dead desire to communicate, have they done so only within the last few decades? Would they not have been doing so as far back in history as written records go?

That is a question most easily answered by another. It is this: Why, if the wireless transmission of sound over long distances has always been possible, is wireless the invention of yesterday?

Psychic, like physical science, advances as it perfects its technique. That is all. Whither it leads us we know not, and the author of this fascinating and well-pondered book is far too wise to suggest that man is ever likely to go beyond a limit very definitely set. In the words of Goethe, whom he quotes: "Man is not born to solve the problem of the Universe, but to find out where the problem begins and then to restrain himself within the limits of the comprehensible."

It is to be sincerely hoped that many people will read this thoughtful and exceedingly able book.

GEORGE GODWIN

in view of Captain Bowen's assurance that "of her great works I have only read as much as sufficed to convince me that she knew". Yet he rejects important doctrines which she plainly taught.

Captain Bowen, whose *Sayings of the Ancient One* was appreciatively reviewed in THE ARYAN PATH (February 1936), here offers "Seven Lessons in Practical Occultism", a task laid on him by "Æ", to whose memory he dedicates the work. He attempts to make his practical suggestions "perfectly safe", as he claims that his breathing exercises are if preceded by some months' observance of all the laws of living he lays down; he warns those with certain physical defects against following beyond a certain point the practices outlined; he veils much of his teaching in simile and metaphor. And yet the dangers are there, as in the author's advocacy of "Ceremonial

Magic". The book contains much of value but it is not a safe guide for all and sundry. One gets the impression that, by his own distinction between true teacher and true poet Captain Bowen is less the teacher than the poet:—

"The latter sheds upon the world the Light he has found because he loves the light, and the former strives to evoke his Light in the world because he loves the world."

The ideal of service is held up; compassion is extolled; but altruism is insufficiently stressed as the one safe motive for seeking knowledge and power.

PH. D.

*The Great Unity.* By MARGARET BARR, M.A. (The Lindsey Press, London. 1s. 6d.)

The writer of *The Great Unity* has sincere belief in the need of an unsectarian religious education.

Since sectarian religion is the hot-bed of much division and strife, due primarily to early impressions which leave their mark in the shape of an intolerant distorted mind, this book will supply a pressing need. The author is an English Unitarian Minister invited to the Gokhale Memorial School in Calcutta to draw up a suitable scheme of religious instruction for children of various denominations. It contains (1) Stories for children young and old (a) told in a direct manner and (b) through parables to analyse the meaning conveyed; (2) an outline of the lives of the Teachers and Teachings, the background and subsequent development of the World's Great Religions; and (3) New Beginnings which branched off from the old stem and contained several reform movements. The two appendices are also helpful giving as they do "Suggestions for Practical Work" and "Short Courses".

We are surprised to find that the Theosophical Movement has been summarily disposed of in a brief paragraph. In a slim book which merely outlines religious systems one can hardly hope for

a detailed analysis, but surely in a study of comparative religions one expects to find more definite mention of a Movement which exercised such a revolutionary change in the religious sphere, synthesized the fundamental tenets of all the great Philosophies, and whose first two objects are: Universal Brotherhood, and the Comparative Study of Religions, Philosophies and Sciences. Why should the mention about the Founder of the Theosophical Movement be conspicuous by its absence? An impartial study of Theosophy would indicate the debt of Miss Barr's philosophical view of Religion and its Teachers, to the powerful currents set in motion by Madame Blavatsky over fifty years ago. Despite this shortcoming, the book clearly radiates the atmosphere of Universality. Throughout, we find a truly tolerant spirit, not that of one who undertakes a comparative study with one's own religion as the standard of measurement but of a student with "genuine interest in and an unbiased study of all the World's Great Religious Traditions". The Introduction indicates the aim and purpose of such instruction together with the right method of approach. Such an undertaking needs capable teachers whose qualifications are here outlined, the necessity for a thoroughly unsectarian spirit being specially stressed.

DAENA

*The Tyranny of Words.* By STUART CHASE (Methuen & Co. Ltd., London. 10s. 6d.)

