

## Asiatic Notes 3

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*Editor's Note: The Asiatic Notes series consists of Asiatic Notes 1, 3, 4, and 5 – Asiatic Notes 2 has been lost. These are essentially Book Notes files, but are separated from the Book*

Notes series under the categorization of “Asiatic.” These notebooks reflect the birth and growth of “East-West” comparative philosophy from the late 1930s into the 1960s. They include articles exploring the influence of Eastern thought on Quantum Physics, Psychology and Mysticism. The majority of the articles reference Hinduism, Tibetan or Japanese Buddhism, Chinese thought (Buddhism, Taoism and Confucianism), and a few (then) modern movements based on these traditions, such as Subud. The material itself ranges from the profoundly philosophical, the professionally academic to what can at best be labeled ‘speculative.’ This latter material is often blatantly fictional and written with a very gullible audience in mind. PB strongly disapproved of these latter works and spoke out against them both publicly and privately. On the other hand many of these documents are excerpts from some papers which were presented at conferences, and which are otherwise unavailable. We do therefore recommend a perusal of these volumes, but with a critical eye as well as an open mind.

As for the present volume, about one third of it is from Theosophical sources, while another third is fully Asiatic in that the authors are themselves Hindu (for the most part). The remainder is a mixture of westerners writing on the East, original texts, or bits of Buddhism. Most of the material in this file is from the 1930s and 1940s, meaning they are from before, during and just after PB’s several visits to India and the Orient.

The material in the Asiatic Notes series is, generally speaking, not PB’s own writing. The vast majority of the material in these four files is excerpts from other authors; most of it has been retyped from its original source. PB considered these notes to be for his own personal reference, and never meant to publish them – as such he rarely indicates his intent for these notes, nor does he consistently cite his sources. PB usually excerpted material from books that struck him as well-written or representative of the original author’s thought. He often edited these excerpts as he typed or had them typed – thus they may very well contradict the original text, as PB sometimes thought that a writer had inverted their own intuition and said black when they meant white. While these changes are informative of PB’s thought-process, they are too numerous to chase down and annotate. Thus the reader should be wary of taking a quotation as a reliable extract from an original.

For more information about the people and texts PB quotes or references here, please see the file titled “Wiki Standard Info for Comments.” For more information about the editorial standards, spelling changes, and formatting that we have implemented – including page and para numbering – please see the file titled “Introductory Readers’ Guide.” We have introduced minimal changes to the text; our changes deal with inconsistencies of spelling, educated guesses at illegible words, and the rare modification of grammar for clarity’s sake. Whenever there is any question as to whether what is typed is what PB wrote, please consult the associated scan of the original pages, currently to be found in a PDF of the same name. – Timothy Smith (TJS), 2020

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<sup>1</sup> The original editor deleted duplicate "VAN DER LEEUW, REV. J.J. - THE FIRE OF CREATION" by hand.

<sup>2</sup> The original editor corrected "33" to "338" by hand

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## **F. Max Muller, K.M.: Three Lectures on the Vedanta Philosophy**

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### THREE LECTURES ON THE VEDANTA PHILOSOPHY<sup>4</sup>

F. Max Muller

(3-1)<sup>5</sup> A wider study of mankind has taught us that what was possible in one country, was possible in another also.

(3-2) German Philosophers have always been the most ardent admirers of Sanskrit literature, and more particularly, of Sanskrit philosophy. One of the earliest students of Sanskrit, the true discoverer of the existence of an Indo-European family of speech, Frederick Schlegel, in his work on Indian Language, Literature, and Philosophy remarks: "It cannot be denied that the early Indians possessed a Knowledge of the true God; all their writings are replete with sentiments and expressions, noble, clear, and severely grand, as deeply conceived and reverentially expressed as in God." And again: "Even the loftiest philosophy of the Europeans, the idealism of reason, as it is set forth by Greek philosophers, appears, in comparison with the abundant light and vigour of Oriental idealism like a feeble promethean spark in the full flood of heavenly glory of the noonday sun-faltering and feeble, and ever ready to be extinguished."

(3-3) The religion of a man cannot be and ought not to be the same as that of a child; and again, that with the growth of the mind, the religious ideas of an old man must differ from those of an active man of the world.

(3-4) The young man is sent away from home to the house of a teacher or Guru, whom he is to obey implicitly, and to serve in every way, and who in return has to teach him all that is necessary for life.

(3-5) When we speak of forests, we must not think of a wilderness. In India the forest near the village was like a happy retreat, cool and silent, with flowers and birds, with

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<sup>3</sup> The original editor inserted "507" in the upper margin by hand and changed it to "1" at a later point.

<sup>4</sup> This additional information was included with the title in the original: "Delivered at the Royal Institution in March, 1894."

<sup>5</sup> The paras on this page are numbered 1 through 6.

bowers and huts. Think what their life must have been in these forests, with few cares and fewer ambitions: what should they think and talk about, if not how they came to be where they were, and what they were, and what they would be hereafter.

(3-6) Sankara holds that "the true nature of the cause of the world, on which final emancipation depends, cannot, on account of its excessive abstruseness, even be thought of

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THREE LECTURES ON THE VEDANTA PHILOSOPHY  
F. Max Muller

(continued from the previous page) without the help of the holy texts."

(4-1)<sup>6</sup> The object of the Vedanta was to show that we have really nothing to conquer but ourselves, that we possess everything within us, and that nothing is required but to shut our eyes and our hearts against the illusion.

(4-2) What is invisible is alone real and eternal, while what is visible is by its very nature unreal or phenomenal only, changeable, perishable, and non-eternal. And yet they might have learnt from St. Paul (2 Cor. iv.18) that the things which are seen are temporal; but the things which are not seen, eternal."

(4-3) If asked why the Infinite should be perceived by us as qualified, they answered: Look at the air in the sky, it is not blue; yet you cannot help seeing it as blue.

(4-4) How carefully Sankara guards against the abuse of metaphorical illustration. An illustrative simile, he says very truly, is meant to illustrate one point only, not all; otherwise it would not be a simile.

(4-5) The Upanishads, however, adopt a much wiser course. They do not argue against the popular belief, they leave the old belief as useful to those who know no higher happiness than an increase of the happiness which they enjoyed in this life, and who, by good works, had deserved the fulfilment of their human hopes and wishes. But they reserve a higher immortality, or rather the only true immortality, for those who had gained a knowledge of the eternal Brahman and of their identity with it, and who could as little doubt of their existence after death, as they doubted their existence before death. They knew that their true being, like that of Brahman, was without beginning and without end.

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<sup>6</sup> The paras on this page are numbered 7 through 13, making them consecutive with the previous page.



(4-6) It was natural enough that it should not have been taught to children or to people unfit as yet for higher thought;... We see that the teacher is fully aware of the high value of his knowledge, and that he entrusts it to his pupil rather grudgingly, and as the most precious thing he has to give.

(4-7) Subject and object, or what falls under the names of We and You, are not only different from each other, but diametrically opposed and mutually exclusive, so that what is conceived as the object can never be conceived as the subject of a sentence, and vice versa. We can never think or say "We are You," or "You are We," nor ought we ever to substitute subjective for objective qualities. Thus, for instance, the You may be seen

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### THREE LECTURES ON THE VEDANTA PHILOSOPHY

F. Max Muller

(continued from the previous page) and heard and touched, but the We or the I can never be seen, heard, or touched. Its being is its knowing, not its being known.

(5-1)<sup>8</sup> "Nevertheless," he continues, "it is a habit inherent in human nature, a necessity of thought, we should call it, something which human nature cannot shake off, to say, combining what is true and what is false, 'I am this, and this is mine.' This is a habit caused by a false apprehension of subjects and predicates which are absolutely different, and by not distinguishing one from the other, but transferring the essence and the qualities of the one upon the other." By subject he means what is true and real, in fact the Self whether divine or human, while objective means with him what is phenomenal and unreal, such as the body with its organs, and the whole visible world. Combining the two, such statements as "I am strong or I am weak, I am blind or I can see," form the false apprehension which, he admits is inherent in human nature, but which nevertheless is wrong, and has to be weakened, and finally to be destroyed by the Vedanta philosophy.

(5-2) People imagine that the living being or the ordinary Ego is the true subject or self or that there are two real selves, the body and the soul, though there can be only one, which is all in all. The nature of this transference which lies at the root of all mundane experience or illusion, is once more explained as "taking a thing for what it is not."... In a similar way a man says that he is fat, or thin, that he moves stands, or springs, that he does anything, that he wishes for this or for that, while in true, he himself, that is, his

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<sup>7</sup> The original editor inserted "509" in the upper margin by hand but changed it to "3" at a later point.

<sup>8</sup> The paras on this page are numbered 14 through 15, making them consecutive with the previous page.

true self, the ideal subject, is only the witness of all this doing and wishing, the looker on, who is or ought to be quite independent of the various states of the body.....This kind of reasoning may sound strange to us who are accustomed to quite a different atmosphere of thought, but it contains nevertheless an important thought, and one that has never, so far as I know, been fully utilised by European philosophers, namely, the fundamental incompatibility between what is subjective and what is objective; nay, the impossibility of the subject ever becoming an object, or an

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(continued from the previous page) object the subject. Subject, with the Vedantists, is not a logical but a metaphysical term. It is, in fact, another name for self, soul, spirit or what-ever name has been given to the eternal element in man and God. European philosophers, whatever they may hold about the soul, always speak of it as something that can be known and described, and therefore may form a possible object. If the Hindu philosopher is clear on any point it is this, that the subjective soul, the witness or knower, or the Self, can never be known as objective, but can only be itself, and thus be conscious of itself.

Sankara would never allow that the self or the subject could be known as an object. We can only know ourselves by being ourselves; and if other people think they know us, they know our phenomenal self, our Ego only, never our subjective self, because that can never be anything but a subject; it knows, but it cannot be known. The same, if we imagine that we know others, what we know is what is visible, knowable, that is the appearance, but never the all-pervading self.

(6-1)<sup>9</sup> Psychologists may imagine that they can treat the soul as an object of knowledge, dissect it and describe it. The Vedantist would say, that what they dissect and weigh and analyse and describe is not the soul, in his sense of the word, it is not the subject, it is not the self in the highest sense of the word. What they call perception, memory, conception, what they call will and effort, all this, according to the Vedantist, is outside the self, and even in its most perfect and sublime manifestations is nothing but the veil through which the eternal self looks at the world. Of the self behind the veil, we can know nothing beyond that it is, and this too we know in a way different from all other knowledge. We know it by being it, just as the sun may be said to shine by its own light, and by that light to lighten the whole world.

(6-2) We must never forget that we are dealing with India, where, at the time when the Upanishads were composed and taught there existed no MSS. A teacher was the

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<sup>9</sup> The paras on this page are numbered 16 through 17, making them consecutive with the previous page.

depository, the living representative of a literary composition, and it was left free to every teacher to judge whom they wished to have for their pupil, and whom they thought fit to decline. Private tutors do the same at

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### THREE LECTURES ON THE VEDANTA PHILOSOPHY

F. Max Muller

(continued from the previous page) Oxford, but no one would call their teaching esoteric.

(7-1)<sup>11</sup> The Vedantists distinguish carefully between what is phenomenal and what is false or nothing. There is a reality behind the phenomenal world, it is not a mere nothing, as some Buddhist philosophers hold; nor is it altogether illusive, as some of the later Vedantists thought, who were therefore called Cryptobuddhists (Prakkhanna-bauddhas). This is the peculiar excellence of the Vedanta philosophers, they always see reality behind the unreal.

(7-2) Thus Brahman may be worshipped as Iswara or Lord, as a conditioned personal God, and yet be known as in his substance high above all conditions and limits inherent in personality.

(7-3) The Universe. Its substantial reality is not denied, for that rests on Brahman, but all that we see and hear by our limited senses, all that we perceive and conceive and name, is purely phenomenal, as we say, is the result of Avidya, as the Vedantists say. The universal simile that the world is a dream turns up frequently in the Vedanta. That what we call our real world is a world of our own making, that nothing can be long or short, black or white bitter or sweet, apart from us, that our experience does not in fact differ from a dream, was boldly enunciated by Bishop Berkeley, of whom John Stuart Mill, no idealist by profession, declares that he was the greatest philosophical genius of all who, from the earliest times, have applied the powers of their minds to metaphysical inquiries. This is a strong testimony from such a man.

(7-4) What does the Vedantist say? As long as we live, he says, we dream; and our dream is real as long as we dream; but when we die, or rather when we awake and our eyes are opened by knowledge, a new world, a new reality rises before us..... This does not mean that the phenomenal world is altogether nothing, – no, it is always the effect of which Brahman, the source of all reality, is the cause, and as, according to the

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<sup>10</sup> The original editor inserted “511” in the upper margin by hand but changed it to “5” at a later point.

<sup>11</sup> The paras on this page are numbered 18 through 22, making them consecutive with the previous page.

Vedanta, there cannot be any substantial difference between cause and effect, the phenomenal world is substantially as real as Brahman, nay is, in its ultimate reality, Brahman itself.

(7-5) Every one of these opinions is shown by Sankara to be untenable. It cannot be a part of the Divine Self,

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### THREE LECTURES ON THE VEDANTA PHILOSOPHY

F. Max Muller

(continued from the previous page) he says, for we cannot conceive parts in what is neither in time nor in space. If there existed parts of the infinite Brahman, the Brahman would cease to be infinite, it would be limited, and would assume a finite character as towards its parts. Secondly, the living soul cannot be a modification of the Divine Self, for Brahman, according to its very definition, is eternal and unchangeable, and as there is nothing outside of Brahman, there is nothing that could cause a change in it. Thirdly, the living Self cannot be anything different from the Divine Self, because Brahman, if it is anything, has to be All in All, so that there cannot be anything different from it. Startling as the conclusion must have seemed at first, that the Divine Self and the human Self are one and the same in substance, the Vedanta philosopher did not shrink from it, but accepted it as an inevitable conclusion.

(8-1)<sup>12</sup> The often-repeated sentence, "tat tvam asi," "Thou art it," means not that the soul is a part of Brahman, but that the whole of Brahman is the soul.

(8-2) The question would no doubt be asked once more, how can there be Nescience affecting the supreme Self, which is All in All, subject to nothing outside it, because there is nothing outside it; which is therefore perfect in every way? The Vedantist can only answer that it is so. It has often been said that it is unsatisfactory for a philosopher if he has no more to say than that it is so, without being able to say, why it is so. But there is a point in every system of philosophy where a confession of ignorance is inevitable.

(8-3) It would by no means be easy to find in Sanskrit corresponding terms to express the exact difference between matter and spirit from the Vedantic point of view. The nearest approach would probably be object and subject, and this would be expressed by vishaya, object, and vishayin, he who perceives an object, that is, the subject.

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<sup>12</sup> The paras on this page are numbered 23 through 26, making them consecutive with the previous page.

(8-4) Sankara, when asked whether Brahman is God, would have to answer both Yes and No. No doubt, he define Brahman as "the omniscient and omnipotent cause of the origin, the permanence, and the disappearance of the world," but as he distinguishes between a phenomenal and a real world, he distinguishes likewise between a phenomenal and a real God. This is a very important distinction... According to Sankara God,

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THREE LECTURES ON THE VEDANTA PHILOSOPHY  
F. Max Muller

(continued from the previous page) as conceived by the many, as an historical person, who some hundreds or some thousands of years ago created the world and remained its permanent ruler, is phenomenal only..... For phenomenal does not mean what is altogether false and unreal; the phenomenal God is the most real God, only as conceived by the human understanding, which never can form an adequate idea of the Deity, because the Deity is inconceivable and ineffable. For all practical purposes of religion and morality, that phenomenal Deity is all that can be required. It is for philosophers only, for the Vedantist, that a higher reality is required, and this both for the subjective Brahman, and for the objective world. The phenomenal reality of the objective world lasts as long as the conditions of the subject and the object of experience remain what they are.

(9-1)<sup>14</sup> For every honest thinker there is and there can be one reality only. Nor can we call anything unreal unless we know something that is real.... Behind these appearances there must be something real that appears. This is what the Vedanta calls the true Brahman.

(9-2) True Vedantists always held that behind the relatively real there was the absolutely real, that behind the phenomenal world there was the full reality of Brahman, and that in believing and ignorantly worshipping a Maker of the world, an individual Deity, not entirely divested of all human qualities, they were believing and worshipping the true God, the eternal Brahman, the inconceivable and inexpressible source of all things.

(9-3) Sir William Jones also perceived, like Colebrooke, the true character of the ancient Vedanta when he wrote: "The fundamental tenet of the Vedanta school consisted not in denying the existence of matter, that is, of solidity, impenetrability and extended figure

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<sup>13</sup> The original editor inserted "573" in the upper margin by hand but changed it to "7" at a later point.

<sup>14</sup> The paras on this page are numbered 27 through 30, making them consecutive with the previous page.

(to deny which would be lunacy), but in correcting the popular notion of it, and in contending that it has no essence independent of mental perception, that existence and perceptibility are convertible terms, that external appearances and sensations are illusory, and would vanish into nothing, if the divine energy, which alone sustains them, were suspended but for a moment.

(9-4) This creator or personal

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### THREE LECTURES ON THE VEDANTA PHILOSOPHY

F. Max Muller

(continued from the previous page) God, we should remember, is as real as our own personal self – and what can be more real in the ordinary language of the world?

(10-1)<sup>15</sup> For all practical purposes, the Vedantist would hold that the whole phenomenal world, both in its objective and subjective character, should be accepted as real. It is as real as anything can be to the ordinary mind. It is not mere emptiness, as the Buddhists maintain. And thus the Vedanta philosophy leaves to every man a wide sphere of real usefulness.

(10-2) The Vedantist says, We should love our neighbours as our self, that is, we should love them not for what is merely phenomenal in them, for their goodness, or beauty, or strength, or kindness, but for their soul, for the divine Self in all of them.

(10-3) Verily, a husband is not dear, that you may love the husband; but that you may love the Self, therefore a husband is dear. Verily, a wife is not dear, that you may love the wife; but that you may love the Self, therefore a wife is dear."

## **Karl K. Darrow: The Renaissance of Physics**

### THE RENAISSANCE OF PHYSICS

Karl K. Darrow

(10-4)<sup>16</sup> us. Most people are aware by now of some of these "invisible" rays, but are not yet experienced in thinking of them as light. There are the rays which are the cause of sunburn and yet are not a part of the sunlight perceived by the eye, since a windowpane intercepts them without making the sun seem any less bright. There are

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<sup>15</sup> The paras on this page are numbered 31 through 33, and 11. The first section is consecutive with the previous page, and the second section begins with a partial, unnumbered para.

<sup>16</sup> Incomplete – the beginning of this para was not found in this file.

the rays which an X-ray tube emits, pernicious usually but capable of being helpful when intelligently managed, like a deadly poison which becomes a medicine when wisely used. There are the waves which radiate from electrical circuits having currents flowing in them and are detected through the currents which they cause to flow in other circuits: anyone who listens to a broadcast is making use of these. These all, and many more, are types of light each occupying its particular place in that far-aching roster or gamut which is called the "spectrum," where the prismatic colours also have their own small part. Any large physical laboratory is full of substitutes for eyes, each designed for responding to some range of the spectrum to which our natural instrument of sight is unresponsive. Most of them, apart from the electrical circuits responding to radio waves, are photographic plates of many sorts; but there are other types of very diverse nature, and even the Wilson chamber may be accounted as one. I have said that most of what we know about the structure of atoms has been learned by studying light; and of this, the major part is due to the waves which only these eye substitutes perceive.

(10-5) Even in popular speech, "crystal" is likely to suggest a piece of matter<sup>17</sup>

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(11-1)<sup>19</sup> evolution,<sup>20</sup> through the idea of progress. If there is the desire to achieve, your effort is wasted, you are merely progressing in acquisition, which is but craving. It is only by penetrating the layers of self-consciousness, the layers of craving, that you can come to that fullness of Life, to that blessedness of Truth.

(11-2) Why do you follow, why do you create images which you worship? Because you dare to become intelligent, and thus destroy this poverty of emptiness. You will therefore find a hundred excuses to become a disciple, to dull conflict which alone brings understanding. Truth is in yourself, it is in everything, not in me alone. I have penetrated that Reality, I know the ecstasy of it, what it means. It is illimitable, it cannot be conveyed in words; and I want you to realise it, not by coping me, but by piercing the many layers of self-consciousness, which you alone can do. When you have realised

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<sup>17</sup> This para is continued in para 21-4.

<sup>18</sup> The original editor inserted "517" in the upper margin by hand but changed it to "9" at a later point.

<sup>19</sup> The paras on this page are numbered 3 through 5; they are not consecutive with the previous page – but they follow the paras on page 18.

<sup>20</sup> This para is a continuation of para 18-4.

this, then there is neither "you" nor "I," there is neither a master nor a disciple;

(11-3) you must know aloneness, you must become your own limit. Surely this does not mean that you must become arrogantly selfish. If you misunderstand this, you have not followed what I have been saying. You must unburden the mind of all superstition, selfishness, advantage, opinion, and then you shall know aloneness. In that joy of solitude comes the realisation of Truth.

(11-4) Discernment is possible only when the mind is free of idea. you can perceive a thing as it is only when your mind is not clouded with opinion. If you are a Christian, you look at what I am saying from an established point of view, and you twist thought to fit that standard. You are not then capable of discrimination but are merely being guided by your prejudices and pleasures, by likes and dislikes. So your choice does not reveal supreme value. You perceive what your ideas urge upon you to see. If you are a Theosophist, you look at what I am saying, at life, from a point of view in which there are hierarchies, plans, orders, masters, discipleship, and you say to yourself, "How can a man understand Truth without going through the process of evolution, without the acquisition of virtues, without gathering many

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(continued from the previous page) experiences?"

(12-1)<sup>21</sup> How are you to make your mind free so that it is not in the bondage of an idea? you cannot mesmerise yourself and imagine that your mind is without idea. All your actions, feelings and thoughts are based on the idea, limited by it, but the mind can discriminate only when it is utterly free from idea, then alone discrimination become effortless, and there is immediate perception of the supreme value.

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(12-2) To be simple is not to be primitive; simplicity is richness, fullness of understanding. In living fully you arrive at this simplicity, which alone can give you the realisation of Truth. To live simply, and therefore intensely, you cannot go in any direction, follow any path. There are many paths to pleasure, to consolations, to fancies, to gods, but there is no path for the comprehension of life. There cannot be rules, and yet each one tries to mould his life according to a set of ideas. It is vital to realise that you have to live entirely by your own integrity of thought, and not depend

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<sup>21</sup> The paras on this page are numbered 6, and 1 through 3. They are consecutive with the previous page.



on ideas of truth given by another. Truth is the understanding of the essential worth of all things. This very understanding frees you from the unessential. Then you live with concentrated energy in the essential, which is enlightenment.

(12-3) Life, truth is infinite, it cannot be understood by a mind in bondage. It can be realised only by the mind which is free of all qualities, opposites and distinctions created by self-consciousness. Self-consciousness is ever limited. You cannot make it perfect by accumulating experiences, or by relying on memory which is time. To me there is no higher consciousness; all consciousness is self-consciousness and a limitation. Consciousness belongs always to the particular, to individuality; so you must free that self-consciousness by intelligence, and intelligence is continual choice in action.

(12-4) There is an eternal life, of which you all in rare moments have caught a glimpse. Each one wishes ardently to make this glimpse permanent. Now the realisation of truth can be permanent only when the mind loses its own distinction. People are under the illusion that they can identify themselves with this eternal reality.

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(continued from the previous page) There is no identification. If there were identification, you would be carrying your personality into the everlasting, which is impossible. That is, a limited consciousness, which always implies a centre, duality, cannot become one with the eternal.

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(13-1)<sup>23</sup> Matter is spirit and spirit is matter. To a mind made perfect, that is, freed from self-consciousness, all things are real; there is no maya, illusion. What creates illusion, what creates maya, is the limitation of the mind in self-consciousness, which prevents the full understanding of every experience. Therefore, to realise that ultimate Reality, you cannot ignore this world and seek it in another world, or ignore the other and seek it in this; you must have the exquisite balance in action which alone gives you the true understanding of the essential value in life, whether of man or of things. You cannot, through the mere accumulation of incidents and experiences, come to the realisation of Truth. This accumulation will only create a habit of thought or of conduct; but a single

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<sup>22</sup> The original editor inserted "515" in the upper margin by hand but changed it to "9A" at a later point.

<sup>23</sup> The paras on this page are numbered 1 through 4; they are consecutive with the previous page.

experience will give you the richness of understanding, if your mind is alert and free of all particularities, dogmas, creeds and opposites, and you are seeking ardently to liberate your self-consciousness.

(13-2) The eternal is the deep contemplation of the present. If you are able to understand all time, and therefore you are beyond time. This is not merely an intellectual theory but has to be realised by continual practice, observation, awareness. You must detach your mind from the idea of attainment; attainment in the sense of acquisition, grasping, of achievement. When you are free from the idea of attainment there is the pliability of mind which is essential for the realisation of Truth.

(13-3) When the mind and heart have abandoned the idea of progresses in time, which is but the prolongation and the Identification of self, the ego - and are trying to dissipate it in the present.

(13-4) The more you consider death and the hereafter, and rebirth or annihilation, the less you are meeting Life which is eternally in the present. While you postpone comprehension of the present, you will never comprehend

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(continued from the previous page) that which lies beyond. When you comprehend this, there is nothing beyond. To realise this eternal present, you have to live intensely, you have to analyse, question, reflect, and discipline yourself; discipline yourself to understand.

(14-1)<sup>24</sup> The true ascetic is detached in whatever circumstances he may find himself. But to be a true ascetic you must be very honest; otherwise you can deceive yourself hopelessly, as many do. Asceticism generally comes from the desire to escape, from the fear of experience. But a man must be absolutely detached, with comprehension. To me, there is renunciation. If you are really detached, which needs comprehension of the right value of experience, then you are free inwardly and outwardly; outwardly as far as you can, but inwardly assuredly.

(14-2) So long as any self-consciousness exists there is still individuality egoism. When self-consciousness disappears, that is when the ego disappears, there is pure awareness. Consciousness is personal, awareness is impersonal.

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<sup>24</sup> The paras on this page are numbered 5 through 6, and 1 through 2. The first section is consecutive with the previous page.

# **Floyd L. Darrow: The New World of Physical Discovery**

## THE NEW WORLD OF PHYSICAL DISCOVERY

Floyd L. Darrow

(14-3) Then, with a suddenness that was startling, came a veritable flood-tide of new conceptions. Experimental fact and theory, upsetting, even bewildering, to time-honoured ideas, have precipitated us headlong into what is often called the “new physics.” The boasted permanence of the nineteenth century edifice has disappeared. Its once substantial foundations are swaying. Discoveries, incredible to the classical thought of Faraday, Maxwell and Kelvin, are being marshalled under the banners of Planck, Einstein and Millikan.

(14-4) Should you ask a high school student of physics today about Lavoisier’s principle of the conservation of matter, he would tell you that, while this law still holds for all practical purposes, its earlier prestige has disappeared. The old idea of matter as something solid, hard, tangible and indestructible as such has gone. The rock-ribbed hills, the ocean deeps, the atmosphere we ourselves and all that we may see have been resolved into moving points of electric energy, or what seems more than likely just now into bundles of energy waves. Matter and energy have become separate aspects of one fundamental reality. Each is convertible into the other. The solid masses of the stare are dissolving to keep alive the celestial fires. All is flux. The<sup>25</sup>

## **A.R. Orage: Preface (to Denis Saurat: The Three Conventions)**

15<sup>26</sup>

PREFACE<sup>27</sup>

A.R. Orage

(15-1)<sup>28</sup> “So long as we conceive the world to be only in the process of Becoming, so long will it be inevitable that all our world conceptions be in constant flux. – On the other hand, if we accept the classical view that the process Becoming is not the

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<sup>25</sup> This para is continued in para 23-3.

<sup>26</sup> The original editor inserted “519” in the upper margin by hand but changed it to “11” at a later point.

<sup>27</sup> This additional information was included with the title in the original: “His preface to Denis Saurat’s “The Three Conventions” (1932) A.R. Orage”

<sup>28</sup> The paras on this page are numbered 1 through 2, and 1 through 2.

Becoming of Healthy, but of our perception of Reality; in other words, that Reality always is, and that our appreciation of it alone is a process – many things, now necessarily unintelligible and meaningless, become at least potentially intelligible. Knowledge in short, becomes possible on the assumption that there is something to know, not merely in a remote future when Reality has become, but here and now, ..... The consequences of such a discovery and the ground-pattern of Reality are obvious. Things could be given their proper place in relation to the whole; and truth would become comparable to mathematics. Behind the phenomena of Becoming would be perceptible the noumena of Being, truth behind fact, ideas behind life. And in relation to the complete pattern, the various categories of experience and experiment could be placed with theoretically mathematical precision and certainty, – Science to-day may be said to be advancing all directions and therefore in none, for want of precisely the true conception of the whole which a competent Metaphysic or philosophy can alone provide. And it is doomed to 'wander and be lost in the endless labyrinths of Becoming unless some Ariadne, with the plan of the maze before her, presents Science with the guiding thread.

In practical life, no less than in Science, the need of a true view of the whole is perhaps the greatest need of our day.....

If we, as men, mistake life for what it is not, conceive it as an unknowable Becoming in place of a Reality knowable in Becoming, the attitude evoked by the image, [of snake in rope]<sup>29</sup> will impel us to acts of corresponding error."

## **A.R. Orage: Consciousness: Animal, Human, and Superhuman**

CONSCIOUSNESS: ANIMAL, HUMAN, AND SUPERHUMAN  
A.R. Orage

(15-2) I desire to know the one definable consciousness of which so many degrees, modes, and kinds may exist. It is not human consciousness or animal consciousness that I am now concerned with, but consciousness before it becomes specifically human or even specifically anything.

(15-3) One school desires to shut off these inner senses, because they are related to the phenomenal world, and

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CONSCIOUSNESS: ANIMAL, HUMAN, AND SUPERHUMAN  
A.R. Orage

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<sup>29</sup> "of snake in rope" was typed above the paragraph and inserted with an arrow.

(continued from the previous page) the phenomenal world to this school is anathema, whether the phenomena be physical or mental.

(16-1)<sup>30</sup> If a Plotinus could reach his ecstasy only a few times in a life ordered for the purpose, is it likely that in these days when meditation is regarded as almost immoral, and the art of the mind is almost a lost art, that the ordinary and ill-equipped, the half-educated and the untrained can enter triumphantly into those realms, like entering a theatre, by the payment of the simple fee of credulity, or by the repetition of windy prayers? I am willing to give credit to the intentions, but not as yet to the capacities of the modern transcendentalists.

(16-2) Neither the inner nor the outer senses are paralysed or disabled, but they remain in voluntary abeyance. Like the indrawn limbs of the tortoise (to use an ancient image), they merely await the moment of their renewed activity. Now this poised, expectant, and fully equipped consciousness may be quite independent of manifestation. In the eyes of an observer such a state would be indistinguishable from sheer torpor. Socrates meditating on the way to the banquet might easily be mistaken by the onlooker for Socrates wool-gathering, or Socrates asleep.

(16-3) Then we sought to internalise the mind;.....Then mind was everything and the senses nothing.

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(16-4) A finite mind cannot perceive that which is infinite. Therefore your attempt to realise it, to grasp it, is futile, because it can be but the pursuit of an idea and that which you can conceive of is not Truth. Do not attempt to imagine what it is, but become so aware in the present, through watchfulness, that the mind is freed from the immediate bondage;

(16-5) The true teacher does not lead you, control you, or say, "Through me you will realise Truth." He shows you the false creations of your own intimate cravings, and it is for you to see their illusory nature and through your own effort free the mind and heart of them. Thus there can be no following to realise Truth. How can you follow another when that which you are seeking is within yourself?

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<sup>30</sup> The paras on this page are numbered 3 thorough 5, and 1 through 2. The first section is consecutive with the previous page.

(17-1)<sup>32</sup> There is no distinction between matter and spirit. You like to think that when you have finished with the turmoil of this world, which you yourself have created, you will enter the world of spirit in which there is no conflict. So you are continually creating a motive for your action, and there is never a complete living in the present. Any experience in the present--experience being the reactions, there is no longer experience, but a continual penetration. To penetrate deeply, patiently and with diligence, you must go through the many layers of self-consciousness, which are the cause of reaction. You must know for yourself that you are caught in the bondage of ideas, of reactions. When you have faced your own limitation you will know how to deal with it, because you are no longer trying to escape from it, you are no longer pursuing an opposite. You have to deal with that which is in the present, and through the present alone is there the realisation of eternity. Eternity is not the future, individuality prolonged; it is the ceaseless present.

(17-2) Most people are continually trying to avoid facing their own emptiness. They are trying to avoid the solution of their own problems through an escape such as worship, intellectually pursuing an idea, or seeking emotional excitement. Whereas, you can realise lasting harmony only through penetrating your own loneliness.

(17-3) So it is by living completely in the present that you come to the realisation of the blessedness of Truth. In the concentrated awareness of living fully, without motive, you free the mind from all entanglements and hindrances created through craving. There is entanglement as long as you have craving of any kind, even for Truth itself, because craving creates distinction and so resistance, hindrance. Nor must you limit your mind by continually repeating to yourself, "I must not crave." That would be but an empty phrase, and you would remain in the narrow bondage of your longing not to crave.

(17-4) You imagine that through the gathering of experience there comes understanding. You think that the multiplication of experiences in time will give you the fullness of understanding.

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<sup>31</sup> The original editor inserted "521" in the upper margin by hand but changed it to "13" at a later point.

<sup>32</sup> The paras on this page are numbered 3 through 6, making them consecutive with the previous page.

(continued from the previous page) To me, it is quite the contrary. What will give you understanding, the realisation of completeness, is the comprehension of the full significance of action as experience in the present.

(18-1)<sup>33</sup> This question implies karma; that is, your past actions create your circumstances in the present, so that you are limited in your actions, thoughts and feelings. That is what many people believe. I look at it differently. Although circumstances may limit your actions and feelings, curtail your enthusiasm by lack of nourishment, by lack of the right environment, those who have the desire to do so can create a new environment in the present, both for themselves and for others. If your desire is intense, you will not be bound by the past; nothing can hold you. It is useless to investigate the past, but you can alter the present.

(18-2) Truth is ever-existent in man, and in its realisation all time has disappeared. It is not a matter of developing self-consciousness but of being free from its circle. In freeing yourself from the centre of self, you naturally help others. A flower is beautiful, it cannot help but be beautiful, It is only when you are ugly that you have to think of beauty; it is only when you are incapable of helping another that you have to think of helping. Beauty is born when there is ugliness. Do not think of acquiring Truth, for in this acquisition there is the division of "the many" and "you." There is no competition in realisation.

JULY 1932

(18-3) There is no beginning and no end to Life, because through the piercing of this illusion of what you call individuality, which is but the many layers of craving, there is immediate perception of the infinite; and to pierce these layers you cannot possibly imitate anyone, follow any system, meditate upon a particular idea, or have an ultimate goal.

(18-4) Memory is the result of an incomplete action: that is, if you do not live fully in the present, concentratedly, completely, then there is the resistance of memory, a looking back, a thinking of the future. Thus the mind creates a system for itself which it is all the time trying to follow, and thereby loses alert concentration, the watchfulness of deliverance. Realisation of Truth cannot be sought through<sup>34</sup>

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<sup>33</sup> The paras on this page are numbered 7 through 8, and 1 through 2. They are consecutive with the previous page.

<sup>34</sup> This para is continued in para 11-1.

(19-1)<sup>36</sup> experience<sup>37</sup> again. Thus you are creating memory through the perpetuation of an idea, and that memory becomes self-consciousness, the “I” which you think is real and which you imagine will progress until finally it becomes Life itself. The “I” is nothing but a series of hindrances, brought about through craving; and to be free of that idea of self-consciousness, which is death, and of the idea of unity, progress, inclusiveness, self-identification, the mind must complete itself in each experience.

(19-2) If you will observe your own mind, you will see how it is picking up and dwelling in idea after idea incident after incident, memory after memory, creating a regret of the past and a hope of the future. In this way you spend your days and years, and you create a habit of thought; in that habit you live and that habit becomes your life. Your consciousness your whole make-up. A mind that dwells continuously in incidents, in<sup>38</sup> memories, in ideas, is ever digging its own grave.

(19-3) You can wear down the ego only through the understanding of its cause. You must become aware of the cause of your own creations, of your own illusions; for without knowing the cause you can never free yourself from its effect.

MARCH 1932

(19-4) They believe that through the accumulation of experience, which involves time, they will gradually realise that which is the ultimate, the eternal. Now, to me, it is quite the contrary. The present holds all of time, and the understanding of a single experience of the immediate in its fullness gives you the realisation of Truth. The idea of progress implies accumulating, expanding, a movement ever towards a purpose or an end. But the significance of an experience cannot be understood through this idea of progress or time. It can be understood only in the present which is ever the eternal, Time exists only so long as you do not understand an experience and understanding, abolishes time. Understanding can only exist in the present, not in the future. To him who desires to understand, time is of no consideration. This may be to you a new way of looking at it, but there is nothing new under the heavens. So do not reject or accept, but consider what I say

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<sup>35</sup> The original editor inserted “523” in the upper margin by hand but changed it to “15” at a later point.

<sup>36</sup> The paras on this page are numbered 8 through 10, and 1. They are not consecutive with the previous page.

<sup>37</sup> Incomplete – the beginning of this para was not found in this file.

<sup>38</sup> The original editor inserted a space between “in” and “memories” by hand.



(continued from the previous page) Even a thousand years, if you do not understand now, will not give you comprehension. What you are, that is, your ignorance, if it has not been dispelled in the present, will remain ignorance a thousand years hence. It is not time which brings you comprehension, but the alertness of mind to understand in the present.

(20-1)<sup>39</sup> To understand an experience in the present, to gather its loveliness, you must have a mind free from beliefs, illusions. The full understanding of one experience liberates you from all experience, which is time. When the mind is free of beliefs and hopes, then only can it be alert; such a mind does not conform, because it is without personality, that is, limitation. Unless a mind is free it will have a preconceived idea of what is Truth, and it will twist life to that ideal, thereby becoming incapable of understanding the present. For the ultimate is of no idea, no belief, no concept

(20-2) An ascetic as ordinarily understood is a man who eschews the world, who leaves the world without understanding it, and therefore there is renunciation. When there is understanding, there is no renunciation. You have worshipped renunciation not understanding.

(20-3) To become acutely consciousness in the present does not demand a technique--time is involved for the development of technique, but the intensity of desire to become self recollected in the present will create of its own eagerness the necessary capacity. Time does not enter into this. If you understand one thing in the present, it will give you the comprehension of a giant. But for that you must have interest and enthusiasm.

MAY 1932

(20-4) If you have the belief that Life, the realisation of Truth, can be achieved only on another plane of consciousness, you are but avoiding the present. From this your action is limited, it increases self-consciousness, which is ignorance. You have to free consciousness, which is ignorance. You have to free desire of all limitations caused by belief, ideas.

(20-5) Self-consciousness, then, is memory, a continuity. Memory does not give understanding, and understanding is not born out of repetition. What gives you

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<sup>39</sup> The paras on this page are numbered 2 through 4, and 1 through 2. They are consecutive with the previous page.

understanding is to free the mind of the illusion of individuality and to live intensely in the present, which is to understand fully [every]<sup>40</sup> experience.

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May 1932

(21-1)<sup>43</sup> The truth of which I speak can never be conditioned or stepped down, and people must leave their cages in order to understand it. I am not going to urge you to leave your cage. I am thinking the eternal, I am talking about that happiness which is everlasting, and not about systems, religions and societies. I am talking about that freedom which is eternal, lasting, which can be acquired only through the understanding.

(21-2) This question brings us back to the fact that everyone in the world seeks comfort, instead of understanding. Comfort is easy to come by, but passes away as a shadow. Understanding lasts, but it comes only through sorrow and great struggle.

(21-3) There are many paths and ways for the comprehension of transient values, but for the understanding of Truth there is but one path, which is the intense and unwavering desire for Truth itself. For Truth is a pathless land, and only in the world of illusion, of impermanence, are there many paths.

## **Karl K. Darrow: The Renaissance of Physics**

THE RENAISSANCE OF PHYSICS

Karl K. Darrow

(21-4) which<sup>44</sup> is not only glassy and transparent, but shaped into a strange or a pinnacle, with lustrous surfaces of exquisite smoothness divided from each other by aretes<sup>45</sup> of knife-edge sharpness. A perfectly formed crystal looks more like a creation of intelligent design than anything else in inorganic Nature; one would almost think it

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<sup>40</sup> "OCCULT" was inserted by hand after "every" but deleted at a later point.

<sup>41</sup> The original editor inserted "525" in the upper margin by hand but changed it to "17" at a later point.

<sup>42</sup> "SPHINX" was inserted by hand in the upper margin but deleted at a later point.

<sup>43</sup> The paras on this page are numbered 3 through 5, and 12 through 15. The first section is consecutive with the previous page and the second section follows the paras on page 10.

<sup>44</sup> This para is a continuation of para 10-5.

<sup>45</sup> "arêtes" in the original

expressly contrived as a pleasure for the eye. It is a pleasure for the mind as well, for its surfaces and angles declare the inner truth.

(21-5) Far from being infrequent the crystalline state is almost universal among solids. Stones are mostly crystalline; a metal is a mass of tiny granular crystals, one or more of which may be increased to great size by techniques which are now well known; sand is pulverised crystal, brick is a mass of clay crystals baked together.

(21-6) Now, to state the essential feature of a crystal: it is a piece of matter in which the atoms are disposed in a superbly regular array in a neat geometrical pattern. The atoms of a crystal stand in ranks and files like soldiers on parade, instead of being huddled together in a disorderly crowd or sprinkled at random in an open space.

(21-7) The general outcome is, that in a crystal the atoms lie about a hundred million to the linear inch--a septillion to the cubic inch, another of those fantastic figures which spring from perfectly unquestionable reasoning, improbable as they seem!

(21-8) The first man to conceive the idea of waves was a Frenchman. Louis de Broglie. I can-

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(continued from the previous page) not venture to trace here the evolution of thought, which began in the theory of relativity; ideas in physics, like certain other beings, have a penchant for coming to birth in difficult ways, and this one was no exception. De Broglie wrote in 1923 and 1924; in the two following years his ideas were extended and developed by an Austrian physicist, Schrodinger.

(22-1)<sup>46</sup> Electron streams are diffracted as are waves, despite the fact that electrons are particles: and the same is true of streams of nuclei and also of beams of light. Waves and corpuscles are not antagonistic, but inseparable; and no experiment can disprove the existence of either by exhibiting the other.

(22-2) The war between the two conceptions, undulatory and corpuscular, has now died away into peace without victory.

(22-3) Physicists grew weary of the conflict and found it necessary to combine the two conceptions at whatever cost.

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<sup>46</sup> The paras on this page are numbered 16 through 21, making them consecutive with the previous page.

(22-4) Ours is not the first generation which has employed differing theories in different circumstances, and I do not suppose that it will be the last. Most people, most physicists even, will be contented to be taught the Rules of Correlation between the waves in which we must believe because of diffraction, and the particles in which we must believe because we have seen their splashes and their tracks.

(22-5)<sup>47</sup> It is the origin of most, if not of all, of the amazing and baffling assertions which have crept even into popular literature – sources of grief to those who expect a classic sobriety of statement from the scientist, and of malicious joy to those who like to see unsettlement and incoherence invading an authoritative science. Particles going two ways at once: corpuscles having either a definite position or a definite momentum, but never both at once: the practice of speaking as I have spoken in these pages, as though waves and corpuscles had knowledge: uncertainty defied as a principle: the dethronement of determinism: the enthronement of probability: the renunciation of words and pictures altogether – all these have figured in attempted answers to the problem which has tormented theorists for thirty years. The last is a perennial ideal: every now and then some physicist renounces every image and makes a valiant effort to free his mind and his vocabulary from atoms and electrons and corpuscles of light, but always he relapses. Perhaps however this is the only recourse: perhaps there will have to be an esoteric doctrine for those who wish to master the processes of physics, and an exoteric doctrine for those who merely wish to use it or to read about it.

(22-6) I dare not hope that I have made very many of my readers sufficiently excited by this problem to be ready to tackle the proposed solutions; as for those who are, I prefer to trust them to some other guide than take the risk of leading them into the state of bewilderment which is rendered none the more enjoyable by the fact that

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(continued from the previous page) nearly if not quite all physicists are floundering in it still.

(23-1)<sup>50</sup> For anyone not a physicist or a chemist, even the types of transmutation are now, I presume, too numerous to remember. All that can be asked of him is that he

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<sup>47</sup> This para was originally typed in all caps.

<sup>48</sup> The original editor inserted "527" in the upper margin by hand but changed it to "9" at a later point.

<sup>49</sup> "HAPPINESS" was inserted by hand in the upper right margin but deleted at a later point.

retain an impression of the well-nigh limitless transformability, the interconvertibility, the amenability to conquest of these chemical elements which used to be invincible. Perhaps then he may realise how the physicist of today feels at times as though he had suddenly stepped into a wonderful dreamland where the ancient prohibitions are void, the traditional barriers are down, the obstacles have toppled or seem on the verge of toppling, and the fixities of the familiar daylight world have passed into fluidity.

(23-2) Short of the contrast between life and death, no contrast in Nature can ever have seemed greater than that between matter on the one hand and light upon the other. It is greater by far than the contrasts between the various chemical elements, and yet it is not irreducible any more than are they. Unlike as are the photon which is the corpuscle of light and the electron which is the smallest particle of matter, either may vanish and be replaced by the other.

## **Floyd L. Darrow: The New World of Physical Discovery**

### THE NEW WORLD OF PHYSICAL DISCOVERY

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(23-3) inviolability<sup>51</sup> of matter has disappeared.

(23-4) Lo, the revolution. While these learned savants were viewing with smug complacency their rich inheritance and were delivering addresses of congratulation that in one important field of science investigators were nearing the end of the journey, the first X-ray photographs were published. Before the world had caught its breath from this announcement, radio began its matchless conquest of space, with the unfolding of a whole new realm for physical research. The Curies discovered radium and the phenomena of radioactivity, giving for the first time that marvellous peep within the atom which has evolutionised our conceptions of the structure of matter and the sources of radiant energy.

(23-5) It ushered in the vogue of relativity, a conception of the universe which has shaken the physical world to its very foundations and with the bewildering perplexities of which we are still struggling. Space, time and gravitation have assumed new and wonderful meanings – unpicturable, repugnant to common sense, and yet undoubtedly true.

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<sup>50</sup> The paras on this page are numbered 22 through 23, and 3 through 5. The first section is consecutive with the previous page and the second section follows the paras on page 14.

<sup>51</sup> This para is a continuation of para 14-4.

(23-6) It is no longer good form to speak of the "infinite depths of space." If the principle of relativity is valid, our universe is

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(continued from the previous page) finite, not infinite.

(24-1)<sup>52</sup> A body cannot exist in space without also existing in time. Upon this fact depends the property of impenetrability of matter.

(24-2) The ideas of space as empty nothingness and time as a flowing stream in which things happen are largely fictions of the imagination. If nothing ever happened, there would be no need of time. And, if there were nothing to put in it, we should have no use for space. This Newtonian conception of an absolute and eternal space and a simultaneous now as a separate and independent entity is at the bottom of a whole lot of this hubbub over relativity.

(24-3) Einstein holds that the velocity of light is the greatest velocity possible to obtain anywhere in the universe.

(24-4) Light, of course, is the absence of darkness. But why should there be either light or darkness? What is the nature of this something which produces the physiological effects called light? What is the character of this form of energy which affects a photographic plate, and the skin and produces chemical changes in the living cells of green leaves?

(24-5) The velocity of light is a quantity of much significance in the Einstein theory. The sunbeam has become the measuring rod of the universe. Should the light on the nearest fixed star go out tonight, it would still shine on in the heavens with the same brilliancy for four and a third years, so long would the last light messenger be in reaching us from that comparatively near-by sun. Suppose a bird were flying with the velocity of light and a marksman were skilful enough to shoot him on the wing. If the bird were sixteen feet above the ground, the distance a body under the influence of gravity falls in the 1st second, the bird would pass seven and a half times around the earth at the equator before striking the earth, and the marksman would have to travel half-way around the earth to pick up his game. Again, suppose you had been on the pole-star with a telescope powerful enough to view events here on the earth and that you had been trying to witness the battle of Gettysburg, fought in July, 1863, so slowly do the light

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<sup>52</sup> The paras on this page are numbered 6 through 10, making them consecutive with the previous page.

waves bearing the impress of the scenes travel that you would not have been able to see them until January, 1905. A new star suddenly blazes forth, but it may be that the celestial conflagration giving rise to it occurred several centuries ago. The view of the heavens which we obtain tonight represents scenes, many of which are hoary with age.

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(continued from the previous page) It is estimated that it would require a light ray three thousand centuries to pass from side to side across our own galaxy of stars. It seems, for reasons which will appear later, that the velocity of light is the greatest possible velocity to obtain anywhere in this universe.

(25-1)<sup>55</sup> Along came a hurricane of new discoveries, setting all in a flutter and disarranging the scenery in general. With the passing of the intervening years, this topsy-turvy condition has seemed to grow worse – not better. The ether, the mainstay of a score of theories, appears to be slipping from its moorings. Waves with nothing to wave, the transmission of energy with nothing to transmit it, the existence of electrons and protons with nothing from which to fashion them, the fact of motion with no absolute medium of reference by which to measure it – all this is much as though the movement of a watch had mysteriously disappeared, leaving only the ticks. We have just been establishing the electrical nature of matter, but no one has the slightest inkling as to what electricity is. We understand much regarding its behaviour, but its innermost self is as dark a mystery as ever.

(25-2) However, disturbing, perplexing, baffling as these diverse findings are, no one doubts that harmony will ultimately emerge. The utmost confidence in the integrity of the universe prevails. Belief in the irrationality of Nature has not yet become the fashion of the hour. Scientists still have faith that we live in a cosmos, and not a chaos.

(25-3) So completely interwoven with this universe of space and time has this new view become that no person can afford to be without knowledge of it. True it is utterly opposed to common sense, but common sense has suffered so many assaults upon its integrity in the last four hundred years that its respectability is at an exceedingly low ebb. Common sense, with much rigor and vigour, holds to the eternal verities of existence, to the absolute nature of any situation, completely independent of every other

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<sup>53</sup> The original editor inserted “529” in the upper margin by hand but changed it to “21” at a later point.

<sup>54</sup> “SLEEP” was inserted by hand in the upper right margin but deleted at a later point.

<sup>55</sup> The paras on this page are numbered 11 through 13, making them consecutive with the previous page.

consideration – utterly oblivious to the fact that its particular impression is a purely local affair, in other words, wholly relative to its own chance point of observation. That is, as far as human beings are able to ascertain there is little of absoluteness back of natural phenomena. These apparently rock-ribbed realities of the universe are wholly relative to the observer.

(continued from the previous page) Two observers of the same event may arrive at totally different judgements of what has happened, and both be right. That is the meaning of relativity. And let us say also that the term absolute means that an event, or a natural phenomenon, shall be the same for all observers, whatever may be their locations or their relative motions.

(26-1)<sup>56</sup> I shall not try to startle you with the so-called paradoxes or relativity, yet for human beings largely at rest upon this little planet, with a vast heritage of preconceived, and often rigid, notions regarding time, space and motion, many of the perfectly valid conclusions of the theory may seem such. Often, they will appear to be utterly impossible. However, could each of us play a double role – the facts of relativity would become as natural to our habits of thought as are the conclusions we now possess. Our instinctive opposition to them is born of unfamiliarity. We are now in the same position with respect to Einstein, scientifically and historically, as were the people in the times of Copernicus and Galileo, when told that the earth is round, rotating upon its axis and revolving about the sun. The Einstein views are no more paradoxical than were those which gave us a true picture of the solar system. In time, they will become as amenable to the inexorable dictates of common sense as is the veriest belief of the time honoured traditions today.

(26-2) Examples of Relativity Let us begin by showing that the principle of relativity is not new. It is as old as human experience. Possibly the readiest example is afforded by the movements of the heavenly bodies. For centuries no one doubted that the sun, moon and stars revolved about the earth. This view accounted perfectly for the facts of observation. Even today, it is immaterial, so far as appearances are concerned, whether we assume this view or accept the belief in rotation and revolution. The interpretation placed upon these phenomena is relative to one's view-point and to one's degree of knowledge. To a savage, these movements mean one thing; to a twentieth-century scientist, something quite different. In 1901, a new star blazed forth in the constellation of Perseus. Calculations based upon reliable astronomical data indicated that the

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<sup>56</sup> The paras on this page are numbered 14 through 15, making them consecutive with the previous page.



celestial catastrophe accounting for this happening had occurred three centuries before, in 1603. The uninformed earth observer upon

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(continued from the previous page) seeing this event would assert that a new star is born "now." Were there another solar system with inhabited planets half-way between us and this new star, for those citizens of the universe, "now" would have been a century and a half earlier. And in countless centres of our own galaxy of stars, the messenger of light bearing the "news" at the rate of 186,000 miles a second is still on the way. For them, this particular "now" has not yet arrived. Thus we see that "now" is entirely a local affair. It is relative to the observer. Every one knows how much larger the full moon looks when near the horizon than when high in the heavens. This is wholly an optical illusion.

(27-1)<sup>59</sup> The little child judges the automobile on the distant boulevard to be no larger than the toy machine at his feet. He has not learned to associate size and distance. It is self-evident that these judgements are wholly relative to the view-point of the observer.

(27-2) Interpretations of natural phenomena are relative to a multitude of factors. To the prisoner at the bar, waiting the verdict of the jury, moments may seem an eternity, while to one rushing to catch a train, time speeds as on the wings of the morning. The sense of duration is relative to the state of the mind.

(27-3) The velocity of light is one of the two absolute quantities in the universe. That is, it is the same for all observers under any and all circumstances.. Nothing can go faster than light, and every observer, no matter how he may be moving, whether toward a ray of light or away from it, will obtain the same velocity for light, provided his measurements are accurately made. It makes not any difference whether the source of light is moving or standing still, or with what velocity or in what direction with respect to an observer, the velocity of the light it sends out will always be precisely the same. That is, the source of light is always at the centre of the waves it sends out, regardless of its motion.

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<sup>57</sup> The original editor inserted "531" in the upper margin by hand but changed it to "23" at a later point.

<sup>58</sup> "PHILOSOPHY" was inserted by hand in the upper right margin but deleted at another point.

<sup>59</sup> The paras on this page are numbered 16 through 19, making them consecutive with the previous page.

(27-4) Whatever conditions you may assume, the velocity of light remains in every instance the same invariable quantity.

(27-5) In a sense the velocity of light partakes of the nature infinity. Of course, it is a finite quantity, but it is a limiting quantity.

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(28-1)<sup>60</sup> Just as we can not increase infinity by adding a finite quantity to it, neither can we exceed the velocity of light.

(28-2) As to time, of which we shall say more shortly, two observers, having ideally accurate timepieces and traveling at different relative velocities with respect to a third system, will judge quite differently of the time which has elapsed between two events on this third system, and both will be right. Of course, the relative velocities must be of considerable magnitude to make these differences apparent. Nevertheless, they exist in the appropriate degree, whatever the velocities. Space and time measurements are wholly relative to the movements of the observers. This gives us a clue as to why a ray of light will pass all observers at the same speed, regardless of how each may be moving.

(28-3) The relativity of time is a much more fundamental matter than that of lengths. Suppose we illustrate this with another example from Eddington. Again he says "It is a favourite device for bringing home the vast distances of the stars to imagine a voyage through space with the velocity of light. The youthful adventurer steps on to his magic carpet loaded with provisions for a century. He reaches his journey's end, say Arcturus, a decrepit centenarian. This is wrong. It is quite true that the journey would last some-thing like a hundred years by terrestrial chronology; but the adventurer would arrive at his destination no more aged than when he started, and he would not have had time to think of eating. So long as he travels with the speed of light he has immortality and eternal youth. If in some way his motion were reversed so that he returned to the earth again, he would find that centuries had elapsed here, whilst he himself did not feel a day older – for the voyage had lasted only an instant. Of course, this all seems incredible, like a tale from fairyland, and yet it is the sober truth as deduced by exact scientific analysis. Before we proceed to show why it must be so, suppose we take one or two other examples. One imaginative enthusiast of relativity has pictured a scientist as faring forth into space in some sort of a conveyance capable of

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<sup>60</sup> The paras on this page are numbered 19 through 22, making them consecutive with the previous page.

traveling at a speed slightly less than that of light. In this case, time would not entirely stand still. He carries with him instruments

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(continued from the previous page) for observation and measurement of distances and accurate clocks for keeping the time. In his log book he keeps a faithful record of each day's events. Busy with this work, he almost forgets the passing of time until one day he discovers that according to this records he has been absent five years. Immediately, he reverses his course and returns to earth. When he left, the papers in all cities carried big head-lines telling of his great adventure. He has been absent ten years by his reckoning and anticipates a royal welcome upon his return. Imagine his dismay at finding that no one remembers him or his exploit at all. He creates no sensation whatever. Upon inquiry, he discovers that he has been gone, not ten years, but a hundred. Industry, modes of living, manners and customs have been totally revolutionised. He is in a new world, in the midst of strange peoples, and yet actually only ten years older than when he departed. He has Rip Van Winkle beat five times, and besides the foregoing is only what would really happen, provided the specified conditions could be realised. Let us imagine twins, each twenty years old. One remains on the earth while the other cruises through space with the velocity of light for fifty years. For this inhabitant of the celestial spaces, time does not pass; physiological processes are at a standstill; he does not age. At the end of his fifty years, he returns to earth to find his twin brother an old man of seventy years, but he himself is not a day older than when he left. In spirit, bodily vigour and appearance, he is still only twenty years old. No practitioner of the time-honoured art of magic ever laid claim to ability to perform such feats as these. This even puts in the shade Ponce de Leon's fountain of perpetual youth, for that Spanish adventurer did not concede the fact of old age. How does it come about: Have we been merely indulging in "Make-believe" stories, or is this the bona-fide gospel of relativity? Indeed, the latter is true. It turns out once more that truth is stranger than fiction. Let us have the explanation. At several places in the foregoing chapters, we have referred the discovery, first predicted by Einstein on the basis of his

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<sup>61</sup> The original editor inserted "533" in the upper margin by hand but changed it to "25" at a later point.

(continued from the previous page) theory of relativity, that the mass of a body, that is, its inertia, increases with velocity, reaching infinity at the velocity of light. Incidentally, this is one of the reasons for declaring that this is the greatest velocity possible to obtain, for it is inconceivable that the mass of a body could exceed infinity. In fact, the velocity could never quite reach this value, although high-speed electrons travel nearly that fast. Now, as we have seen, precise, scientific measurements of the mass of rapidly moving electrons confirm this prediction of Einstein's. Mass does increase with velocity just as his theory indicates that it should.

(30-1)<sup>62</sup> So also with physiological processes. This increase of mass would make one more sluggish. A celestial traveller at high speed would live more slowly. The heart would not beat as rapidly. The rate of muscular activity would be slowed down. The cycle of digestion and fatigue would be decreased proportionately. The activity of the brain cells, the thoughts and the emotions would all come under the same spell. In short, the process of aging would be checked. One would travel from youth toward old age at a slower speed. At the speed of light, all bodily functions would cease. One would not age at all, and yet he would not die. HE, LITERALLY AND FIGURATIVELY, WOULD BE IN A STATE OF SUSPENDED ANIMATION. HE WOULD BE, AS THE INFINITE IS OFTEN PICTURED, IN THE PRESENCE OF AN ETERNAL NOW. We can now understand why each observer will always make the velocity of light the same, regardless of whether he is at rest or in motion and not matter what his speed may be or in what direction he may be traveling. The velocity as he measures it from his system will always be the same. In the first place, whatever the speed of the observer, his estimates of time are affected. Then too, his judgements of space distances are altered. And in every instance, the compensation is complete. It is inherent in the fundamental workings of Nature. The relativity of space measurements and of time judgements strikes a perfect balance. It will not be necessary here to go into detail regarding any of the concrete illustrations cited earlier in this chapter. We have indicated the underlying principles of relativity whereby the unravelling of the mystery is affected.

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(continued from the previous page) More than ever it becomes clear that in the realms of relativity the idea of time as an absolute and invariable quantity vanishes. A period of a year means one thing for a person on the earth and quite another measure of duration for one traveling with any considerable fraction of the velocity of light. The

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<sup>62</sup> The para on this page is numbered 22, making it consecutive with the previous page.

<sup>63</sup> The original editor inserted "535" in the upper margin by hand but changed it to "27" at a later point.

fact that we can not personally attain to these velocities does not in the slightest alter the theory. It is just as valid for all that. However, not until Einstein revealed the truth did we realise that we live in a universe in which relativity holds sway.

(31-1)<sup>64</sup> THE GENERAL THEORY OF RELATIVITY Possibly, we can do no better in beginning this section than to remind the reader that a space of three dimensions only is not obsolete. In 1908, Minkowski at a scientific gathering in Cologne, Germany, boldly proclaimed that "henceforth space by itself and time by itself shall sink to mere shadows, and only a union of the two shall preserve reality." Thus, for the first time a formal declaration of independence from the Newtonian ideas of space and time was made. This advanced thinker and some others were beginning to see that time and space are intimately associated. One can not exist without the other. Time becomes a fourth dimension. The three traditional dimensions of space are those along which we must make an effort to move ourselves. Time is the inescapable dimension or direction, in which we move without exertion. We move in time and we exist in space. The two are no more separable than are right and left, or up and down. Einstein made this principle a corner-stone of his General Theory. Let us examine it further. Space and time are ideas, not realities. The thing that we sense is matter, not space. From this perception of matter, we infer a universal emptiness, which we call space. But had we no knowledge of matter, the idea of space would never cross our minds. Likewise, of time. We perceive the sequence of events. We see one event following another, and we invent the abstraction, called time, in which we think things happen. But we do not see time any more than we see space. We see matter and we witness events. Space and time themselves, however indispensable in a practical world, are products of the

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(continued from the previous page) imagination. If there were nothing to put in it, we should have no need of space, and if nothing ever happened, there would be no time. We have seen that space and time measurements are wholly relative. Neither are there back of these mental creations any absolute entities, fundamental in the structure of the universe, each existing in its own right independently of the other. When you stop to think of it, can you imagine the existence of an object in space without its also existing in time? And can you conceive of the occurrence of any event which is not related to both time and space? Suppose we think of space as mere emptiness, a place to put things, can we separate this creation from the time element? If you leave your home for a travel trip and then return have not both you and the home in the interval moved along this fourth dimension of time? Time has been an inescapable factor of every space relation. Even the measurement of time is spatial, for it employs a mechanism

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<sup>64</sup> The para on this page is numbered 23, making it consecutive with the previous page.

which occupies space. If we wish to locate an event, say an accident, we must have both space and time elements. Let us assume that it is an elevator accident on the tenth floor of the Times Building at the corner of Broadway and Seventh Ave. New York City. These specifications give the location in a three-dimensional space, but we also need to know the time of the accident. Every moment of your life you are existing both in time and in space and the path which you follow through this space – time continuum is called your “world-line.” That world-line details your complete life history. The events which transpire along its course are the incidents of your career. Where your world-line crosses another, as for instance when your car and express train reach the crossroads at the same time, you sometimes come to grief. What a splendid thing it would be if we could occasionally dodge this fourth dimension of time. But time and space are inextricably related. Out of them are woven the fabric of past and future. Sullivan, in the Bases of Modern Science, says, “The future must be supposed to exist as indubitably as the past. Events do not happen; we come across them.” I hope no one is tangling the gray matter of his brain into hard bow-knots in the attempt to picture this complex union of

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(continued from the previous page) time and space. It can not be done. While we have experience of events which occur in time and space and it is only by impressions of distances and times that we can become aware of our physical existence, we can have no concrete mental conception of the nature of the combination. We can see perfectly that the perceptions of time or space can not be experienced independently of each other; that the two are knit together by an indissoluble bond of kinship; but a picture of the relationship is as impossible as would be that of an electromagnetic wave. And there should be nothing out of the ordinary about this. We do not try to visualise the ideas of energy, electricity or cosmic rays. No more should we the continuum of time and space. It is the medium through which ceaselessly wend the myriad tracks of worldliness, and where these lines intersect occur the physical events of the universe. Now there is one other characteristic of space-time which we must get. We call it the “interval” between two events. It is one of the two absolute quantities of this physical universe. That is, the interval separating two events is the same for all observers, just as the velocity of light by whomsoever measured and under whatever conditions never varies. Two observers in measuring the “distance” between two events may split the time and space elements up differently, but the interval in space-time will always and everywhere be the same. It contains the factors of both space and time and, therefore, is unpicturable. In measuring it, the simple three-dimensional space of Euclid’s geometry

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<sup>65</sup> The original editor inserted “537” in the upper margin by hand but changed it to “29” at a later point.

no longer holds. It may surprise some of us to know that there are other geometries than that of the Greek Master.

(33-1)<sup>66</sup> One other point which Einstein emphasises regarding this finite universe is the dependence of space upon matter. The idea that space could exist as a great empty void with nothing in it is false. Space without matter is an impossibility. Where<sup>67</sup> matter should be created, the universe would automatically expand. If matter is being dissipated as many believe, space is shrinking in size. When the last particle of matter disappears, space will go with it. The universe will absolutely be on the “rocks.” Such is the conception of Einstein.

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(34-1)<sup>68</sup> Again, Jeans says, “what, then, is life? Is it the final climax toward which the whole creation moves, for which the millions of millions of years of transformation of matter in uninhabited stars and nebulae, and of waste radiation into desert space, have been only an incredibly extravagant?

## **Preface (to 13 Upanishads, Translated by Robert Ernest Hume)**

PREFACE<sup>69</sup>

Trans. Robert Ernest Hume

(34-2) The two Brahmas are described again in Haitri 6.15. ‘There are, assuredly two forms of Brahma: Time and the timeless. That which is prior to the sun is the Timeless (a-kala) without parts (a-kala). But that which begins with the sun is Time, which has parts.

(34-3) The final unity could not and would not, then, be found outside of self, but in it. In truth, the self is the unity that they had been looking for all along ‘for there in all these (things) become one’ (Brih.I.4.7), and only in it, i.e. in one’s own consciousness, do

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<sup>66</sup> The para on this page is numbered 24, making it consecutive with the previous page.

<sup>67</sup> Only “re” is visible in the original. This part of the page is missing; our best guess for the missing word is “Where”

<sup>68</sup> The paras on this page are numbered 25, and 1 through 3. The first section is consecutive with the previous page.

<sup>69</sup> This additional information was included with the title in the original: “13 UPANISHADS (trans) Robert Ernest Hume”

things exist. Thus that world-ground, that unity of being which was being searched for realistically outside of the self, and which, as it was being approached, seemed to recede back into the illusory and into the unknowable, is none other than the self, which had eluded cognition for the reason that, as the subject of consciousness, it could not become an object. 'You could not see the seer of seeing. You could not hear the hearer of hearing. You could not understand the understander of understanding.' (Brih.3.4.2). You could not think the thinker of thinking.

(34-4) Prajapati gives it as his final instruction that 'when one is sound asleep, composed, serene and knows no dream – that is the self' In contrast with the unsatisfactory conclusion of this – dialogue, Yajnavalkya, in Brih.2.4.14 and 4.5.15, gave to Maitreyi – who, like Indra, had been perplexed by the similar instruction that the highest stage of the one self is unconscious – a more philosophical explanation of why it can not be conscious. 'where there is a duality, as it were, there one sees another; there one smells another; there one t sets another; there one speaks to another... But where everything has become just one's own self, then whereby and whom would one see? then whereby and whom would one smell, then whereby and to whom would one speak? then whereby and whom would one hear? then whereby and of whom would one think? then hereby and

35<sup>70</sup>

PREFACE

Trans. Robert Ernest Hume

(continued from the previous page) whom would one touch? then whereby and whom would one understand?' 'Knowledge is only of a second.' Consciousness means consciousness of an object; but in that consciousness where all things become one (Kaush. 3. 4.), in that unbounded ocean-like pure unity of the real Self (Brih. 4. 3. 32), the duality and limitation of the subject-object relation are obliterated. In it, therefore, consciousness is an impossibility. The conception of this pure unity of being and of the blissful union with self was not clearly defined and consistently held. Maitri<sup>6</sup>. 7 suggests the reason. 'Now, where knowledge is of a dual nature (i.e.) subjective-objective), there, indeed one hears, sees, smells, tastes, and also touches; the soul knows everything. Where knowledge is not of a dual nature, being devoid of action, cause, or effect, unspeakable, incomparable, indescribable – what is that? It is impossible to say!' It is strictly inconceivable:

(35-1)<sup>71</sup> Not only in sleep and in a superconscious condition deeper than profound sleep does one reach that unity with the Self. He does so also in death, the consummation of

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<sup>70</sup> The original editor inserted "539" in the upper margin by hand but changed it to "31" at a later point.

<sup>71</sup> The para on this page is numbered 4, making it consecutive with the previous page.



unification for then the diversity and illusoriness of sense-knowledge and separateness are overcome. 'When this self comes to weakness and to confusedness of mind, as it were, then the breaths gather around him. He takes to himself those particles of energy and descends into the heart. When the person in the eye turns away, back (to the sun), then one becomes non-knowing of forms. "He is becoming one," they say; "he does not smell." He is becoming one," they say; he does not think." He is becoming one," they say; he does not touch." 'He is becoming one," they say; "he does not know." ...He becomes one with intelligence (Brih.4.4.I-2). Similarly in Chand.6.8.6 and 6.15 death is only the process of absorption into the Real, into the Self.

## Alexandra David-Neel: Buddhism

36<sup>72</sup>

BUDDHISM

Alexandra David-Neel

(36-1)<sup>73</sup> The term 'consciousnesses' always understood by Buddhists as the fact of being conscious of something.

(36-2) Very different meanings are attached by Buddhists to the expressions 'to exist' and 'to be real' which the west employ almost as synonymous. For the Mahayanists reality signifies 'self-being'. But when they declare a thing is not real they not mean that the thing does not exist. The thing exists no one denies it, but it has only a relative and dependent existence.

(36-3) "In Tibet the Dzogechen sect regard the world as a pure mirage which we ourselves produce, and which has no sort of existence outside of ourselves.

(36-4) "You have the idea that you have seen or done, certain things but only the idea exists. Since it is at the present moment that you are conscious of having performed such and such an action or witnessed such and such events in the past, all is nothing but ideas projected by your mind, which is full of ideas; you yourself are nothing but an idea which exists in my mind. I can only know that I have the idea, the sensation, that a man is before me. This sensation comes from a cause that is not absolutely certain that this cause is really the existence of man."

(36-5) "Existence which is activity action to action a perpetual becoming."

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<sup>72</sup> The original editor inserted "540" by hand.

<sup>73</sup> The paras on this page are numbered 1 through 7.

(36-6) Buddha repudiated the two opposing theories of the annihilation and of the eternal life of an ego. All such theories are fabrications of our mind, dominated by error and wrong ideas. The Buddha neither exists nor ceases to exist, after death, in the way in which our ignorance leads us to imagine these two states, and never did he exist during that which we call his life. It is the same with us. All theories of survival or annihilation has their basis in the illusion of duality."

(36-7) "Nirvana consists simply in the complete suppression of all the false constructions of our imagination.

"The Jhanas or Dyanas, like all meditations tending to produce certain sentiments in the mind are of far less value than the practice of Right attention. This latter alone is believe the lead to Nirvana. The meditations may serve to purify the mind. Right attention means vigilance, attentive observation of body and mind, we should be conscious of feelings and recognise them as "Now there is born in me anger? or 'Bodies alone are present here." Understanding that there is no ego who walks etc. In short, self-observation – recollection.

"Yoga exercises are intended to curb the activity of the wandering imagination and the production of spontaneous ideas which arise uninvited. There is no question of suppression of<sup>74</sup>

## **Reverend J.J. van der Leeuw, LL.D.: The Fire of Creation**

37<sup>75</sup>

THE FIRE OF CREATION<sup>76</sup>

Rev. J.J. van der Leeuw

(37-1)<sup>77</sup> There is nothing in this universe apart from God. There is not God on one side and the universe on the other, there is not a Divine Being above and a world devoid of divinity below, but God is present a every point of His universe and can be approached and experienced at every such point.

(37-2)Nothing is nearer to ourselves than our own consciousness, and since our own consciousness is the only thing which we can know directly.

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<sup>74</sup> This para is continued in para 40-1.

Handwritten note at the bottom of the page reads: "–continued on page 544–"

<sup>75</sup> The original editor inserted "541" in the upper margin by hand but changed it to "33" at a later point.

<sup>76</sup> Two different series of notes were typed on the fronts and backs of the following pages. "The Fire of Creation" can be found on the odd numbered pages from 37-53.

<sup>77</sup> The paras on this page are numbered 1 through 5.

(37-3) We must first learn by a process of meditation to disentangle our consciousness from the bodies with which we identify ourselves in daily life. When we think of ourselves, we are always apt to picture ourselves with the particular personal appearance we have at this moment, with the qualities of intellect and emotion which are ours – in fact, with all that belongs to our present personality. It is this self-identification of the soul within with the instrument through which it expresses itself, which is the first obstacle to be conquered if we would gain the wider understanding we seek.

(37-4) Never for a moment is creation interrupted. It is well said in Hindu philosophy that this universe is God's imagining, that as long as God maintains the image or thought-form which is His universe, so long does it exist, but if for a moment that attention were withdrawn, if the image were released, that same instant this apparently solid universe with all its matter and diversity of creatures would vanish into nothingness.

(37-5) In reality there is no such thing as a being at any particular moment of time. When, for instance, we ask ourselves who we are, and think that we have solved this question by saying we are the being who here now at this moment in this room, we have to realise that even while I write the word "now" the being, which existed here in that fraction of a second, has already become part of the past – which past no longer exists. Similarly, the<sup>78</sup>

## **Samuel Edwin Anders: Where God and Science Meet**

38

WHERE GOD AND SCIENCE MEET  
Samuel Edwin Anders

(38-1)<sup>79</sup> Modern science has shown that within the smallest particle of matter there exists a stupendous amount of energy.

(38-2) As to matter Dr Robert A. Millika writes, "all electric currents are caused by the slow travel a well-nigh infinite number of these electrons along the wire which carries the current. All light or other short-way radiations are caused by changes in position of electrons within the atoms. All atoms are built up out of definite numbers of positive and negative electrons. All chemical force are due to the attraction of positive for

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<sup>78</sup> This para is continued in para 39-1.

Handwritten notes at the bottom of the page read: "cont on p 543"

<sup>79</sup> The paras on this page are numbered 1 through 4 and 4.

negative electrons. All elastic forces are due to the attractions and repulsions of electrons. In a word, Matter itself is electrical in origin." \_\_\_\_\_ As Bertrand Russell States

(38-3) So long as we adhere to the conventional notions of mind and matter, we are condemned to a view of perception which is miraculous. We suppose that a physical process starts from a visible object, travels to the eye, there changes into another physical process, causes yet another physical process in the optic nerve, finally produces some effect in the brain, simultaneously with which we see the object from which the process started, the seeing being something 'mental', totally different in character from the physical processes which precede accompany it. This view is so queer that metaphysicians have invented all sorts of theories designed to substitute something less incredible. But nobody noticed an elementary confusion."

(38-4) "We are now coming to think of the mind, the soul and matter as all one, and with this view there will be no more necessity for a choice between them." Pavlov.

"The duality of mind and matter is out of date. Matter has become more like mind, and mind has become more like matter, than seemed possible at an earlier stage of science." -Bertrand Russell.

(38-5) I mean is putting the attention on one subject, or on one uncomplicated thought, such as joy, or peace and holding it there steadily. It isn't thinking, it is inhibiting thought except for one thought. You have to inhibit the impulse to think things about the object, to examine it, or to appraise it or to allow memory trains to attach themselves to it. The average person has never heard of such a form of concentration, and has to learn how to do it. Simultaneously, he must learn to relax, for strangely enough, a part of concentration is complete relaxation.

39<sup>80</sup>

THE FIRE OF CREATION

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(39-1)<sup>81</sup> being<sup>82</sup> which is to exist in another fraction of a second is not yet there, that is to say, it, too, is non-existent at the present time And the present moment itself is fugitive, intangible; the moment we think of it, it is already gone and the next moment has come. In fact, what call the present has no definite dimension in time; it is a mathematical line which distinguishes what we call past and future, but it has no real existence of its own.

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<sup>80</sup> The original editor inserted "543" in the upper margin by hand but changed it to "35" at a later point.

<sup>81</sup> The paras on this page are numbered 6 through 9; they are not consecutive with the previous page - but they follow the paras on page 37.

<sup>82</sup> This para is a continuation of para 37-5.

Thus we are in this absurd position that the present “we” are non-existent because the present has no dimension, the past “we” are no longer existent and the future “we” do not yet exist – which means, if we add the sum total of these different nothingnesses, that we do not exist at all.

(39-2) Time, evolution, history, cycles of manifestation, are all part of the Rhythm of Creation which is His very Being.

(39-3) It is not the man without passion or desire who can ever become greatly creative, neither the man who allows his desires and passions to control him, but he who having a strong passional nature is able to draw the quintessence from the baser metals, that is to say, liberate the creative energy from its lower entanglements and lead it upwards so that it becomes the creative power of the spirit.

(39-4) We can think of the Divine as creating a universe and creating the forms in that universe by the power of the imagination, by making an image of them. Just as our own thought form would disintegrate if we withdrew our attention from it. thus only does the universe exist also in so far as it is maintained by that divine Thought. If for a moment that divine Imagination stopped, if the Divine attention were withdrawn from the image, there would be no universe left.

(39-5) There is only one real world, and that is the world as it exists in the Divine Thought, no other world has ever existed and can ever exist, because worlds only exist in so far as they are thought by God. What we call the world surrounding us, and whatever Theosophists are sometimes apt<sup>83</sup>

## **Alexandra David-Neel: Buddhism**

40<sup>84</sup>

BUDDHISM

Alexandra David-Neel

(40-1)<sup>85</sup> thinking;<sup>86</sup> this is an impossible exercise. The suppression enjoined is that of the operations (vritti) of the mind which fabricate the ideas, the suppression of the fantasies of imagination.<sup>87</sup>

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<sup>83</sup> This para is continued in para 41-1.

<sup>84</sup> The original editor inserted “544” by hand.

<sup>85</sup> The paras on this page are numbered 1 through 3, and there is one unnumbered para. In addition, there is a partial, unnumbered para at the top of the page that is consecutive with the paras on page 36.

<sup>86</sup> This para is a continuation of para 36-7.

"In Buddhism they (yoga practices) are regarded as accessories practices which may be useful but which are in no way inseparable for salvation, which is of the intellectual order and depends on the acquisition of knowledge."

"Like Vedantists, many Buddhists consider the habitual absence of dreams as a sign of mental perfection. Those who have not attained to it are advised to force themselves to remain conscious while dreaming; in other words, to know that they are dreaming. Westerners declare this is impossible when one knows that one is dreaming they say, one is already almost awake. To be conscious while the dream unfold itself seems in no way extraordinary intellect."

## **Grimm: The Doctrine of the Buddha**

THE DOCTRINE OF THE BUDDHA  
Grimm

(40-2) The groups constituting our personality have nothing to do with our true essence. Still we are, a fundamental fact which remains even in the face of this result.

## **Mihajlo Pupin: Science and Religion: A Symposium**

SCIENCE AND RELIGION: A SYMPOSIUM<sup>88</sup>  
Mihajlo Pupin  
Julian Huxley

(40-3) Are there really any common elements to be found in Quakerism, say, and the fear-ridden fetishism of the Congo, or in the mysticism and renunciation of pure Buddhism and the ghastly cruelties of the religion of ancient Mexico? Here, too, comparative study helps us to an answer. The religious spirit is by no means always the same at different times and different levels of culture. But it always contains certain common elements. Somewhere at the root of every religion there lies a sense of sacredness; certain things, events, ideas, beings are felt as mysterious and sacred. Somewhere, too, in every religion is a sense of dependence; man is surrounded by forces and powers which he does not understand and cannot control, and he desires to put himself into harmony with them. And, finally, into every religion there enters a desire for explanation and comprehension; man knows himself surrounded by mysteries, yet he is always demanding that they shall make sense.

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<sup>87</sup> Handwritten notes at the end of this paragraph read: "(cont from p 540)"

<sup>88</sup> Two different series of notes were typed on the fronts and backs of the following pages. "Science and Religion: A Symposium" can be found on the even numbered pages from 40-54. This section then continues on both sides of pages 55-61.

(40-4) It is also universally agreed that the ideas behind magic are not true. Primitive man has projected his own ideas and feelings into the world about him.

(40-5) When we study different religions at the beginning of this stage, we find an extraordinary diversity of gods being worshipped. Man has worshipped gods in the semblance of animals<sup>89</sup>

41<sup>90</sup>

## THE FIRE OF CREATION

Rev. J.J. van der Leeuw

(41-1)<sup>91</sup> to<sup>92</sup> look upon as an objective reality existing independent of their own consciousness, is not the world at all, it is our world and nothing else but that. We see around us a world with a blue sky and green trees and differently shaped and coloured creatures, and we believe that world to be really endowed with those qualities whether we are there to see them or not. Now this is the great illusion, the fundamental MAYA of our existence; and if we would enter the real of the Holy Ghost, the world of the Real, we must first of all conquer this illusion, and learn to see that what we call the world existing around us is in reality nothing but the image created in our consciousness by the reaction upon that consciousness of the world as it exists in the Divine Thought.

(41-2) Let us once more state the conception which ordinary men have of all the relation between themselves and the world around. They believe that world exists there just as they see, hear, taste, and smell it, that whether they are there or not, the room in which they find themselves, the landscape which they behold, will be there in exactly the same way in which they see it now. We can easily prove to ourselves that is not so. We human beings are endowed with a certain set of senses which react on certain groups of vibrations in air and other and the reaction on these comparatively limited groups of vibrations we call colour, sound, and so forth. In between the groups of vibrations to which we respond are enormous range of vibrations of which we are entirely unconscious, to which we do not respond. Imagine for a moment a being which does not respond to our particular group of vibrations, the ones which produce in our consciousness the ideas of sound, colour, and so forth, but which on the other hand would be endowed with a set of senses responding to groups of vibrations which are practically non-existent to us. The universe of such a being would be utterly different

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<sup>89</sup> This para is continued in para 42-1.