Mr. Stuart Chase tells us that after many years of study of the classical philosophers, he found himself still unable to understand what they were talking about. But, before he had quite despaired of his own intelligence, he read the late Allen Upward's neglected masterpiece *The New Word*, and was led on, through the reading of Ogden and Richards and Korzybski, to the study of "Semantics". This study convinced him that a great proportion of our human misery is caused by 'bad language'—meaning language that is unfitted to communicate ideas. He found that people were continually, in speech and writing, using words of the meaning of which no two persons could give the same definition; and yet these words, precise 'referents' for which could not be found, frequently moved people to take the most momentous action. As an illustration of this, Mr. Chase quotes from a speech of Herr Hitler, and then gives us the same passage after all the ambiguities have been removed :—

"The Aryan Fatherland, which has nursed the souls of heroes, calls upon you for the supreme sacrifice which you, in whom flows heroic blood, will not fail, and which will echo forever down the corridors of history."

This would be translated :

The blab blab, which has nursed the blabs of blabs, calls upon you for the blab blab which you, in whom flows blab blood, will not fail, and which will echo blab down the blabs of blab.

The "blab" is not an attempt to be funny; it is a semantic blank. Nothing comes through. The hearer, versed in reducing high-order abstractions to either nil or a series of roughly similar events in the real world of experience, and protected from emotive associations with such words, simply hears nothing comprehensible. The demagogue might as well have used Sanskrit.

Whether Mr. Chase meant to be funny or not, the above is good fun if you happen to share his political prejudices, in which case you are of course "protected from emotive associations". Otherwise you might be shocked. Take

a remotely different example,—that of a very old and famous story, which so many people have thought they understood and found full of meaning and beauty, in which one of the characters says :—

"Thy folk shall be my folk and thy God my God."

I suppose the semantic correction would substitute blabs for the words 'folk' and 'God'; but I doubt if Mr. Chase himself would view the result with satisfaction. Still, he is criticising language as a means of communication, and these things do seem to communicate. Even in the case of the really poisonous piece of rhetoric he pillories, one could hardly deny that, in the time and place of utterance, it was a far more effective act of communication than the highest Semantic expert could probably have achieved. But Semantics, so far as Mr. Chase has mastered the science, seems merely to require the elimination from our vocabulary of all words not referring explicitly to the objects or operations which are experimentally verifiable in the world of sense-data. This would be a "reductive analysis" of language to its purely sensual and intellectual residua, curiously analogous to the reduction of emotional experience by the psycho-analysts. I fear it might be as destructive and lead to equally half-baked attempts at reform.

Nevertheless, *The Tyranny of Words* is a high-spirited piece of work, as shrewd as it is amusing. It is thoroughly serious in intention, and the author is justified in his advocacy of the study of Semantics as a healthy mental discipline and a very advisable prolegomenon to philosophic instruction. He is less justified in presenting Semantics as if it were a dawning light of truth only in the last twenty years; for, whether he understood them or not, some of those old philosophers he read with so little profit knew more than he allows them, of the dangers of mistaking words for things.

PHILIP MAIRET



*Coming into Being Among the Australian Aborigines.* By M. F. ASHLEY-MONTAGU. (George Routledge and Sons Ltd., London, 21s.)

Introduced to the public with an "Introduction" in which the relevant literature regarding the life of Australian Aborigines is surveyed, and commended in the course of a "Foreword" contributed by Bronislaw Malinowski, Dr. Montagu's "study of the procreative beliefs of the Native tribes of Australia" should be admitted to be a contribution of outstanding importance to contemporary ethnological and anthropological literature. Are the Australian aborigines really ignorant of the causal relationship between sexual congress and pregnancy? What is the nature and cultural status of this nescience? These and allied questions are answered by Dr. Montagu after a thorough-going scientific analysis of the data collected from first-hand sources. After a sketch of the "Arunta", the type pattern of Australian culture, six chapters follow dealing with the procreative beliefs of the different Australian tribes. The ninth and tenth chapters are particularly significant. The main conclusion indicated is that the Australian aborigines believe that *spirit-children enter the wombs of women* on appropriate occasions, and that sexual congress is not the necessary causal determinant of pregnancy, such spirit-children being "in origin entirely independent of future parents".