Handwritten notes at the bottom of the page read: "cont on p 546"

<sup>90</sup> The original editor inserted "545" in the upper margin by hand but changed it to "37" at a later point.

<sup>91</sup> The para on this page is numbered 10; it follows the paras on page 39.

<sup>92</sup> This para is a continuation of para 39-5.

from our universe, and yet he would have had as much right in calling his universe the world<sup>93</sup>

42

SCIENCE AND RELIGION: A SYMPOSIUM

Mihajlo Pupin

Julian Huxley

(42-1)<sup>94</sup> gods<sup>95</sup> that are represented as half-human and half-bestial; gods that are obviously deified heroes (in Imperial Rome even living emperors were accorded divine honours); gods that are the personification of natural objects or forces, like sun-gods, river-gods or fertility-gods; tribal gods that preside over the fortunes of the community; gods that personify human ideals, like gods of wisdom; gods that preside over human activities, like gods of love or of war.

From these beginnings, progress has been mainly in two directions--ethical and logical. Beginning often by assigning barbaric human qualities to deity, qualities such as jealousy, anger, cruelty or even voluptuousness, men have gradually been brought to higher conceptions. Jehovah was thought of in very different terms after the time of the Hebrew prophets.

(42-2) A new difficulty is cropping up as a result of the progress of science. If nature really works according to universal automatic law, then God, regarded as a ruler of governor of the universe, is much more remote from us and the world's affairs than earlier ages imagined. Modern theology is meeting this by stressing the idea of divine immanence in the minds and ideals of men.

(42-3) Now the man of science, if he is worth his salt, has a definitely religious feeling about truth. In other words, truth is sacred to him, and he refuses to believe that any truth seeker, if it denies or even pays no attention to the new truths which generations of patient scientific workers painfully and laboriously wrest from nature. You may call this provocative attitude if you like; but on this single point the scientist refuses to give way, for to do so would be for him to deny himself and the faith that is in him--the faith in the value of discovering more of the truth about the universe. He knows quite well that what he has so far discovered is the merest fraction of what there is to know, that many of his explanations will be superseded by the progress of knowledge in the future. But he also knows that the accumulated effect of scientific work has been to produce a steady increase in the sum total of knowledge, a steady increase in the accuracy of the scientific explanation of what is known. In other words, scientific

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<sup>93</sup> This para is continued in para 43-1.

<sup>94</sup> The paras on this page are numbered 4 through 6; they follow the paras on page 40.

<sup>95</sup> This para is a continuation of para 40-5.



discovery is never complete, but always progress progressive; it is always giving us a closer [approximation]<sup>96</sup> to truth.

(42-4) It has abandoned the idea that the world is only a few thousand years old, and accepted the time-scale discovered by geology. And it finds itself no worse off for having shed these worn-out intellectual garments. But there are still many discoveries of science which has not yet woven into its theological scheme.<sup>97</sup>

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THE FIRE OF CREATION

Rev. J.J. van der Leeuw

(43-1)<sup>99</sup> as<sup>100</sup> we would have with regard to ours.

(43-2) We are both wrong and we are both right; each of our universes is a perfectly legitimate universe, but neither of them is really the universe. We both derive our universe from the universe as it exists in the Divine Mind, but the way in which it appears to us is entirely our own making. And so we live in a world which we may imagine to be the world existing there independent of ourselves, but in reality it is our world and nothing more. what we call sense perception had always been a mystery; we can read as many books or the subject as we please, but we shall never find a really satisfactory explanation of how we perceive things. We are told that in which we call sight certain vibrations of the ether are focused through the lens of our eye, react on the retina behind the eyeball and cause a chemical change in the little knobs of which that retina consists. After that we can trace a movement along the optical nerve to the brain centre which is related to the faculty of sight, and there again a chemical change takes place. That is the last thing we can scientifically trace of the material part of our sense perception, and then, suddenly, we, the conscious individual, see the green tree or the blue sky. Now it is evident that between this last physical manifestation, the chemical change taking place in the brain and our consciousness, there is a gap, and that gap cannot be bridged.

(43-3) How does that image of the tree arise in our consciousness? That is the great problem which philosophy and science do not solve in a satisfactory way. Certainly, science recognises that we are only conscious of that which exists as an image in our consciousness and also that in the last instance we do not know what is the real nature

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<sup>96</sup> The original editor deleted "of" from after "approximation" by hand.

<sup>97</sup> Handwritten notes at the bottom of the page read: "cont on p 548"

<sup>98</sup> The original editor inserted "547" in the upper margin by hand but changed it to "39" at a later point.

<sup>99</sup> The paras on this page are numbered 11 through 12; they follow the paras on page 41.

<sup>100</sup> This para is a continuation of para 41-2.

of the object outside from which the vibration reaches the eye. It further says that the image produced in our consciousness is superimposed by us on that mysterious unknown object outside, from which the vibration came, and that we take that image to be the original and unknown object itself. But what science does not and cannot<sup>101</sup>

44

SCIENCE AND RELIGION: A SYMPOSIUM

Mihajlo Pupin

Julian Huxley

(44-1)<sup>102</sup> Man's destiny and his relation to the forces and powers of the world about him are, and must always be, the chief concerns of religion. It is for this reason that any light which science can shed on the nature and working of man and the nature and working of his environment cannot help being relevant to religion.

(44-2) What, then, is the picture which science draws of the universe to-day the picture which religion must take account of (with due regard, of course, for the fact that the picture is incomplete), in its theology and general out-look? It is, I think, somewhat as follows. It is the picture of a universe in which matter and energy, time and space are not what they seem to common sense, but interlock and overlap in the most puzzling way. A universe of appalling vastness, appalling age and appalling meaninglessness. The only trend we can perceive in the universe as a whole is a trend towards a final uniformity, when no energy will be available, a state of cosmic path.

(44-3) The curious thing is that both these trends, of the world of lifeless matter as a whole, and of the world of life on this planet, operate with the same materials. The matter of which living things are composed is the same as that in the lifeless earth and the most distant stars; the energy by which they work is part of the same general reservoir which sets the stars shining, drives a motor-car, and moves the planets or the tides. There is, in fact, only one world-stuff, only one flow of energy. And since man and life are part of this world-stuff, the properties of consciousness or something of the same nature as consciousness must be attributes of the world-stuff, too, unless we are to drop any belief in continuity and uniformity in nature. The physicists and the chemists and the physiologists do not deal with these mind-like properties, for the simple reason that they have not so far discovered any method of detecting or measuring them directly. But the logic of evolution forces us to believe that they are there, even if in lowly form throughout the universe.

(44-4) When we have found out something about which the way things are made so that we can prophesy how they will work, we say we have discovered a natural law;

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<sup>101</sup> This para is continued in para 45-1.

<sup>102</sup> The paras on this page are numbered 7 through 10; they follow the paras on page 42.

such laws, however, are not like human laws, imposed from without on objects, but and laws of the objects own being. And the laws governing the evolution of life seem to be as regular and automatic as those governing the movements of the planets.

In this universe lives man. He is a curious phenomenon. a piece of the universal world-stuff which as the result of long process of change and strife has become intensely conscious<sup>103</sup>

45<sup>104</sup>

THE FIRE OF CREATION

Rev. J.J. van der Leeuw

(45-1)<sup>105</sup> explain<sup>106</sup> for us is how the vibratory changes taking place in our body are transformed into the image arising in our consciousness.

(45-2) It finds it impossible to bridge the gap between that last physical change and the imagine arising in our consciousness and wonders why it cannot solve that problem. But it would be much more marvellous if it could solve the problem, for it has begun to assume a duality where there is none.

OUR BODY AND SENSES PART OF THIS WORLD IMAGE. It is quite right to say that the universe surrounding us is an unknown quantity, but why should we single out certain parts of that universe as not being unknown quantities, but as being perfectly well known to us? Why say that we do not know the objects which we perceive by the senses, but that we do know that a vibration reaches us, is transmitted through the senses and affects certain brain centres? With regard to the problem we are considering, the vibrations reaching the senses from objects, the senses themselves, the brain, the entire body, and all that belong to it are as much an unknown quantity as those objects in the world around us which we perceive by the aid of those senses, and we have no right whatsoever to single out one group of unknown quantities assume them to be real and known and with them to test the remainder! How do you know we have a brain, how do you know that we have senses; how do you know what they are like; how do you know that there are such things as vibrations, how do we know anything about chemical changes taking place? By seeing them, by touching them, by watching them through instruments devised for the purpose. That is to say we assume vibrations senses, brain, and body to be real because we perceive them by those same vibrations, senses, brain and body, or putting it more clearly, we test the reality of those parts of our universe by themselves. If we are to be scientifically exact and

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<sup>103</sup> This para is continued in para 46-1.

Handwritten notes at the bottom of the page read: "cont on p 550"

<sup>104</sup> The original editor inserted "549" in the upper margin by hand but changed it to "41" at a later point.

<sup>105</sup> The para on this page is numbered 13; it follows the paras on page 43.

<sup>106</sup> This para is a continuation of para 43-3.

philosophically correct, we must place all objects or creatures which we suppose to exist in the world surrounding us in exactly the same<sup>107</sup>

46

SCIENCE AND RELIGION: A SYMPOSIUM

Mihajlo Pupin

Julian Huxley

(46-1)<sup>108</sup> conscious<sup>109</sup> – conscious of itself, of its relations with the rest of the world-stuff, capable of consciously feeling, reasoning, describing and planning.

(46-2) The working of our minds, too, is very far from absolute. Our reason often serves only as a means of finding reasons to justify our desires; our mental being, as modern psychology has shown, is a compromise--here antagonistic forces in conflict, there an undesirable element forcibly repressed, there again a disreputable motive emerging disguised.

(46-3) Only by deliberate effort, and not always then; shall we be able to use our minds as instruments for attaining unvarnished truth, for practising disinterested virtue, for achieving true sincerity and purity of heart.

(46-4) I do not know how religion will assimilate these facts and these ideas; but I am sure that in the long run it will assimilate them as it has assimilated Kepler and Galileo and Newton and is beginning to assimilate Darwin; and I am sure that the sooner the assimilation is effected, the better it will be for everybody concerned.

(46-5) Science insists on continual verification by testing against facts, because the bitter experience of history is that without such constant testing, man's imagination and logical faculty run away with him and in the long run make a fool of him.

(46-6) It is the business and the duty of the various religions to accept the new knowledge we owe to science, to assimilate it into their systems, and to adjust their general ideas and outlook accordingly.

(46-7) I see the human race engaged on the tremendous experiment of living on the planet called Earth. From the point of view of humanity as a whole, the great aim of this experiment must be to make life more truly and more fully worth living, the religious man might prefer to say that the aim was to realise the kingdom of God upon earth, but that is only another way of saying the same thing.

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<sup>107</sup> This para is continued in para 47-1.

<sup>108</sup> The paras on this page are numbered 11 through 17; they follow the paras on page 44.

<sup>109</sup> This para is a continuation of para 44-4.

(46-8) The scientific spirit and the religious spirit have both their parts to play in this experiment. If religion will but abandon its claims to fixidity and certitude (as many liberal churchmen are already doing), then it can see in the pursuit of truth something essentially sacred, and science itself will come to have its religious aspect. If science will remember that it, as science, can lay no claim to set up values it will allow due weight to the religious spirit. At the moment however, a radical difference of outlook obtains between science and religion. An alteration in the scientific outlook –<sup>110</sup>

47<sup>111</sup>

## THE FIRE OF CREATION

Rev. J.J. van der Leeuw

(47-1)<sup>112</sup> class,<sup>113</sup> whether they be trees or stones or whether they be our own senses, our body, or the vibrations we can trace as coming from different objects and reaching those senses. With regard to all of them without exception that holds good which we found<sup>114</sup> to be true with regard to the tree or any other object in the outer world: the thing itself is an unknown quantity to us, and all we know is the image produced by it in the world of our consciousness. NOT “PERCEPTION” BUT “PROJECTION.” All then that we can say with regard to the world we see around us, or rather to the world we think we see around us, is this: that there is a world of the Real, the world as it exists in the Divine Mind, the world as it is thought by God. That is the only existing world and there is no other world but that.

(47-2) All that appears to me in my universe is there in the world of the Real, not spatially separate, but all existing in the unity of the Divine Mind, and interacting, one thing on the other. When the reality in the divine world which I call myself undergoes the influence of other realities, as it incessantly does, the result is that in the sphere of my consciousness certain images are produced corresponding to those realities in the world of the Divine Mind, and certain events take place corresponding to the interactions taking place in the world of the Real. Thus in the world of my consciousness a faithful projection takes place of the things which are there interacting in the world of the Real; but the image in my consciousness, my world, is my production, my creation, a shadow thrown on the screen of my consciousness by the realities within. These images in my consciousness, which I call the world surrounding

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<sup>110</sup> This para is continued in para 48-1.

Handwritten notes at the bottom of the page read: “cont on p 552”

<sup>111</sup> The original editor inserted “551” in the upper margin by hand but changed it to “43” at a later point.

<sup>112</sup> The paras on this page are numbered 13 through 14; they follow the paras on page 45.

<sup>113</sup> This para is a continuation of para 45-2.

<sup>114</sup> Only “-und” is visible in the original.

me, are thus in reality nothing else but the projection or externalisation of the world of the Real.

(47-3) THE BASIC MISTAKE. Now all this is simple enough and does not offer any serious problems. But the trouble begins when we dissociate the image produced in our consciousness from the consciousness in which it is produced; when we, as it were, take our own creation, the image in our consciousness as a thing existing in itself and quite apart from us, and then begin to wonder how we are aware of it, how we<sup>115</sup>

48

SCIENCE AND RELIGION: A SYMPOSIUM

Mihajlo Pupin

Julian Huxley

(48-1)<sup>116</sup> – for<sup>117</sup> instance, the suppression of pure Newtonian mechanics by relativity – is generally looked on as a victory of or science; but an alteration in religious outlook – for instance, the abandonment of belief in the literal truth of the account of creation in Genesis – is usually looked on as in some way a defeat for religion. Yet either both are defeats or both victories – not for partial activities, such as religion or science, but for the spirit of man. In the past, religion has been slowly and grudgingly forced to admit new scientific ideas, if it will but accept the most vivifying of all the scientific ideas of the past century, that of the capacity of life, including human life and institutions, for progressive development, the conflict between science and religion will be over and both can enjoy join hands in advancing the great experiment of man – of ensuring that he shall have life, and have it more abundantly. \_ \_ \_ \_ \_

SIR J. ARTHUR THOMSON

(48-2) He became religious, stretching out his hands towards a supposed supersensuous dynasty, towards unseen Powers, towards an unknown God. Whether he offered propitiatory gifts, or burnt incense, or prayed, matters not for our purpose here; the religious note is the appeal to some spiritual power.

(48-3) Science in dissolving minor mysteries leaves the wonder of the world confessed. When the half-gods go, the God may arrive.

(48-4) Our point is that Science describes in terms of the lowest common denominators available; Religion interprets in terms of the greatest common measure. In essence they are incommensurables. There is no contradiction in saying in one sentence that Man

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<sup>115</sup> This para is continued in para 49-1.

<sup>116</sup> The paras on this page are numbered 18 through 23; they follow the paras on page 46.

<sup>117</sup> This para is a continuation of para 46-8.

evolved by natural processes from a Simian stock, and saying in another sentence that man is the child of God. But we must not try to speak two languages at once.

(48-5) The whole ocean is open to scientific and to religious inquiry; but the aims of the two inquiries are different.

(48-6) The two views are complementary, not antithetic; the one is interpretative, the other descriptive.

(48-7) The history of intellectual development shows that science has repeatedly made certain a new view of the world and of man and that after a short period of struggle this has been followed by some adaptive change in the concept of God. Thus the scientific demonstration of what we may continue to call the "Reign of Law" made it impossible for thoughtful men to think of a God who was always interfering with his Cosmos. Pope finished with that view in the irony of his familiar line: "Shall gravitation cease when you go by?" Similarly, when Darwin<sup>118</sup>

49<sup>119</sup>

THE FIRE OF CREATION

Rev. J.J. van der Leeuw

(49-1)<sup>120</sup> perceive<sup>121</sup> that world opposite us! of course, we can never find the answer, because we have begun to ask the question from an entirely erroneous standpoint. The reason why the gap between the last chemical change in the brain and the image of the green tree arising in our consciousness can never be bridged, is that there is no such gap; there is not a material world entirely apart from our consciousness those images which we call the world. what I call the vibration reaching me from the objects – the changes, chemical or motor changes, taking place in my physical organism – are images projected in my consciousness by the interaction of the things-in-them-selves in the world of the Real. They are relatively real, real in so far as there is an actual correspondence between the phenomenon which appear in the world of my consciousness and that reality which reacts on my consciousness and produces the image therein, and we are quite safe in accepting the conclusions of physical science, its laws and teachings, and our own daily experiences in what call our physical world. only we should constantly bear in mind that they are only relatively real, that is to say, that they are real for and in our consciousness, in so far as they are images or

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<sup>118</sup> This para is continued in para 50-1.

Handwritten notes at the bottom of the page read: "cont on p. 554"

<sup>119</sup> The original editor inserted "553" in the upper margin by hand but changed it to "45" at a later point.

<sup>120</sup> The paras on this page are numbered 15 through 16; they follow the paras on page 47.

<sup>121</sup> This para is a continuation of para 47-3.

“awareness” produced by that consciousness by the action upon it of things-in-themselves in the world of the Real.

(49-2) We know of no other world but that arising in our consciousness.

(49-3) The unreality is not in the event or in the things, but in the way in which they appear in my consciousness, and in the importance and meaning I call there attach to them. THE MEANING OF MAYA. The great Maya does not mean that the world does not exist; to say that would be madness – it means that what I call “the world” is only the image or awareness arising in my consciousness. That world is not in space and time like ours, that world has no green trees or blue sky, or any of the qualities which we possess in our world image, but in that world there are things in themselves, which in our world image we translate into<sup>122</sup>

50

SCIENCE AND RELIGION: A SYMPOSIUM

Mihajlo Pupin

Sir J. Arthur Thomson

(50-1)<sup>123</sup> when<sup>124</sup> Darwin made it quite clear that the origin of adaptations could be scientifically accounted for, it become impossible for thoughtful men to speak any longer of God as the Divine Artificer. But in both these cases, the result of controversy was refinement of the idea of God.

(50-2) Caprice has disappeared from the world; the fortuitous has shrivelled; it is an ascent not a descent that man has behind him; the momentum of Nature, embodied in flesh and blood, is much more on the side of the angels than was previously supposed, and it is with us at our best.

(50-3) The limit of our intellectual endeavour brings us back perhaps to the wisdom of the old words: In the beginning was Mind, and that Mind was with God, and the Mind was God. All things were made by it; and without it was not anything made that was made. In it was life and the life was the light of men.

(50-4) The evolving idea of God is man’s largest thought, and what may it not mean for a man? but behind the idea there is the Supreme Reality itself, never far from any one of us.

J.S. HALDANE

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<sup>122</sup> This para is continued in para 51-1.

<sup>123</sup> The paras on this page are numbered 24 through 33; they follow the paras on page 48.

<sup>124</sup> This para is a continuation of para 48-6.



(50-5) The apparent physical world is, for one thing, only known to us in perception and interpretation of perception. Is the mere physical picture consistent with its being a perceived picture? It is evident that what I have already said answers this question with a decided negative.

(50-6) Scientific study helps us to distinguish religion from its effete theological trappings, and purge theology of materialism.

(50-7) Scientifically interpreted truth is the best that can be reached from the imperfect data under immediate consideration. But philosophy is also needed to keep the imperfection of the data in view, so that science without philosophy is apt to be very misleading.

BISHOP E.W. BARNES

(50-8) For all of us life is absurdly brief. Our Universe seems to be millions of millions of years old; yet man counts himself fortunate with four-score years.

(50-9) We shall pass away like the many extinct creatures that in turn have lorded it over the land where it is our fate to live and die. Such musings are common to us all when we draw apart from life's hurly-burly and think of its meaning. They leave us hopeless or reckless, with at best a sort of proud despair, unless some form of religious faith transforms our outlook.

(50-10) Here are four typical results of scientific investigation which at length all must accept. The period of indecision is past and gone; nowadays, fundamentalists and magicmongers alike merely do harm to true religion.

(50-11) In the battle he will really fight in vain, for extinction absolute and complete, awaits him.<sup>125</sup>

51<sup>126</sup>

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(51-1)<sup>127</sup> terms<sup>128</sup> of space and time and qualities. that which takes place in our consciousness is not the entrance into it of an image endowed in some mysterious way

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<sup>125</sup> Handwritten notes at the bottom of the page read: "cont on p. 556"

<sup>126</sup> The original editor inserted "555" in the upper margin by hand but changed it to "47" at a later point.

<sup>127</sup> The paras on this page are numbered 16 through 19; they follow the paras on page 49.

with qualities of greenness or blueness, or hardness or softness, but rather the projection or externalisation in the sphere of our consciousness of things which are not without, but within. Thus what happens is not perception through the senses, but projection through the consciousness. It is only when we thoroughly realise this that there is a possibility of our conquering the great illusion and entering the world of the Real.

(51-2) It is possible by a certain process of meditation to withdraw our attention from that world image in which we are so wrapped up. It is possible to draw ourselves together into our centre of consciousness and through that needle's eye of consciousness to pass into the world of the Real in which that consciousness exists.

(51-3) No book, no system, no theory, no sacred scripture, no divine Revelation even can ever contain the Truth of that world of the Real; it is esoteric because there are no words to explain it; it is hidden or "occult" because it cannot be manifest in our world of illusion. All attempts at explanation of it down here becomes a distortion and can only give a partial conception of that which is.

(51-4) When we have succeeded in withdrawing our attention from our own world image, when we have gathered together our consciousness and focused it, brought it back to our centre of consciousness and, as it were, turned our faces the other way, then through our centre of consciousness we emerge on the other side into the world of the Real. It is very much an experience of turning inside out or perhaps we should say outside in. Our world image is an exteriorisation of that which is within, and so long as we gaze on that exteriorised image we do not come into any knowledge of the Real. When, however, we first pass into the point<sup>129</sup>

52

SCIENCE AND RELIGION: A SYMPOSIUM

Mihajlo Pupin

Bishop E.W. Barnes

(52-1)<sup>130</sup> For humanity matter is a mental construct; and what actually corresponds to that construct we do not know, and probably never shall know.

(52-2) When a man has reached inward certainty, he is not upset by criticism. Such certainty may, of course, maintain itself because the mind is closed; and this form is

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<sup>128</sup> This para is a continuation of para 49-3.

<sup>129</sup> This para is continued in para 53-1.

<sup>130</sup> The paras on this page are numbered 34 through 41; they follow the paras on page 50.

sometimes a not very admirable product of the seminary or of mental inertia. But, at its best, inward certainty results from quiet meditation upon a few fundamental facts.

BRONISLAW MALINOWSKI

(52-3) Science advances, and modern science has grown out of all recognition from its humble origins. Science is conscious of its power and of its steady advances; proud of its ruthless conquests of fields hitherto left to mysticism and speculation, or to religious dogmatism. At times it becomes, therefore, arrogant and aggressive.

(52-4) Religious belief is not a mere emotional effervescence, still less an intellectual interpretation.

(52-5) Am I going to live or shall I vanish like a bubble? what is the aim, and the sense, and the issue of all this strife and suffering? The doubt of these two questions lives in us and affects all our thoughts and feelings. Modern agnosticism is a tragic and shattering frame of mind. To dismiss agnosticism as an easy and shallow escape from the moral obligations and discipline of religion--this is an unworthy and superficial way of dealing with it.

(52-6) Science has spoilt us for the unquestioning acceptance of truth at second-hand--the truth of tradition or of the Gospels. If there ever existed a real experience, if the truth of divine existence is there to be revealed, I rebel against the assumption that it has been shown in some dim past to my mythological forbears, and that it is not vouchsafed to me today and in a manner so convincing that there can be no doubt or cavil.

(52-7) The comparative science of religions shows, moreover, that the same eternal cravings of the human soul have been satisfied by a variety of obvious fictions, which have worked as well as the nobler religious truths of our own culture. Thus, the realities of religious belief, however highly we may rate their value, appear almost as instruments created for a special need. The poison of pragmatism--truth measured by utility--is nowadays invading the comparative study of religions as well as all philosophy and science, and pragmatism is the death of religion as well as metaphysics.

(52-8) Is the modern world, with its devastating wars, its racial, national, and class hatreds, with its mean rapacities and whole-sale exploitations - is our world really governed by this inner and universal revelation of truth and harmony to all<sup>131</sup>

53<sup>132</sup>

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<sup>131</sup> This para is continued in para 53-4.

Handwritten notes at the bottom of the page read: "cont on p. 558"

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(53-1)<sup>133</sup> from<sup>134</sup> which the world image is projected and through that into the reality which caused the projection in our consciousness, then all that which in our world image was turned outwards becomes turned inwards, and we ourselves seem to contain within ourselves that which before we beheld without. Thus it is truly a turning outside-in which is accomplished.

(53-2) In entering this world of the Real the first and abiding characteristic remains the sensation of all-pervading, overpowering light, though there is no question of light which can be perceived by senses; light is but the nearest term we can use for that which is not without but within. With this sense of all-pervading light comes one of liberation, of the intense joy of at last being able to breathe freely.

(53-3) The result is that when we desire to know a thing in the world of the Real we focus our consciousness on that point within ourselves which represents that particular thing, and experience in our own consciousness its true being.

SCIENCE AND RELIGION: A SYMPOSIUM  
Mihajlo Pupin  
Bronislaw Malinowski

(53-4)<sup>135</sup> men alike? I see no trace of such control.

SHEPPARD

(53-5) A man's primary interest in life is in fact his real religion, whether he realises it or not, for religion, as I understand it, is either a manner of life or a mere pretence.

(53-6) I could never subscribe to the plea that we are not meant to use our intellect with the utmost freedom in matters of religion. Each of us must be a free thinker, in the right sense of the word.

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<sup>132</sup> The original editor inserted "557" in the upper margin by hand but changed it to "49" at a later point.

<sup>133</sup> The paras on this page are numbered 20 through 21, and 42 through 47. The first section follows the paras on page 51, and the second section follows the paras on page 52.

<sup>134</sup> This para is a continuation of para 51-4.

<sup>135</sup> This para is a continuation of para 52-8.

(53-7) It is a very different thing from controversy conducted in a spirit of mutual antagonism. We need much more light in our controversies, and much less heat, than in the past.

C.W. O' HARA

(53-8) They accepted the facts already discovered, but no longer interpret them in the old way. I am afraid it requires considerable mental effort to follow in the path of these pioneers, but the effort is worthwhile. For it produces a great liberation of thought.

(53-9) It is a commonplace that the imagination can be hindrance as well as a help to the intelligence.

(53-10) The new way does not provide any clear images of its fundamental ideas. It has to rely almost completely on the work of the intelligence. It is occupied now with symbols and has to treat these by the sheer force of reasoning.

54

SCIENCE AND RELIGION (A SYMPOSIUM)

Mihajlo Pupin

Arthur S. Eddington

(54-1)<sup>136</sup> It is a world not only remote in space but remote in time. Long before the dawn of history the light now entering our eyes started on its journey across the great gulf between the islands. When you look at it you are looking back 900,000 years into the past. Amid this profusion of worlds and space and time, where do we come in? Our home, the Earth, is the fifth or sixth largest planet belonging to an inconspicuous middle-grade star.

(54-2) The question "Is it true?" changes the complexion of the world of experience – not because it is asked about the world but because it is asked in the world.

(54-3) The scientific conception of the world has come to differ more and more from the commonplace conception, until we have been forced to ask ourselves what really is the aim of this scientific transformation. The doctrine that 'things are not what they seem' is all very well in moderation; but it has proceeded so far that we have to remind ourselves that the world of appearances is the one we have actually to adjust our lives to. That was not always so. At first the progress of scientific thought consisted in correcting goods errors in the commonplace outlook. We learned that the earth was spherical, not flat. That does not refer to some abstract scientific earth, but to the earth

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<sup>136</sup> The paras on this page are numbered 48 through 54, making them consecutive with the previous page.

we know so well with all its colour, beauty and homeliness.

(54-4) We learned that the earth was rotating. For the most part we give an intellectual assent to this without attempting to weave it into our familiar conception.

(54-5) When from the human heart, perplexed with the mystery of existence, the cry goes up, 'What is it all about?', it is no true answer to look only at that part of experience which comes to us through certain sensory organs.

(54-6) Rather it is about a spirit within which truth has its shrine, with potentialities of self-fulfilment in its response to beauty and right.

(54-7) I know that my writings have disappointed many because I set aside the question, Is God an objective reality? Before attempting to answer it would be necessary to catechise the questioner as to what meaning – if any – he associates with the word objective. I do not think that it is possible to make the same hard and fast distinction between subjective and objective that we used to make. The theory of relativity has taught us that the subjective element in our experience of the physical universe is far stronger than we had previously suspected. It is true that in relativity theory we continue our<sup>137</sup>

## **Major R.W.D. Nickle: Light**

55<sup>138</sup>

LIGHT<sup>139</sup>

Major R.W.D. Nickle

(55-1)<sup>140</sup> "He maketh the doctrine of knowledge appear as the light" (Ecclus.xxiv.27).

(55-2) "GOD IS LIGHT" I John i-5

(55-3) "Who coverest Thyself with light as with a garment" --psalm civ.2.

(55-4) "He knoweth what is in the darkness, and the light dwelleth with Him" (Dan.ii.22).

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<sup>137</sup> This para is continued in para 57-1.

Handwritten notes at the bottom of the page read: "cont on p 561"

<sup>138</sup> The original editor inserted "559" in the upper margin by hand but changed it to "51" at a later point.

<sup>139</sup> "PREFATORY" was inserted by hand in the upper margin but deleted at a later point.

<sup>140</sup> The paras on this page are numbered 1 through 9.

(55-5) Light is so marvellous in its nature that, notwithstanding what has been discovered, it still remains a mystery.

(55-6) When the question has been asked, "What is light?" the only answer that science can give is that it is the unknown cause of visibility. It is immaterial, above all chemical agencies and material things, these being all mysteriously affected and moved by it.

(55-7) There are sufficient grounds for believing that light (and heat). which is in all and throughout all creation, is an emanation from the great centre of all things, the radiation, if I may so term it, from the glorious presence of Him who has declared Himself to be Light, the Father of lights, and the creative source there-of.

(55-8) "His face was as it were the sun" (Rev.x.I).

(55-9) In still greater heights the darkness would increase, and that beyond the influence of the atmosphere there would be absolute darkness reigning in infinite space, or what astronomers term stellar darkness, that is, dark spaces between the stars. Now this is caused by the extreme rarity of the atmosphere in the higher regions, not by the absence of light--for there is the brilliant sun--but in consequence of the absence of matter in the atmosphere competent to reflect and scatter light. Professor Tyndall in a lecture given at the Royal Institution, London, January, 187-, showed that light was present throughout space, though invisible. If we examine a ray of sunshine as it enters a room, we perceive a misty luminous appearance; multitudes of bright atoms are seen in it, which are particles of matter; and if we cause dust or smoke to pass into the ray, it becomes more luminous, in consequence of the buoyant atoms having the power to reflect and scatter light. The atmosphere surrounding the globe presents its luminosity in consequence of evaporation from the earth and sea, from vapours, living organisms, and dusty matter arising from the earth coming in contact with light and reflecting it. It is therefore evident that sunbeams are nothing more than these minute, buoyant particles of matter reflecting

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LIGHT

Major R.W.D. Nickle

(continued from the previous page) sunlight; and if they were not present, the rays would not be visible, and stellar darkness would be the consequence.

(56-1)<sup>141</sup> “He will bring me forth to the light, and I shall behold His righteousness. “--Micah vii.9.

(56-2) Light, however, is not in motion, for it is present throughout the infinity of space, throughout the infinitude of stellar darkness, present with the myriads of systems visible and in visible. Light and heat therefore may be truly said to be omnipresent in all and throughout all creation.

(56-3) Literally as well as spiritually “the Light of the world, “the source of all light, and that, were He to withdraw the light of His presence from His creation, all would be in the cold and deathlike embrace of utter darkness, for the sun would cease to convey light.

(56-4) “For whatsoever doth make manifest is light.” --Eph. v. 13.

(56-5) from ASHTAVAKRA SAMHITA: “Light is my very nature and I am no other than that. When the universe manifests itself, verily then it is I that shine.” says Janaka.

(56-6) from LIGHT;-Light, strictly speaking, must have come to it from a higher source, “above the brightness of the sun” (Acts xxvi.13), because the sun is a material body, a fire place filled with combustible matter set on fire to radiate light and heat. It is a light-holder, out from whence it derives its marvellous power no one can tell without consulting the word of God, where it is clearly mentioned (Gen.i.16; 2 Cor.iv.6) that He made the sun to give light on the fourth day of creation; but before the sun was made light was, for the Creator said. “Let there be light, and there was light.” Before this command was given there was evidently no light from the sun.

(56-7) Concerning the wonderful properties of light, and consider the many clear and beautiful illustrations that it conveys of the truth of God’s word, we are led to believe that, from its being immaterial, pure and lovely, it is that indescribable something which is most intimately connected with spiritual light.

(56-8) Who only hath immortality dwelling in the light. 1 Tim. vi.16.

(56-9) There is something else besides light and heat in the sun’s rays, and to this we owe the fact that the earth is clad with verdure; that in the tropics, where the sun shines always in its might, vegetable life is most luxuriant; and that with us the spring-time, when the sun regains its power, is marked by a new birth of flowers. There

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<sup>141</sup> The paras on this page are numbered 10 through 18, making them consecutive with the previous page.



(continued from the previous page) "LIGHT" - comes from the sun, besides its light and heat, another force - chemical force which separates carbon from oxygen, and turns the gas which, were it to accumulate, would kill all men and animals into the life of planets. Thus, then, does the sun build up the vegetable world. The enormous engines which do the heavy work of the world, the locomotives which take us so smoothly and rapidly across a whole continent, the mail-packets which take us so safely across the broad ocean, owe all their power to steam; and steam is produced by heating water by coal. We all know that coal is the remains of an ancient vegetation. We have just seen that vegetation is the direct effect of the sun's action. Hence without the sun's action in former times we should have had no coal. The heavy work of the world is indirectly done by the sun. \_\_\_\_\_ Now for the light work. Let us take man. To work, a man must eat. Does he eat beef? On what was the animal which supplied the beef fed? On grass. Does he eat bread? What is bread? Corn. In both these and in all cases we come back to vegetation, which is, as we have already seen, the direct effect of the sun's action. Here again, then, we must confess that to the sun is due man's power of work. All the world's work, therefore, with one trifling exception (tide-work), is done by the sun; and man himself, prince or peasant, is but a little engine, which directs the energy supplied by the sun." — Professor Lockyer, F.R.S.

SCIENCE AND RELIGION: A SYMPOSIUM  
Mihajlo Pupin  
Arthur S. Eddington

(57-1)<sup>144</sup> attempt<sup>145</sup> to reach purely objective truth. But what results? A world so abstract that only a mathematical symbol could inhabit it. In the other great modern development of physics - the quantum theory - we have, if I am not mistaken, abandoned the aim, and become content to analyse the physical universe into ultimate elements which are frankly subjective. If it is difficult to separate out the subjective element in our knowledge of the external world, it must be much more difficult to distinguish it when we come to the problem of a self-knowing consciousness, where subject and object - that which knows and that which is known - are one and the same. I have been laying stress on experience; in this I am following the dictates of modern

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<sup>142</sup> The original editor inserted "561" in the upper margin by hand but changed it to "53" at a later point.

<sup>143</sup> "SLEEP" was inserted by hand in the upper margin but deleted at a later point.

<sup>144</sup> The paras on this page are unnumbered. The first section is consecutive with the previous page and the second section is consecutive with the paras on page 54.

<sup>145</sup> This para is a continuation of para 54-7.

physics. But I do not wish to imply that every experience is to be taken at face value. There is such a thing

58<sup>146</sup>

SCIENCE AND RELIGION: A SYMPOSIUM

Mihajlo Pupin  
Arthur Eddington

(continued from the previous page) as illusion, and we must try not to be deceived. In any attempt to go deeply into the meaning of religious experience we are confronted by the difficult problem of how to detect and eliminate illusion and self-deception.

(58-1)<sup>147</sup> For I am convinced that if in physics we pursued to the bitter end our attempt to reach purely objective reality we should simply undo the work of creation and the present world as we might conceive it to have been before the Spirit moved upon the face of the waters.

(58-2) We must ultimately reach the nothingness which was in the Beginning. Reasoning is our great ally in the quest for truth. But reason can only start from premises.

S. ALEXANDER

(58-3) Physical reality we do not know and only approach by symbolical constructions.

(58-4) Religion is only one part of the human make-up, and the special form it assumes varies according to the rest of our ideas, and more particularly according to the limitations of our minds. or we do not in general proceed rationally or think in abstract forms, but are creatures of imagination. A vague and difficult idea like that which underlies deity assumes forms familiar from our ordinary experience or suitable to the range of our imaginative life.

(58-5) We shadow forth our abstracter thoughts in the most accessible images and overlook their weaknesses, leaving them rather to provoke in our theologies whole volumes of controversy spent on the insuperable task of giving rational form to imaginative creations.

(58-6) Theology intervenes to satisfy the rational mind of man with reasoned justifications of what it has taken over from actual faith.

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<sup>146</sup> The original editor inserted "562" by hand.

<sup>147</sup> The paras on this page are numbered 55 through 62, making them consecutive with the previous page.

(58-7) Some simplification of our religious notions, which may be a fresh creation or may be only a renaissance, but at least a simplification, is needed in our day which will not repel the religious mind from the outset with beliefs which he finds incongruous to the rest of his mental stock, and positively will accord with the aspirations of the present-day mind; failing which the room is open to superstition and allegory, however seductive.

DEAN W.R. INGE

(58-8) This solution can commend itself only to those who do all their serious thinking in one field, and do not want to be worried about any other. To the physicist and mathematician, reality is that which can be measured and counted. Above this real world of his, and not affecting it at all floats, like a luminous haze, the ideal world of values – the world of art, philosophy, and religion. On the other hand

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SCIENCE AND RELIGION: A SYMPOSIUM

Mihajlo Pupin

Dean W.R. Inge

(continued from the previous page) to the idealistic philosopher, thought alone is real. The external world has no reality except as presented to our consciousness.

(59-1)<sup>149</sup> The idealist will have to deny the plain verdict of our consciousness, that when I see my friend, or my house, I do not imagine him, or make him or put him there; he is objectively present, independently of whether I see him or not.

(59-2) A religion which does not touch science and a science which does not touch religion, are mutilated and barren.

(59-3) Within the last hundred years the advance of science has been bewilderingly rapid; but the Church has learned its lesson and has lightened the ship by throwing over many antiquated traditions, and the educated Christian has accepted Copernicus and Galileo and Newton; he has accepted Darwin; he has accepted Jeans and Eddington; he is prepared to accept Einstein if he could understand him.

(59-4) Evolution is a very popular catchword. It is just these popular catchwords which need to be watched very carefully, for they are a shifty lot. "Evolution" was

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<sup>148</sup> The original editor inserted "55" by hand.

<sup>149</sup> The paras on this page are numbered 63 through 66, making them consecutive with the previous page.

constructed to deny the implication of novelty in nature. Nothing can be evolved (unrolled) except what had been involved (rolled up) from the beginning. This assumption was used as a theory of descent. But the optimism, or vanity of our grandfathers assumed that the process which had produced themselves was an upward trend, a progress towards perfection, which for some odd reason they associated with increasing complexity of structure. Thus the idea of change, which the word 'evolution' had been coined to deny, was asserted to be the essence of evolution, and more boldly still, the improvement which they complacently traced in the evolution of man from a lower animal, was assumed to be a law of the universe in general. This assumption is, of course, what theologians call an act of faith. There are no signs of progress except in one species on one planet, and in that exceptional case we only call it progress because it has produced our mobile selves. But by a circular argument, whatever evolution leads to, even in the heating or cooling of a star, was called progress.

The dogma of mechanical science is that nothing true can be new, and nothing new can be true. Evolution is merely unpacking of what was there all the time. There is, therefore, no such thing as change. But manifestly there are changes. Darwin tried to get over the contradiction by saying that the changes are very small, so slow as to be almost imperceptible. But the problem of change cannot be got rid of in this way.

If there is real change, there must be something in the later

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(continued from the previous page) stages which was not there, even implicitly, in the earlier. Where did that something come from?

(60-1)<sup>150</sup> According to the Second Law of Thermodynamics, from which our astronomers and physicists reluctantly confess that they can see no escape, the whole universe is slowly but surely running down like a clock. According to the newest theory, the stars are stoked by the destruction of their substance. Matter is steadily disappearing in radiation.

I know no stronger instance of the power of men to shut their eyes to an unwelcome conclusion. This law ought to have killed the belief in unending automatic progress, but it did not. It ought also to have been plain there is a flat contradiction between the belief that the universe is running down like a clock, and the dogmatic denial of creation in time.

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<sup>150</sup> The paras on this page are numbered 67 through 72, making them consecutive with the previous page.

(60-2) There are, of course, ways of escaping the pessimistic conclusion forced upon us by the Second Law of Thermodynamics. We may say that whatever Power wound up the clock once may, and probably will, wind it up again. Some physicists are trying hard to find a recuperative principle now at work in nature. Professor Millikan, the American, thinks that he has found it in the 'cosmic' rays, which seem to proceed from the intense cold of interstellar space. Here, he thinks, at a genial temperature of minus 273 Centigrade, the electrons which were broken up in the furnaces of the stars may recombine and form hydrogen atoms. I rather hope he will prove his case.

(60-3) There is no law of progress, and there is no universal progress. At some almost inconceivably distant date, all life on our planet will be extinct.

(60-4) I dare not talk about Einstein and the Quantum Theory. I should soon get out of my depth, and possibly even of yours. But all these new discoveries make men of science feel that most of our knowledge is more or less in the melting-pot. The old cocksureness is gone, even in their attitude to theology.

(60-5) If Millikan succeeds in discovering an atom-building process in the universe, to compensate the atom-destroying process which stokes the furnaces of the stars, astronomers may go back to the belief that the universe has no temporal beginning, and will have no end. That would not do religion any harm. We should only say, 'The world is perpetual, as its Maker is eternal; unending duration is the moving image of eternity!'

(60-6) The word evolution covers unsolved contradictions. Do we believe in real change or not? If we do, we cannot rule out the idea of purpose. The doctrine of automatic and universal progress, the lay religion of many Victorians, labours under the disadvantages of being almost the only philosophical theory which can be definitely disproved.

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SCIENCE AND RELIGION: A SYMPOSIUM

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(61-1)<sup>152</sup> Science, then, is not unfriendly to religion, though some scientists undoubtedly are; and theology has learned much, and unlearned more, from science.

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<sup>151</sup> The original editor inserted "57" by hand.

<sup>152</sup> The paras on this page are numbered 73 through 79, and 1 through 3. The first section is consecutive with the previous page.

(61-2) But the astronomers, who contemplate the immensities, are reverent men. They know how astronomy abases and exalts mankind.

L.P. JACKS

(61-3) Mathew Arnold defined God as “a power not ourselves that makes for righteousness” That is true but needs to be enlarged. Or rather we must enlarge our idea of righteousness so as to include the pursuit of truth and the expressions of it, and then connect this with our idea of God. God is a power not ourselves that makes for true thinking, and for the intelligible expression of it in speech, print or otherwise, as well as for right conduct in the narrower sense. He hates lies, of course. But he hates obscurity as well. God is Light.

(61-4) The Indian system of Yoga, I believe, has that object – not to prove the existence of God, but to raise the faculty of insight to the requisite pitch for penetrating the disguises of deity.

(61-5) Beings who have a felt responsibility towards truth, beings who not only believe this and that, but to whom it matters enormously whether what they believe is truth or error.

(61-6) If we allow these abstractions to dominate our thinking we end in conclusions which may be logically irrefutable, but are so patently absurd that nobody in his senses can possibly believe them.

(61-7) We have been told – by the Roman poet Lucretius, for example – that religion has inflicted untold miseries on mankind.

## **The Religion of Scientists (Edited by C.L. Drawbridge)**

THE RELIGION OF SCIENTISTS<sup>153</sup>  
Ed. C.L. Drawbridge

(61-8) Religious people are afraid that the systematised weighing and measuring of material things may perhaps discredit the validity of their spiritual experiences, and that, if so, they may be living in a fool’s paradise.

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<sup>153</sup> The full title of this work is: “The Religion of Scientists: Being Recent Opinions Expressed by Two Hundred Fellows of the Royal Society on the Subject of Religion and Theology”  
The original editor inserted “SYMPOSIUM” by hand, however we have removed it as it is not part of the original title.

(61-9) A scientist is taught not to consider or think or have opinions, but to know or not, as the case may be. A man who talks twaddle of what he 'thinks' or 'believes' is not a scientist at all in any sense.

(61-10) It must be obvious that a questionnaire of this kind cannot be dealt with by simple affirmative or negative answers. It is a sound rule both in metaphysical and physical discussions to begin with the exact definition of the terms used. In most of these questions the terms are either undefined or loosely defined. To define them clearly would require close reasoning and abundant reference to both scriptural and scientific evidence.

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## THE RELIGION OF SCIENTISTS

C.L. Drawbridge

(62-1)<sup>154</sup> Hardly a single one has any meaning unless accompanied by a very careful and exhaustive definition of terms. You would have to explain, for instance, what is meant by "spiritual" as apart from "material"; how far 'responsibility' is a notion distinct from 'choice'; whether a 'Creator' refers to a discontinuous or to a continuous creation; what you understand by the word 'personal' as applied to God; what you mean by our 'personalities' and what is to be understood by 'religious beliefs' Proper definitions of all these matters would fill a large treatise on philosophy.

(62-2) "Do you credit the existence of a spiritual domain?" Some replied that they did not know what we meant by the question. They said that the words "credit," "spiritual" and "domain" needed careful definition before satisfactory replies could be given to our query. Some contended that what we really know is not material objects, but our ideas. We know the latter directly. The existence of the former is merely an inference. First in the order of certainty comes thought. Next in order of certainty comes the thinker. Material objects - the material universe - comes only third in the order of certainty.

(62-3) The word 'spiritual' has no real meaning, like dragon, fairy or magic.

(62-4) The idea of a Creator is much too anthropomorphic and infantile for it to be possible to give a precise sense to this question.

(62-5) Professor Border remarks: "The association of dogma and morality have had a very unsatisfactory result. There has been no explanation by dogma of the mysteries of

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<sup>154</sup> The paras on this page are numbered 4 through 9, making them consecutive with the previous page.

personality at present Man has lost that salutary consciousness of his great ignorance and it is to the merit of science that it has tried to give it back to him.

“The blind faith in dogmatic affirmatives which pretend to explain the world has greatly upheld this pride and has led to fanaticism and intolerance. It has accustomed him to think that those who do not share their own convictions are inferior beings.” “In this way, dogma has injured morality, because the most important of moral precepts is that of treating others as we wish to be treated ourselves – that is, to respect the feelings of others.

(62-6) The idea of God is an even more specialised product of man’s mind. This, however, does not prove that God is non-existent; it only goes to show that, as man’s perceptions become clearer, some dim understanding of the Father of Light is reaching us. Scientific research must continue to bring us nearer to truth and remove us further away from all that is mere assertion in Christianity.

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## THE RELIGION OF SCIENTISTS

C.L. Drawbridge

(63-1)<sup>156</sup> “I use the word God in the same sense in which St. Paul used it, when speaking to the Athenians (Acts xvii.28): ‘For in Him we live and move and have our being’; a phrase which certainly suggests something more fundamental by far than personality as we know it. This may appear a very vague attitude to adopt; but I cannot make any graven image of God.

(63-2) “I know of no satisfactory evidence to justify this hypothesis as applied to the present-day conception of ‘spirits’! Apart from intentional fraud, the so-called spirit manifestations demonstrate the existence of some ill-understood phenomena, possibly of the mind.

(63-3) “In another kind of existence, life may not be conditioned by time. In this connection it may be noted that in the Bible there are frequent allusions to the unreality of time, and many modern as well as ancient philosophers take a similar view. I myself incline to this view, namely, that time is merely a mode of conditioning life as we know it here and now. In view of these considerations it is probably incorrect to speak of an “after-life” since the word after implies the reality of time. ‘Eternal life’ is something outside of time.”

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<sup>155</sup> The original editor inserted “59” by hand.

<sup>156</sup> The paras on this page are numbered 10 through 17, making them consecutive with the previous page.



(63-4) Even two or three decades ago most scientific text-books were out of date in ten years or less. But since Professor Einstein and others have given their new ideas to mankind the changes in world-outlook amongst men of science have been tremendous.

(63-5) "The occasion is timely to spread the idea that scientific men represent merely stages in knowledge – that the theory of to-day, consistent with all known facts, may be overturned by a single fresh delivery to-morrow. Although it is an excellent thing that man should explore every nook and cranny of the material world, he should preserve a detached attitude of mind, knowing that generalisations must be transient."

(63-6) Scientific men regard truth as the most sacred thing, and they consider that to establish truth there must be evidence. The evidence must be criticised fearlessly without preconceived ideas. They would not therefore – I take it – subscribe to formal creeds, but they would not be indifferent or scoffing. The universe is remarkable enough to many still-undiscovered things to be true. They seek after TRUTH, which must be the basis of all valuable religion."

(63-7) I think the God of Jeans's universe around us as much transcends the God of Titian's 'Holy Family' as the latter transcends the Yahweh worshipped by Samuel."

(63-8) "The slightest suggestion of dogma in religion is intolerable to most scientists that I know. They have, therefore

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(continued from the previous page) little use for organised religion. Whatever their supposed teachings may be, the religions of the world have, throughout the ages, bred arrogance, intolerance, and obstruction."

(64-1)<sup>157</sup> It is very interesting to observe, for instance, in what light the large majority of leading men of science, of all branches, nowadays, regard materialism. – especially when we recall how dogmatic most of their predecessors were, two or three decades ago, in favour of materialism as a philosophy.

(64-2) The business of philosophy is to take into account every kind of experience.

(64-3) Whether a man be a leading specialist in some one department of investigation, or whether he be a man of general culture, he has, in each case, an instinctive desire to

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<sup>157</sup> The paras on this page are numbered 18 through 20, and 1 through 4. The first section is consecutive with the previous page.

philosophise – that is to say, to form a synthesis of his ideas upon every subject. He strives to digest all his conceptions into one coherent whole. Even though it be his life's work to segregate one particular class of experiences for the purpose of special study, he cannot fail to have some philosophy of existence as a whole.

## **Dr Ramesh Chandra Majumdar: Outline of Ancient Indian History and Civilisation**

### OUTLINE OF ANCIENT INDIAN HISTORY AND CIVILISATION

Dr Ramesh Chandra Majumdar

(64-4) I have tried to exaggerate the glories or minimise the short-comings of Indian culture.

(64-5) Uncalled for and misleading, but are calculated to distort the vision and judgment of modern readers. Those who cannot forget, even while writing the history of ancient India, that they belong to the imperial race which holds India in political subjection, can hardly be expected to possess that sympathy and broad-mindedness which are necessary for forming a correct perspective of ancient Indian history and civilisation, and India must ever remain grateful to them for their splendid work

(64-6) But they would hardly be in a position to write the history of India, so long as they do not cast aside the assumptions of racial superiority and cease to regard India as an inferior race. Time has come when an attempt should be made to write the history of India purely from the historical standpoint, untrammelled by any Imperialistic or European point of view.

(64-7) The death of Alexander was a signal for the disruption of his vast empire. The Indian territories, which cost him a toilsome and blood-thirsty warfare for about three years, declared their independence, and in less than five years, they did away with the last vestige of Greek domination in the Punjab.<sup>158</sup>

## **Nathan A. Smyth: Through Science to God**

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THROUGH SCIENCE TO GOD

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<sup>158</sup> This section is continued in para 144-1.

<sup>159</sup> The original editor inserted "563" in the upper margin by hand but changed it to "61" at a later point.

(65-1) That I can today venture further and entitle this book "Through Science to God" indicates the extent of the change in scientific thinking that has come to pass within one generation.

(65-2) Today, matter, in its basic components, is as essentially mysterious as spirit.

(65-3) The iconoclasm of twentieth century science has shared all of those cornerstones. By the physicists of today atoms are no longer considered to be indestructible. Matter has no enduring existence as a solid.

(65-4) The realistic assumption that space and time have absolute existence, wholly apart from man's awareness of them is incorrect.

(65-5) The doctrine of relativity has completely altered the scientific conceptions of space and time. There is no longer any absolute of either. Each is relative to the observer. Earth, sun and stars move in a "four dimensional space-time continuum" which is not an external reality but a mode of picturing in the mind of the scientist, comprehensible only to the mathematician.

(65-6) For the doctrine of invariable law science has substituted the law of probability, or the principle of "statistical averages" as it is often called. Things happen as they do, not because they must, but because, on the whole, they do.

(65-7) The old strict law of cause and effect has, in the minds of most modern scientists, yielded place to what is called the "principle of uncertainty" or the "principle of indeterminacy."

(65-8) Sir James Jeans, in describing this change of viewpoint in his "The New Background of Science," says that "science, mainly under the guidance of Poincaré, Einstein and Heisenberg, came to recognise that its primary, and possibly its only proper, objects of study were the sensations that the objects of the external universe produced in our minds; before we could study objective nature, we must study the relation between nature and ourselves. The new policy was not adopted of set purpose or choice, but rather by a process of exhaustion. Those who did not adopt it were simply left behind, and the torch of knowledge was carried on by those who did."

(65-9) Until recently most laymen have left it to the metaphysicians to puzzle over what all these visible and tangible objects that seem so real to us truly are otherwise than as we perceive them. Within the last few decades, however familiarity with the phenomena of X-rays, television and radio transmission and everyday discussions of ultra-violet and cosmic rays and of electrons, protons, photons and what not, have

made all of us wonder what is actually going on “out there” on the other side of our sensory nerves.

(65-10) Man we may now liken to a spectator at a great cosmic cinema. Through the projector of his senses a moving picture of an objective world is thrown upon the screen of his conscious awareness. The images

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(continued from the previous page) on that screen comprise the realities of his experience. They alone constitute his data for knowledge. Science now tells us that they are the projections of events that are going on behind the lens of perception. If, however, we look towards the lens, to find out what those events are, we see but a blinding glare.

(66-1)<sup>160</sup> We all know that its apparent colour is due to the reflection of light waves of certain lengths and its absorption of others; in a word that the colour is in our own subjective awareness and not in the table itself. Science now tells us that much the same is true of its apparent shape and hardness. Form and tangibility, as well as colour, are modes of appearance in consciousness. The table itself, the physicist tells us, is composed of electrons. If we ask him what those are he answers that they are “waves of probability” or typical sequences of “events.”

(66-2) There are many different systems of idealistic philosophy. In so far as they assert that reality is essentially mental or psychical, actualism conforms with them in that it looks upon subjective events as our realities. To the extent that idealism regards the objective universe as only an embodiment of mind, or asserts that our conceptions of it are nothing other than products of mind, actualism radically differs from it; for actualism assumes that mental events are realisations of only a very few of an infinitude of extrapsychical events that actually go on wholly irrespective of all consciousness. In adopting that assumption actualism goes along with the realism that asserts the verity of a non-mental universe. It parts company, however, with the materialistic realism of nineteenth century science in that it looks upon substantial matter and objectivity as merely modes of appearance under which actual events are realised in mental ones.

(66-3) The science of yesteryear purported to give precise descriptions of the objects and forces which comprise the physical universe and believed that its statements correctly described them as they truly exist apart from our perception of them. The physicist of

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<sup>160</sup> The paras on this page are numbered 11 through 15, making them consecutive with the previous page.

today quite frankly admits that he is merely drawing patterns and pictures and that his portrayals represent, not an external universe, but only the order and relationships which are discoverable in our real subjective perceptive experiences and are assumed to hold good in actuality.

(66-4) Space and Time... Most men think of space as something that exists outside of us and regardless of our thought of it. Through it the earth moves, and parts of it our bodies occupy. Likewise we think of time as going on whether we are awake or asleep, alive or dead. Until recently science has held the same views. Through telescopes it has explored the remotest regions of that it called space, ever discovering therein millions of new stars and nebulae.

(66-5) When we

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(continued from the previous page) interpret these experiments in the new light of the theory of relativity, we find that space means nothing apart from our perception of objects, and time means nothing apart from our experience of events. Space begins to appear merely as a fiction created by our own minds, an illegitimate extension to nature of a subjective concept which helps us to understand and describe the arrangement of objects as seen by us, while time appears as a second fiction serving a similar purpose for the arrangement of events which happen to us. — Jeans.

(67-1)<sup>162</sup> Perception is not static, it is a combination of successive “mental states,” each different at least slightly from its predecessor, all following one upon another so rapidly that we can never mark one off precisely from the ones that came immediately before and those that succeeded it. In the moving picture that flashes across the conscious screen, however, certain images continuously recur and seem to persist; I see a table now, I realised the same image an hour ago, yesterday, last year; and I expect to again in the future. You can see it and have seen it too. That persistent and commonly experienced reiteration of the same or nearly the same perception is the relationship of continuity which we express by words of being. An object is said to exist because the perceptive image of it persists. Things “are” because, and only because, they continue to “seem.” The word “be” stands for persistent appearance.

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<sup>161</sup> The original editor inserted “565” in the upper margin by hand but changed it to “63” at a later point.

<sup>162</sup> The paras on this page are numbered 16 through 20, making them consecutive with the previous page.

(67-2) As Jeans puts it, "the events must be treated as the fundamental objective constituents, and we must no longer think of the universe as consisting of solid pieces of matter which persist in time and move about in space."

(67-3) The representation of actual existence as a succession of events rather than as static substance gives it clearer meaning, fresh vitality. The new picture promises to prove as revolutionary as the relativistic patterns of motion; and to be useful in broader fields.

(67-4) When we use the word "creator" with a realisable meaning we usually refer to some human being. Each of us is aware of bringing to pass physical changes as a result of our thoughts and volitions and consequent muscular activities. Man knows himself as a creator. When he speaks of a Creator of the universe he uses anthropomorphic representation. Actualism recognises the legitimacy of such portrayals, but the difficulty with that particular picture is that it has little interpretive utility. Man, as a creator, deals with physical objects already existing; he alters the courses of the events that comprise them but he in no way causes the events themselves. He does not make the basic material constituents of the physical combinations which he fabricates.

(67-5) And an agent who could put together a universe and keep it going is so inconceivably superior in all respects to any man that any man-like

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(continued from the previous page) picture falls too far short of depicting him.

(68-1)<sup>163</sup> We can, it would seem, come to a better understanding of our universe by ceasing to attribute it to a man-like Creator and studying the nature and trends of the creative changes that come to pass in the course of events.

(68-2) Of mind, as an entity, we can draw no picture. We are directly aware of our thoughts but we cannot catch the thinker. But, to put a more searching question, why should we assume that there is, in fact, such an entity as a mind? What reason is there to assert that any thing at all is functioning? If we get away from traditional phrases and ask what we really know, we find that it is comprised of our subjective awareness of the events that go on in consciousness, such as sensations, perceptions, feelings, thoughts and the like. Those events follow one after another in continuous succession

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<sup>163</sup> The paras on this page are numbered 21 through 27, making them consecutive with the previous page.

during all conscious moments. The word mind is used quite intelligibly if it is taken to stand collectively for those events.

(68-3) Every organism, from simplest to the most complex is while it lasts, an individual segregation of events.

(68-4) What man is aware of and calls his soul is not, however a thing. He experiences sensations, perceptions, feelings, thoughts, volitions and recollections; never being directly aware of any entity that perceives, feels, thinks, wills and remembers. Just as science now resolves objective existence into a succession of events, so actualism views the soul, not as an existing substance but as a word which stands collectively for the succession of spiritual events that go on in consciousness. If we would learn by the soul, we should grasp the fact that it is not an entity but a verbal symbol, and devote ourselves to study of the events which we subsume under that word.

(68-5) We know no such thing as a soul. The only reality of experience to which the word is applicable is to be found in the succession of spiritual events that go on in consciousness.

(68-6) He would fain read the purpose of what goes on throughout all the universe and understand why so many million millions of stars have been set whirling through space.

(68-7) At the time those books were written science had not reached the conclusions which give rise to our present revisions of old concepts. It was then customary to think of the soul, or personality as some sort of an actually existent entity. It had to<sup>164</sup> be brought to light that our idea of being is based wholly on the reiteration of like pictures on the screen of conscious awareness and that the word should be a symbol, not for any thing, but for a typical succession of events, and that personality is but the patterning of such a succession peculiar to the particular individual. Today we are coming at a more accurate and, withal, a nobler conception of the meaning of personal life.

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(continued from the previous page) The soul is not an entity finally produced by the course of events and then thrown off as a separate integer, subject to but essentially aloof from and independent of the whole. It is not an isolated an infinitesimal unit

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<sup>164</sup> Only “-t” is visible in the original, our best guess for the missing word is “to”

<sup>165</sup> The original editor inserted “567” in the upper margin by hand but changed it to “65” at a later point.

pursuing forever its own particular course – puny and insignificant except in its own self concern.<sup>166</sup> through a vast cosmos. Man's soul, as we now comprehend it, is a series of spiritual events correlated with physical ones under the patterning of personality. All of those events are inescapable parts of the one great stream. Their integration into a self-conscious unit is but an ephemeral grouping brought about so that, in individual consciousness, values may be realised. Whatever significance man has is that which he attains as a creative factor in the whole. The theory that the cosmic design works to create souls or personalities destined to endure does not tally with the known facts. Nature has ever been ruthless of the individual, sparing neither animal nor man, showing utter unconcern for persons except as temporary conduits for the on flowing course of life. It respects particular human selves no more than it respects particular ants.

## **Alban G. Widgery: Some Considerations of the Nature of History**

SOME CONSIDERATIONS OF THE NATURE OF HISTORY<sup>167</sup>

A.G. Widgery

(69-1)<sup>168</sup> The idea that history is the process of the education of humanity is open to the objection that this is to treat humanity as though one man, but as we know it the pupil is not the same throughout. Only a small minority in each age are cultured, the others are a "spiritual proletariat" a "sluggish mass." To regard the education of these few as the purpose of history is not satisfactory. Each may have to realise his destiny "gradually and consciously as his own work." Can the value for the individual be transferred to humanity as a whole? To pass from the consideration of the individual life of the person to a theory of history as a whole is extremely difficult, if at all possible. For individuals enter life unconscious of the past, their natural capacities, wants and struggles are essentially similar. The prepossessions, the culture of the past, is often a lifeless possession, a limitation as much as an aid.

(69-2) Lotze remarks that self-sacrifice for the future generations, and the general lack of envy towards those generations are wonderful phenomena well tending to confirm our belief in "some unity of history, transcending that of which we are conscious." Here however he passes beyond the temporal point of view to a condition "in which all that has been inexorably divided by the temporal course of history has a co-existence

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<sup>166</sup> Only "con-rn" is visible in the original – we have inserted "concern" per context.

<sup>167</sup> This additional information was included with the title in the original: "(in the Indian Philosophical Review)"

<sup>168</sup> The paras on this page are numbered 1 through 2. In addition, there is a partial, unnumbered para at the top of the page that is consecutive with the previous page.



independent of time. "There must be a

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## SOME CONSIDERATIONS OF THE NATURE OF HISTORY

A.G. Widgery

(continued from the previous page) pre-established sum in which the flux of becoming and of vanishing away is consolidated to permanent existence." He insists even passionately, that those who participate in the struggles of history shall share in the final results.

Nevertheless, empirical knowledge is not adequate for us to delineate the plan of history. Mankind is here concerned with a path from an unknown beginning to an unknown end.

### **Alban G. Widgery: Mr Rothfeld's Philosophical Criticism**

#### MR ROTHFELD'S PHILOSOPHICAL CRITICISM<sup>169</sup>

A.G. Widgery

(70-1)<sup>170</sup> Whatever space and time may be "in themselves" (if they are anything) as known by us they at characteristics of conscious experience.

(70-2) Materialism and dualism, in our opinion, have been refuted too often for us to spend time on them here. But it would be well to ask the writer whether he is aware of body otherwise than as sensations and perceptions grasped in relation by thought? What reason has he for maintaining that body is anything other than this?

(70-3) The term person has sufficiently long been used to denote a "self-conscious being," but this does not rule out the body as a part or factor in the person, for the body may be accepted as psychical fact, or put otherwise, a mental construction.

### **J.S. Mackenzie: Elements of Constructive Philosophy**

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<sup>169</sup> This additional information was included with the title in the original: "(I.P.R)" (I.P.R. stands for: Indian Philosophical Review)

<sup>170</sup> The para on this page are numbered 1 through 3. In addition there is a partial, unnumbered para at the top of the page that is consecutive with the previous page and an unnumbered para at the bottom of the page.

(70-4) The Bradleyian epigram that a God who should be capable of existence could be no God at all; Freedom as meaning the complete independence of the individuals against the structure of the cosmos cannot be reasonably maintained: Immortality in the sense of the indefinite persistence of individuals, has and has not a meaning and is therefore probable and importable. The task of philosophy, according to Dr Mackenzie, is not to set forth ready-made doctrines, but to inspire men with a disquietude for truth: Philosophy is not flowing stream, but a turbulent whirlpool.

## Ernest Holmes: The Science of Mind

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### THE SCIENCE OF MIND

Ernest Holmes

(71-1)<sup>173</sup> The brain does not think and yet man thinks; so behind the brain there must be a thinker. But where is this thinker? We do not see him. Have we a right to say that there is a thinker when no one has ever seen him? Yes; for can we name a single force of nature that we can see? Have we ever seen electricity or any<sup>174</sup> force of nature that we can see? No; and the only evidence we have of their existence is that we see what they do. We have light and motive power, so we have a right to suppose that there is a force which we call electricity. This is true all along the line, for we see effects and not causes.

(71-2) Then a new discovery came, which was that he could think of others and heal them. It seemed to make no difference where they were; he could think of them and heal them. This was a most astounding fact, for it meant that there was a common mind somewhere through which his thought operated; for he could not reach another unless there were a medium between himself and the other person. This seemed strange; for what he had learned to think of as his individual subjective mind, was, after all, only the personal use that he was making of something which was around

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<sup>171</sup> This additional information was included with the title in the original: "reviewed by R.D. Ranade" and "(I.P.R.)"

(I.P.R. stands for: Indian Philosophical Review)

<sup>172</sup> The original editor inserted "569" in the upper margin by hand and changed it to "67" at a later point.

<sup>173</sup> The paras on this page are numbered 1 through 3.

<sup>174</sup> This word was originally obscured by a hole punch, we have inserted "any" per the original source.

everyone. He began to think for others and<sup>175</sup> found that mind responded to his thinking for them and caused some action to take place in their bodies. He called this medium "Universal Mind," or "The Law of God." It seemed to be as omnipresent as the law of electricity or any of the other forces of nature.

(71-3) It has also been proven that thought operates in such a manner as to make it possible to convey mental impressions from one person to another, showing that there is a mental medium between all people. When we think of it, how could we talk with each other unless there were some kind of a medium through which we talked? We could not; and so we know that here really is such a medium. While there is a place where our bodies begin and leave off, as form, there does not appear to be a place where our thought leaves off. Indeed, the observations made and the facts gathered show that the medium between men's minds is omnipresent; that is, it seems to be everywhere present. Radio also shows this, for messages are<sup>176</sup> sent out through some kind of a universal medium, and all that we can say of it is that we know the medium is there. So it is with Mind; all that we can say is that everything happens just as though it were there. We have a perfect right then, to say that such a medium exists. This opens up a far-reaching theory, for it leads to the conclusion that we are surrounded by a Universal Mind which is the Medium of the communications of our thoughts. Perhaps this is the Mind of God! Who knows

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(continued from the previous page) That It is there, we cannot doubt. READING THOUGHT. Other observations have shown even more wonderful possibilities. It is known that certain people can read our thoughts, even when we are not aware of the fact, showing that thought operates through a medium which is universal, or always present. This also shows that the medium is subjective; for it retains our thoughts and transmits them to others. This leads to the conclusion that what we call our subjective mind is really the use that we, as individuals, make of something which is universal. Perhaps, just as radio messages are operative through a universal medium, our thoughts are operative through the medium of a Universal Mind.

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<sup>175</sup> This word was originally obscured by a hole punch, we have inserted "and" per the original source.

<sup>176</sup> This word was originally obscured by a hole punch, we have inserted "are" per the original source.

(72-1)<sup>177</sup> AN A WAKENING. The world is waking up to the fact that things are not at all what they appear to be; that matter and form are but the one substance appearing and disappearing; and that form is simply used to express something which is formless, but self-conscious life. What this life is, science does not attempt to explain.

(72-2) Many things which philosophy has taught for thousands of years are to-day being demonstrated by science. The two should really go hand in hand; for one deals with causes and the other with effects. True philosophy and true science will some day meet on a common basis; and, working together, will give to the world a theology of reality.

(72-3) The difficulty that has beset<sup>178</sup> the path of true philosophy has been the necessity of explaining a multiplied Creation with a Unitary Cause. Nothing is more evident than that we live in a world of constant change. Thing and forms come and go continuously; forms appear only to disappear; things happen only to stop happening; and it is no wonder that the average person, unused to trying to discover causes, is led to feel and to believe that there is a multiple cause back of the world of things. The philosophers of all times have had to meet the difficulty of explaining how One Cause could manifest Itself in a multiplicity of forms without dividing or breaking up the One. This has not been easy, yet, when understood, the explanation becomes very apparent.

The argument has been something after this manner: The Ultimate Cause back of all things must be One, since Life cannot be divided against Itself; the Infinite must be One, for there could not be two Infinities. Whatever change takes place must take place within the One; but the One must be changeless; for, being One and Only, It cannot change into anything but Itself. All seeming change, then, is really only the play of Life upon Itself; and all that happens must happen by and thru It. How do these things happen thru it? By some inner action upon Itself. What would be the nature of this inner action?

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(continued from the previous page) It could not be physical, as we understand physics, but would have to be by the poser of the inner Word of life; that is, the Voice of God standing for the First great and Only Cause of all that Is.

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<sup>177</sup> The paras on this page are numbered 4 through 6, making them consecutive with the previous page.

<sup>178</sup> This word was originally obscured by a hole punch, we have inserted "beset" per the original source.

<sup>179</sup> The original editor inserted "571" in the upper margin by hand and changed it to "69" at a later point.

(73-1)<sup>180</sup> Just what is meant by the Word of God? This must mean the Inner<sup>181</sup> Consciousness, or Self-Knowingness, of Spirit; the Thought of God. The word "Thought" seems to mean more to us than any other word; it seems to cover the meaning better, for we know that thought is an inner process of consciousness. The Thought of God must be back of all that really exists, and, as there are many things that really exists; there must be many thoughts in the Mind of the Infinite. This is logical to suppose; for an Infinite Mind can think of an infinite number of ideas. Hence the world of multiplicity or many things. But the world of multiplicity does not contradict the world of Unity; for the many live in the one.

(73-2) SELF-EXISTENT. It is difficult to grasp the idea of Self-existence; but we can do so to a degree at least. We must grasp the fact that, in dealing with Real Being, we are dealing with that which was never created. When did two times two begin to make four? Never, of course. It is a self-existent truth. God did not make God; God Is. This is the meaning of the saying, "I AM THAT I AM." All Inquiry into Truth must begin with the self-evident fact that Life Is.

(73-3) The Word means, of course, the ability of Spirit to declare Itself into manifestation, into form. The Word of God means the Self-Contemplation of Spirit. The Manifest Universe, as we see it, as well as the Invisible Universe that must also exist is the result of the Self-Contemplation of the Lord. "He spake and it was done." "The Word was with God and the Word was God." All things were made by Him and without Him was not anything made that was made." The starting point of all Creation is in the Word of Spirit." The Word is the Concept Idea, Image or Thought of God. It is the Self-Knowing mind Speaking Itself into manifestation. Everything has a Word back of it as its Initial Cause.

(73-4) The One cannot change by reason of the fact that, being All,<sup>182</sup> there is nothing for It to change into but Itself. It, therefore, remains Changeless. The One Cause back of all never changes, but It does constantly remain active; and so we perceive a changing form within that which is Changeless. Nothing changes, however, but the form. We know that matter and energy are indestructible and eternal, but we also know that thin them a change is forever taking place. If we realise

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<sup>180</sup> The paras on this page are numbered 7 through 10, making them consecutive with the previous page.

<sup>181</sup> This word was originally obscured by a hole punch, we have inserted "Inner" per the original source.

<sup>182</sup> This word was originally obscured by a hole punch, we have inserted "All," per the original source.

(continued from the previous page) that nothing changes but form we will not become confused over the idea of the Changeless. Water may turn into ice and ice may be melted and again become water. Where was the water when it was ice? Where was the ice when it was water? Nothing really happened, except that a form took shape and again became formless. The Principle back of it did not change.

(74-1)<sup>183</sup> From Unity-which is the One back of all things, through<sup>184</sup> the one law, which is the medium of the One.- multiplicity is manifested, but it never contradicts Unity. When we realise that we are dealing with an Infinite Intelligence, and with an Infinite Law within this Intelligence, we see that there can be no limit placed upon Creation. We think of the world as we see it, but see it from the viewpoint of only one place. We see it as matter, which we have divided into eighty or ninety odd elements; but we discover that all of these elements come from one substance.

(74-2) Let us take a look at these forms. As we look at the many Millions of forms, and see that they are all of different shape and colour, and yet we know that they all came from One Stuff, are we not compelled to accept the fact that there is a specific cause, or concrete mental image, back of every idea or thing, a Divine Mental Picture?

(74-3) ONLY ONE MIND. There is no such thing as your mind, mind his mind, her mind and God's mind; there is just Mind in which we all live, move and have our being. There is mind and nothing but Mind. We think of Conscious Mind and Spirit as One and the Same. Things are ideas. What else could they be? There is nothing out of which to make things, except ideas. In the beginning we behold nothing visible; there is only an infinite possibility, a Limitless Imagination, a Consciousness; the only action of this Consciousness being idea. That which we call our subjective mind is, in reality, our identity in Infinite Mind; in other words, it is the result of our mental attitudes. It is our mental atmosphere or centre in Universal Subjective Mind, in which are retained all the images, impressions, inherited tendencies and race suggestions as far as we accept them

(74-4) He discovers that there is a mental medium through which thought operates. He now realises himself to be a thinking centre in a Universal Mind...Creation is eternally going change is always taking place within that which is changeless; forms appear and disappear in that which is formless.... We cannot imagine a mechanical or unspontaneous individuality. To be real and free, individuality must be created IN

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<sup>183</sup> The paras on this page are numbered 11 through 14, making them consecutive with the previous page.

<sup>184</sup> This word was originally obscured by a hole punch, we have inserted "through" per the original source.

THE IMAGE OF PERFECTION AND LET ALONE TO MAKE THE GREAT DISCOVERY FOR ITSELF.

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(75-1)<sup>186</sup> How do we contact this Universal Subjective Mind, which is the medium through which healing and demonstration takes place? WE CONTACT IT WITHIN OURSELVES AND NOWHERE ELSE. It is in us, being Omnipresent.

(75-2) Between John and Mary there is One Universal medium which is also in John and Mary; It is not only between them, but in them. As John knows right where John is (since there is only One.) he is at the same time knowing right where Mary is, because his work is operative through a field which is not divided but which is a complete Unit or Whole, i.e., Universal Subjectivity.

(75-3) What is man's subconscious mind? It is his atmosphere or mental vibration in Universal Subjectivity, There is no such things as your subjective mind, and my subjective mind, meaning two, for this would be duality. But there is such a thing as the subjective state of your thought and of my thought in Mind. This should be made very clear, for here is where psychology and metaphysics separate; i.e., their understandings are different. When we think we think into a Universal Creative Medium a receptive and plastic substance which surround us on all sides which permeates us and flows through us. We do not have to think we do think into and upon It; there is no other place that we could think, since It is Omnipresent.

(75-4) If he could do it in one minute, she would be healed in one minute. There is no process in healing. It is a revelation, an awakening, a realisation of Life. Man exists in Divine Mind as a Perfect Image; but he covers himself with the distorted images of his own thought alone the pathway of his mental experience. If using the method of realisation say "this word or this thought is for Mary Jones." Then begin to realise the Perfect Presence the Only Perfect Presence. "God is all there is; there is no other Life"; very little argument, but more and more a complete realisation. This is very powerful, although it makes no difference which method you use, as they produce the same result. It is a good idea to combined both.

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<sup>185</sup> The original editor inserted "573" in the upper margin by hand and changed it to "71" at a later point.

<sup>186</sup> The paras on this page are numbered 15 through 21, making them consecutive with the previous page.

(75-5) We must be very careful not to labour under the delusion that because the subjective mind cannot reason it is unintelligent, for it is infinitely more intelligent than our present state of conscious mind, but is, nevertheless, controlled by it.

(75-6) We should realise that there is nothing but concept in the Universe.

(75-7) There is but One Mind. Here is the point: everything we experience, touch, tastes, handle and smell; environment, bodies, con

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(continued from the previous page) DITIONS, MONEY, HAPPINESS, FRIENDS, ALL ARE EFFECTS. Is it clear that the infinite and limitless possibilities of the One of which man is a part, depend, in man's expression, upon his own concepts? If he is a point of personality in limitless Mind, which he is, and if all of his life must be drawn from this One Mind, which it must, there cannot be<sup>187</sup> anything else...Man is a thinking centre in mind...

(76-1)<sup>188</sup> Just suppose for a moment that the Universe is nothing but water, permeated by an Infinite Intelligence. Imagine that every time this Intelligence moves or thinks in icicle is formed in the water, exactly corresponding to the thought. We might have countless numbers of icicles of different forms, colours and sizes; but these icicles would still be water. If we could heat the whole mass, it would melt, and all the forms would again become fluent; nothing would have changed but form This is all there is to matter; it is Spirit in Form; and as such is perfectly good; to deny matter is poor logic. First is Intelligence; then the Word, the vision, the image, the concept; then the movement to the thing.

(76-2) Whatever exists at all must be the result of a definite image of thought held in the Mind of God.

(76-3) Devoid of mentality, the body neither thinks, sees, hears, feels touches nor tastes. Take the mentality away from one body and it becomes a corpse. Having no conscious intelligence at once it begins to disintegrates and to resolve again into the Universal Substance, or unformed matter, from which it came

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<sup>187</sup> This word was originally obscured by a hole punch, we have inserted "be" per the original source.

<sup>188</sup> The paras on this page are numbered 22 through 25, making them consecutive with the previous page.



(76-4) The reason people do not realise that mental healing is possible is that they do not understand the meaning of Causation; they do not realise that Intelligence is back of all thing that there is but One Fundamental Intelligence in the Universe One Common Mind or One Mind, Common to all people. THAT WHICH WE APPEAR TO BE IS SIMPLE THE POINT WHERE THIS MIND MAINFESTS THROUGH US (Man is an Individualised Centre of God-Consciousness.. There is but One Subjective Mind in the Universe. Upon this understanding alone is mental treatment possible. (whether it be present or absent); if there were more than One, it would be impossible, for then there would be no Common Medium through which to work, think or act... There is but One, and we are always thinking into It; so whether a patient is absent takes no difference. The only advantage in having him present is that you may talk to him and teach him, and by analysing his to remove any mental complex or conflict.

(76-5) It is sometimes thought that in giving or receiving a treatment one must experience some physical sensation. A patient sometimes says after having received a treatment: "I felt

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(continued from the previous page) nothing during the treatment." It is not necessary that the patient should feel anything during the treatment, neither is it necessary that the practitioner should feel anything, other than the truth about the words that he speaks...When we plant a seed in the ground, we do not have a great sensation, and<sup>190</sup> it is not probable that the soil has any sensation. But the seed, planted in the creative soil, will, nevertheless, produce a plant.

(77-1)<sup>191</sup> At the root of every one's personality there is One Common Mind. There is but One Subjectivity in the Universe, and all use It. Think of yourself as being in Mind as a sponge is in the water; you are in It and It is in you.....The thing to remember is, that there is just one Subjective Mind in the Universe. This is a point that people often do not realise, and because they do not, they cannot see how a person may be treated without touching him; or that a person can be healed at a distance through absent treatment.

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<sup>189</sup> The original editor inserted "575" in the upper margin by hand and changed it to "73" at a later point.

<sup>190</sup> This word was originally obscured by a hole punch, we have inserted "and" per the original source.

<sup>191</sup> The paras on this page are numbered 26 through 31, making them consecutive with the previous page.

(77-2) The practitioner realises a certain truth for his patient-- within himself. Therefore he sets the Law in motion for his patient. (The operation of this Law may be thought of as the same as that of the law whereby water reaches its own level by its own weight.) The practitioner knows within himself; and that self-knowingness rises into the consciousness of his patient.

(77-3) He is where he is because of what he is.

(77-4) Stay with the One and never deviate from It; never leave It for a moment. Nothing else can equal this attitude. To desert the Truth in the hour of need is to prove that we do not know the Truth. When things look the worst is the supreme moment to demonstrate.

(77-5) The question might be asked, "How do you know that he senses the Thought of God," Because the mystics of every age have seen, sensed and taught THE SAME TRUTH. Psychic experiences more or less contradict each other, because each psychic sees a different kind of mental picture; but the mystic experiences of the ages have revealed ONE AND THE SAME TRUTH.

(77-6) A psychic sees only through his own subjective mentality; consequently, everything that he looks at is more or less coloured by the vibration of his own thought he is subject to hallucinations and false impressions of every description. This is why, generally speaking, not two psychics every see the same thing.

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(78-1)<sup>192</sup> We never create Truth – we discover and use It.

(78-2) It is what you are and It is what I am we could not be anything else if we tried. The thing that we look with is the thing that we have been looking for

(78-3) We do not have two minds, but we do have a dual aspect of mentality in what we call the objective and subjective phases of mind.