From certain data collected by Havelock Ellis and presented in his *Psychology of Sex*, it would appear that even in modern civilized societies, some people have not yet understood all that science has to say on birth, and if the Indian literature centring round the ceremonies of marriage, (*Garbhadhana*) etc., be studied, one would be forced to accept the conclusion that side by side with a pretty fairly correct perception of the causal relationship between sexual congress and pregnancy,

there exists the belief that spirits enter the wombs of women for the definite purpose of securing a nervous mechanism or body through the instrumentality of which alone life has to be lived and *Karmic* destiny worked out. From the standpoint of general philosophy, anthropological researches and investigations may be subjected to re-orientation. For instance, the entire discussion of the question whether the Australian aborigines *know or do not know* certain facts relating to pregnancy is unprofitable unless it is assumed that modern man reveals a superiority-complex in that he has some knowledge which the Australian aborigines have not. If anthropological investigations and researches just stopped with an exhibition of the superiority-complex, they would be ignored or condemned, but a study like the one accomplished by Dr. Montagu, who admits quite frankly and honestly that "The Australian aboriginal native endowment is quite as good as any European's if not better", should be admitted to be a genuine contribution to the stock of knowledge as it lays adequate emphasis on the phenomenon of cultural relativity. Dr. Montagu argues in effect—given the traditional and cultural background, the Australian aborigines' nescience about birth-biology, birth-embryology, is perfectly natural. The world can never be made safe for democracy at all until the inevitability of cultural relativity is understood and international behaviourism moulded in the light of that understanding. The Australian aborigines have a right to a place in the sun as legitimately as the cent per cent American of Dr. McDougall and the cent per cent Nazi of Hitler. The gratitude of the enlightened section of mankind is due to Dr. Montagu for having pushed this truth (albeit unpleasant in certain quarters of Imperialism) into the region of international attention.

R. NAGA RAJA SARMA

*Heredity and Politics.* By J. B. S. HALDANE. (George Allen and Unwin Ltd., London. 7s. 6d.)

In this book Professor Haldane examines some burning issues of the day with fearless frankness and scientific detachment. The first half of the volume he devotes to the principles of genetics, so far as they apply to men and women, and shows how biological inequality is brought about by differences due to nature and nurture; and in the subsequent chapters on the Principles of Human Heredity and the Origin of Hereditary Diseases by Mutation, he deals in detail with the various questions raised. The treatment of this subject of human inequality, though scientific, is made as popular as possible without sacrificing truth to simplicity.

In the second half of the book, the author grapples with more controversial subjects. At a time when "Aryanism" and Nordic superiority are being stressed in the cult of nationalism in Europe and elsewhere, Professor Haldane makes some illuminating observations on this myth of race superiority. He holds that there is no adequate scientific evidence to determine whether racial difference is to be attributed to hereditary or environmental causes. As for the alleged harmful effects of racial intermixture, he finds it impossible, on the basis of the data on hand, to come to any reasoned conclusion. He thinks it most urgent to undertake a scientific study of the effects of race crossing. Such a study may take generations to complete, and until then we are not, he declares, justified in any dogmatism in reference to it.

Does a nation degenerate because the poor breed faster than the rich? Should the unfit be sterilized? These topics are discussed in the chapter on Differential Fertility and Positive Eugenics. He scrutinizes the rates of increase or decrease in different nations and social classes; he weighs the causes and effects of the differences, and the methods adopted or suggested for controlling them. "If the rich are infertile because they are rich, they might become less so if they were

made less rich." Inheritance of wealth, he believes, is eugenically undesirable, because it tends to make the well-to-do limit their families. Curiously enough, the inheritance of property has been defended on genetical grounds, but Professor Haldane maintains that a consideration of human biology does not justify the perpetuation of class distinction.

With regard to the problem of eliminating the unfit, the author enumerates six possible alternatives, one of which, of course, is compulsory sterilization. To this method he is strongly opposed, though the procedure has been authorized in twenty-eight States in the U.S.A., in Alberta, Canada, in Denmark, Sweden, Finland and Germany. The eugenists maintain that sterilization has the double advantage of being radical as regards prevention of offspring, and of avoiding in many cases segregation which is tyrannical for the individual and onerous for the State. Professor Haldane, on the other hand, argues that the proposal to turn out a number of mental defectives into the bitter economic struggle of modern life, provided they cannot reproduce, is a step morally backwards, and an abandonment of one of the forms of behaviour which distinguish man from most other animals.

He maintains, further, that the claims of most eugenists as to the incidence of mental disease and mental defect are unwarranted. Though certain physical and mental diseases may have a hereditary basis, yet the mechanism of heredity is still entirely unknown. He points out, therefore, the danger of sterilizing the class which is rather unscientifically described as "feeble-minded" or mentally defective without counting the possible loss to society. We are aware that great men, like Newton, Beethoven, Schumann, Poe, Goethe and others, would have been lost if sterilization laws had been made compulsory a few centuries ago. Therefore, before we can legislate the hereditary unfit out of society, we need facts. A careful reading of this volume drives one to the conclusion that the crying need of eugenics is not legislation but scientific

research. Until scientific facts are gathered, it is folly to make laws which reflect the good intentions of enthusiasts rather than the findings of sober scientists.