(78-4) It is almost certain that between friends there is, at all times, a silent communication, a sort of unconscious mental conversation going on subjectively. When this rises to the surface of a conscious intelligence, it is called mental telepathy.

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<sup>192</sup> The paras on this page are numbered 32 through 38, making them consecutive with the previous page.

This communication with others is going on at all times, whether the conscious mind is aware of the fact or not.

(78-5) The main fact to emphasise is that mental telepathy would not be possible unless there were a medium through which it could operate. This medium is Universal Mind; and it is through this medium that all thought-transference or mental telepathy takes place. Forms in matter and solid bodies may begin and end in space, but thought is more fluent.

(78-6) As everything must exist in the subjective world before it can in the objective, and as it must exist there as a mental picture, it follows that whatever may have happened at any time on this planet is to-day within its subjective atmosphere; i.e., the experiences of those who have lived here. These pictures are hung upon the walls of time, and may be clearly discerned by those who can read them. Accordingly, since the Universal Subjectivity is a Unit and is Indivisible, all these pictures really exist at any, and every, point within It simultaneously; and we may contact anything that is within It any point, because the whole of It is at every point. Consequently, we may contact at the point of our own subjective mind (which is a point in Universal Subjective Mind) every incident that every transpired on this planet. We may even see a picture that was enacted two thousand years ago in some Roman arena; for the atmosphere is filled with such pictures.

(78-7) Each person in his objective state is a distinct and individualised centre in Universal Mind; but in his subjective state every one, in his stream of consciousness, or at his rate of vibration, is universal, because of the indivisibility of Mind.

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(79-1)<sup>194</sup> Because of the Unity of Mind, each is one with the All; and at the point where he contacts the All, he universalises himself. This will be easily understood when we realise that man always uses the One Mind. He is in It and thinks into It; and because It is Universal, his thought may be picked up by any one who is able to tune in on that thought, just as we pick up radio messages. A radio message, broadcast from New York City, is immediately present all around the world.

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<sup>193</sup> The original editor inserted "577" in the upper margin by hand and changed it to "75" at a later point.

<sup>194</sup> The paras on this page are numbered 39 through 45, making them consecutive with the previous page.

(79-2) Any one tuning in on our thought will enter into our stream of consciousness, no matter where we are or where he may be.

(79-3) Time is only the measure of an experience, and space, of itself, is not apart from, but is in, Mind.

(79-4) Many of the saints have seen Jesus in this way. That is, through studying His words and works, they have so completely entered His thought that they have seen a picture of Him.

(79-5) It does not follow that these saints have seen Jesus, but that they have, without doubt, seen his likeness, or what the world believes to be His likeness, or what the world believes to be His likeness, hung on the walls of time. When we look at a picture of a person we are not looking at the person, but at a likeness of him.

(79-6) It is useless to ask why man is. It can only be said of man that he is; for if we were to push his history back to some beginning, we should still be compelled to say that he is. If man's life is of God, then it comes from a source which had no beginning; and so the question as to why he must forever remain unanswered.

(79-7) When man first woke to self-consciousness, he had a body and a definite form, showing that Instinctive Life, which is God, had already clothed Itself with the form of flesh. Body, or form, is the necessary outcome of self-knowingness. In order to know, there must be something that may be known; in order to be conscious there must be something of which to be conscious. Some kind of a body or expression there always was and always will be, if consciousness is to remain true to its own nature.

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(80-1)<sup>195</sup> Absolute is defined as, "Free from restrictions, unlimited, unconditioned." "The Unlimited and Perfect Being, God." Relativity is defined as, "Existence only as an object of, or in relation to, a thinking mind." "A condition of dependence." The Absolute, being Unconditioned, is Infinite and All; It is that which Is, or the Truth. It is axiomatic that the Truth, being All, cannot be separated, limited nor divided; It must be Changeless, Complete, Perfect and Uncreated. Relativity is that which depends upon something else; and if there be such a thing as relativity, it is not a thing of itself, but only that which functions within the Absolute and depends on It.

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<sup>195</sup> The paras on this page are numberd 46 through 48, and 6 through 7. The first section is consecutive with the previous page and the second section follows the paras on page 144.

(80-2) We all have a natural affinity for each other, since we all live in One Common Mind and in One Unified Spirit. It is all right if we wish to specialise on some particular love; but the hurt will remain unless love has a broader scope than when narrowed down to one single person.

(80-3) Man's whole trouble lies in the fact that he believes himself to be separated from the Source of Life. He believes in duality. The At-one-ment is made to the degree that he realises the Unity of Good.

## **Dr Ramesh Chandra Majumdar: Outline of Ancient Indian History and Civilisation**

OUTLINE OF ANCIENT INDIAN HISTORY and CIVILISATION  
Dr Ramesh Chandra Majumdar

(80-4) The<sup>196</sup> invasion of Alexander the Great has been recorded in minute detail by the Greek historians, who naturally felt elated at the triumphant progress of their hero over unknown lands and seas. From the Indian point of view, its importance lies in the fact that it opened up a free intercourse between India and the Western countries, which was big with future consequences.

(80-5) In ancient works on polity, the most notable of them being Arthashastra, which is traditionally attributed to Chanakya or Kautilya, the prime minister of Chandragupta.

## **Bertrand Russell: An Outline of Philosophy**

81<sup>197</sup>  
AN OUTLINE OF PHILOSOPHY  
Bertrand Russell

(81-1)<sup>198</sup> Philosophy arises from an unusually obstinate attempt to arrive at real knowledge. What passes for knowledge in ordinary life suffers from three defects: it is cocksure, vague, and self-contradictory. The first step towards philosophy consists in becoming aware of these defects, not in order to rest content with a lazy scepticism, but

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<sup>196</sup> This section is a continuation of the paras on page 144.

<sup>197</sup> The original editor inserted "579" in the upper margin by hand and changed it to "77" at a later point.

<sup>198</sup> The paras on this page are numbered 1 through 2.

in order to substitute an amended kind of knowledge which shall be tentative, precise, and self-consistent.

(81-2) Let us take first the belief in common objects, such as tables and chairs and trees. We all feel quite sure about these in ordinary life, and yet our reasons for confidence are really very inadequate. Naive common sense supposes that they are what they appear to be, but that is impossible, since they do not appear exactly alike to any two simultaneous observers; at least, it is impossible if the object is a single thing, the same for all observers. If we are going to admit that the object is not what we see, we can no longer feel the same assurance that there is an object; this is the first intrusion of doubt. However, we shall speedily recover from this set-back, and say that of course the object is "really" what physics says it is. Now physics says that a table or a chair is "really" an incredibly vast system of electrons and protons in rapid motion, with empty space in between. This is all very well. But the physicist like the ordinary man, is dependent upon his senses for the existence of the physical world. If you go up to him solemnly and say "Would you be so kind as to tell me, as a physicist, what a chair really is?" you will get a learned answer. But if you say, without preamble "Is there a chair there?" he will say "Of course there is; can't you see it?" To this you ought to reply in the negative. You ought to say, "No, I see certain patches of colour, but I don't see any electrons or protons, and you tell me that they are what a chair consists of." He may reply: "Yes, but a large number of electrons and protons close together look like a patch of colour." "What do you mean by 'look like'?" you will then ask. He is ready with an answer. He means that light-waves start from the electrons and protons (or, more probably, are reflected by them from a source of light), reach the eye, have a series of effects upon the rods and cones, the optic nerve, and the brain, and finally produce a sensation. But he has never seen an eye or an optic nerve or a brain, any more than he has seen a chair: he has only seen patches of colour which, he says, are what eyes "look like." That is to say, he thinks that the sensation you have when (as you think) you see a chair, has a series of causes, physical

(continued from the previous page) and psychological, but all of them, on his own showing, lie essentially and forever outside experience. Nevertheless, he pretends to base his science upon observation. Obviously there is here a problem for the logician, a problem belonging not to physics, but to quite another kind of study. This is a first example of the way in which the pursuit of precision destroys certainty.

(82-1)<sup>199</sup> We start by thinking that a chair is as it appears to be, and is still there when we are not looking. But we find, by a little reflection, that these two beliefs are incompatible. If the chair is to persist independently of being seen by us, because this is found to depend upon conditions extraneous to the chair, such as how the light falls, whether we are wearing blue spectacles, and son. This forces the man of science to regard the “real” chair as the cause (or an indispensable part of the cause) of our sensations when we see the chair. Thus we are committed to causation as an a priori belief without which we should have no reason for supposing that there is a “real” chair at all. Also, for the sake of permanence we bring in the notion of substances, possessed of permanence and the power to cause sensations. This metaphysical belief has operated, more or less unconsciously, in the inference from sensations to electrons and protons. The philosopher must drag such beliefs into the light of day, and see whether they still survive. Often it will be found that they die on exposure.

(82-2) We have already found reason to doubt external perception in the full-blooded sense in which common sense accepts it. I shall consider later what there is that is indubitable and primitive in perception; for the moment, I shall anticipate by saying that what is indubitable in “seeing a chair” is the occurrence of a certain pattern of colours. But this occurrence, we shall find, is connected with me just as much as with the chair; no one except myself can see exactly the pattern that I see. There is thus something subjective and private about what we take to be external perception.

(82-3) A thought and a perception re thus not so very different in their own nature. If physics is true, they are different in their correlations: when I see a chair, others have more or less similar perceptions, and it is thought these are all connected with light-waves coming from the chair, whereas, when I think a thought, others may not be thinking anything similar.

(82-4) Our everyday views of the world and of our relations to it are unsatisfactory. We have been asking whether we know this

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(continued from the previous page) or that, but we have not yet asked what “knowing” is.

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<sup>199</sup> The paras on this page are numbered 3 through 5, making them consecutive with the previous page.

<sup>200</sup> The original editor inserted “581” in the upper margin by hand and changed it to “83” at a later point.

(83-1)<sup>201</sup> A purely physical event – the stimulus – happens at the boundary of the body, and has a series of effects which travel along the afferent nerves to the brain. If the stimulus is light, it must fall on the eye to produce the characteristic effects; no doubt light falling on other parts of the body has effects; but they are not those that distinguish vision. Similarly, if the stimulus is sound, it must fall on the ear. A sense-organ, like a photographic plate, is responsive to stimuli of a certain sort.

(83-2) It may be assumed that the great majority of messages brought to the brain by the afferent nerves never secure any attention at all -- they are like letters to a government office which remain unanswered. The things in the margin of the field of vision, unless they are in some way interesting, are usually unnoticed; if they are noticed, they are brought into the centre of the field of vision unless we make a deliberate effort to prevent this from occurring. These things are visible, in any change in our physical environment or in our sense-organs; that is to say, only a cerebral change is required to enable them to cause a reaction.

(83-3) But usually they do not provoke any reaction; life would be altogether too wearing if we had to be always reacting to every thing in the field of vision. Where there is no reaction, the second stage completes the process, and the third and fourth stages do not arise. In that case, there has been nothing that could be called “perception” connected with the stimulus in question.

(83-4) Until we begin to reflect, we unhesitatingly assume that what we see really is “there” in the outside world, except in such cases as reflections in mirrors. Physics and the theory of the way in which perceptions are caused show that this naive belief cannot be quite true. Perception may, and I think does, enable us to know something of the outer world, but it is not the direct revelation that we naturally suppose it to be.

(83-5) Our own perceptions are known to us in a different way from that in which the perceptions of others are known to us. This is one of the weak spots in the attempt at a philosophy from the objective standpoint. Such a philosophy really assumes knowledge as a going concern, and takes for granted the world which a man<sup>202</sup> derives from his own perceptions.

(83-6) It is not to be supposed, in any case, that “perceiving” an object involves knowing what it is like. This is quite another matter;

(83-7) The idea that perception, in itself, reveals the character of objects, is a fond delusion.

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<sup>201</sup> The paras on this page are numbered 6 through 12, making them consecutive with the previous page.

<sup>202</sup> Only “m-” is visible in the original – we have inserted “man” per context.



(84-1)<sup>203</sup> All traditional philosophies have to be discarded, and we have to start afresh with as little respect as possible for the systems of the past. Our age has penetrated more deeply into the nature of the things than any earlier age.

(84-2) It was supposed, until radio-activity was discovered, that atoms were indestructible and unchangeable.

(84-3) The discovery of radio-activity necessitated new views as to “atoms.”

(84-4) When the electron jumps to a smaller orbit, the atom loses energy, which is radiated out in the form of a light-wave.

(84-5) The theory of relativity leads to a similar destruction of the solidity of matter, by a different line of argument. All sorts of events happen in the physical world, but tables and chairs, the sun and the moon, and even our daily bread, have become pale abstractions, mere laws exhibited in the successions of events which radiate from certain regions.

(84-6) For philosophy, far the most important thing about the theory of relativity is the abolition of the one cosmic time and the one persistent space, and the substitution of space-time in place of both. This is a change of quite enormous importance because it alters fundamentally our notion of the structure of the physical world.

(84-7) The notion of a “place” is also quite vague. Is London a “place?” But the earth is rotating. Is the earth a place? But it is going round the sun. Is the sun a place? But it is moving relative to the stars. At best you could talk of a place at a given time; but then it is ambiguous what is a given time, unless you confine yourself to one place. So the notion of “place” evaporates.

We naturally think of the universe as being in one state at one time and in another at another. This is a mistake. There is no cosmic time, and so we cannot speak of the state of the universe at a given time. And similarly we cannot speak unambiguously of the distance between the two bodies at a given time. If we take the time appropriate to one of the two bodies, we shall get one estimate; if the time of the other, another.

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<sup>203</sup> The paras on this page are numbered 13 through 20, making them consecutive with the previous page.

(84-8) In the cinema, we seem to see a man falling off a skyscraper, catching hold of the telegraph wires, and reaching the ground none the worse. We know that, in fact, there are a number of photographs, and the appearance of a single “thing” moving is deceptive. In this respect, the real world resembles the cinema.

In connection with motion one needs to emphasise the very difficult distinction between experience and prejudice. Experience, roughly, is what you see, and prejudice is what you only think you see. Prejudice tells you that you see the same table on two

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(continued from the previous page) different occasions; you think that experience tells you this. If it really were experience, you could not be mistaken; yet a similar table may be substituted without altering the experience. If you look at a table on two different occasions, you have very similar sensations, and memory tells you that they are similar; but there is nothing to show that one identical entity causes two sensations.

(85-1)<sup>205</sup> I say “self-observation” rather than “introspection” because the latter word has controversial associations that I wish to avoid.

(85-2) What we call “perceiving” a physical process is something private and subjective, at least in part, and is yet the only possible starting-point for our knowledge of the physical world

(85-3) We take our precepts to be the physical world. Sophistication and philosophy come in at the stage at which we realise that the physical world cannot be identified with our precepts. When my boy was three years old, I showed him Jupiter, and told him that Jupiter was larger than the earth. He insisted that I must be speaking of some other Jupiter, because, as he patiently explained, the one he was seeing was obviously quite small. After some efforts, I had to give it up and leave him unconvinced. In the case of the heavenly bodies, adults have got used to the idea that what is really there can only be inferred from what they see; but where rates in mazes are concerned, they still tend to think that they are seeing what is happening in the physical world. The difference, however, is only one of degree, and naive realism is as untenable in the one case as in the other. There are differences in the perceptions of two persons observing the same process; there are sometimes no discoverable differences between two perceptions of the same person observing different processes, e.g., pure water and

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<sup>204</sup> The original editor inserted “583” in the upper margin by hand and changed it to “81” at a later point.

<sup>205</sup> The paras on this page are numbered 21 through 26, making them consecutive with the previous page.

water full of bacilli. The subjectivity of our perceptions is thus of practical as well as theoretical importance.

(85-4) When the light from a fixed star reaches me, I see the star if it is night and I am looking in the right direction. The light started years ago, probably many years ago, but my reaction is primarily to something that is happening now.

(85-5) Perhaps there is nothing so difficult for the imagination as to teach it to feel about space as modern science compels us to think.

(85-6) The gist of the matter is that precepts, which we spoke about at the end of last chapter, are in our heads; that precepts are what we can know with most certainty; and that precepts contain what naive realism thinks it knows about the world

(85-7) The point that concerns us is that a man's precepts are private to himself; what I see, no one else sees; what I hear,

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(continued from the previous page) no one else hears; what I touch, no one else touches; and so on. True, others hear and see something very like what I hear and see, if they are suitably placed; but there are always differences. Sounds are less loud at a distance; objects change their visual appearance according to the laws of perspective. Therefore it is impossible for two persons at the same time to have exactly identical precepts.

(86-1)<sup>206</sup> To say that you see a star when you see the light that has come from it is no more correct than to say that you see New Zealand when you see a New Zealander in London.

(86-2) In this way we locate our sensations in a three-dimensional world. Those which involve sight alone we think of as "external," but there is no justification for this view. What you see when you see a star is just as internal as what you feel when you feel a headache. That is to say, it is internal from the standpoint of physical space. It is distant in your private space, because it is not associated with sensations of touch, and cannot be associated with them by means of any journey you can perform.

(86-3) It is natural to suppose that what the physiologist sees in the brain he is observing. But if we are speaking of physical space, what the physiologist sees is in his

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<sup>206</sup> The paras on this page are numbered 26 through 28, making them consecutive with the previous page.

own brain. It is in no sense in the brain that he is observing, though it is in the percept of that brain, which occupies part of the physiologist's perceptual space. Causal continuity makes the matter<sup>207</sup> perfectly evident; light-waves travel from the brain that is being observed to the eye of the physiologist, at which they only arrive after an interval of time, which is finite though short. The physiologist sees what is observing only after the light-waves have reached his eye; therefore the event which constitutes his seeing comes at the end of a series of events which travel from the observed brain into the brain of the physiologist. We cannot, without a preposterous kind of discontinuity, suppose that the physiologist's percept, which comes at the end of this series, is anywhere else but in the physiologist's head.

This question is very important, and must be understood if metaphysics is ever to be got straight. The traditional dualism of the mind and matter, which I regard as mistaken, is intimately connected with confusions on this point. So long as we adhere to the conventional notions of mind and matter we are condemned to a view of perception which is miraculous. We suppose that a physical process, causes yet another physical process in the optic nerve, finally produces some effect in the

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(continued from the previous page) in the brain, simultaneously with which we see the object from which the process started, the seeing being something "mental," totally different in character from the physical processes which precede and accompany it. This view is so queer that metaphysicians have invented all sorts of theories designed to substitute something less incredible. But nobody noticed an elementary confusion.

(87-1)<sup>209</sup> He does not see a mental event in the brain he is observing, and therefore supposes there is in that brain a physical process which he can observe and a mental process which he cannot. This is a complete mistake. In a strict sense, he cannot observe anything in the other brain, but only the precepts which he himself has when he is suitably related to that brain (eye to microscope, etc.). We first identify physical processes with our precepts, and then, since our precepts are not other people's thoughts, we argue that the physical process in their brains are something quite different from their thoughts. In fact, everything that we can directly observe of the physical world happens inside our heads, and consists of "mental" events in at least one

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<sup>207</sup> This word was originally obscured by a hole punch, we have inserted "matter" per the original source.

<sup>208</sup> The original editor inserted "585" in the upper margin by hand and changed it to "83" at a later point.

<sup>209</sup> The paras on this page are numbered 29 through 31, making them consecutive with the previous page.

sense of the word “mental” It also consists of events which form part of the physical world. The development of this point of view will lead us to the conclusion that the distinction between mind and matter is illusory. The stuff of the world may be called physical or mental or both or neither, as we please; in fact, the words serve no purpose. There is only one definition of the words that is unobjectionable; “physical” is what is dealt with by physics, and “mental” is what is dealt with by psychology.

(87-2) It is extraordinarily difficult to divest ourselves of the belief that the physical world is the world we perceive by sight and touch; even if, in our philosophic moments, we are aware that this is an error, we nevertheless fall into it again as soon as we are off our guard. The notion that what we see is “out there” in physical space is one which cannot survive while we are grasping the difference between what physics supposes to be really happening, and what our senses show as happening; but it is sure to return and plague us when we begin to forget the argument. Only long reflection can make a radically new point of view familiar and easy.

(87-3) Having realised the abstractness of what physics has to say, we no longer have any difficulty in fitting the visual sensation into the causal series. It used to be thought

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(continued from the previous page) “mysterious” that purely physical phenomena should end in something mental. That was because people thought they knew a lot about physical phenomena, and were sure they differed in quality from mental phenomena. We now realise that we know nothing of the intrinsic quality of physical phenomena except when they append to be sensations, and that therefore there is no reason to be surprised that some are sensations, or to suppose that the others are totally unlike sensations. The gap between mind and matter has been filled in, partly by new views on mind, but much more by the realisation that physics tells us nothing as to the intrinsic character of matter.

(88-1)<sup>210</sup> It is an assumption, and that it may be possible be false, since people seem to speak to us in dreams, and yet, on waking we become persuaded that we invented the dream. It is impossible to prove, by a demonstrative argument, that we are not always dreaming; the best we can hope is a proof that this improbable.

(88-2) We have seen on an earlier occasion how complex is the physical and physiological process leading from the object to the brain when we touch something;

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<sup>210</sup> The paras on this page are numbered 32 through 36, making them consecutive with the previous page.

and we have seen that illusions of touch can be produced artificially. What we experience when we have a sensation of touch is, therefore, no more a revelation of the real nature of the object touched than what we experience when we look at it.

(88-3) The modern conception of the atom as a centre from which radiations travel. We do not know what happens in the centre. The idea that there is a little hard lump there, which is the electron or proton, is an illegitimate intrusion of commonsense notions derived from touch. For aught we know, the atom may consist entirely of the radiations which come out of it. It is useless to argue that radiations cannot come out of nothing. We know that they come, and they do not become any more really intelligible by being supposed to come out of a little lump.

(88-4) Their structure is inferred chiefly through the maxim "same cause, same effect." It follows from this maxim that if the effects are different, the causes must be different; if, therefore, we see red and blue side by side, we are justified in inferring that in the direction where we see red something different is happening from what is happening in the direction where we see blue. By extensions of this line of argument we arrive at mathematical laws of the physical world. Physics is mathematical, not because we know so much about the physical world, but because we know so little; it is only its mathematical properties that we can discover.

(88-5) In places where there are no eyes or ears or brain, there

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(continued from the previous page) are no colours or sounds, but there are events having certain characteristics which lead them to cause colours and sounds in places where there are eyes and ears and brains. We cannot find out what the world looks like from a place where there is nobody, because if we go to look there will be somebody there; the attempt is as hopeless as trying to jump on one's<sup>212</sup> own shadow.

(89-1)<sup>213</sup> If light travelling from the place of the one event to the place of the other event arrives at the place of the other event after the other event has taken place, and conversely, then there is no definite objective time-order of the two events, and there is

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<sup>211</sup> The original editor inserted "587" in the upper margin by hand and changed it to "85" at a later point.

<sup>212</sup> This word was originally obscured by a hole punch, we have inserted "one's" per the original source.

<sup>213</sup> The paras on this page are numbered 36 through 40, making them consecutive with the previous page.

no reason for regarding either as earlier than the other, not yet for regarding the two as simultaneous; ideally careful observers will judge differently according to the way in which they are moving. Thus time is not cosmic, but is to some extent individual and personal for each piece of matter.

(89-2) Materialism as a philosophy becomes hardly tenable in view of this evaporation of matter.

(89-3) If physics is true and if we accept a behaviourist definition of knowledge such as that of Chapter VIII., we ought, as a rule, to know more about things that happen near the brain than about things that happen far from it, and most of all about things that happen in the brain. This seemed untrue because people thought that what happens in the brain is what the physiologist sees when he examines it; but this, according to the theory of Chapter XII., happens in the brain of the physiologist. Thus the a priori objection to the view that we know best what happens in our brains is removed, and we are led back to self-observation as the most reliable way of obtaining knowledge.

(89-4) Who can imagine a clerk in an office conceiving metaphysical doubts as to the existence of his boss? Or would any railroad president regard with favour the theory that his rail road is only an idea in the minds of the shareholders? Such a view, he would say, though it is often sound as regards goldmines, is simply silly when it comes to a railroad; anybody can see it, and can get himself run over if he wanders on the tracks under the impression that they do not exist.

(89-5) Naive realism is destroyed by what physics itself has to say concerning physical causation and the antecedents of our perceptions. On these grounds, I hold that self-observation and does give us knowledge which is not part of physics, and that there is no reason to deny the reality of "thought."

(89-6) We are to consider it from the standpoint of self-observation,

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(continued from the previous page) with a view to discovering as much as we can about the intrinsic character of the event in us when we perceive.

(90-1)<sup>214</sup> Memory is awareness of a past occurrence, when this awareness is direct, not inferred.

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<sup>214</sup> The paras on this page are numbered 41 through 45, making them consecutive with the previous page.

(90-2) Perception is the ordinary awareness of sensible objects; seeing a table, hearing a piano and so on.

(90-3) I see, let us say, a table, and I am convinced that the table is outside me, where my seeing of it is a “mental” occurrence, which is inside me.

(90-4) We have already seen that, on grounds derived from physics the table, itself, as a physical thing, cannot be regarded as the object of our perception, if the object is something essential to the existence of the perception. In suitable circumstances, we shall have the same perception although there is no table. In fact, there is no event outside the brain which must exist whenever we “see a table.” It seems preposterous to say that when we think we see a table we really see a motion (notion) in our own brain. Hence we are led to the conclusion that the “object” which is essential to the existence of an act of perception is just as “mental” as the perceiving. In fact, so this theory runs, the mental occurrence called “perceiving” is one which contains within itself the relation of perceiver and perceived, both sides of the relation being equally “mental.”

(90-5) When the plain man “sees a table” in the presence of a philosopher, the plain man can be driven, by the arguments we have repeatedly brought forward, to admit that he cannot have a complete certainty as to anything outside himself. But if he does not lose his head or his temper, he will remain certain that there is a coloured pattern, which may be in him but indubitably exists. No argument from logic or physics even ends to show that he is mistaken in this; therefore there is no reason why he should surrender his conviction.

(90-6) It may be asked how the moral rules are known. The usual answer, historically, is that they are known by revelation and tradition. But these are extra-philosophical sources of knowledge. The philosopher cannot but observe that there have been many revelations, and that it is not clear why he should adopt one rather than another. To this it may be replied that conscience is a personal revelation to each individual, and invariably tells him what is right and what is wrong. The difficulty of this view is that conscience changes from age to age. Most people nowadays consider it wrong to burn a man alive for disagreeing with them in metaphysics, but formerly this was held to be a highly meritorious act, provided it was done in the

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<sup>215</sup> The original editor inserted “589” in the upper margin by hand and changed it to “87” at a later point.



(continued from the previous page) interests of right metaphysics. No one who has studied the history of moral ideas can regard conscience as invariably right. Thus we are driven to abandon the attempt to define virtue by means of a set of rules of conduct.

(91-1)<sup>216</sup> Man on his own account is not the true subject-matter of philosophy. What concerns philosophy is the universe as a whole.

(91-2) The beginning of a philosophic attitude is the realisation that we do not know as much as we think we do, and to this Descartes contributed notably.

(91-3) The notion of “substance,” at any rate in any sense involving permanence, must be shut out from our thoughts if we are to achieve a philosophy in any way adequate either to modern physics or to modern psychology. Modern physics, both in the theory of relativity and in the Heisenberg-Schrodinger theories of atomic structure, has reduced “matter” to a system of events, each of which last only for a very short time. To treat an electron or a proton as a single entity has become as wrong-headed as it would be to treat the population of London or New York as a single entity. And in psychology, equally, the “ego” has disappeared as an ultimate conception, and the unity of a personality has become a peculiar causal nexus among a series of events.

(91-4) I come now to the triad of British philosophers, Lock, Berkeley, and Hume – English, Irish, and Scotch respectively. Perhaps<sup>217</sup> from patriotic bias or from community of national temperament, I find more that I can accept, and regard as still important, in the writings of these three than in the philosophy of their continental predecessors. Their constructions are less ambitious, their arguments more detailed, and their methods more empirical; in all these respects they show more kinship with the modern scientific outlook.

(91-5) The philosophy of Berkley, to my mind, has not received quite the attention and respect that it deserves – not that I agree with it, but that I think it ingenious and harder to refute than is often supposed; Berkeley as everyone knows, denied the reality of matter, and maintained that everything is mental. In the former respect I agree with him, though not for his reasons; in the latter respect, I think his argument unsound and his conclusion improbable, though not certainly false.

(91-6) Berkeley contended that when, for example, you “see a tree,” all that you really know to be happening is in you, and is mental. The colour that you see, as Locke had already argued, does not belong to the physical world, but is an effect upon you,

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<sup>216</sup> The paras on this page are numbered 46 through 51, making them consecutive with the previous page.

<sup>217</sup> This word was originally obscured by a hole punch, we have inserted “Perhaps” per the original source.

produced, according to Locke by a physical stimulus. Locke held that the purely spatial properties of things of perceived objects really belongs to the objects, whereas such things as colour,

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(continued from the previous page) softness, sound etc. are effects in us. Berkley went further, and argued that the spatial properties of perceived objects are no exception. Thus the object perceived is composed entirely of "mental" constituents, and there is no reason to believe in the existence of anything not mental. He did not wish to admit that a tree ceases to be existing when we do not look at it, so he maintained that it acquires permanence through being an idea in the mind of God. It is still only an "idea," but not one whose existence depends upon the accidents of our perceptions.

The real objection to Berkley's view is rather physical than metaphysical. Light and sound take time to travel from their sources to the percipient, and one must suppose that something is happening along the route by which they travel. What is happening along the route is presumably not mental" for, as we have seen, "mental" events are those that have peculiar mnemonic effects which are connected with living tissue. Therefore, although Berkley is right in saying that the events we know immediately are mental, it is highly probable that he is wrong as to the events which we infer in places where there no living bodies.

(92-1)<sup>219</sup> We saw that all data are mental events in the narrowest and strictest sense, since they are precepts. Consequently all verification of causal laws consists in the occurrence of expected precepts. Consequently any inference beyond precepts (actual or possible) is incapable of being empirically tested. We shall therefore be prudent if we regard the non-mental events of physics as mere auxiliary concepts, not assumed to have any reality, but only introduced to simplify the laws of precepts. Thus matter will be a construction built out of precepts. Thus metaphysic will be essentially that of Berkeley.

(92-2) I cannot verify a theory by means of another man's perceptions but only by means of my own. Therefore the laws of physics can only be verified by me in so far as they lead to predictions of my precepts. If then, I refuse to admit non-mental events because they are not verifiable, I ought to refuse to admit mental events in every one except myself, on the same ground. Thus I am reduced to what is called "solipsism,"

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<sup>218</sup> The original editor inserted "589" in the upper margin by hand and changed it to "87" at a later point.

<sup>219</sup> The paras on this page are numbered 51 through 54, making them consecutive with the previous page.

i.e., the theory that I alone exist. This is a view which is hard to refute, but still harder to believe.

(92-3) Since man is the instrument of his own knowledge, it is necessary to study him as an instrument before we can appraise the value of what our senses seem to tell us concerning the world.

(92-4) We found that matter, in modern science, has lost its solidity and substantiality; it has become a mere ghost haunting

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(continued from the previous page) the scenes of its former splendours. In pursuit of something that could be treated as substantial, physicists analysed ordinary matter into molecules, molecules into atoms, atoms into electrons and protons. There, for a few years, analysis found a resting-place. But now electrons and protons themselves are dissolved into systems of radiations of Heisenberg, and into systems of waves by Schrodinger – the two theories amount mathematically to much the same thing.

(93-1)<sup>221</sup> The theory of relativity, has philosophical consequences which are, if possible, even more important. The substitution of space-time for space and time has made the category of substance less applicable than formerly, since the essence of substance was persistence through time, and there is now no one cosmic time. The result of this is to turn the physical world into a four-dimensional continuum of events, instead of a series of three-dimensional states of a world composed of persistent bits of matter.

(93-2) The attempt to prescribe to the universe by means of a priori principles has broken down; logic, instead of being, as formerly, a bar to possibilities, has become the great liberator of imagination, presenting innumerable alternatives which are closed to unreflective commonsense.

(93-3) When we embark upon the study of philosophy we ought not to assume that we already know for certain what the good life is; philosophy may conceivably alter our views as to what is good, in which case it will seem to the non-philosophical to have had a bad moral effect. That, however, is a secondary point. The essential thing is that philosophy is part of the pursuit of knowledge, and that we cannot limit this pursuit by

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<sup>220</sup> The original editor inserted “591” in the upper margin by hand and changed it to “89” at a later point.

<sup>221</sup> The paras on this page are numbered 55 through 57, making them consecutive with the previous page.

insisting that knowledge obtained shall be such as we would have thought edifying before we obtained it. I think it could be maintained with truth that all knowledge is edifying, provided we have a right conception of edification. When this appears to be not the case, it is because we have moral standards based upon ignorance. It may happen by good fortune that a moral standard based upon ignorance is right, but if so knowledge will not destroy it; if knowledge can destroy it, it must be wrong. The conscious purpose of philosophy, therefore, ought to be solely to understand the world as well as possible, not to establish this or that position which is thought morally desirable. Those who embark upon philosophy must be prepared to question all their perceptions, ethical as well as scientific; if they have a determination never to surrender certain philosophic beliefs, they are not in the frame of mind in which philosophy can be profitably pursued.

94<sup>222</sup>

AN OUTLINE OF PHILOSOPHY  
Bertrand Russell

(94-1)<sup>223</sup> Philosophical knowledge, or rather philosophical thought has certain special merits not belonging in an equal degree to other intellectual pursuits. By its generality it enables us to see human passions in their just proportions, and to realise the absurdity of many quarrels between individuals, classes, and nations. Philosophy comes as near as possible for human being to that large, impartial contemplation of the universe as a whole which raises us for the moment above our purely personal destiny. There is a certain asceticism of the intellect which is good as a part of life, though it cannot be the whole so long as we have to remain animals engaged in the struggle for existence. The asceticism of the intellect requires that, while we are engaged in the pursuit of knowledge, we shall repress all other desires for the sake of the desire to know. While we are philosophising, the wish to prove that the world is good, or that the dogmas of this or that sect is true, must count as weaknesses of the flesh – they are temptations to be thrust on one side. But we obtain in return something of the joy which the mystic experiences in harmony with the will of God. This joy philosophy can give, but only to those who are willing to follow it to the end, through all its arduous uncertainties.

(94-2) Man, alone of living things, has shown himself capable of the knowledge required.

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<sup>222</sup> The original editor inserted “592” by hand.

<sup>223</sup> The paras on this page are numberd 58 through 59, making them consecutive with the previous page. In addition, there are two unnumbered paras at the bottom of the page.

# Swami Madhavananda: A Bird's-Eye View of the Upanishads

A BIRD'S-EYE VIEW OF THE UPANISHADS<sup>224</sup>

Swami Madhavananda

(94-3) Let us now pass on to Nature. It too, like the soul, is held to be without beginning, but not exactly in the same sense; for the soul has no origin in the absolute sense of the word, because it is immaterial and therefore beyond space time and causation (desa-kala-nimitta), under which everything material exists. All change is in time; so how can it affect the soul? But the universe, being material, must have a beginning. Nevertheless the Sruti speaks of it as beginningless, because we cannot trace its beginning. It is analogous to the tree and the seed--which comes first the tree or the seed? The tree presupposes the seed, and there can be no seed without seed without the tree. So the universe extends backwards like an infinite chain, and whenever we hear of its origin

(94-4) The dissolution of the universe, as may be expected, proceeds in the inverse order, each succeeding element dissolving in its cause, the preceding element, till there is no vestige left of the manifested universe with name and form, and Brahman alone remains. This is the state of Pralaya, as opposed to Srishti, both of which are described in great detail in the Puranas and other smritis. Thus the world alternatively comes and goes back.

## H. McLaurin: Eastern Philosophy for Western Minds

95<sup>225</sup>

EASTERN PHILOSOPHY FOR WESTERN MINDS

H. McLaurin

(95-1)<sup>226</sup> His book is not propaganda, but exegesis research statement of old ideas in modern terms.

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<sup>224</sup> This additional information was included with the title in the original: "in Cultural Heritage of India. Vol. I."

This section is a series of non-consecutive excerpts from pages 350-361 of the original text.

<sup>225</sup> The original editor inserted "593" in the upper margin by hand and changed it to "91" at a later point.

<sup>226</sup> The paras on this page are numbered 1 through 7.

(95-2) Even Yoga is a prop, an illusion which must be discarded when we see Reality not as in a glass darkly, but face to face.

(95-3) Now and again in the study of such matters one comes across references to certain men and women generally called Adepts, or Initiates; beings who frequently pass unnoticed by the world in general but who make an enduring impression upon the few to whom they disclose themselves. In some instances their sphere of action is broader in its scope, and their influence so widespread as to last through many generations. They are described as persons of extraordinary intelligence and profound kindliness.

(95-4) If any one thinks that the knowledge of mechanics displayed by some of the ancients was not worthy of profound respect let him go to Baalbek, in Syria, and take a look at the foundation wall beneath the ruined Temple of the Sun. There, thirty feet up from the base of the wall, he will see building blocks of dressed stone sixty feet long by twelve feet thick. Lying in a quarry more than a mile distant he will find another block of the same stone seventy-two feet long by fourteen feet thick. Ask any engineer how these colossal monoliths were transported from that quarry and placed high up in that wall. He will tell you that he does not know. No device with which he is familiar could duplicate the feat today.

(95-5) They did not apply that scientific knowledge to the creating of dynamos, internal combustion engines, steam shovels, or any of the myriad other mechanical devices which typify the age in which we are now living. They applied it, rather, to the study of themselves.

(95-6) It is at least an open question whether human beings brought up in the vast intricacy of mechanical devices which characterises our age have a better chance for ultimate happiness, contentment and long life than they get along with somewhat less assistance from applied dynamics.

(95-7) In the realm of mind and heart, man progresses with disheartening slowness. The savage in most of us lies just beneath the skin. People as a whole do not love their neighbours as themselves, no matter how many messiahs tell them to.

96<sup>227</sup>

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(96-1)<sup>228</sup> The one unqualified truth which these writings recognise is the existence of the universe as a whole. Its component parts, being subject to unceasing change, have no

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<sup>227</sup> "2." in the original.

qualities or attributes of their own, the texts say, except in their relation to something else which differs from them. The differences are listed as those due to the elements of time, space, causation, name and form, or combinations of any or all of those limitations. modern thinkers have added nothing to that concept.

(96-2) If the findings recorded in the Aryan scriptures are not at present the common property of everyone belonging to a specific people or group of peoples, it is simply because of the high standard adhered to by the interpreters of those findings, in their selection of pupils to whom the interpretation is to be given. The scriptures themselves state quite definitely what the qualifications of prospective students must be, and the teacher never deviates from the restrictions thus laid down for him. He must be convinced that the one to whom he imparts the principles set forth in the Vedas is able to grasp them intellectually, practice them beneficially and pass them on only to someone else who will use them in the same manner. The number of people who meet these requirements is relatively small in any country.

(96-3) Practically all revealed religions try to devise, first-off, a cosmology that will account for the earth's existence and the existence of all its creatures, including man. The revelators, in each case, evidently felt the necessity for basing the new faith upon law of some description.

(96-4) The Aryans based all their speculations upon the assumption that everything in the universe is composed of one primordial substance.

(96-5) The Aryan hypothesis carried the process a step or two farther, rarefying the ether into something which we perhaps can best comprehend as "mind," and then rarefying that, again, into the ultimate unknowable original source of all being, which the Vedas call "Brahm."

(96-6) Held still, it is a pin point of light and nothing more. But waved rapidly to and fro or given circular motion, the spark becomes a fiery unbroken line. Now it appears as a circle, now as an oval, now as a figure eight.

97<sup>229</sup>

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<sup>228</sup> The paras on this page are numbered 8 through 12, making them consecutive with the previous page.

<sup>229</sup> The original editor inserted "595" in the upper margin by hand and changed it to "93" at a later point.

(97-1)<sup>230</sup> This illustration of course is based upon the familiar optical illusion created by the persistency of images on the retina, the same principle which makes the inanimate figures on a motion picture film take on the semblance of motion where the film is run rapidly through a projector. Nevertheless, the fundamental concept of a point in space being converted, by certain complex modes of motion, into something which seems to have length, breadth and thickness, is the concept upon which the monist bases his theory of matter.

(97-2) According to the Vedic idea – the modern scientific idea as well – the phenomena of heat, light and electricity are caused by varying modes of motion in that same universal substance which constitutes the whole of the universe. They are impulses arising in primordial matter and conveyed to us in varying wave lengths, heat having one set of wave lengths, light another, and so on. The practically universal familiarity with radio sets which prevails today should make an understanding of that concept much easier than it might have been a few years ago. It will be seen from this outline of Vedic Cosmology that it is in complete agreement with the best modern thought along similar lines.

(97-3) In pondering upon the structure of the universe and the manner in which it operates, the Aryan thinkers arrived at the paradoxical conclusion that the only permanent thing about the world of matter is its impermanence. They decided that the one principle which holds good at all times and in all cases is the principle of change. Everything on earth, in the waters under the earth, and the skies above it they found to be characterised by unremitting alteration. Viewed from the cosmic standpoint, they said “nothing in the material world is stationary, nothing endures, nothing remains eternally the same.” According to Vedic scripture, the whole cosmic cycle is based upon unceasing motion; the gradual change of all matter from one form into another. Impulses arise in the ether – to go back no farther than that – which set certain portions of it in motion and cause them to become differentiated from the limitless reservoir of similar matter around them. The difference is in the direction of a slightly diminished rarefaction, a slightly increased density. The change then becomes progressive. Acted upon by the same forces which created them, these portions of the ether which have achieved distinction from the parent mass next undergo a further process of condensation, emerging eventually as gases, then as liquids, and finally as solids. In due course of time they start upon the return<sup>231</sup>

98<sup>232</sup>

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<sup>230</sup> The paras on this page are numbered 13 through 15, making them consecutive with the previous page.

<sup>231</sup> The original editor deleted a period by hand.

<sup>232</sup> “112a” in the original.

The original editor deleted the contents of this page by hand.



(continued from the previous page) trip, passing successively through all the several stages of their creation, until they merge once again with the ether from which they came. They are made of the same essential stuff at all times in their sojourn through the world of matter.

(99-1)<sup>234</sup> The mode of motion of imparted to their constituent parts by given set of forces will make them present a certain appearance. Alter the character of the forces, and the appearance is altered as well.

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At the top of the page, handwritten notes read: "Start near top," "copy this," and "(112a)."

The main text reads:

"Karan Singh Bothra:

(59) The present state of the world is a consequence of man's thinking. It causes us to doubt whether man has really progressed or not. For several centuries he has been finding out about the working of Nature outside him but what is this without his own progress? What is wanted is that both scientific knowledge and knowledge of himself should be developed. His inward soul is more important than his outward possessions. They alone cannot give him happiness. The soul is not an imaginary thing but a reality. If it is neglected, then there is no real progress in the world.

(60) Without the realisation of his soul man must be unhappy. Let him go on trying to develop his external surroundings but at the same time let him enrich his soul life if he wants to gain true happiness. The difficulties, the troubles and miseries which are today everywhere, in spite of his technical development, are really due to his apathy towards and neglect of the art of soul-realisation.

(61) In Nature we find both beautiful creatures and horrible ones, lovely scenes and fierce storms, beautiful forests but eruptive volcanoes. There is thus a mixture of opposites.

(62) All animals have mind to some extent but no animal has mind to the extent and of the quality that man has got. This makes him superior to them. He should be capable, for instance, of discriminating between good and bad, giving birth to new ideas and developing new conditions. He should justify his human superiority by being mentally creative, not idle; thinking independently, not stagnantly. Animal minds are slaves to existing circumstances, content with which is got, dependent and subordinate.

(63) The greatness of Nature's (God's) intelligence is to be exhibited, achieved and fulfilled by man. Where he constantly fails to do this, she is not defeated thereby. She goes on and on trying."

<sup>233</sup> The original editor inserted "597" in the upper margin by hand and changed it to "95" at a later point.

This process by which the most rarefied matter conceivable passes slowly through all degrees of density until it reaches the most solid form we know of, and follows this with a slow reversal of the process, was recognised by the Aryans and given a name. The name corresponds to what we understand by the terms Involution and Evolution. Its symbol was a snake with its tail in its mouth.

(99-2) The classic illustration employed in explaining the process is that which starts with a cake of ice.

(99-3) Apply heat to the ice – or, in other words, alter the mode of motion of its constituent elements – and the ice turns into water. What formerly was dense, unyielding, seemingly motionless material has now taken on an entirely new set of qualities.

(99-4) Apply still more heat, speeding up to an even greater degree the motion of the particles which compose the substance with which we started has now become invisible. Experience tells us, however, that it is still in existence, in a form we know as steam.

(99-5) This experiment duplicates before our eyes and within the space of a few moments the same process that takes place with all material things in the course of time.

(99-6) The time element is, of course, the vital to the concept. We consider a rock to be something fairly solid and enduring; we refer to “the everlasting hills”; and, compared with the relatively short span of existence allotted to these soft bodies of ours, a rock is, indeed, everlasting. But a bolt of lightning can split a rock; heat, cold, and moisture can disintegrate it; wind and wave can reduce it to a powder; acid can dissolve it, and heat, in turn, can volatilise the acid. In her vast chemical-physical-electrical laboratory, Nature, with Infinite Time at her disposal, can produce any changes she sees fit.

(99-7) Perhaps the first thing we note about it is its form. This refers primarily to its outline; its external contour; the visible or actual configuration of it; the position of its surface with reference to its centre; the relation of its length to its breadth, and the relation of both of these to its thickness. It

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<sup>234</sup> The paras on this page are numbered 16 through 22, making them consecutive with the previous page.

(continued from the previous page) is the infinite variation of those relationships which constitutes differences in forms.

(100-1)<sup>235</sup> Any specific object or any specific occurrence is but one linked in the endless chain of cause and effect by which the process of evolution and involution is carried on.

Applying what has been said in the foregoing paragraphs to any object whatsoever, we see that it is a thing which certain causes have produced out of the matter that previously existed under a different guise; that it is here for a limited TIME only that during that time it will occupy a limited and varying amount of SPACE; that it differs from many other things in its FORM, i.e., on its outward shape and inward composition; and that, therefore, in order to keep it separate in our minds from other things which it does not resemble, and also group it in our minds with certain things which it does resemble, we have decided to fasten upon it a label or NAME.

(100-2) The Vedas stress the importance of acquainting ourselves with natural laws and principles and using them as a basis for our judgments, instead of trying to familiarise ourselves with the infinitude of forms behind which the truth lies concealed.

(100-3) This produces the illusion that it is something other than what it is. When the observer has accepted the illusion as truth the veil of deception is removed, and the real truth disclosed. A similar veil, according to the yogi, screens most of mankind from a perception of the breath which lies back of every thing in the manifested universe.

An "astral body," so far as students of the Vedic scripts have been able to discover, is something which exists only in the mind of a theosophist.

(100-4) (This leads us to the conclusion that) Man is guided in all his acts by what he believes to be the truth concerning the material world about him. Things, to us, are simply what we think they are, and the remain so until we acquire more information about them.

(100-5) This is another way of saying that each man's world and everything in it, exists only in his imagination. It is a world wholly his own.

(100-6) People must be told, "Look out! God's watching you! He'll be very angry if you do that, and will punish you severely." Or, on the other hand, "If you do thus and so God will be highly pleased and will reward you when you get to Heaven.

That is the threat-and-promise method of making people behave themselves, and with millions of human beings it probably works as well as any means that could be devised. It is the Vedic contention, however, that there are many individuals who no longer need the concept of a supervisory deity to make them con-

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<sup>235</sup> The paras on this page are numbered 23 through 27, making them consecutive with the previous page.

(continued from the previous page) duct themselves in a manner that will best insure their own welfare and that of their fellow men. Such people need only to be shown that the history of human beings and the workings of natural law.

(101-1)<sup>237</sup> What gave Gautama the Buddha his powerful hold upon his contemporaries and upon posterity was the fact that was the first to put the ethical portions of the Veda into popular form.

(101-2) Were he not so constituted, he still would be content with one or other of the faiths whose adherents have no curiosity along philosophical lines and who, lacking the analytical ability to dispute what is preached to them, must perforce accept it without demanding why or wherefore.

The student of yoga has the satisfaction of knowing that he is dealing with what savants who have investigated the matter consider to be the ethical roots from which all religious systems have sprung. Therefore if he can comprehend those root principles, in their purest and simplest form, he will have no need to bother with the creeds and rituals used in an effort to disseminate such principles among various peoples at various periods in history.

(101-3) The food on a man's plate today is by tomorrow the man himself? The truth of that concept is inescapable. Each of us is composed of varying proportions of earthly material gathered from all quarters of the globe; cantaloupe from California, mutton from Australia, bananas from Jamaica.

(101-4) The Yogi knows that it is the same old universal substance, appearing for a time in a different guise.

(101-5) Inability to rid their minds of the soul concept has proved to be a stumbling block in the paths of many students of yoga. To them the notion of dispensing with what they had been taught to look upon as their immortal souls was a terrifying and insupportable idea. If they were mistaken as to their having an immortal soul, what was left to cling to? What could take the soul's place?

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<sup>236</sup> The original editor inserted "599" in the upper margin by hand and changed it to "97" at a later point.

<sup>237</sup> The paras on this page are numbered 28 through 35, making them consecutive with the previous page.

(101-6) What actually separates Man from the lower animals, in the opinion of Arian thinkers, is his superior ability to reason from cause to effect and from effect to use; his consequent power of analysis and prediction and his capability of self-examination. It was not their opinion that these abilities are his.

(101-7) Would you rob me of my belief that I, in some form or other, am going to go on existing forever?"

In reply to that, the monist probably would deny that he wished to rob any individual, or any group of people, of any belief which had proved itself a comfort to them in the tribulations of this earthly life.

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(102-1)<sup>238</sup> It would be needless cruelty on anyone's part to shake a faith like that in the heart of anyone capable of grasping a more impersonal and universal concept.

Nevertheless, to one trained in Vedic beliefs, the desire to launch one's soul into the timeless reaches of infinity, and keep intact all its little earthly idiosyncrasies, its trivial earthly interests, and its unimportant earthly memories is merely an indication of unenlightenment. It represents a self-centred viewpoint that is out of harmony with the cosmic concepts held by the Aryans. The Vedas teach immortality, right enough, but not the "I, me, and mine" idea of it upon which the believer in the individual soul pins his reliance.

(102-2) "I must live out of my short span of years, for weal or for woe, and then plunge into outer darkness for all eternity."

"Not so" says the philosopher, "This 'I' of which you speak is but an illusion. There is no 'I', no ego, save as a false concept developed in your mind by the deceptions of name and form. Your body is an entity, it is true, for the time being.

## **Herbert Ernest Cushman: A Beginner's History of Philosophy**

A BEGINNER'S HISTORY OF PHILOSOPHY<sup>239</sup>

Herbert Ernest Cushman

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<sup>238</sup> The paras on this page are numberd 35 through 36, and 1 through 3. The first section is consecutive with the previous page.

<sup>239</sup> This additional information was included with the title in the original: "(volume 2 only)"

(102-3) Surfeited with inadequate and traditional methods he felt the need for same single principle by which all knowledge might be systematised, and he was sure that mathematics would furnish the key. The sole aim of philosophy is to universalise mathematics and create a system from a central point. Nothing, therefore, is true unless it is derived from this central principle.

(102-4) Is there one whose reliability cannot be successfully doubted? Not a single one, except the thinking process itself. I am certain that I am conscious. Even when in my universal doubt I say that nothing is certain, I am at least certain that I doubt. I am, therefore, contradicting my universal scepticism. To doubt is to think; in doubting, consciousness is asserting its existence. Scepticism is self-contradictory. An induction of our ideas reveals at least this one absolutely certain principle: I, as thinking, am. Cogito ergo sum. My own existence is a mathematical truth that accompanies every state of mind.

(102-5) All things are in God, who is the one substance. We live in a wonder world. Ceulinx abandoned entirely the mathematical method of Descartes, and if he had pursued his thought to its logical conclusion he would have developed a mysticism in which the substantiality of finite things would have to be given up.

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A BEGINNER'S HISTORY OF PHILOSOPHY  
Herbert Ernest Cushman

(103-1)<sup>241</sup> He produced what the Renaissance was striving for, but what the renaissance could not yet grasp – the complete logical formulation of its deepest thought. Spinoza produced the only great conception of the world during this period, and it excited the hostility of contemporary catholics, potestants, and free-thinkers alike. The product of his thinking had been ready for it, and was a new systematic scholasticism, which, if the time had been ready for it, would have entirely superseded the mediaeval. He succeeded in placing metaphysics upon a scientific and mathematical basis, for his philosophy was not only logical in its content but mathematical in its form.

(103-2) What we called men, women, and the various objects of the landscape, are designated by Spinoza as “modes.” He is perfectly justified in using this term; for he says that the real nature of such particular things is different from what it is popularly supposed to be. He, Spinoza, the philosopher, does not take objects at their face value.

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<sup>240</sup> The original editor inserted “601” in the upper margin by hand and changed it to “99” at a later point.

<sup>241</sup> The paras on this page are numbered 4 through 8, making them consecutive with the previous page.

(103-3) To be free from the passions and senses we must understand their nature; for to understand a thing is to be delivered from it. Our knowledge is the measure of our morality. An illusion is not an illusion, if we know it to be such. To know that our sensations, imaginations, and emotions are but modifications of God is to dwell within the reason. This is the same as seeing each finite thing as eternal.

(103-4) This conception of eternity is one of the most admirable in Spinoza's teaching. When man rises through the reason to the consciousness of the eternity of truth of a thing, the thing itself is transformed, and the man himself has gained salvation. Any circle that I may draw is imperfect, every leaf upon the forest trees is defective, all moral activities are wanting, if regarded in their time-limitations. But below all the imperfections of the universe is its absolute mathematical perfectness. There is nothing so abortive and evil that it does not have its aspect of eternity.

(103-5) The advance of Berkeley from Locke and of Hume from Berkeley was one of cancellation. Berkeley cancelled the material substance, because the material substance is not the idea. Hume then consistently enough asked, Why not for the same reason cancel the spiritual substance? The spiritual substance is not an idea or object of knowledge. We have no more right to assume it than the material substance. The only things we know to exist are our ideas. The development of the English School may be briefly put as follows: –

Locke, Spiritual Substance–ideas–material substance.

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(continued from the previous page) Berkeley, Spiritual substance – ideas.  
Hume, ideas.

Hume is Locke made logically consistent. Berkeley went only halfway.

(104-1)<sup>242</sup> Our knowledge, therefore, deals only with ideas. There are the simple ideas of sensation and reflection, and ideas compounded from these.

(104-2) Berkeley was obliged to devote a good deal of time to the negative side of his philosophy.

(104-3) He could not construct an idealism until he had brought to bear in a polemical fashion all his force against abstract ideas.

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<sup>242</sup> The paras on this page are numbered 9 through 12, making them consecutive with the previous page.

(104-4) In proof of this he advances his analysis of abstract ideas. He not only denies that abstract ideas have a corresponding external reality, but even denies that abstract ideas exist in the mind itself. The deception in abstract ideas arises from the use of words as general terms. Words are always general; ideas are always particular. There is never an idea that exactly corresponds to a word. Words are useful not as a conveyance of ideas, but for inciting men to action and arousing the passions. Whenever a word is used, what we think of is the particular sense, idea, or group of sense objects that give rise to it. For example, the word "yellow" cannot be employed by us except in connection with the thought of some particular yellow thing. Berkeley is a nominalist of the extremist type.

Again Berkeley seeks to show, by demolishing the distinction between primary and secondary qualities, that matter as an abstract idea has no existence. This distinction as old as the Greek, Democritus and was accepted by Locke. We have already described it; of a thing like a lump of sugar, the sense qualities of whiteness, roughness, sweetness, etc., are secondary because they depend upon our sensations for their existence; they are the ways in which our organisms are affected, and not true copies of things; the mathematical qualities, form, size, density, impenetrability, are primary because they exist independent of our senses and are true copies of things. Hobbes had already shown that such a distinction is erroneous, and Berkeley followed him by maintaining that all qualities are secondary. The size and impenetrability of a body depend as much on sense-perception as its sweetness and colour. At some length in his *Theory of Vision* Berkeley takes up the question of the solidity, or third dimension, of a material body, and shows that it is an inference of the two eyes and complicated

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(continued from the previous page) by the sensations of touch.

Berkeley professed to be pleading the cause of the man in the street who wants a philosophy that is real "common sense." He maintained that the conception of matter is only a philosophical subtlety for those philosophers who seek for something beyond perception. The man in the street wishes to explain things as he finds them, and not seek mysterious abstractions which philosophers say in the one breath that we know, and in another, that we cannot know.

(105-1)<sup>244</sup> Abstract ideas have no existence; the idea of a material substance is an abstract idea, and therefore has no existence. Berkeley was bound from the beginning of his religious crusade to explain away the existence of material substance.

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<sup>243</sup> The original editor inserted "603" in the upper margin by hand and changed it to "101" at a later point.



(105-2) Berkeley means that the existence of consciousness, and there are no objects outside of consciousness. As sense-perceptions they have reality; as memories they lose their warmth and distinctness; but they are not objects at all when neither perceived nor remembered. These objects are always coloured by the sense-perception. They are received through the consciousness, and constituted by the consciousness. Minds and their ideas are all that exist.

(105-3) Berkeley's general psychological position must be summarised here in order to answer this important question. It is as follows: (1) All things are nothing more than perceptions. (2) All ideas, both perceptions and images, are passive, and must be caused by something in itself active. (3) Souls are active and the cause of ideas. The question then is, what soul is the cause of our perceptions? Perceptions are ideas, are passive, but they are the ideas of whom? Repudiate the material substance and what is the cause of perceptions?

Perceptions are not originated by me; they cannot be self-originated, because they are passive and not active; they cannot be originated by a material substance, because it does not exist. Their origin must be sought in the infinite spirit, or God.

(105-4) The doctrine of Berkeley strikes beginners and people who temperamentally cannot understand it, as absurd. The reduction of the trees, sky, etc., to ideas is a theory that has brought down all kinds of ridicule upon it. When Dr Johnson heard of it, he is said to have stamped his foot upon the ground, and thereby refuted it. Byron is quoted as saying, "If there is no matter, and Berkeley has proved it, it is no matter what he said." Others have asked if we eat and drink ideas and are clothed with ideas. But Berkeley never doubted the existence of material objects, and the point of his theory is missed if we think that he did. What he denied is the existence of an unknown substance, matter, behind external objects.

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(106-1)<sup>245</sup> If to be is to be perceived, what existence has a tree in the forest that no one has ever perceived. What existence have past events that are forgotten? Berkeley has considered this objection and has answered it. When he says that existence depends upon perception, he does not mean merely town perception. Berkeley is not what in philosophy is called a solipsist (solus and ipse), i.e., one who believes that nothing exists

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<sup>244</sup> The paras on this page are numbered 13 through 16, making them consecutive with the previous page.

<sup>245</sup> The paras on this page are numbered 17 through 20, making them consecutive with the previous page.

but himself and his modification. A thing may have existence in the mind of some one else. If the thing has never been perceived by any human being, it is perceived, if the thing exists, by the mind of God. The modern scientist assumes the existence of matter in the whole universe. Berkeley assumes the existence of a perceiving God.

(106-2) The problem of Kant can be put in the simple question, what can we know? The metaphysical problem that he deferred was, what is real?

(106-3) The laws of nature are, after all, the laws of our own minds. They are the laws or reason. The laws of nature are not the laws of absolute reality, but the laws of the human interpretation of reality. All the linkage of facts, all the law and order of our universe, all the combination of the variety of objects of knowledge-- in a word, the entire body of science or the world of physical nature is a human mental synthesis

(106-4) Kant points out that we must be careful to distinguish between the transcendental and the empirical ego. We have referred to this distinction already. In Kant's criticism of knowledge he maintained that there must be postulated a "synthetic unity of apperception," if knowledge is possible. But such an ego is only a postulate; we can have no knowledge of it nor can we say what it is. We know that the immediacy of experience or the sameness of knowledge from moment to moment demand this. This is the transcendental ego, a kind of universal synthetic background.

But this is different from the empirical ego, which I can know as an object of experience. The empirical ego is what I can know of myself at any time - a group of sensations, feelings or thoughts. Now such groups change from moment to moment. My knowledge of myself consists only of my momentary, changing self. This changing self is not the immortal, simple and identical soul of which the Rationalists have been speaking. The empirical self is complex and transitory; it is an object of knowledge, and it is not therefore the same as the immortal sou. "I think I" is impossible. "I think me" is possible. To make the "I" an object is to commit a fallacy.

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(107-1)<sup>247</sup> The value of knowledge is not lessened, but is defined. our world of phenomenal existence is now accurately assessed as a world of relative reality. It is placed in its proper perspective. It is seen as our own interpretation of what is really real. This is very important; for although the restricted form of our mental powers

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<sup>246</sup> The original editor inserted "605" in the upper margin by hand and changed it to "103" at a later point.

<sup>247</sup> The paras on this page are numbered 21 through 23, making them consecutive with the previous page. In addition, there is an unnumbered para at the bottom of the page.

withholds us from knowing reality, we may nevertheless think it. The pure intellection of reality will be of value.

(107-2) Such realities are not undefined. As in<sup>248</sup> Idealism our knowledge of them is a definite matter of reflection; but against Mysticism, such definite knowledge is proof of their reality.

(107-3) His philosophy is so rationally all-explanatory as to leave no room for faith. Hegel saw the problem of his age with clearness; the universe must be conceived as an organic unity and yet it must include all phenomena – all the contradictions and variations of life.

## **Krishnachandra Bhattacharyya: Advaitavada and Its Spiritual Significance**

ADVAITAVADA AND ITS SPIRITUAL SIGNIFICANCE<sup>249</sup>

Krishnachandra Bhattacharyya

(107-4) The illusoriness of the individual self is apparently the central notion of Advaita Vedanta. Every vital tenet of the philosophy – Brahman as the sole reality, the object as false maya, moksha (liberation) through knowledge of Brahman and as a Brahman Himself – may be regarded as an elaboration of this single notion.

An illusion, unlike a thinking error, excites wonder as it is corrected. one's apprehension of something as illusory involves a peculiar feeling of the scales falling from one's eye. To be aware of our individuality as illusory would be then to wonder how we could feel like an individual at all. As we are it is indeed only in faith, if at all, that we accept the illusoriness of our individuality. But even to understand the position, we have to refer to some spiritual experience in which we feel an abrupt break with our past and wonder how we could be what we were. A person behaves as though he believed he were his body, and although he never explicitly says that he is his body he never also ordinarily feels detached enough from the body to wonder how he cannot yet get rid of the belief. The notion of adhyasa or the false identification of the self and the body would never occur to a person who has no experience of himself as a spirit and of the object being as distinct from the subject as another person is from oneself. It is only one who felt such a distinction of the self and the body that would wonder at his implicit belief in their identity. He can take the identity to be illusory, only

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<sup>248</sup> The original typist changed "the" to "in" by typing a line through the original word and typing "in" above the line.

<sup>249</sup> This additional information was included with the title in the original: "in the Cultural hemitage of India. Vol. 1"

(continued from the previous page) if he feels it to be impossible and cannot yet deny its appearance. Vedanta starts with the notion of adhyasa and presupposes such an experience of spiritual detachment from the body including the empirical mind.

We can conceive this spiritual condition as a deepening of the form of moral consciousness in which we not only repent of our past action but find it hard to imagine how we could perform it. In this consciousness, our past being is felt not only to be strangely alien to us but as an intellectual absurdity, as apparently at once subjective and objective, at once I and me. one at best thinks of one's body as me and not as I; but in repentance, unless it is a senseless whipping of a dead horse, one is aware of the self that is castigated as not merely me but also as I; not only as a thing of the past, alienated or objectified, but as still tingling with subjectivity. In the further stage in which the past appears unintelligible, this past I is not only sought to be disowned but is cognitively viewed as a sort of you (yushmad) that is yet I (asmad), a contradiction that yet appears. This alienated I which is not mere me is the individual self, and it is on this spiritual plane and not lower that one is cognitively aware of one's individuality. one is aware, however, here of the individual self as a contradiction or as somehow at once true and false, true as the unobjective subject and false in so far as it appears as another I (you), as at once me and I. The notions of the individual self, of the individuality or me as false, and of the eternal self as the I that is never me, are born in one and the same spiritual consciousness.

The individuality is understood as me, i.e. as the illusory objectivity of the subject and not merely illusory identity with the object taken as real. The identity of the self and the not-self has the form of the self, being in fact the embodied self and not the conscious body. The individual self means the self feeling itself embodied, the embodiment being only a restrictive adjective of the self; and the illusoriness of the embodiment is the illusoriness of the body itself and not merely of the self's identity with it. The idea of the object in fact as distinct from the subject is derived from the idea of the embodiment, which itself is born in the consciousness of the individual self as false in respect of its individuality.

There is however, a complexity. The me is taken as illusory not primarily because it is objective, but because the individual self already appears to itself false in so far as it takes itself to be an objective subject, to be a sort of you which is at once me and I. As the individual self is felt to

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<sup>250</sup> The original editor inserted "607" in the upper margin by hand and changed it to "105" at a later point.

(continued from the previous page) to be false, it is realised that the I cannot be me; but this does not prevent the me or the body from appearing as I. There are apparently two illusions – of the I appearing as you (objective subject) and therefore also as me (object), and of the you appearing as I. In the spiritual consciousness in which a person wonders how he could be what he cannot be, he corrects the former illusion, but not the latter, for unless the past self were still present, there could be no sense of intellectual absurdity. His past self you is still somehow he, though he sees he cannot be that self. Under the first illusion he is aware of the me or the body as only felt, as his embodiment or limiting character; and the correction is his realisation that such a body was only his individual illusion. In the other illusion that continues, the body appears to be a substantive fact, distinct from him and yet as somehow he. With the correction of the first illusion, he sees that this appearance also should be illusory, but he still does not actually disbelieve it. Hence it is that he wants this illusion to be dissipated and meantime realises that it is not his individual illusion, but a cosmic illusion, the dissipation of which would mean for him realisation of the body and the entire world, of which it is the point of reference, as illusory.

To be conscious of oneself as individual or me is to be conscious of the me as illusory and of the subject or I as the truth. To me is the prototype of objectivity, and to feel it to be illusory is to be aware of the possibility of objectivity itself being illusory. We take a particular object to be illusory only as we believe in the objective world, but we could never conceive the illusoriness of the world itself, unless we started with the illusoriness of the me. Were it not also for this starting illusion, an illusory object would not be conceived as it is conceived in Advaita philosophy, namely, as *anirvachya*, as an unassertible that is yet undeniable. The illusion of a snake being corrected rouses wonder. Wonder should mean that this (rope, being a snake is a contradiction that yet was presented, but there is apparently no actual consciousness here of a contradiction presented as such, viz. of this being at once snake and rope. The spiritual consciousness of one's illusory individuality is, however, explicit consciousness of the contradiction of the self being not-self as having been believed. It is the illusion of the individuality, therefore, that suggests the theory of objective illusion called *anirvachya-khyativada*.

This brings in the concept of *maya* or the principle of illusion as what cannot be characterised either as real or unreal. It is primarily the illusion through which the self

(continued from the previous page) believes (in willing and feeling) that it is an individual. As this belief persists even when he sees that the self cannot be individual, the individuality appears neither as real nor as unreal, for if the belief were removed,

there would be no individual self to see the unreality of individuality. The principle of individuality, then, is prior to the individual's actual consciousness of himself as individual and of this world as his experience (bhoga); and as yet this individuality is what cannot be real, it has to be taken as the cosmic principle of illusion. Maya is the principle of individuality, the beginningless nescience that the individual self has to conceive as positively conditioning his individual being as also his subjective ignorance. To the individual, there are many individuals, and so maya may be taken as the corpus of the many beginningless individualities. Again, as the world is understood as the system of experiences of the individual self, which apart from the self are but empty distinctions and forms, *namarupa* as they are called, maya may be characterised as the manifold of *nama-rupa* – the name and form – which has no self-identity and yet is undeniable.

This last conception of maya however, is intelligible only through the conception of maya as the cosmic principle of illusory individuality. As cosmic, it has to be understood in reference to the unindividual self or Brahman, though only as what is not Brahman. Brahman has, however, no necessary reference to maya; He can be, but need not be, understood as what is not maya. Understood as what is not maya or, as it is figuratively put, as shining against Maya without being identified with it, or as a Master using this principle as his servant, He is *Isvara*, the Lord of the individual selves and the creator of the world. The world is understood as the system of the experiences of the selves, and as they believe themselves to be individual so far as they will, the experiences are to be taken as their *bhoga* accordant with their Karma. *Isvara* then is conceived as actualising their Karma into their *bhoga* or experience, and thus manifesting the manifold of *nama-rupa*, which as experienced is just this world or *jagat*.

*Isvara* has different relations to the individual selves, and to the world. He is the Creator of the world, but not of the selves, the notion of creation of souls being foreign to all Indian Philosophy and not to Advaitavada only Creation is understood as manifestation in the soil of maya. Brahman in a sense becomes the world without losing His transcendence. The world is an absolute appearance, at once real and unreal, real as Brahman, the cause that continues

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(continued from the previous page) in the effect, and unreal as alienated from Him. It cannot however, be said similarly that Brahman becomes the *jiva*; the *jiva* is Brahman and only views himself as other than Brahman the otherness being no absolute appearance, but only the content of his wrong belief. As explained, however, the principle of illusion itself has to be taken as *jiva* as cosmic, and hence though his

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<sup>251</sup> The original editor inserted "609" in the upper margin by hand and changed it to "107" at a later point.

individuality is not an absolute appearance, Brahman in relation to him absolutely appears as Isvara.

Isvara in Advaita Vedanta is conceived as an absolute emanation from Brahman, though He has been sometimes erroneously supposed to be Brahman as merely viewed by the jiva in reference to himself and the world. This reference to himself and the world is not his thinking only; that creative thought (iksha) "Let me be many" et. – belongs to Brahman and is not simply allegorically referred to Him by the jiva. At the same time this manifold that is manifested by him is manifested as (partially) unreal, as already 'in the jaws of death', as in fact as much retracted as created. Hence His creativity is like that of the magician; as the creativity of absolute appearance His freedom or Sakti is neither absolutely real nor unreal, and this is just how the cosmic maya is characterised.

As absolutely free in respect of creation, as Brahman Himself with this absolute freedom or mayasakti – a determination that means no restriction of His being – Isvara is not only not a false idea of the Jiva, a mere symbol adopted for his upasana (worship) He is not also an absolute appearance like the world. Isvara is as much unconstituted by maya as Brahman, and both are characterised by the same epithets – nitya-buddha-suddha-mukta (eternal, omniscient, pure, free). Isvara has a dual form, as wielding mayasakti and thus immanent in the world (vikaravartin), and as dissociated from it, transcendent (trigunatita) and merging back into Brahman. As transcendent, Isvara is conceived as what is not maya, as determined not by maya but by freedom from maya, as other than the world that is put forth by Him as an appearance, while Brahman is understood without reference to maya and the world. The current conception of Brahman and Isvara as the higher God and the lower God appears to be a fallacious exaggeration of this simple distinction.

Brahman is the eternal Self that has not only no positive determination but has not even the negative determination of consciously rejecting positive determination. He is indeed characterised as sat (existence), chit (knowledge) and Ananda (bliss) but these are not determinations, being each of them the unspeakable absolute viewed by us as beyond the determinate

(continued from the previous page) absolutes sat, chit and ananda formulated by our consciousness. The individual self has not only to correct for himself his subjective illusion of individuality, not only to wait for the cosmic illusion of individuality to be corrected but also to contemplate all correction to be itself illusory. He has to contemplate moksha not as something to be reached or affected or re-manifested, not even as an eternal predicament of the self, but as the self itself or the svarupa of Brahman. The self or the absolute is not a thing having freedom but is freedom itself.

The individual illusorily thinks he is not free and wants to be free. To his consciousness, accordingly, there is the necessity of a sadhana or discipline to attain freedom. This discipline to him must be such as will lead him to realise that his bondage is an illusion and that he is eternally free. To know the truth about himself can be the only way of attaining freedom, and the discipline therefore is primarily that of knowing (jnana) and secondarily that of willing and feeling (karma) (and Bhakti). The latter is in the first instance helpful as a preparation for knowledge, as securing the spiritual attitude in which the inquiry into spiritual truth can start. In reality it is more than mere preparation, since with the progressive transparency of the mind effected through any discipline the truth begins to shine in, though it may not be in the intellectual way. Knowledge that is demanded for freedom is spiritual being rather than the detached consciousness of a spectator, being knowledge of the self not as distinct from but as one with the knowledge. The spiritual being that is secured by karma and bhakti cannot therefore be very different from jnana. The clarity of spiritual being is implicitly or explicitly the clarity of knowledge.

Vedanta is primarily a religion, and it is a philosophy only as the formulation of this religion. All religion makes for realisation of the self as sacred, but the religion of Advaita is the specific cult of such realisation understood explicitly as self-knowledge, as sacred knowledge and as nothing but knowledge. Without rejecting any other sadhana, it prescribes knowledge as its distinctive sadhana and regards it as self-sufficing and requiring no supplementation (samuchchaya). The self is to be known – accepted in the first instance in faith which as confirmed, clarified and formulated by reason would be inwardised into a vision. This work of reason in philosophy, which is thus not only an auxiliary discipline but an integral part of the religion and its characteristic self-expression.

Advaitism as religion and philosophy in one is at once

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(continued from the previous page) individualistic and universalistic in its spiritual outlook. Religion is nothing if not individualistic; it is an inwardising of one's subjective being, a deepening of one's spiritual individuality, this being the unspoken inner function even of a religion with the salvation of all as its professed objective. Philosophy on the other hand is essentially universalistic in its attitude, presenting a truth that is for all, and is not merely a mystic experience of the individual philosopher. As an explicit religion, Advaitism insists on the conservation of one's spiritual individuality or svadharma, while implicitly as philosophy, it recognises the svadharma of everyone else as absolutely sacred, being in this sense the most catholic and tolerant

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<sup>252</sup> The original editor inserted "611" in the upper margin by hand and changed it to "109" at a later point.



among religions. Again as an explicit philosophy, it takes every individual self as one self or reality, and at the same time as an implicit religion, it denies the world that is common to all and retires into the solitude of subjectivity. In either aspect it appears to combine the boldest affirmation with the most uncompromising denial.

Advaitism stands for a strong spirituality, for efficient practice of idealism, for unworldliness that is neither sentimental nor fanatical. It not only asserts the detachment or freedom of the self from the world, it boldly denies the world, though it does not take even the illusory object to be merely imaginary (*tuchcha*). So too, while it prescribes *nivritti* or renunciation of the world in spirit, it demands that it should be practically and methodically achieved through such discipline as is suited to the *adhikara* or actual spiritual status of each individual, and may not involve even in the case of the highest *adhikaran* a literal adoption of the hermit's life. While the spirit is taken as the only reality, the object is understood not an absolute naught, but as absolute appearance, as a necessary symbolism of the spirit. Logic law and the revealed word itself are all in this sense symbolism – unreal in themselves and yet showing the reality beyond. The object has thus to be accepted in order to be effectively denied. One has to be a realist to outgrow realism. It is for the strong in spirit to attain the self, and strength consists not in ignoring, but in accepting facts, accepting the conditions of the spiritual game in order to get beyond them.

Advaitism aims at the absolute freedom of the self, freedom from all relativity, including the relativity of good and evil. Freedom from law is however to be achieved by the willing of the law, by the performance of one's moral and spiritual duty without desire – desire not only for pleasure but even

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(continued from the previous page) for spiritual merit, and by merging one's individuality in objective or institutional spiritual life which represents a *yajna* or the sacrificial concert of gods and men. It would imply the strenuous cultivation of a dispassionate serenity of soul and the strength that it implies to keep out illusions and stand unruffled in one's subjective being.

Toleration is to Advaita Vedanta a religion in itself; no one who realises what any religion is to its votary can himself be indifferent to it. The claim of a religion on its votary is nothing outside the religion and is itself as sacred to others as the religion is sacred to him. While then an individual owes special allegiance to his own thoughts religion or *svadharma*, which chooses him rather than is chosen by him, he feels that the religion of others is not only sacred to them but to him also. This in fact is the practical aspect of the Advaitic view of all individual selves being the one self. The oneness is not contemplated in the empirical region, and there is no prescription of universal brotherhood in the sense that the happiness of others is to be promoted as though it were one's own happiness. There is indeed the duty to relieve distress, but

such work is to be performed as duty rather than as a matter of altruistic enjoyment, the dry detached attitude of duty being consonant with the spirit of the religion of jnana. The brotherhood that is practically recognised in this religion is the brotherhood of spirits realising their svadharma, the dharma, of each being sacred to all. If then in this view it is irreligious to change one's faith, it is only natural to revere faiths other than one's own. To tolerate them merely in a non-committal or patronising spirit would be an impiety, and to revile them would be diabolical. The form in which the truth is intuited by an individual is cosmically determined and not constructed by him, and the relativity of truth to the spiritual status of the knower is itself absolute. Even the illusory object in this view is a mystical creation (pratibhasika-sristi) the three grades of reality that are recognised – the illusory, the relational and the transcendental – being in fact grades of this absolute relativity.

The doctrine of adhikari-bheda is an application of this epistemological notion of absolute relativity to the specifically religious sphere. The difference of Adhikara or spiritual status is not necessarily a gradation, and so far as it is a gradation it does not suggest any relation of higher and lower that implies contempt or envy. The notion of adhikara in fact means in the first instance just an acceptance of fact or realism in the spiritual sphere. It is a question

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(continued from the previous page) of duty rather than of rights in this sphere, and a person, should be anxious to discover his actual status in order that he may set before himself just such duties as he can efficiently perform in spirit. It is a far greater misfortune here to overestimate one's status than to underestimate it. A higher status does not mean greater opportunity for spiritual work since work here means not outward achievement, but an inwardising or deepening of the spirit. Again, from the standpoint of toleration, one not only respects the inner achievement, of a person admitting an inferior status, but can whole-heartedly identify oneself with it; the highest adhikarin should feel it a privilege to join in the worship of the humblest. There is aristocracy in the spiritual polity; spiritual value is achieved by the strong and is much too sacred a thing to be pooled. At the same time every individual has his sacred svadharma and has equal opportunity with everyone else to realise or inwardise it.

The merit of Advaitavada lies in having explicitly recognised that spiritual work is this inwardising, the deepening of faith into subjective realisation, the striving after self-knowledge. This work can start from any given point, any spiritual status or situation that happens to be presented. Men are intrinsically higher and lower only in respect of this inner achievement. The problem of altering traditional society, of

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<sup>253</sup> The original editor inserted "613" in the upper margin by hand and changed it to "111" at a later point.

equalising rights in order to create opportunities for self-realisation, has accordingly a subordinate place in Advaitic scheme of life, being recognised mainly negatively as the duty of abstaining from acts of conscious injustice. This scheme of life would view with positive disfavour iconoclasm in any shape or form, any violent tampering with an institution that is traditionally held to be sacred, but it would not also apparently require one to artificially vitalise such an institution if he believes – not by hearsay, but after loyally trying to work it – that it is moribund or dead. Spiritual realism would demand of him both reverence for and dissociation from what was sacred. One sacred custom can only be superseded by another sacred custom, the former being either reverently allowed to die a natural death or incorporated in an ideal or symbolic form in the latter. There is no room in Advaita religion for the duty of profaning one god for the glorification of another.

The idea of hustling people out of their reverence in their own spiritual interest would be scouted in this religion as a self-stultifying profanity. Social life and tradition are viewed as sacred, as a yajna being performed through the ages,

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(continued from the previous page) the sacredness being the shine of the one self, the shadow of eternity. It is the life of the gods, and we can help it best by merging into it, by realising it as our subjective life. This subjective realisation may sometimes come spontaneously, but so far it can be effected by sadhana, it can be effected by each individual for himself. He can indeed help others in the work by education, but he can educate only in the measure he has himself realised this life. He can wish and pray that others' self-realisation might be expedited, but for an ordinary person to suppose that he can and ought to energise and vitalise other spirits is to the religion of Advaita a delusion and a curious mixture of arrogance and sentimentality

Much of what is attributed here to Advaitavada is the implied creed of Hinduism and Hindu society. This philosophy is the most satisfying formulation of the distinctive spirit of Hinduism, and in this sense it may claim to be a synthesis of other systems of Indian philosophy, which all seek to formulate this spirit; and it has also explicitly influenced the historical evolution of Hinduism. As it is not only a formulation of the religion out is itself the religion in the simplified and unified form of the realisation of subjectivity or self-knowledge, it is sometimes characterised as a rationalistic religion; and there is a tendency to isolate it in the abstract and to interpret it as disowning all Vedic and post-Vedic worship and ceremonial. But the abstract cult of self-knowledge derives its whole meaning from the concrete religion of worship and ceremonial, and is recognisable as a religion only as its concentrated essence. It represents a protest against the concrete religion only so far as the latter resists inwardisation; but it implies no rejection but only an interpretation of the concrete religion. The Advaitin would wholeheartedly join in the traditional worship and would be false to himself if he

professed contempt for it, though he would recognise that the contemplation of the abstract significance is itself a part of the worship and at a certain stage may be the whole spiritual activity.

The contemplation that is demanded is more than mere philosophy thought, being a specific enjoyment of the thought as sacred and representing a new stage of spiritual consciousness. The truth has to be felt as a self-revelation, as a light that shows itself. Light is a sacred symbol, not a mere metaphor, from the contemplation of which the Vedantic conception of the self itself may be taken to have emanated.