*The Youngest Disciple.* By EDWARD THOMPSON. (Faber and Faber, London.)

Panchkori, this "youngest disciple", was a herdboy, liberated by the Buddha from bondage to a robber-chief. Because of the pain Panchkori inflicts, rather maliciously, upon a cruel overbearing Brahmin farmer, the Buddha asks him to become for a month the Brahmin's servant. Panchkori finally deserts this severely trying position and enjoys for a year the natural life of the jungle, united to a young wife. After her death he is discovered by Moggallana and restored to the Order. The story continues, with frequent discourses, and conforms more to Buddhist tradition, sympathetically depicting the characters of the Buddha and his disciples. The only miracle in the story is the only miracle recognized by the Buddha, that of the power to change evil ways to good ones: we are moved by the deep peace and freedom of this attainment.

The author gives very effectively that Indian atmosphere which, in certain aspects, has changed so little throughout the ages. This is enhanced by the verses ascribed to Ananda, in spirit like

*Heredity and Politics* is a contribution to a better understanding of the major problems of eugenics.

J. M. KUMARAPPA

many of those in the *Theri-Thera-Gatha*, evoking the life of the forest ashram.

From a doctrinal standpoint most, if not quite all, Buddhists will regard this book as heretical. For to hold that there is any Atman, Self, or "Indweller" in the body is counted one of the chief heresies, and much effort is made in the Buddhist scriptures to free the mind from this belief,—said categorically to be the first fetter upon the Way to Enlightenment. In spite of the tremendous textual emphasis given to this negative side of the Buddha's teaching, there are eminent scholars, such as Mrs. C. A. F. Rhys Davids in her later writings, who question this being the teaching of the Buddha. And in the *Katha-Vatthu*—which is the latest book of that most ancient and sizable collection of Buddhist scriptures, known as the *Pāli-Canon*, fixed at about 246 B.C.,—we find among the eighteen schools of Buddhism, then existing, two which follow the *Puggalavādins*—Teachers of the Self. Their refutation of this doctrine is lengthy and given first prominence. Mr. Thompson has the courage to join the *Puggalavadins*.

We regret that the book contains no list of references.

E. H. BREWSTER

*Oriental MSS. of the J. F. Lewis Collection in the Free Library of Philadelphia.* By MUHAMMED AHMED SIMSAR. (Philadelphia.)

There are many well-to-do people everywhere, and especially in America, who become fond of collecting articles which require quite a considerable amount of technical knowledge and experience to be recognised, a knowledge which such collectors never bother to acquire. Therefore they inevitably fall into the hands of dealers, believing all nonsense which these, very often ignorant

people, would tell them. This is the case with such collectors of Oriental manuscripts, as are indifferent to the particular language, culture, or literature—of which there are so many in the Orient—to which the books belong. Although collectors of this kind do good by saving from destruction a certain number of manuscripts, yet their part, on the whole, is rather deplorable. By easily permitting the dealers to cheat and rob them, they breed and encourage the objectionable species of the middleman, encourage speculation, and "spoil the

market". Exaggerated rumours about the high prices paid for a few really valuable books spread everywhere, and every book, even the most worthless, becomes in the eyes of the ignorant and greedy sellers a priceless treasure. Not only does this lead to complete exclusion of learned institutions, which are never overburdened with funds, from the market, but this even causes alarm in the governments of Oriental nations. Ridiculous barriers in the shape of formalities and taxation are raised in the way of export, and, as a result, the precious treasure remains "at home". But, in reality the people themselves take very little interest in this, and are very negligent, so that many manuscripts perish every year, being damaged by humidity, mice, children, worms, and—the latest development—by being washed to be sold as "antique paper".

The collection described in the catalogue under review apparently belongs to this type. It contains a handful of Arabic, Persian, Turkish, Hindustani, Hebrew, Armenian, etc. MSS., amongst which only a few would attract the

attention of a specialist.