The Advaita discipline of jnana is primarily a protest against the discipline of Karma, of moral (and ceremonial)

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(continued from the previous page) activity which is apt in all ages to be taken as a self-sufficing religion. The discipline of karma is important as a preparatory chastening of the soul, but taken as a religion by itself, it is understood to work against the attainment of moksha. To will is to energise in ahamkara (egoism) even though it be willing without desire, the specific willing to deny will to sacrifice one's individuality. At the same time such willing without desire tends unconsciously to dissolve the ahamkara, though the tendency requires to be confirmed by Bhakti, by the dedication of the spiritual merit of the willing to the Lord or by the feeling of merging oneself in the cosmic yajna, the symbol of life divine. All good willing means self-purification, and although it requires to be superseded so far as it involves ahamkara, the supersession is itself effected through willing in an attitude of detachment, in the implicit consciousness of the self being beyond ahamkara. Hence Advaitism, far from encouraging a premature quietism or renunciation of karma, positively prescribes karma, though rigorously as a duty and not for gain and conceives it possible even for one who has risen above morality to perform karma in lokanugraha, for the education of others and for the conservation of the social order.

The religion of jnana however, is in no sense a protest against the religion of bhakti. To it the higher stages of bhakti at any rate not only mean soul-clearing but also involve the enjoyment of the truth in one's being. It is indeed demanded that the felt truth may be self-revealed as known truth, but this knowledge is itself understood as an intuition which amounts to ecstasy and does not in any sense mean a supersession of bhakti. Although bhakti implies individuality, it represents the individual's joy in surrendering his individuality. The bhakta may feel his individuality restored through the Lord, but that is a mystery of divine life with which the Advaitin would not dally. The individual's own achievement terminates with the surrender of individuality.

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<sup>254</sup> The original editor inserted "615" in the upper margin by hand and changed it to "113" at a later point.

## Swami Tejasnanda: Vedanta and Science

VEDANTA AND SCIENCE<sup>255</sup>

Swami Tejasnanda

(117-1)<sup>256</sup> The present age is undoubtedly an age of free-thinking and criticism. The human intellect has been released from the dogmatism of the past, and the pet old notions and theories are as a result, fast melting away before the rays of its searching scrutiny. Every time-honoured conception, whether social, political or religious, is being recast in the new mould of

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(continued from the previous page) thought, and nothing is accepted as valid until it has been satisfactorily tested by human reason. Rightly has Immanuel Kant observed in his Critique of Pure Reason, "Our age is an age of criticism, a criticism from which nothing need hope to escape. When religion seeks to shelter itself behind its sanctity and law behind its majesty, they justly awaken suspicion against themselves, and lose all claim to the sincere respect which reason yields only to that which has been able to bear the test of its free and open scrutiny." This spirit of criticism born of a dissatisfaction with the existing order of things has invaded every branch of human knowledge both in the East and in the West; and it is a hopeful sign of the times that as a result of this bold and free enquiry into the ultimate truth of things, a disposition to bring into synthesis the manifold findings of science and philosophy, of sociology and politics, and thereby to harmonise the apparent conflicts in the realms of thought, is already in evidence for the betterment of human life. The old antagonism between science and philosophy has almost been reduced to a minimum through the untiring zeal and creative endeavours of the mighty intellects of this rationalistic age. And it must be said to the credit of Vedanta that to-day Western science no longer contradicts but finds in this philosophy, the crowning glory of Oriental thought, a happy fulfilment of its noblest aspirations, and the hierophants of both the branches of knowledge,

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<sup>255</sup> This additional information was included with the title in the original: "late Editor, Vedanta Kesari, Ramakrishna Math, Madras. (in "The Cultural Heritage of India.")

The Spirit of the Modern Age."

<sup>256</sup> There are two unnumbered paras on this page. The first is consecutive with the previous page.

through mutual understanding and sympathy, have already created opportunities to usher in a new era in the history of mankind.

(118-1)<sup>257</sup> Two lines of approach to Truth: It cannot but be admitted that much of the unseemly jealousy, hatred and rivalry amongst nations is due to a lack of sympathetic understanding of one another's history of life, tradition and culture. Neither the East nor the West ever seriously attempted know each other's mind and assimilate the best features of each for their mutual well-being. The West has so long been in ignorance of the boldest spiritual flight of Oriental genius, and the East has likewise failed to take advantage of the scientific achievements of the West. This ignorance, studied or otherwise, of each other's cultural trend and wisdom has in no small measure been productive antagonism and conflict between the two in the past. Every student of the history of Comparative philosophy now admits that 'the journey to the mental antipodes being longer than the journey to the physical, the West has forced its way into the latter and has grabbed while grabbing was good and completely ignored the spiritual.' As a matter of fact, the two

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(continued from the previous page) minds, Eastern and Western, though cognate to each other in form, kinship and sympathy, had their distinctive lines of growth and expansion. The ancient Hindus by the distinctive lines of growth and very nature of their position and environment developed an introspective mentality and started in search of the ultimate verity of life by analysing the internal world, whereas the ancient Greeks and their faithful followers, the people of the West, proceeded in pursuit of the same through a scientific analysis of the external phenomena and it is indeed curious to note that the vibrations of both the minds ultimately tended to produce and the West till recently failed to co-ordinate their respective findings, and thereby kept unbridged the wide gulf existing in their viewpoints of life and its destiny.

(119-1)<sup>259</sup> What science and philosophy aim at?: It is interesting to note that in India there has never been any such clash between the findings of science and those of the philosophy of Vedanta. The reason is not far to seek. In India the ultimate motive of investigation into truth and the mode of application of the scientific achievements were tuned to the same spiritual end; and the results of master-minds of the land. But in the West the case has been just the opposite. The scientific achievements of Occidental

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<sup>257</sup> The para on this page is unnumbered, and is consecutive with the previous page.

<sup>258</sup> The original editor inserted "617" in the upper margin by hand and changed it to "115" at a later point.

<sup>259</sup> The para on this page is unnumbered, and is consecutive with the previous page.

geniuses, on account of their materialistic outlook, have served mainly to pander to the baser instincts of man by releasing his passions, and have oftener than not ranged themselves as a mighty force to antagonise the sacred aims and purposes of the spiritual life. But to-day it is really refreshing to find that according to the best minds of the West philosophy and science are not regarded as water-tight compartments, but are permitted to influence each other as parts of one organic whole of knowledge. And the lines of demarcation between Realism and Idealism at the present day have become very indistinct. For science has been taking its legitimate share in the problems of philosophy and has arrived at almost the same end. Sir Oliver Lodge in an illuminating article entitled "Science and God" has beautifully summed up the entire process of research in the domain of Reality. "The revelation of science" he says "is that which occurs here in the physical universe, occurs everywhere; that the laws are the same throughout. In other words, the universe is really one and there is no conflicting or opposing power. So that if there be a God who understands and is responsible for anything, He must be responsible for everything, that the God of this earth is the God of the whole heavens, and that there is no other; that His power and influence extend

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(continued from the previous page) to the remotest confines of space, from eternity to eternity and that in that majestic and one Reality, however little we as yet apprehend in nature, we and every part of the material and of mental and spiritual universe, too, live and move and have our being." Thus what with the unfoldment of knowledge and what with the indefatigable labours of the modern scientists of the East and West, the boundaries of distinction have almost vanished; and a rapprochement between the two schools of thought as well as between the East and West has been greatly facilitated. The one outstanding feature in the gradual toning down of the spirit of antagonism between the two branches of human knowledge is the unconscious orientation of Occidental thinking to the Indian conception of the highest truth of life. What at one time was twitted by the West as preposterous in the Hindu philosophy, has now been acknowledged as the finality of human aspiration by the leading Western scientific thinkers and the 'superman' of Arthur E. Christy have already joined hands in love and admiration for the consummation of a cultural synthesis between the East and the West. It is needless to point out that the output of those secular institutions where Bunsen burners and Bessemer crucibles are in use, cannot but harmonise with the mystic experiences of the Upanishadic seers so as to wed the life of the West to that of the East indissolubly.

(120-1)<sup>260</sup> Vedanta, the Science of Reality: It should be borne in mind that the above-mentioned conflict between these two departments of knowledge has hitherto centred round the determination of the exact nature of the Ultimate Reality. It is the glory of Vedanta that it sounded long ago a death-knell to all the apparent conflicts and contradictions, and proved itself to be the only 'Science of Reality' which has been competent to solve for mankind the eternal problems about God, soul and the universe. The Vedantists proclaim God to be the Cause of all causes, and the manifold world of human experiences as the elaborated mode of that one eternal Entity. Besides, what is called 'creation', is, according to them, but a process of evolution and involution. The finer state is the cause and the grosser state the effect – a fact which is an everyday experience of man in this world of phenomena. The raindrop that sparkles in the sunbeam is nothing but vapour drawn from the ocean; but this vapour ultimately comes down in the shape of rain drops only to be transformed into vapour again. Thus the things that are destroyed only go back to their finer forms. Similar is the case with the universe as a whole. After each cycle all gross manifestations return to their final state –

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(continued from the previous page) the primal substance, of which all the things of the universe in the form of motion, vibration, thought, resistance, object etc., are but various modifications. The Prakriti of the Samkhyas is the same as what we understand by Nature of Matter, and the pralaya (dissolution) is only a state of equilibrium of the three forces – tamas (inertia) rajas (activity) and sattva (the balance of the two). When the equilibrium is disturbed and one of the three forces gets the better of the other two, motion sets in and 'creation' begins. The Sruti considers this projection and dissolution of the universe as the outbreathing and inbreathing of God. Thus what lies in a potential or causal form at the end of a cycle manifests itself as the effect at the beginning of 'creation', and thus this gradual manifestation of the cause in its gross form is what the scientists understand by 'evolution'. The Vedantists have gone a step further in their quest of truth: they assert that there can be no evolution without a previous involution; for evolution presupposes involution. There is thus a world of significance in the expression *ex nihilo nihil fit* – out of nothing comes. The same thing which appears as cause becomes amplified and evolved as the effect in the end. The whole series of evolution from the protoplasm to the perfect man involves one intelligent Substance which is the same throughout the process of creation as well as before and after it. The theory that intelligence evolves in process of evolution is

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<sup>260</sup> The para on this page is unnumbered, and is consecutive with the previous page.

<sup>261</sup> The original editor inserted "619" in the upper margin by hand and changed it to "117" at a later point.



untenable because, as we have already pointed out, the beginning and the end being the same, it is only the intelligence involved in the protoplasm that unveils itself until it becomes manifested in the perfect being. It is therefore quite reasonable to hold that "the perfect man who is at one end of the chain of evolution was involved in the call of the protoplasm which is at the other end of the same chain – the intelligence which is involved in the beginning becomes evolved in the end. The sum total of intelligence displayed in the universe must therefore be involved universal Intelligence unfolding itself. This cosmic Intelligence is what the theologians call God. That is why all the scriptures say, 'In Him we live and move and have our being.'"

Indeed, the multiple forms that we see in the world are but the varied expressions of that one cosmic Intelligence the Supreme Being. He is thus the material and the efficient cause of this universe, inclusive of time and space, causes and effects. He is infinite Knowledge, infinite Bliss and infinite Existence, pervading the whole chain of creation. In short He is One without a second. In Vedanta, this Supreme Reality has been termed Brahman – Existence-Knowledge-Bliss Absolute;

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(continued from the previous page) and this the most universal of all generalisations. Rightly has Swami Vivekananda said, "You and I are little bits, little points, little channels, little expressions, all living inside of that infinite Ocean of Existence-Knowledge-Bliss. The difference between men and animals, between animals and plants, between plants and stones, is not in kind, because everyone from the highest angel to the lowest particle of matter is but an expression of that one infinite Ocean, and the difference is only in degree." It is the one immanent principle that pervades all forms of matter and energy, and apart from It nothing has a reality of its own.

The Advaita Vedanta emphatically says that it is only through our ignorance (avidya) that we consider this universe with its multifarious names and forms as distinct from the Atman – the Universal Self. This avidya the chitsukhi holds, is beginningless and is of the same nature of a bhava (a positive entity), but is removable by knowledge (jnana). It has two aspects, the avarani sakti (veiling power) which hides the real nature of Brahman, and the vikshepa sakti (projecting power) which projects the relative reality of the universe. It is neither existent nor non-existent, but has something the exact nature of which is indefinable (anivachaniya). It is this Avidya, says Sankara in his Brihadaranyaka-bashya, that presents things as separate from Atman...the Brahman of the Upanishads; for it is the nature of avidya to cause differentiation in what would otherwise be a unitary experience. But from the absolute (paramarthika) standpoint there is nothing but the Atman – the one transcendental reality which is changeless and eternal. The rigorous monism of Sankara would never admit the co-existence of two absolute realities, such as the Noumenon and

phenomenon. It is only the Noumenon that exists and the phenomenon has only an empirical reality.

Thus it is clear that the Reality is one, and beyond time space and causation. It appears as many only when it is viewed through the prism of name and form. The Advaitists generalise the whole universe into one entity which appears as manifold only through our ignorance. They call this theory of theirs vivartavada, (apparent manifestation), and substantiate their position through the well-known illustration of the rope and the snake, where the rope appears to be snake, but it not really so. Thus they hold that the whole universe is identical with the Being. It is un-changed, and all the changes that we see in it are only apparent, and are caused by desa kala and nimitta (space time and causation) or according to a higher psychological generalisation, by nama and rupa,

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(continued from the previous page) (name and form). It is name and form that differentiate one thing from another. In reality they are one and the same; for from the Absolute standpoint the Atman alone and nothing else exists. Thus it is the Advaita Vedanta that for the first time in the history of the world struck this sublime note of unity in the domain of spirit and matter.

(123-1)<sup>263</sup> The goal of science: The modern scientists have almost come to the very same conclusion, though in a different way. The present tendency of science is towards the recognition of the ancient Hindu doctrine of one Substance. Rightly has Sir John Woodroffe remarked in his Universe as Power-Reality: "When the Western science attributes unity, conservation and continuity to matter, energy and motion in a universe of obvious plurality and discontinuity, what it is in fact doing is to show that none of its conceptions have any meaning, except on the assumption of the unity and unmoving continuity of consciousness in the sense of the Vedantic Chit – matter is really indestructible and the glory of the modern scientific achievements lies in the fact that it has dematerialised matter and has made the way for the Vedantic conception of maya and has further recognised that from its materia prima all forms have evolved: that there is life in all things and there are no breaks in nature – There is no such thing as "dead matter." The well-known experiments of Dr J.C. Bose establish response to stimuli in organic matter what is this response but the indication of the existence of that sattva guna which Vedanta and Samkhya affirm to exist in all things, organic or inorganic? It is the play of Chit in this sattva, so muffled in tamas as not to be

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<sup>262</sup> The original editor inserted "621" in the upper margin by hand and changed it to "119" at a later point.

<sup>263</sup> The para on this page is unnumbered, and is consecutive with the previous page.

recognisable. Consciousness is throughout the same. What varies is its wrappings. There is this a progressive release of consciousness from gross matter through plants and animals to man." He further says, "My own conviction is that an examination of Indian Vedantic doctrines shows that it is, in most important respects, in conformity with the most advanced scientific and philosophic thought of the West, and that where this is not so, it is science which will go to Vedanta and not the reverse." In short practical science is charged with the mission of finding out the unity of things, and already the scientific inventions have helped in no small degree to establish the idea of the unity of mankind, to diminish particularisation and to foster a wide view of the universe and its meaning. For science is nothing but the finding of unity. When it will reach perfect unity, it will stop from progressing further. Thus Chemistry will cease to advance when it discovers one element out of which all others can be evolved. Similar will be the case with

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(continued from the previous page) physics when it is able to find out one energy of which all others are but manifestations. Thus, to attain unity through multiplicity is the goal of science; and all branches of it are bound ultimately to arrive at this conclusion. It is not surprising to find that manifestation, and not creation, is the watchword of science to-day. In fact, what the Hindu has been cherishing in his bosom for ages is going to be verified and taught in more forcible language by the latest findings of science. Thus we see that all human investigations and strivings both in the external and in the internal world eventually dissolve into one synthetic search for the highest truth. Metaphysics being an ontological science is concerned with the discovery of the Cause of all causes, the Supreme Reality; whereas science begins with an investigation into the universal laws of objective phenomena, which furnish tangible data for the apprehension of the ultimate unity that stands behind all that we perceive. Whatever be the technical difference between the functions of science and of philosophy, both ultimately lead to the discovery of the one governing principle the final goal of all human research. For "Truth is one; the sages only call It by various names." (Rig Veda. I.164.46).

A Resume of past Scientific Achievements. It is really refreshing to find that the advance of scientific knowledge, the old notion about Nature as "an ocean of mechanism surrounding us on all sides" is disappearing. A retrospect of the whole process of scientific investigation and the net results achieved by the leading scientists of the West since the golden days of the Renaissance reveals a gradual process of abstraction – a fact which has become typical of modern science. It is admitted on all hands that Physics, by virtue of its being concerned with positive data and having greater scope for experiment and observation than other branches, in the vanguard of the material sciences, and that it is the physicists who by their patient study and

research have brought about a complete revolution in our old notions regarding the elements out of which the physical universe is built up. For our present purpose, the age of Galileo (1564-1642) may be taken as a great landmark in the history of scientific researches and discoveries. The greatest contribution of Galileo to the scientific world is his analysis of the conception of motion. In his opinion the really important properties of the world are those that can be mathematically defined. The entire cosmos, he says, is built out of atoms possessed of four properties, viz. size, shape, weight and motion, and these atoms acted on by forces produce by their combination the

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(continued from the previous page) whole material universe. In other words, the object of the science of Physics, according to him, is to prove that every phenomenon is explained in terms of motions of little particles. Thus the real world around us is conceived by Galileo to be quantitative.

This theory received a systematic treatment later at the hands of Dalton who removed much of the vagueness attaching to Galileo's theory and placed the system on a more logical and scientific basis. In his opinion every substance of the physical universe is the product of a combination of two or more of the ninety chemical elements existing in the world. And to explain the three different states of matter, viz. solid liquid and gaseous, which are observed in nature, he evolved the theory of heat which, he held, produced changes in matter from solid to liquid and from liquid to gaseous, and increased the atomic and molecular motions of bodies as well. This hypothesis no doubt covered a large ground and explained a wide range of phenomena, but not all of them. In spite of his explanations, the notion of atoms remained as vague as before.

Consequently this conception of atoms as ultimate particles of matter had to give way to newer scientific revelations. A series of experiments made towards the close of the 19th century brought it clearly home to the minds of the scientists that the atom was not a simple entity. Sir J.J. Thomson the celebrated English scientist, by a careful adjustment of two plates ( i.e. positive and negative electrodes) inside the two ends of a glass tube emptied of air, and connecting them to a source of electricity, produced a strange phenomenon: A stream of what is called cathode rays was found to issue from the negative electrode in straight lines. This led him in 1897 to put forward the theory that these rays consisted of electrically charged particles which were found to be nearly two thousand times smaller than the hydrogen atom, the lightest known atom in the world. These particles came to be called electrons and were recognised as the real basis of the material world. Thus the scientists practically bade adieu to gross matter and soared into the realm of Energy. In fact, this theory seemed to make the whole world of

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<sup>264</sup> The original editor inserted "623" in the upper margin by hand and changed it to "121" at a later point.

matter completely unsubstantial.

But even this failed to meet the various complications that arose; for electrons by themselves are not sufficient to build up atoms of matter, which are electrically neutral, whereas electrons being negatively electrified are mutually repellent<sup>265</sup>

## **Swami Sharvananda: The Vedas and Their Religious Teachings**

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THE VEDAS AND THEIR RELIGIOUS TEACHINGS<sup>266</sup>

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(126-1)<sup>267</sup> Mitra was a pre-Vedic god, so also was the sun. Of all natural phenomena, the sun is the most engaging and dominant expression of grandeur. Moreover, since with its rising the whole living world awakes into life, and with its setting it goes back to the inactivity of sleep, the seeming death, therefore the primitive man was not only struck by the sun's grandeur, but contemplated it as the one source of life and energy. Sun-worship was almost universal in ancient times.

Some of the most sublime hymns of the Rig Veda are dedicated to Mitra. Mitra symbolised light and was considered to be the god of day.

The next God in importance among the Adityas is Savitri or the sun. The conception of Surya or Savitri was sublimated into a transcendental Principle as indicated in the following Gayatri-mantra of the Rig Veda: "We meditate upon the glorious effulgence of that Savitri; may he direct our intellect towards him." In this rich the rishi indicate the unity of the principle which shines as the light of the sun in heaven as well as the light of intelligence in man. This mantra occurs also in the White Yajur-Veda and the Sama Veda and is regarded as the most sacred formula for meditation among the upper three castes. There are ample evidences both in the Samhitas and in other parts of the Vedas that the Vedic sages treated the physical sun only as a symbol (pratika) of the Supreme Being whose spiritual rays of intelligence they adored.

As it is noted from actual observation that each society of modern times has men belonging to different levels of cultural life, so it must have been in the pre-historic period also. Nay, this disparity in cultural life must have existed in human society in all ages, even during the very infancy of the human race. It is the belief of the orthodox Hindus that even at the beginning of human society, there existed perfected souls and seers of a very high order, and through them spiritual truths and rules of right conduct (dharma) were revealed to man from time to time.

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<sup>265</sup> This para is continued in para 127-1.

<sup>266</sup> This additional information was included with the title in the original: "in Cultural Heritage of India. Vol. I"

<sup>267</sup> There are two unnumbered paras on this page.

## **C. Kunhan Raja: The Vedic Culture**

THE VEDIC CULTURE

C. Kunhan Raja

(126-2) Savitri the sun-god, is the manifestation of the one God on the still higher plane called the Dyuloka in the Rig Veda Though in the Rig Veda the gods Savitri, Surya and Mitra and others are conceived of as different gods, in later mythology they all became one and in later Sanskrit all these words are synonyms.

## **Swami Tejasnanda: Vedanta and Science**

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(127-1)<sup>269</sup> and<sup>270</sup> as such useless for constructive purposes. The finding a positive electric charge was a dire necessity to ensure stability to an assemblage of such electrons. This difficult was soon overcome by Sir Ernest Rutherford who is credited with the famous theory according to which an atom resembled a 'miniature solar system.' The positive charge was supposed to be located at the centre of the atom and the negatively charged electrons like so many planets, spun round it like a miniature solar system. Thus the central positive charge was held to be just sufficient to counterbalance, electrically, the sum of the electrons moving round it. But even this theory failed to satisfy completely the critical spirit of later scientific minds. Max Planck's Wave Theory of Radiation and the Quantum Theory of the celebrated Danish physicist Niels Bohr, though grand and valuable in themselves, were also insufficient to tackle the intricate problem of the physical universe. All the above theories about an atom had to yield to the pure mathematical theory which gradually gained the upper hand.

According to it the electron is no longer conceived as a particle, but as a system of waves, and the fundamental entities are no longer 'picturable.' Thus the old conception of a permanent substance has to give way to an abstract notion – a collection of mathematical symbols. For, as Mr Sullivan has put it, "these waves are located

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<sup>268</sup> The original editor inserted "625" in the upper margin by hand and changed it to "123" at a later point.

<sup>269</sup> The para on this page is unnumbered; it is not consecutive with the previous page – but it follows the paras on page 125.

<sup>270</sup> This para is a continuation of para 123-1.

within what is called a 'configuration space.' This configuration space is certainly not ordinary physical space, and so on. It is evident therefore that the configuration space is not real space, and in this sense the wave system that represents an electron is a mere mathematical device and not a description of a physical reality." Mr Minkowski's conception that the universe in which events exist is of our dimensions and that it is our minds that split up this universe into three dimensions of space and one dimension of time, serves only to support the above conclusion. So, it can no longer be asserted with positive certainty that a given set of data can determine the behaviour of the next set of affairs – the causal link in the strictest sense being hardly ascertainable to explain the happenings of things in Nature. Thus strict determinism cannot be assumed to play any substantial part in the behaviour of the ultimate elements of the physical world, and, curiously enough, this gradual elimination of determinism from the field of scientific study and research is in keeping with the spirit of the latest findings of modern science.

Einstein's Restricted Principle of Relativity published in 1905 as well as the Generalised Principle of Relativity published

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(continued from the previous page) ten years later tended only to confirm the modern belief in the validity of mathematical theory. For 'Whatever words science may use for its concepts, light-quantum, distance, mass, four-dimensional continuum, electron, or whatever they be, we find in each case that each of these words stands for a body of mathematical relations,' and consequently 'science does not tell us anything about the substance of the elements out of which we have built up the perpetual world. It tells us merely mathematical specifications of those elements. 'From the above it becomes clear that the material universe is much more subjective than the ancient scientists supposed, and 'the modern scientific man is sufficiently conscious that he is only talking about certain mathematical relations when he talks about the entities out of which he intends to construct the universe.'

(128-1)<sup>271</sup> Conclusions of Modern Science: From the foregoing retrospect it is now easy to follow how this process of abstraction became the characteristic feature of modern science. With the passage of time and the rapid march of events science has explored many an unknown region of Nature; and its startling pronouncements are found to echo in no small measure the metaphysical findings of hoary antiquity. To crown all, modern science exhibits a persistent tendency to eliminate altogether the hitherto supposed distinction between mind and matter – a phenomenon which is epoch-making in its character, for the scientists by demoralising matter have practically

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<sup>271</sup> The para on this page is unnumbered, and is consecutive with the previous page.

opened the door for the Vedantic conception of maya. It is the ancient Indian doctrine that both mind and matter are modes of one and the same substance and as such they are akin to each other. This fact has been accentuated by some of the distinguished scientists of the modern age. Dr A.S. Eddington says in *The Nature of the Physical World*: “The frank realisation that physical science is concerned with a world of shadows is one of the most significant advances...In the world of physics we watch a shadowgraph performance of the drama of familiar life. The shadow of my elbow rests on the shadow table as the shadow ink flows over the shadow paper. It is all symbolic, and as a symbol the physicist leaves shadow paper. Then comes the alchemist Mind who transmutes the symbols. In the transmuted world new significance arise which are scarcely to be traced in the world of symbols; so that it becomes a world of beauty and purpose – and, alas! suffering and evil.” “To put the conclusion crudely, the stuff of the world is mind-stuff...The realistic matter and fields of Force of former physical theory are altogether irrelevant except

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(continued from the previous page) in so far as the mind-stuff has itself spun these imaginings. “The external world has thus become a world of shadows. In removing our illusions we have removed the substance, for indeed we have seen that substance is one of the greatest of our illusions.” Thus we find that this great scientist is in perfect agreement with the Vedantist in regard to the conception of mind and matter, and has indirectly introduced in the realm of matter the inevitable doctrine of maya which unsubstantial world of phenomena. The conclusions of Sir James Jeans, another great scientist of the modern world, deserves also a careful consideration. In the *Mysterious Universe*, he remarks: ‘To-day there is a wide measure of agreement which on the physical side of science approaches almost to a uniformity that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine...The old dualism of mind and matter which was mainly responsible for the old dualism of mind and matter which was mainly responsible for the supposed hostility seems likely to disappear, not through matter becoming in any way more shadowy and unsubstantial than heretofore, or through mind becoming resolved into a function of the working of matter, but through substantial matter resolving itself into a creation and manifestation of mind. “The very same view has been reiterated by him in his later work “*The New Back ground of Science*. He opines: “Our last impression of nature, before we began to take human spectacles off, was on an ocean of mechanism surrounding us on all sides. As we gradually discard our spectacles, we see mechanical concepts continually giving place

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<sup>272</sup> The original editor inserted “627” in the upper margin by hand and changed it to “125” at a later point.



to mental. If from the nature of things we can never discard them entirely we may yet conjecture that the effect of doing so would be the total disappearance of matter and mechanism, mind reigning supreme and alone.” “Broadly speaking,” he further says, “the two conjectures are those of the idealist and realist – or, if we prefer, the mentalist and materialist – views of nature...The present day science is favourable to idealism. In brief, idealism has always maintained that, as the beginning of the road by which we explore nature is mental, the chances are that the end also will be mental. To this, present-day science adds that, at the farthest point she has so far reached, much, and possibly all, that was not mental has disappeared, and nothing new has come in that is not mental.

Thus we see that the great truths that were visualised by the ancient sages of India have in modern times found a clear re-<sup>273</sup>

## **Swami Madhavananda: A Bird’s-Eye View of the Upanishads**

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A BIRD’S-EYE VIEW OF THE UPANISHADS<sup>274</sup>

Swami Madhavananda

(130-1)<sup>275</sup> The universe is not considered to have come out of zero or non-existence. The nihilistic view that it has come out of nothing is put forward only as a prima facie proposition, which is at once set aside as absurd in favour of the correct view: “indeed this universe, my child, was previously existence alone, one only without a second.” Hence it would be entirely misleading to render the word, Sristi, occurring in texts describing the manifestations of the world, as “creation,” which, as commonly used, suggests something coming out of nothing. The nearest equivalent would be ‘projection’. The universe has emanated from God, a positive entity, not from nothing...Thus even in the dim ages of the Upanishads, not only evolution, which is the watchword of modern science, but also involution, the retrograde march of the universe to its primal state, was whole-heartedly believed in. In this latter point the Upanishads seem to have gone ahead of science. So not only have they no ground for quarrel with science, but on the contrary they welcome its contributions towards a better understanding of their ancient discoveries by the modern mind....

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<sup>273</sup> This para is continued in para 131-1.

<sup>274</sup> This additional information was included with the title in the original: “in The Cultural Heritage of India. Vol. I”

This section is a series of non-consecutive excerpts from pages 350-361 of the original text.

<sup>275</sup> The paras on this page are unnumbered; they are not consecutive with the previous page.

(130-2) It is to understand that different parts of the Upanishads express different phases of the same truth, according to the degree of realisation on the part of the seer. Being intended for humanity at large, among whom there is an infinite variety of gradations as regards the capacity of understanding as well as temperamental differences, the Sruti like an affectionate mother prescribes different courses for different people. She does not give us one standard dish that we must all eat whether it suits us or not. That would be to no purpose. So we have in the Upanishads a progressive course of instruction suited to different aptitudes and tastes.

(130-3) The mind according to the Upanishads is also material; only it is finer than the gross objects that compose the body. Therefore the question of its relation to the body is no puzzle to the Hindus, as it is to students of western philosophy, which treats the mind as immaterial.

(130-4) In the state of ignorance one and the same Atman appears as many, the difference being caused by the adjuncts (upadhis), viz. the body and mind, which are themselves the creation of ignorance. The very idea of manifoldness is an illusion, as a person while dreaming sees himself as many. But when the dream breaks, he finds himself the only reality in it.<sup>276</sup>

## Swami Tejasnanda: Vedanta and Science

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VEDANTA AND SCIENCE

Swami Tejasnanda

(131-1)<sup>278</sup> affirmation<sup>279</sup> in the scientific world after years of diligent research and experiment. As already shown, one unit energy vibrates through the entire creation from man down to the plant and the mineral, and these varieties are but the expressions of the one Entity, the First Cause. This infinitude and oneness of things has been the conclusion of material science. The zero of arithmetic or the geometrical point has in it the conception of infinity. Chemistry has likewise found out that there is but one element to which the ninety different elements supposed to constitute this world by their combination can be reduced. That one eternal element is identical with the energy of the physicist, the First Cause of the metaphysicians, the zero and the point of the

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<sup>276</sup> This section is continued on page 132.

<sup>277</sup> The original editor inserted "629" in the upper margin by hand and changed it to "127" at a later point.

<sup>278</sup> The para on this page is unnumbered; it is not consecutive with the previous page – but follows the paras on page 129.

<sup>279</sup> This para is a continuation of para 128-1.

mathematicians. “Physically speaking, you and I, the sun, the moon and stars, are but little wavelets in the one infinite ocean of matter, the samashti.” The Vedanta, going a step further, shows that behind this idea of unity of all phenomena there is but one Soul permeating the whole universe, and that all is but one Existence, one Reality without a second. It is our ignorance alone (avidya – notion of name and form) that brings about the dichotomy in what is but one undifferentiated mass of Pure Consciousness (Sat-Chit-Ananda)

It is now evident from the above observations that the antagonism between science and philosophy is vanishing with the progress of scientific knowledge; for the findings of science are strengthening and not undermining the foundations of philosophy. The two meet at a point where humanity stands as one indivisible unity, and it is this basic unity which both science and philosophy seek to find out. Therefore science would fail in its noble task of promoting human brotherhood if it cater only to the animal instincts of man and be an instrument of destruction in the hands of politicians. Likewise, if philosophy do not foster a spirit of fraternity among mankind on the basis of its spiritual oneness, it too would stultify its sacred mission. We doubt not that if the savants of both departments of knowledge realise their responsibility and proceed to their common task of betterment of human life and society, the world would be a playground of mankind instead of a battlefield. In conclusion, it must be said to the credit of science that with the advance of knowledge the outlook of the scientific world has undergone a great revolution: the old dogmatism has almost vanished, and the door has been kept open for a co-ordination and synthesis of the newer revelations gathered from the unfathomable womb of Nature. Says professor Eddington: “If the scheme of philosophy which we now rear on the scientific advances of Einstein, Bohr, Rutherford and others is doomed to fall in the next thirty years, it<sup>280</sup>

## Swami Madhavananda: A Bird’s-Eye View of the Upanishads

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A BIRD’S-EYE VIEW OF THE UPANISHADS<sup>281</sup>

Swami Madhavananda

(132-1)<sup>282</sup> The<sup>283</sup> idea of retrogression into sub-human states of existence frightens many a person. But since the soul is eternal and its desires infinite in number, it stands to reason that until they are exhausted, or given up, we must have to work them out, and

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<sup>280</sup> This para is continued in para 133-1.

<sup>281</sup> This section is a series of non-consecutive excerpts from pages 350-361 of the original text.

<sup>282</sup> The paras on this page are unnumbered; they are not consecutive with the previous page – but they follow the paras on page 130.

<sup>283</sup> This section is a continuation of page 130.

that different types of desires would require different kinds of bodies for their satisfaction. If they are such that their fulfilment would be possible neither in an angelic nor in a human body, but in an animal body, or something still lower – for even plants were known to be living and sentient by the ancient sages of India – it would accelerate the progress of the soul if it is born in a suitable body amid proper environments, however queer they may appear to us. So the theory of reincarnation is thoroughly scientific, and it, together with the law of Karma “as you sow, so you must reap” – to which it is a corollary gives man something definite to stand upon, instead of ever being at the mercy of extraneous forces. For his present condition he has only himself to thank or to blame. There is no chance for his pleading alibi. The moral law is inexorable.

(132-2) That is the chief task of the Upanishads. They want to remove our ingrained misconceptions and rehabilitate us in our true status. So the popular notion is put first and this is then co-ordinated with the truth as it is. The smallest of the important Upanishads, the Mandukya, describes the different states of the soul. In the waking state it experiences the outside world, in dreams the internal world of mind, and in deep sleep only its natural bliss. In these lower aspects it is called visva, taijasa and prajna respectively. Then its turya (lit. fourth) or transcendent state is described by the negation of all attributes characteristic of the other three states.

(132-3) When the Upanishads speak of evolution, they refer only to our material part, the body – be it gross or fine – and never to the soul. It is this outer part, the covering or sheath (kosa) as it is called, which becomes better and better through experience, in other words evolves. But the soul in its essence remains unchanged; only it manifests itself more and more through these bodies. So between an amoeba and Christ there is a world of difference as regards the body, but none whatsoever as regards the essence, the soul, which is identical.

(132-4) Modern science is wrong in its hypothesis that man is descended from the ape. According to the Upanishads he is descended from God.

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<sup>284</sup> The original editor inserted “631” in the upper margin by hand and changed it to “129” at a later point.

(133-1)<sup>285</sup> is<sup>286</sup> not to be laid to their charge that we have gone astray. Like the systems of Euclid, of Ptolemy, of Newton, which have served their turn, the systems of Einstein and Heisenburg may give way to some fuller realisation of the world. Put in each revolution of scientific thought new words are set to the old music, and that which has gone before is not destroyed but focussed.”

## **Surendranath Bhattacharya: The Philosophy of Sankara**

THE PHILOSOPHY OF SANKARA  
Surendranath Bhattacharya

(133-2) Of all Indian thinkers Sankara is perhaps the most misunderstood, although it can be said without any fear of contradiction that throughout his extensive writings he has nowhere been ambiguous. He combined in his profoundness of thought and clearness of expression – a combination so rare in philosophical writings. It is curious, therefore, that such a writer should be so badly misunderstood. This may be due to the fact that his philosophy tolerates no human weakness and requires its followers to sever their connection with all that is dear to their heart. Our attachment to worldly objects is so deep-rooted that we would not willingly part with these, even if it be for the sake of truth. It is possible, therefore that our worldly-mindedness would unconsciously obscure our vision and we would try to interpret things in a manner that would fit in with our own pet beliefs and likings. The majority of his critics followed the principle of giving the dog a bad name and then hanging it. Most of their criticisms are uncalled-for and are attributable to sectarian zeal. Again in recent times attempts have been made to discredit the traditional interpreters of Sankara. This is sheer craze for novelty unless it be due to a desire for notoriety. We can emphatically assert that Sankara’s writings leave no room for contradictory interpretations on any particular subject. Of the charges generally levelled against him the most serious is that his philosophy reduces the objective world to nothingness. Any one honestly going through any of his numerous works will easily see that none of the charges can be proved against him. In these pages I shall try to briefly state his position and leave the reader to judge for himself.

Sankara is an out-and-out follower of the Sruti(revealed knowledge or the Vedas). He starts with the view that the essence of reality must be its absoluteness: it must remain ever the same, unconditioned by time, space and causality. It follows from such a conception of reality that the human intellect, conditioned and varied as it is, has

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<sup>285</sup> There are two unnumbered paras on this page. The first is consecutive with the previous page.

<sup>286</sup> This para is a continuation of para 131-1.

not the remotest chance of ever comprehending it in its entirety. Hence revelation is the only source of knowledge regarding the ultimate

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(continued from the previous page) reality of the universe. Nevertheless, Sankara fully appreciates the value of reasoning in an inquiry into the nature of reality. He says that in matters of philosophical enquiry, unlike the discussions on Dharma (duty), perception inference and other human evidences are as indispensable as the Sruti, because the inquiry has its consummation in direct realisation and because reality is an established fact. But arguments, independent of Sruti, are never tolerated. These are, indeed, to be adopted, where necessary, but only to supplement the Sruti.

His stupendous success would not have been possible, had he been a mere propounder of philosophical theories. The great reformer revolutionised the Indian mind by himself translating those theory into practice and chalking out a practical course of discipline for the real seeker after truth and bliss everlasting.

The world abounds with evils. Suffering seems to be the lot of every individual. The Naiyayikas (logicians) have gone so far as to declare definitely that there is nothing like pleasure in the true sense of the term in all worldly affairs. It is only pain which is foolishly accepted as pleasure. Everybody desires to attain happiness and avoid pain. In fact, all our endeavours are directed towards that end. Desire for salvation is the nothing but a desire to get rid of all kinds of pain, which truly constitute our bondage. But how to attain a perfect state of happiness?

To root out the sufferings it is proper to investigate their cause. How do we account for the wrongs of which the world is full, another apparently underserved sufferings which befall its inhabitants? There must be a cause to account for the difference between man and man, between one object and another. If suffering be a result, it can only be the outcome of our own acts. It is absurd to hold that A suffers for the fault of B. So Indian philosophers maintain that every individual reaps the consequences of his own deeds, whether performed in this life or in former lives. Most intimately connected with this doctrine of pre-existence of the soul is the universally accepted law of karma. Nothing can be lost. The law of karma is the counterpart of the law of conservation of energy, in the moral world. Whatever a person may do, he must someday or other feel its consequences. It is also evident that the consequences of all our actions are not experienced in this single life. Every action bears fruit no doubt, but it requires suitable time for its

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<sup>287</sup> The original editor inserted "633" in the upper margin by hand and changed it to "131" at a later point.

(continued from the previous page) fulfilment, till then it remains as a latent force (adrishta). So if our life has begun from eternity, the store of our Karma must necessarily be inexhaustible; for while part of it is being spent through experience (bhoga), fresh karma is being added. Hence it is clear that the wheel of karma once set in motion will hardly ever stop; rather it will gather momentum at every turn. Unless the wheel can be brought to a standstill, there is again no escape from sufferings, the inevitable results of actions.

But how can the ever-revolving wheel of Karma – the cause of births and deaths – be stopped?. It is idle to think that the eternal store of Karma can be exhausted through experience. Indian philosophers, belonging to whatever school, are emphatic in their declaration that this can be effected only by knowledge. The followers of Sankara hold:

Every individual works no doubt, and by the law of necessity he is bound to reap the consequences of his actions. But we must see if it is in the very nature of an individual to work. If so, it is evident that there could be no escape from it at any time; consequently the cycle of births and deaths would go on unhampered and no salvation would be possible. Even the very attempt at obtaining salvation would add to one's bondage.

If an individual is essentially a Karti (doer), he will ever remain so, for he cannot go against his nature. And as in the normal state of things work can have no end, salvation is out of the question. On the other hand, if it can be proved that the individual is not essentially a karti, and consequently not a Bhoktri (enjoyer) then and then only would salvation be possible.