With regard to the technical side of the catalogue, one first of all may admire the exuberant enthusiasm of the author: the word "beautiful" appears everywhere. Almost every book is beautifully written in a beautiful handwriting on beautiful paper, beautifully ruled with gold lines, etc. In addition, however, many improvements in his system of arrangement may be suggested. The matter is rather chaotic in arrangement, e.g., why not do such a simple thing as separate what refers to the *work* from what refers to the *copy* only? The latter may be in small type. Quite a large proportion of the volume consists of recapitulation of the well known biographies of the famous poets. Would it not be better merely to give a reference to the works of E. G. Browne, etc.? It may be pleasant to look upon a thick volume, glorifying a small collection. But when a student has to handle so many of them, all with their own individual ways and fancies, it is rather a heavy burden, and a great waste of time and labour.

W. IVANOW

*Musings on the True Theosophist's Path.* By W. Q. JUDGE. U. L. T. Pamphlet No. 36. Theosophy Company (India), Ltd., Bombay.

This is a reprint of an article which first appeared in *The Path* in three instalments more than fifty years ago. It is an excellent example of Mr. W. Q. Judge's Wisdom applied to those early steps in living the Higher Life when perhaps the aspirant needs most to be warned against spiritual pride or exclusiveness. "He who thinks he is wise is the most ignorant of men, and he who begins to *believe* he is wise is in greater danger than any other man who lives." And the pamphlet goes on to counsel the aspirant against allowing any assumption of occult knowledge or desire for fame to come between him and the misery and sorrow of the world, against regarding human ties as impediments to

spiritual development or passing judgment upon the spiritual worth of any one. Creeds in the past have interposed between man and the simple creative demands, the sacred art of life. And it is the task of a true Theosophy to initiate him anew into life on all its levels, to insist that only "he who lives the Life shall know the doctrine" and that only by striving disinterestedly to realise the meaning of every event and relationship can he qualify to receive those gifts and powers which will fit him for more advanced work on the Path.

It is because they emphasise so wisely that the true Theosophist's Path is a living growth, an organic unfolding, and that "he who enters the door, does so as gently and imperceptibly, as the tide rises in the night-time", that these *Musings* should be laid to heart.

HUGH I'A. FAUSSET

## CORRESPONDENCE

### THE POWER OF THE EYE

A man may emanate an evil influence through his various sense organs and his extremities, but the evil transmitted by the eye is the most potent and dangerous. The eye is the organ through which various emotions like anger, envy, hatred, sorrow, love, etc., are expressed, and their expressions produce inordinate changes in others towards whom the gaze is directed. The eye is as it were a sending-station through which emotions are transmitted to others. It is faithfully believed by many that any good or evil influence can be communicated through the eye, which has the magnetic, fascinating power of controlling other human beings. Not only human beings are endowed with this quality, but even animals. Bacon in his Essay on "Envy" speaking of the attributes of love and of envy, says that they "have vehement wishes, they frame themselves readily into imaginations and suggestions, and they come easily into the eye, especially upon the pressure of those objects which are the points that conduce to fascination, if any such there be".

The power of the Eye or *Drishti* is strange. The sages after their *tapas* (penance), it is said, do not open their eyes upon any human being for fear lest their eyes may shoot fiery rays on a person and thus cause death. It is believed that anything before their eyes at that moment will be burned to ashes.

The eye has the power of bewitching any individual within its range of vision. Folklore and myth abound in examples of the power of fascination.

Ancient Greece abounded in similar stories. The eyes of the Gorgons, three hideous maidens whose heads were covered with snakes instead of hair, petrified all beholders.

The Christian scriptures confirm the existence of the Evil Eye. *Proverbs*, xxviii, 22 reads:—"He that hasteth

to be rich hath an evil eye." *Proverbs*, xxiii, 6 says, "Eat thou not the bread of him who hath an evil eye, neither desire thou his dainty meats."

The evil eye superstition has come down to us from primitive man and lives even to this day in all parts of the world. The evil eye is dreaded by many. It troubles ignorant men especially but even cultured people are not altogether free from fear of the evil eye.

The evil power is believed to be born in some, while in others it is developed by the character and mind of the individual. Women are thought of as possessing this power of the evil eye in greater degree than men. All possessors of the evil eye are not conscious of their evil power but their eyes inadvertently shoot out pernicious rays that act malignantly on others who fall prey to their evil influence. Heliodorus says, "When any one looks at what is excellent with envy, he fills the surrounding atmosphere with a pernicious quality and transmits his own envenomed exhalations into whatever be nearest to him".

The rational explanation for this phenomenon would seem to be that every external act has an internal source. The eye but reflects externally what the mind holds. The evil eye is thus the product of an evil mind; and an evil-minded person alone exhibits it. If we have evil thoughts we may possess the evil eye ourselves, unknowingly.

The evil eye projects its rays on animate and inanimate objects and forthwith changes result. Any food carefully prepared at home may be spoiled by a glance from an evil eye. The evil eye may fall on any person who is in the enjoyment of special happiness or fortune. People under that wicked influence suffer long. Before the terrible glance of the evil eye beautiful things are ruined, lovely children fade, fine things lose lustre, valuable things are lost. The

deadly evil eye is expressed variously in different Indian languages. In Tamil it is *Kan Drishti*, in Telugu *Kandla Drishti* and in Marathi *Drishte Lagala*. Rather than accept the blame themselves, too many who meet with failures attribute them to the evil eye, to protect themselves from which superstitious acts are performed. These acts are meaningless in themselves but the performers' faith in their efficacy relieves their minds. Since the first glance of the evil eye is supposed to project baleful effects, people take steps to prevent them. The beautiful temples and their high towers (*gopuras*) are protected from the effects of the evil eye by the use of monstrous faces on the towers or at the entrance, such as the widely opened mouths of lions or indecent figures of man and woman. The eyes of the visitors first fall upon those objects as a result of which the possible evil effects of their glances are diverted. On houses and buildings under construction, to ward off the evil eye, a white gourd is hung over a building and ugly monstrous human forms are put up. It is believed that these counteract the evil influence. Objects of striking appearance are used in fields and gardens where there is a plenteous yield; earthen pots painted with black or white, with white or black dots respectively, are suspended on high poles.

*Arathi*, red-coloured water with a few pieces of charcoal floating in it on which camphor is burning, is passed several times from head to foot of the suspected victim of the evil eye and then thrown out in the street. The same is done with coloured morsels of cooked rice which are then thrown away at the crossroads. Also, a handful of dry chillies and salt is thrown into the fire. If the evil eye has been at work, it is believed that the chillies will not produce a pungent smell. Even during marriages in Hindu families the finely dressed bride and bridegroom are given the good effects of *Arathi*, cocoanuts are passed over their heads a number of times and then broken to pieces and coins likewise are waved and thrown.

Children are very susceptible to the power of the evil eye and to avoid its baleful effects children in Hindu homes often are disfigured with black smudges on cheek and chin. Whenever a person remarks that a child is very handsome, immediately, to divert the attention of evil, an old woman will say to him, "See, what strange-looking feet you have!" When parents suspect that the evil eye has rested on a child, they request the help of a person versed in the art of *mantras* (Vedic incantations). He spells out certain words in ashes, which he then smears on the child's forehead; he also puts a pinch of the ashes into the child's mouth. If the evil effects are severe, *Thayats* (amulets) are tied around the child's neck—small cylindrical copper, silver or gold cases into which are put some herbs or paper inscribed with mystic words. Mahomedans hang around the neck of youngsters a crescent-shaped ornament of gold or silver apparently to ward off the evil eye.

People attempt to protect themselves from this evil by these various methods. They recognize, however, that at best these can only be preventive or palliative—not completely curative; for there is an invisible power that leads man to weal or to destruction. The fear of the evil eye is so great that it is not an easy task to shake it off and to be free of a disease or other disability supposed to have been caused by it.

Still, belief in the evil eye is undoubtedly a superstition, though an universal one, and it should be possible to overcome it by the force of the will. "It is needful, however, to approach the subject with an open judicial mind and not to reject all that one of superior understanding is unable to explain. Our senses and experience alike tell us that there exist many facts and appearances, which appealed strongly to the despised judgment of our forefathers, rude and cultured alike, which never have been either disproved or explained and some of these facts have been held as firm articles of belief in all ages."

R. B. PINGLAY

## ENDS AND SAYINGS

There are more strange and abnormal happenings than are recorded in our newspapers, and even by organs of Spiritism and Psychical Research. In this number of *THE ARYAN PATH* several writers deal with one or another kind of psychical and psychological phenomena. One of them, Mr. Frank Pyle suggests that people maintain a truly scientific attitude and investigate the realm of the invisible. But that realm is governed by laws just as the visible is ; and a study of the results of research already carried on will prove most helpful. Occultism is not a new study ; its proficientes have laboured in every age—especially in the East. One of them, W. Q. Judge, writes about this record of investigations :

As this knowledge deals with laws and states of matter, and of consciousness undreamed of by the “ practical ” Western world, it can only be grasped, piece by piece, as the student pushes forward the demolition of his preconceived notions, that are due either to inadequate or to erroneous theories. It is claimed by these higher students that, in the Occident especially, a false method of reasoning has for many centuries prevailed, resulting in a universal habit of mind which causes men to look upon many effects as causes, and to regard that which is real as the unreal, putting meanwhile the unreal in the place of the real. As a minor example, the phenomena of mesmerism and clairvoyance have, until lately, been denied by Western science, yet there have always been numerous persons who know for themselves, by incontrovertible introspective evidence, the truth of these phenomena, and, in some instances, understand their cause and rationale.

One of the ways by which research along this line can be a little expedited is to abandon the method which prevails in certain quarters ; Spiritists have limited their field considerably, while the Psychical Researchers have mapped out their spheres of investigation. Meanwhile, Nature is giving humanity innumerable opportunities by opening doors to strange abnormal phenomena. Here is, for example, an event, which comes from a reliable news agency—the Associated Press of India—from Noakhali (Eastern Bengal) on the 15th of June :

A story of the strange doings of three serpents has been received here from Babupur, a village in Begumganj Thana.

It is stated that on the night of May 31 last, three serpents entered the temple of Goddess Manasha, situated in the compound of Pandit Rajanikanta Smrititirtha, and were found coiled round the image. The inmates, who were taken aback at the sight, however, took great care not to disturb the reptiles in any way.

The serpents, it is further stated, are not causing harm to anybody nor are they moving away. The householder, on the other hand, has since been feeding the serpents with milk and plantains every day. A large number of people are pouring in daily to the place.

Manasha, according to Bengalis, is the Goddess of the serpents and is worshipped in almost every household during the rains.

It is recalled that some time after the last Punja holidays, several serpents were found “ guarding ” a new-born baby of one Revati Kanta Sarma of Nandarpur by spreading their hoods over it and they continued to do so even after the child was removed from the place

to a village about fifteen miles away.

Is there any explanation for this strange phenomenon? We may draw our readers' attention to an interesting article published in THE ARYAN PATH for October 1935—"Human Wife and Snake Goddess : A Bengali Myth" by our esteemed friend Sri Ramananda Chatterjee. It gives the story of the goddess mentioned in the above item of news. There are numerous similar abnormal happenings which take place in this country of India. They are all the time disposed of by "scientific minds" with a shrug of the shoulders ; in reality they are a challenge to those minds, for adequate investigation of a single one of them would overthrow some "established fact" in modern knowledge, and compel a revision of views and opinions.

Dr. Mathilde Hertz, the daughter of the famous discoverer of the Hert-zian Rays, has been experimenting with bees at the Entomological Field Station Laboratory at the Cambridge University. She announces that bees have "a special timepiece of their own." Dr. Hertz is busy preparing a report on "the colours of flowers as *the bee sees them*" (italics ours). Bees do not see the red of our spectrum while they see the ultra-violet, the colour which ordinary human beings do not see. This is observed and recorded, but will science tell us what state or plane of consciousness is that of the bee? And talking of the bee's eye, what explanation would science give

of the power of the evil eye in man to which the correspondence published in this number refers?

All such strange and abnormal phenomena are explained in the Esoteric Philosophy, which is the most ancient code of knowledge not made up by fanciful dreamers but put together by Wise Seers who taught the earlier races of mankind.

Many were the benefits derived by infant humanity when the Instructors walked the avenues of busy cities, and taught to the new-born minds the truths of agriculture and architecture, of producing and consuming not only the bare necessities of life but also those things which made life rich and prosperous without making it sordid with greed or ugly with competition. But humanity is no more in its infancy ; it has grown up and in doing so it has developed licentious tendencies in many directions. Further, the Infant Humanity has become Orphan Humanity : the Divine Instructors, the Wise Fathers of the Race, are seen no longer in the market place and the Immortal Spirit of man has been smothered by the corruptible and corrupted senses of flesh. The Instruction imparted has never been lost ; the Voice of the Fathers is ever in the world. But most men having neglected to listen to It millennia ago have atrophied their spiritual ears ; and having attuned their consciousness to the din of the world are unable to-day to catch even occasional notes, let alone the melody.