That the Atman is immutable and indestructible is declared by the Vedanta as a self-evident truth. Were it changeable, there would remain none to witness or cognise the changes. Again, no one can deny one's own existence, for he who denies would surely exist and therefore be the Atman. It is evident therefore, that the Atman is neither the body, nor the senses nor the mind, inasmuch as all these are in a state of flux. It may be noted that the ahankara (the ego) is in existence only in so far as it is understood with reference to events. Is there anything underlying the ahankara which might be supposed to exist independently of all mental activities? If so, that might be accepted as the Atman, the reality, the everlasting and unchanging essence of individuals in so far as it is unaffected by the psychic as well as physical changes, and at the same time forming the Noumenon of which all mental and bodily changes are phenomenal. But the difficulty of discovering

(continued from the previous page) it is apparent. Apart from the Sruti, the only other means at our disposal for recognising it is the mind. But the mind, being itself phenomenal and having inherent limitations can have no claim to comprehend the Atman. Further, anything discovered with its aid must necessarily be coloured by it. It is impossible to comprehend anything unaffected by the psychic process.

Sankara ably proves that the subject (vishayin) can never be the object (vishaya). The “I” can never be anything other than the “I.” When I say that I have known myself, what I have actually known is not the self but something other than it. Whatever becomes an object of knowledge becomes, by that very fact, something other than the self. So the knower is unknowable. The body, the man as (mind), the buddhi (intellect), and the ahankara are all objects of knowledge and variable and are not therefore the Atman. Rationally speaking, the subject should never be the object, yet it is a habit of human nature – a necessity of thought – to transfer the essence and qualities of one to the other, or to identify the one with the other. In fact, all our actions, both mental and physical, are possible on the assumption that the Atman is identical with either the mind or the body or with both. It is evident, therefore, that our ordinary conception of the “I” is altogether wrong, that the true ‘I’ is neither the body nor the mind and is as such unknown and unknowable. But it should not be taken as a message of despair. The truth about Atman is that it ever remains the subject. If it would ever become the object it would cease to be what it is. It is desirable, therefore, that the Atman should always remain the subject, and as such be not knowable. So an individual is in essence the Atman, never affected by the mental and bodily changes, which are all extraneous to it.

This being the nature of the true Atman, it is clear that It is neither the kartri nor the bhoktri. So in reality It is ever free. To think that It is in bondage is wrong, and is due to sheer ignorance of Its essential nature. The Atman is falsely identified with the anatman (non-self), and hence the bondage. Bondage is therefore not real. It exists only so long as one fails to realise the unaffected nature of the Atman, and identified It with the not-self. As soon as the true Atman is discovered, the illusory bondage disappears. So says the Sruti: “All knots of the heart are cut asunder, all doubts are dissolved and all karmas are ended, when the highest Brahman is realised as one’s own Self” (Mandaka LL.2.8.) So salvation is no new state of existence, it is no acquisition.

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(continued from the previous page) Having once accepted the authority of the Sruti as unquestionable and final, Sankara did not flinch from its inevitable consequences. His adherence to Vedic authority is so complete that he would not tolerate any compromise,

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<sup>288</sup> The original editor inserted “635” in the upper margin by hand and changed it to “133” at a later point.



even when his interpretation of the Sruti came in conflict with experience. Such contradiction he explained away by boldly declaring that "Brahman" alone is real, the world is false, the individual is Brahman and none else" – which very accurately sums up the fundamental doctrines of his philosophy.

The St Sruti says, "Thou art That" (Tat Tvam Asi). The individual (jiva) is taught to be perfectly identical with the absolute Brahman. And Sankara takes the Brahman as essentially nirguna (without any attribute) nishkriya (without any activity nor movement) niravayava (without any part), nirupadhika (unconditioned and absolute) and nirvisesha (having no distinguishing element in It, a simple homogenous entity). Even the words sat, chit and ananda, he says, do not imply any quality or differentiation in the being of Brahman, but what they simply mean is Pure Being, Pure consciousness and Pure Blessedness, each implying the other. Now the jiva is evidently just the reverse of it. How could it then be identical with Brahman.?

Again, the world which is always in a state of flux is said to have the self-same Brahman as its cause, (karana) both material (upadana) and efficient (nimitta). In what sense could this phenomenal world be spoken of as emanating from, subsisting in and finally merging in the Absolute Brahman? How could the non-relational Brahman be linked with the relational world, a world containing the individual jivas, as well? Sankara says that in no way could this impossibility be made possible. And ultimately it must be held that the world is not nor did it ever exist, neither will it exist in future. The only truly existing thing is Brahman, and all else is naught. So Gaudapada in the Mandukyakarika (II.32) says: "There is neither dissolution nor creation, neither bondage nor any spiritual aspirant, neither any seeker after liberation nor one that is liberated – this realisation is the highest Truth." Now this negation of the world of time, space and causality in being of Brahman, the ultimate Truth (paramartha-satya) is itself an attempt to reconcile the apparent contradiction between the Sruti and experience. But any such attempt at reconciliation would be tantamount to bringing down the Sruti within the realm of logic, whereas the importance of the Sruti depends not upon its rationality, but upon its authority. So all such attempts would go against the very spirit of the Sruti. Yet so long as we are what we are, that

(continued from the previous page) is, slaves of rationality, the absolute self-sufficiency of the Sruti can have little appeal to us; a rational explanation of the contradiction becomes necessary, and that is the task of the philosopher.

Sankara explains it by what is known as Maya (illusion) or adhyasa (superimposition) – the principle of unifying contradiction between self and the not-self, the ego and the non-ego, the subject and the object, the cause and the effect, Brahman and the world. Contradictions, as we know, can never be reconciled. But no experience would be possible unless and until they be somehow unified. Maya is

therefore the principle that mysteriously unified contradictions, and is as such inexplicable and indefinable (anirvachaniya). In other words, it is the principle of identification of contradictions or the principle that makes one thing appear as what it is not You take a rope to be a snake; this is adhyasa. You take Brahman to be the world; this, too, is adhyasa. In reality there is no snake, no world, and there should not be any superimposition; the one cannot be the other. Yet it is the inherent nature of man to identify truth with falsehood. This principle of Adhyasa, therefore, is such as has no reason to exist, and yet is most indispensable for all human affairs. It is the law that regulates all our actions and all our movements nay, it is the law that makes the world what it is. Although it is indefinable, yet it is no abstraction and has a more concrete existence so far as the phenomenal world is concerned.

The Vedantists have discussed the problem of error very thoroughly and have come to the conclusion that illusions are due not so much to the knowledge of the object this way or that, as to the absence of the knowledge as such. This want of knowledge (ajnana) however, must not be understood as mere negation of knowledge. It is not an abhava, but bhavarupa, (a positive entity), although from the standpoint of Brahman, the ultimate Reality, its existence is altogether denied.

Now the jiva could be said to be identical with nirvisesha Brahman, only if his jivahood be held to be a mere appearance; in other words if his jivahood is taken to be a mere superimposition upon Brahman, and as such false. Sankara actually holds this view and says that it is Brahman that appears as the jiva through ignorance or adhyasa.

Again Brahman, retaining Its Brahmanhood intact, could be called the cause of the world, only if the world is taken to be a mere appearance, a superimposition; in other words, if Brahman be taken to be the ground (adhishthana) of the

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(continued from the previous page) world-illusion. The rope does not lose its 'rope-ness', even when it is mistaken for a snake. Brahman certainly cannot be said to transform Itself into the world. It only appears as the world because of adhyasa.

From what has been stated above it follows that the world is a figment of maya, a mere appearance, But an appearance cannot have even temporarily, an existence independent of that of which it is the appearance. The Samkhya holds that the world is an evolution (parinama) of Pradhana which it says, is a self-existing, independent principle. But matter by itself is inert (jada), devoid of sentiency, and its movement towards the evolution of an ordered world is simply unthinkable. Vedantic maya, on the other hand, is said to be an entirely dependent principle. It can be conceived only in reference to Pure Being and Pure Consciousness. Brahman being the only Reality,

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<sup>289</sup> The original editor inserted "637" in the upper margin by hand and changed it to "135" at a later point.

nothing can be conceived without being related to It. Maya, therefore, by itself is not sufficient to account for this phenomenal world. So the Vedantists do not hold maya to be the cause of the world. Rather it is said that Brahman is the cause or ultimate ground of the world. But when Brahman is said to be the cause of the world, It must necessarily be supposed to be conditioned (sopadhika); absolute (nirupadhika) Brahman can have nothing to do with the world. And the upadhi (condition) that conditions Brahman as the cause is maya.

So the world has no absolute reality (paramarthika satyatva) It has an apparent and relative reality. The world-perception goes on unimpeded till one realised what one really is, that is Brahman. Idealists deny reality to the external objects. Sankara is not prepared to attribute reality even to the mental events. But he maintains that so long as Brahman is not realised, that is, so long as the empirical world continues to be perceived, both the external and internal worlds are to be accepted as a fact, neither more nor less. Hence the world too has a reality of its own, which as distinguished from absolute Reality, may be called vyavaharika satyatva, that is, reality as far as it is necessary for all practical purposes, The objects of dream, although known as false on awakening, are real within the limits of the dream. Similarly, the world is also relatively real and is said to be false (mithya) only when knowledge dawns. It should be specially noted that although the world is false, yet it is not altogether nonexistent (alika) like the son of a barren woman. Sankara is even prepared to grant some reality to the rajjusarpa (the snake in the rope) which he calls pratibhasika satyatva (seeming reality) as distinguished from the other two kinds

(continued from the previous page) of reality.

The Sankara Vedanta stands for the theory of vivarta, which may be defined as (1) the appearance of a higher reality as a lower one, as for example, when the transcendental (paramarthika) Reality (Brahman) appears as the empirical (vyavaharika) reality (the world), or when an empirical reality, say a rope appears as a seeming (pratibhasika) reality (snake); (2) or vivarta is the appearance of chit (consciousness) as jada (the non-conscious); (3) or vivarta is that state of the cause which is neither different from nor identical with the cause, and as such is inexplicable. It will be noted that the arguments adduced by the Arambhavadin and the Parinamavadin are equally weighty, although they hold contradictory views the former taking the effect to be different from the cause and the latter taking the effect to be substantially identical with the cause. Sankara, however, does not accept or reject either of these views. He says that all that can be said with any amount of certainty is that the effect has no existence independent of the cause, and that which has no existence by itself cannot be said to have any reality in the true sense of the term. So the effect neither is nor is not, for if it were absolutely non-existent, no activity would be induced. The

world we see before us is neither real nor unreal nor both real and unreal. Hence it may be logically termed as really indefinable (anirvachaniya). This is the fundamental position of the theory of illusory appearance.

We may conclude by briefly nothing down the findings of Sankara in his study of Vedanta:

1. Knowledge or Consciousness absolute is the Reality, that is, Brahman. Brahman is nirguna, nirvisesha, absolute Consciousness. It is one, indivisible, without a second, having in itself no bheda (difference) – either sajatiya, vijatiya, or svagata.

2. The jiva is essentially the same as Brahman and is therefore self-illuminated, unlimited and ever free. His limitedness and all its consequent effects are due to the upadhis or conditions, which again appear through avidya (nescience) and as such are unreal. Eliminate the upadhis, and the apparent duality ceases; the jiva no longer retains his separate identity. The sense of personality is bondage, that of universality is freedom. To be Brahman is not to be regarded as the loss of individuality; it is not extinction, rather it is the expansion of one's individuality into the infinitude of Brahman. The jiva is always Brahman; during bondage the upadhis screen this truth from him; in the state of freedom he shines forth as Brahman – as what he always is; nothing new happens.

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(continued from the previous page) 3. Brahman simply appears as the world (including individuals as well) through Avidya. The world has a phenomenal reality, but no reality of its own. Avidya, too, is no entity separate from Brahman, but is indefinable and negligible.

4. Brahmanhood is realised by the knowledge of the absolute identity of the jiva and Brahman. The dictum Tat tvam asi reveals this identity. Mukti (liberation) is nothing but the realisation of this identity. It is quite possible even in this body, that is, even when living (jivanmukti).

5. Permanent bliss can never be a result of work. It is directly attainable by knowledge (jnana), and once enlightenment has been obtained no work is necessary. But till then all prescribed works must be scrupulously performed, as these certainly help realisation (vide Brahma Sutra Bhashya).

### **Mahendranath Sircar: Glimpses Into The Upanishads**

GLIMPSES INTO THE UPANISHADS<sup>291</sup>

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<sup>290</sup> The original editor inserted "639" in the upper margin by hand and changed it to "137" at a later point.

(141-1)<sup>292</sup> The upasana not only elevates our feelings, it also widens our being. This latter effect is most often ignored. Devotion gives us a delightful feeling, and a radiant psychic opening as well. The Upanishads, by insisting upon the fundamental change of our being, give us the sure foundation of mysticism for there must be change in the fundamental being before any enjoyment in the delicacies of feeling can be entertained. They emphasise therefore, in upasana more a knowledge-attitude than a feeling attitude. The feeling-attitude curbs wide comprehension and fundamental change of our being. The ripples of the heart, no doubt, give delightful ecstasies, but they prevent that silence of being which can make the deeper penetration successful.

(141-2) This widening of being becomes possible when the object we meditate upon is received under the aspect of eternity. For really that only can establish largeness of vision and gradually lead on to the finer imagination which can feel the immanent intensity & vastness of existence.

## Annie Besant: A Study in Karma

A STUDY IN KARMA  
Annie Besant

(141-3) KARMA: It knows not wrath nor pardon; utter true  
Its measures mete, its faultless balance weighs;  
Times are as nought, tomorrow it will judge,  
Or after many days.

By this the slayer's [knife]<sup>293</sup> did stab himself;  
The unjust judge hath lost his own defender;  
The false tongue dooms its lie; the creeping thief  
And the spoiler rob to render.<sup>294</sup>

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<sup>291</sup> This additional information was included with the title in the original: "in The Cultural Heritage of India. Vol. I"

<sup>292</sup> There are four unnumbered paras on this page. The first is consecutive with the previous page.

<sup>293</sup> The original editor inserted "knife" by hand.

<sup>294</sup> Handwritten note at the bottom of the page reads: "from 'The Light of Asia' by Sir E. Arnold"

(continued from the previous page) Such is the Law which moves to righteousness  
Which none at last can turn aside or stay;  
The heart of it is Love, the end of it  
Is peace and consummation sweet. Obey!

In the All everything is always; all that has been, all that is now manifest, all that will be, all that can be, all possibilities as well as all actualities, are ever in be in the all. That which is outwards, the forth-going existence, the unfolded, is the unmanifested universe. But the Within, the Unmanifested, is as real as the Without, the Manifested. The inter-relation between beings, in or out of manifestation, is the eternal karma.

Some students shrink from a metaphysical view such as this, but unless this idea of eternal Being, within which all beings ever are, is grasped, the centre cannot be reached. So long as we think from the circumference, there is always a question behind every answer, endless beginnings and endings with a "Why?" behind each beginning. If the student would escape this he must patiently seek the centre, and let the concept of All sink into his mind, until it becomes an ever-present part of his mental equipment, and then the universes on the circumference become intelligible, and the universal – inter-relation between all things, seen from the simultaneity of the centre, naturally becomes cause and effect in the successions on the circumference. It has been aid that the Eternal is an ocean, which throws up universes as waves. The ocean symbolises being without form, ever the same. The wave, by virtue of being a part, has form and attributes. The waves rise and fall they break into foam, and the spray of the waves is as worlds in a universe.

We have seen that as the manifestation of a universe implies succession of phenomena, so the universal inter-relation becomes the sequence of cause and effect. But each effect becomes in its turn a cause, and so on endlessly, the difference between cause and effect not being one of nature but of relation. The inter-relations which exist in the thought of the Eternal become the inter-relations between phenomena in the manifested universe – the portion of the thought put forth as a universe. Before the manifestation of any special universe, there will be, in the Eternal, the thought of the universe which is to be, and its inter-relations. That which exists simultaneously out of time and space in the External Now gradually appears in time and space as successive phenomena. The moment you conceive a universe as made up of phenomena, you are obliged to think of these phenomena successively, one after another; but in the thought of the Eternal they

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<sup>295</sup> The original editor inserted "640" in the upper margin by hand.

<sup>296</sup> The original editor inserted "A STUDY IN KARMA: Annie BESANT" by hand.

(continued from the previous page) always are, and the limitation of succession has there no existence.

Even in the lower worlds, where the measures of time are so different from each other, we catch a glimpse of the increasing limitations of denser matter. Mozart tells us of a state of consciousness in which he received a musical composition as a single impression, although in his waking consciousness in which he received a musical impression, he could only reproduce that single impression in a succession of notes. Or again, we may look at a picture and receive a single mental impression — a landscape, a battle; but an ant, crawling over that picture, would see no whole, only successive impressions from the parts travelled over.

By simile, by analogy, we may gain some idea of the difference of a universe as it appears to the Logos and as it appears to us. To Him, a single impression a perfect whole; to us an immense sequence, slowly unfolding. So what is to Him inter-relation becomes to us consciousness. Instead of seeing childhood, youth, old age as a whole, we see them successively, day by day, year by year. That which is simultaneous and universal becomes successive and particular to our small minds, crawling over the world as the ant over the picture.

Go up a mountain and look down on a town, and you can see how the houses are related to each other in blocks, streets, and so on. You realise them as a whole. But when you go down into the town you must pass from street to street, seeing each separately successively. So in karma, we see the relations only one by one, and one after another, not even realising the successive relations, so limited is our view.

The idea of causation has been challenged in modern times Huxley for instance contending in the Contemporary Review, that we only knew sequence, not causation; he said that if a ball moved after it was hit by a bat, you should not say that the blow of the bat caused the movement, but only that it was followed by the movement. This extreme scepticism came out strongly in some of the great men of the nineteenth century, a reaction from the ready credulity and many unproved assumptions of the Middle Ages. The reaction had its use, but is now gradually passing away, as extremes ever do.

The fact that night has been followed by day from time immemorial gives us a firm conviction that sun will rise to-morrow as on countless yesterdays. Succession alone, however, does not necessarily imply causation; we do not regard day as the cause of night nor night as the cause of day, because they invariable succeed each other. To assert

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<sup>297</sup> The original editor inserted "641" in the upper margin by hand and changed it to "139" at a later point.

(continued from the previous page) causation, we need more than invariable succession; we need that the reason shall see that which the senses are unable to discern — a relation between the two things which brings about the appearance of the second when the first appears. The succession of day and night is not caused by either; both are caused by the relation of the earth to the sun; that relation is a true cause, recognised as such by<sup>299</sup> the reason, and as long as the relation exists unchanged, day and night will be its effect. In order to see one thing as the cause of another, the reason must establish a relation between them which is sufficient for the production of one by the other; then, and then only, can we rightly assert causation.

Sometimes a strenuous life passed in the company of superiors, which has stimulated latent powers and quickened the growth of germinal faculties, is followed by one of ease amid ordinary people, in order to test the reality of the strength acquired and the solidity of the apparent conquest over self.

## **Dr Ramesh Chandra Majumdar: Outline of Ancient Indian History and Civilisation**

OUTLINE OF ANCIENT INDIAN HISTORY AND CIVILISATION  
Dr Ramesh Chandra Majumdar

(144-1)<sup>300</sup> The<sup>301</sup> Aryans who thus obtained a footing on Indian soil had a previous history. They belonged to a very ancient stock of human race, and lived for a long period with the forefathers of the Greek, the Roman, the German the English, the Dutch, the Scandinavian, the Spanish, the French, the Russian, and the Bulgarian nations. This is best shown by the fact that some words denoting essential ideas of a civilised man are still used in common by their descendants, although removed from one another by hundreds of mins and thousands of years. Thus the Sanskrit words Pitar and Matar are essentially the same as Pater and Mater in Latin, Pater and Meter in Greek father and mother in English, and Vater and mutter in German all denoting the most notable of the earliest notions of mankind viz. that of the parents. The community of language has led

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<sup>298</sup> The original editor inserted "642" in the upper margin by hand.

<sup>299</sup> This word was originally obscured by a hole punch, we have inserted "by" per the original source.

<sup>300</sup> The para on this page is numbered 5; it is not consecutive with the previous page – but follows the paras on page 64. In addition, there is a partial, unnumbered para at the top of the page that is consecutive with the previous page.

<sup>301</sup> This section is a continuation of page 64.



many scholars to suppose that the Aryans, who conquered India, belonged to what may be called the parent stock of the many nations named above, famed in the ancient and the modern world. This is not, however, a very logical conclusion, for the community of language does not necessarily prove the community of blood. The Bengali language for example, is now spoken by people of diverse nationalities. The only certain conclusion, therefore, is that the forefathers of all these nations lived for long in close intimacy at a certain region. The locality of this region and the time when the different groups of people separated, are alike uncertain and subject of a keen and protracted controversy. The generality of opinion is, that they lived somewhere in central Asia.

## **Nagarjuna: Ratnavali**

145<sup>302</sup>  
RATNAVALI  
Nagarjuna<sup>303</sup>

(145-1)<sup>304</sup> The Victorious ones said therefore that everything is devoid of self; they have ascertained the real nature of the constituents (forming an individual) and (shown) that they also are devoid of any reality.

(145-2) In this way from the standpoint of the absolute truth (the notion) of a self or of a non-self cannot be conceived. Therefore the Great Ascetic excluded both views, viz. that of the existence of a self and that of the non-existence of a self.

(145-3) The Ascetic stated that whatever is perceived by the senses, viz. is seen or heard and so forth, is neither true nor false. In fact, if there is a thesis, an antithesis is derived from it, but both thesis and antithesis do not really exist (as per so existent without their contrary.)

(145-4) Therefore from the metaphysical standpoint this universe transcends both reality and unreality, and so, in truth, it cannot admit either of existence or of non-existence.

(145-5) How could therefore the all-knower affirm that this universe about which no statement is absolutely possible, has an end or is without an end, is a duality or a non-duality?

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<sup>302</sup> The original editor inserted "563" in the upper margin by hand and changed it to "141" at a later point.

<sup>303</sup> This additional information was included with the title in the original: "(Second Selection)"

<sup>304</sup> The paras on this page are numbered 1 through 12.

(145-6) "Many Buddhas have gone, will come, or do appear in this very moment. The notion of limit as regards living beings in their innumerable series is said by them to be born from the threefold temporal relation."

(145-7) In this consists the very depth of our doctrine, viz. that it remains a secret for the ordinary people. The teaching that the world is to be compared with a magic play represents the essence of the doctrine of all Buddhas.

(145-8) We can perceive the birth or the end of an elephant created by magic power, though in reality it has neither birth nor end,

(145-9) Even so we can see a beginning and an end in this world, though, from the standpoint of the metaphysical truth, it has neither origin nor end.

(145-10) As an elephant created by magic power comes from nowhere and goes to nowhere, in so far as, being due to a mere bewilderment, it does not stay anywhere as something existent.

(145-11) Even so this universe, like a magic play comes from nowhere and goes to nowhere; being due to a mere mental bewilderment, it does not stay anywhere.

(145-12) What is, therefore, in its essence, this universe, which transcending the threefold temporal relation, cannot be said to be or not to be, except from the standpoint of the conventional truth?

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RATNAVALI  
Nagarjuna

(146-1)<sup>305</sup> Therefore for this very reason, and for no other one, the Buddha left this world undetermined as regards four points, viz. if it has an end, if it has no end, if it is duality, if it is a unity.

(146-2) How then, could this perfect doctrine, extremely subtle and deep and devoid of any support, easily descend into our mind?

(146-3) This is why the ascetic, after having realised this doctrine declined, at the first moment, to preach it; he knew in fact that this very doctrine is very difficult to be understood by common people on account of its depth.

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<sup>305</sup> The paras on this page are numbered 13 through 25, making them consecutive with the previous page.

(146-4) If this doctrine is not well understood it causes the ruin of the unintelligent man, since he sinks into the impurity of nihilism.

(146-5) By food badly digested a man gets his ruin, but by food well digested he enjoys long life, good health, physical strength, and other pleasures;

(146-6) Even so those who do not properly understand the doctrine will get their ruin; on the contrary, by its right understanding one obtains happiness in this life and the supreme illumination.

(146-7) Therefore, giving up any criticism against this doctrine and getting rid of the nihilistic view, strive after the right knowledge in order to arrive at the complete attainment of your object.

(146-8) If one does not thoroughly understand this doctrine egotism is originated; from this, karma, both moral and immoral is derived, and from this a new life which will accordingly take place in good conditions of existence or in bad ones.

(146-9) Therefore as long as this doctrine, which annihilates egotism, is not thoroughly understood, so long apply yourself with great care to the (practice of) the law, which consists in liberality, moral conduct, and patience.

(146-10) If you want to displease your enemy, give up every sin and take shelter in virtue; in this way you will obtain your own benefit and at the same time your enemy will not be pleased.

(146-11) Scarce are those who can give wholesome advice, scarcer are those who listen to them, but far scarcer still are those who immediately practise wholesome counsel.

(146-12) (The master), out of his compassion, must say at the proper moment to his disciple what benefits him, is true, mild, and full of significance. So said the Blessed one. You are now instructed according to this principle.

(146-13) You got your wealth since you were liberal in former existences; but if, being ungrateful and greedy, you are not now also liberal towards those who beg some help from you, you will never get wealth any more.

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RATNAVALI  
Nagarjuna

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<sup>306</sup> The original editor inserted "565" in the upper margin by hand and changed it to "143" at a later point.

(147-1)<sup>307</sup> Appoint as ministers of war just those who are noble-minded, liberal, brave, affectionate, wealthy, steady, always attentive, observant of law.

(147-2) You must always collect many ministers inspecting various businesses, possessing the experience of old men, born in high families, who know the rules of government and are afraid of committing sin.

(147-3) The king may be compared to a tree whose abundant flowers are the respect bestowed upon the worthy, whose great fruits are his liberality, whose shadow is his forbearance; the subjects will take shelter in his kingdom like birds in such a tree.

(147-4) In this world any kind of pleasure is either a mere removal of pain or a mere imagination; it is therefore in fact unreal.

(147-5) Whenever and wherever our mind is fixed (upon something) from that and then only pleasure is derived. But all other things have in fact no scope in so far as at that moment we do not pay attention to them.

(147-6) When one, perceiving the five objects of sense-perception with the five senses, such as the eye, etc. does not work with the imagination, then, for this reason, one does not feel any pleasure in them.

(147-7) When we know a certain object with a certain sense, then, we do not know other objects with the other senses, since at that time the other (objects) are no object (of perception, not being in relation with the senses).

(147-8) The mind perceiving the form of an object which has already been perceived by the senses and (is therefore) past, working with the imagination, thinks it to be a pleasure.

(147-9) If, in this world, one sense knows only one object, then, without its object of perception, that sense would have no scope and the object also will have no scope without the sense which perceives it (in so far as both are reciprocally conditioned).

(147-10) The birth of a son is conditioned by the mother and the father; even so it is stated that the production of consciousness is conditioned by a sense, e.g. eye and its object viz. the object visible.

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<sup>307</sup> The paras on this page are numbered 26 through 37, making them consecutive with the previous page.

(147-11) Objects along with their (correspondent) sensory moments, either past or future, are of no purpose (as regards the production of consciousness); even so the present ones because they cannot be dissociated from the two aforesaid moments.

(147-12) They eye wrongly perceives as a wheel a turning firebrand

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RATNAVALI  
Nagarjuna

(continued from the previous page) even so all senses (wrongly) perceive the various objects as being present.

(148-1)<sup>308</sup> The organs of senses as well as the objects of senses are said to be composed of the five material elements; but since each element is in se unreal, even those senses and those objects are in fact unreal.

(148-2) If we conceive the material elements as being separate, the consequence would be that fire can burn without any fuel: if, on the other hand, they are combined together, it is impossible to speak of their characteristics: the same decision must also be applied to the other elements.

(148-3) In this way, since the material elements are in either case (viz. either separately taken or combined) unreal, their combination is (also) unreal; since their combination is unreal, material forms are therefore unreal.

(148-4) (In the same way the other) constituents like consciousness sensation, ideas, and forces separately taken are in se completely unreal: therefore from the standpoint of the absolute truth there is only one unreality.

(148-5) Just as there is assumption of pleasure, when in fact there is removal of pain, even so the assumption of pain is derived from obstruction of pleasure.

(148-6) By (mediation on the principle that) everything is devoid of any essence one puts an end to the thirst after association with pleasure and the thirst after dissociation from pain: for those who see (such a truth) there is liberation thence.

(148-7) If you ask who can see that, we reply that from the standpoint of conventional truth it is the mind which sees that (but not from the absolute standpoint); in fact (the

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<sup>308</sup> The paras on this page are numbered 38 through 47, making them consecutive with the previous page.

function of) mind is not possible without mental contents nor along with these, since it will serve no purpose.

(148-8) When one, perceiving that there is nothing which one can depend upon, considers this world according to its real nature, viz. as unreal, then, having extinguished the sources of attachment, one enters into Nirvana, just as fire which is extinguished when the combustible matter comes to an end.

(148-9) The Bodhisattva also has this vision and therefore he is certain to attain to the perfect illumination; but it is only out of compassion that he passes from one existence to another, before entering the gate of the supreme illumination.

(148-10) The Tathagatas have expounded in the Great Vehicle, the accumulation (of merit and knowledge) of the Bodhisattvas: only those who are bewildered by foolishness or hatred can find fault with it.

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RATNAVALI  
Nagarjuna

(149-1)<sup>310</sup> According to the Great Vehicle unsubstantiality is considered as absence of birth, but for the other systems void is the destruction of things; destruction as well as non-birth can in fact be considered identical.

(149-2) Just as a master of grammar teaches even the alphabet to disciples, even so the Buddha teaches the law as it may be accessible to those to be converted.

(149-3) The Buddha in fact preached to some the law so that they could be freed from sin, to others so that they could accomplish meritorious deeds, to others the law based on a duality.

(149-4) To some others he preached the law beyond duality, deep, terrifying those who are afraid (of such principles); to others again the law consisting on the two tenets of compassion and unsubstantiality, viz. the two means leading to illumination.

(149-5) COMMENTARY BY GIUSEPPE TUCCI. This work of the great Nagarjuna is still a fundamental treatise in the monasteries of Tibet.

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<sup>309</sup> The original editor inserted "567" in the upper margin by hand and changed it to "145" at a later point.

<sup>310</sup> The paras on this page are numbered 48 through 58, making them consecutive with the previous page.

(149-6) The Buddha did not preach the doctrine to those who were not in a condition to understand it properly.

(149-7) Nagarjuna meets the objection that vijñāna consciousness exists since its objects exist: but while the contents of [consciousness]<sup>311</sup> are distinct in accordance with their temporal succession, the Madhyamika does not admit any time to be per se existent, present is only existent in relation to a past or future. The perception of something as present is due to the mental bewilderment, as when we wrongly take a turning firebrand to be a wheel.

(149-8) To the objection that senses and objects of senses exist since their cause, viz. material elements, exist; since no material element can be demonstrated to be in so existent, their effect must necessarily be unreal.

(149-9) Unsubstantiality of things is not a novelty preached by Mahayana; it is also asserted by other schools (Hinayana). The only difference is that while for Hinayana it is kṛtaka, viz. the result of destruction of something existent, for Mahayana this unsubstantiality is in fact non-production.

(149-10) The teaching of the Buddha being manifold, one must avoid dogmatism; there are, in fact, various degrees of revelation according to the different mental and moral fitness of individuals.

(149-11) The teaching must be gradual according to the fitness of those to be converted.

## **Nivedita: The Master As I Saw Him**

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THE MASTER AS I SAW HIM

Nivedita

(150-1)<sup>312</sup> There are still some amongst those who entertained him in Chicago in 1893, who tell of the difficulty with which, on his first arrival in the West, he broke through the habit of falling constantly into absorption. He would enter a tram, and have to pay the fare for the whole length of the line, more than once in a single journey, perhaps, being too deeply engrossed in thought to know when he had reached his destination.

As years went on, and these friends met him from time to time, they saw the gradual change to an attitude of apparent readiness and actuality.

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<sup>311</sup> "consciousness" was typed above the line and inserted with a caret.

<sup>312</sup> The paras on this page are numbered 17 through 20; they are not consecutive with the previous page – but they follow para 153-1.

(150-2) As between Eastern and Western ideals of marriage, and had come to the conclusion that there was something in both that the world could ill afford to lose. At the end of his last visit to America, he told me that on first seeing Western civilisation he had been greatly attracted by it, but now he saw mainly its greed and power. Like others he had accepted without thought the assumption that machinery would be a boon to agriculture, but he could now see that while the American farmer, with his several square miles to farm, might be the better for machines, they were likely to do little but harm on the tiny farmlands of the Indian peasantry. The problem was quite different in the two cases. Of that alone, he was firmly convinced. In everything, including the problem of distribution, he listened with suspicion to all arguments that would work for the elimination of small interests.

(150-3) Vivekananda boldly claimed that even the utmost realisations of Dualism and Modified Unism, were but stages on the way to Unism itself; and the final bliss, for all alike, was the emergence in One without a second.

(150-4) Equal to this dislike of ignorance was his horror of the identification of India with what is known as Occultism. He had the natural interest and curiosity of educated persons, and would at any time have been glad to undergo inconvenience, in order to put to the test alleged cases of walking on water, handling fire, and so on. We all know, however, that evidence regarding such matters is apt to vanish into the merest hearsay when followed up. And in any case, such occurrences would have had no significance for him, beyond pointing the simple moral that our present classification of phenomena was incomplete, and must be revised, to include some unfamiliar possibilities. They would have had no super-natural character whatsoever. Few things in the life of Buddha moved him so deeply as the tale of the unfrocking of the monk who had worked a miracle. As he said of the Figure that moves through the Christian Gospels that its perfection would have seemed to him greater had there been a refusal to gain credence by "doing of mighty works"

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Nivedita

(151-1)<sup>314</sup> He was deeply convinced of the need for Indian thought, in order to enable the religious consciousness of the West to welcome and assimilate the discoveries of

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<sup>313</sup> The original editor inserted "569" in the upper margin by hand and changed it to "147" at a later point.

<sup>314</sup> The paras on this page are numbered 1 though 9; they are not consecutive with the previous page.



modern science, and to an able it also to survive that destruction of local mythologies which is an inevitable result of all world-consolidations. He felt that what was wanted was a formulation of faith which could hold its adherents fearless of truth. "The salvation of Europe depends on a rationalistic religion" he exclaims.

(151-2) In the quotation from the Svetasvatara Upanishad. "Know Nature to be Maya. And the mind, the ruler of this Maya, as the Lord Himself."

(151-3) Maya is there evident that the word does not simply refer to the universe as known through the senses, but also describes the tortuous, erroneous, and self-contradictory character of that knowledge.

(151-4) The final mark of freedom lies in ceasing from the quest of freedom?

(151-5) The effort of abandoning the accustomed perspective was for the moment so great that it did not care to ask. But I had already gathered that there was much to learn, if one's conception of the world were to be made inclusive.

(151-6) The attainment of the impersonal standpoint was boldly proposed, in matters personal "Be the Witness!" was a command heard oftener than that which bids us pray for our enemies.

(151-7) He would force on his own destiny, as it were, the task of driving him forth. Even when he reached Bombay, he was still waiting for the feeling of certainty. Struggling to refuse the undertaking, he felt as if the form of his own Master appeared to him constantly, and urged him to go.

(151-8) He actually left India for the West. Now, at last, there no escaping fate. That quest of forgotten-ness that had first borne him out of the doors of the monastery, had led him also to change his name in each Indian village that he reached. And in later years some one heard from him how, after his first great speech at Chicago, the mingling of the bitterness of this defeat with the cup of his triumphant achievement, racked his consciousness all night long. He stood now in the glare of publicity. The unknown beggar could remain unknown no more!

(151-9) When he preaches Vedanta and upholds before the world the philosophy of his people, he is for the most part drawing upon the Sanskrit books of the past ages, though, it is true, with a clearness and certainty of touch that could only be the result of having seen them summed up in a single wonderful life.

(152-1)<sup>315</sup> I have gathered that from his very cradle Vivekananda had a secret instinct that told him he was born to help his country. He was proud afterwards to remember that amidst the temporal vicissitudes of his early days in America, when sometimes he did not know where to turn for his next meal, his letters to his disciples in India showed that this innate faith of his had never wavered. Such an indomitable hope resides assuredly in all souls who are born to carry out any special mission. It is a deep unspoken consciousness of greatness of which life itself is to be the sole expression.

(152-2) But such a moment may heal a wound. It cannot restore an illusion that has been broken into fragments.

(152-3) Greatest of all gurus is he who realises most deeply the freedom of the disciple. But devotion to the uttermost there must be. And dry-rot, it is believed, invades that spiritual life which seeks to base its message on itself.

(152-4) The Swami would break away, to return unexpectedly. It sometimes seemed as if life in society were an agony to him. He grew nervous under the gaze of members of admirers who had heard of his great fame, and would enter his boat and sit watching him and leaving him no privacy. The life of the silent ashen-clad wanderer, or the hidden hermit, he thought of, it would now and then seem, as the lover might think of the beloved. At no time would it have surprised us, had some one told us that to-day or tomorrow he would be gone for ever; that we were now listening to his voice for the last time. He, and necessarily, we, in all that depended on him, were as straws carried on the Ganges of the Eternal Will. At any moment It might reveal Itself to him as silence. At any moment life in the world might end for him.

This plan-less-ness was not an accident. Never can I forget the disgust with which he turned on myself once, a couple of years later, when I offered him some piece of worldly wisdom regarding his own answer to a letter which he had brought for me to see. "Plans! Plans!" he exclaimed in indignation. "That is why you Western people can never create a religion! If any of you ever did, it was only a few Catholic saints, who had no plans. Religion was never preached by planners!"

(152-5) What were they to do, he asked, whose Karma it was, to see the strong oppress the weak? The Swami turned on him in surprised indignation. "Why thrash the strong, of course!" he said, "You forget your own part in this Karma. Yours is always the right to rebel!"

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<sup>315</sup> The paras on this page are numbered 10 through 15, making them consecutive with the previous page.

(152-6) He was merciless, as a rule, in the demand for intellectual effort, and would hold a group of unlearned listeners through an analysis of early systems, for a couple of hours at a stretch, without suspecting them of weariness or difficulty.

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THE MASTER AS I SAW HIM

Nivedita

(153-1)<sup>317</sup> He would compare the five categories of Buddhism, – form, feeling, consciousness, reaction (i.e. the resultant of all previous impressions) and vidya, or judgment. The Buddhist made form the resultant of all the others, and nothing by itself; the goal therefore, for Buddhism, was beyond vidya (which Buddhism called Prajna), and outside the five categories. Side by side with this, he would place the three illusive categories of the Vedanta (and of Kant) – time, space, and causation (Kala-desh-nimitta) appearing as name-and-form, which is maya, that is to say neither existence nor non-existence. It was clear, then, that the seen was not, according to this, a being. Rather it is an eternal, changeful

l process. Being is one, but the process makes this being appear as many. Evolution and involution are both alike in Maya. They are certainly not in Being (Sat), which remains eternally the same.<sup>318</sup>

(153-2) Modern interest in so-called occult phenomena has been largely instrumental in creating a mischievous idea that the Oriental is a being of mysterious nature, remote from the ordinary motives of mankind, and charged with secret batteries of supernatural powers. All this was hateful to the Swami. He desired to see it understood that India was peopled with human beings, who have indeed an intensely individual character, and a distinctive culture, but who are in all respects men, with all the duties, claims, and emotions of common humanity.

(153-3) The life of externals, with its concentration of interest in sense-impressions, was, according to him, a mere hypnotism, a dream, of no exalted character. And for Western, as for Eastern, the soul's quest was the breaking of this dream, the awakening to a more profound and powerful reality. He was for ever finding new ways to express his belief that all men alike had the same vast potentiality.

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<sup>316</sup> The original editor inserted "571" in the upper margin by hand and changed it to "149" at a later point.

<sup>317</sup> The paras on this page are numbered 16 and 21 through 24, making them consecutive with the previous page. Paras 17 through 20 can be found on page 150.

<sup>318</sup> The typist inserted a note after this para that reads: "(17 to 20 refer page)"  
These paras can be found on page 150.

(153-4) To one who questioned him about the old rule of the teachers that truth should be taught only to those of proved and tested fitness, he exclaimed impatiently, "Don't you see that the age for esoteric interpretations is over? For good or for ill, that day is vanished, never to return. Truth, in the future, is to be open to the world.

(153-5) Finally, there was no event in the history of his own people to which he returned more constantly than the great Charge of Asoka to his missionaries, in the 3rd century before Christ. "Remember" said the mighty emperor to those who were to carry the Law to various countries, "Remember that everywhere you will find some root of faith and righteousness. See that you foster this, and do not destroy.

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(continued from the previous page) Asoka had thus dreamt of the whole world, as federated by ideas – ideas everywhere guided and permeated by the striving towards absolute truth and perfection of conduct. But this dream of Asoka had had to contend with ancient difficulties of communication and transport, with half-known continents and vast diversity of races. The preliminary steps, therefore, in his world-federation, would necessarily take so long that the primal impulse of faith and energy might in the meantime be forgotten. It must have been from the consideration of this question that the Swami one day looked up, – as we all entered the mountain-pass that lies beyond the village of Kathgodam, – and exclaimed, breaking a long reverie, "Yes! The idea of the Buddhists was one for which only the modern world is ready! None before us has had the opportunity of its realisation.

(154-1)<sup>319</sup> Chief of intellectual passions with the Swami, was his reverence for Buddha.

(154-2) Again and again he would return upon the note of perfect rationality of his hero. Buddha was to him not only the greatest of Aryans, but also "the one absolutely sane man" that the world had ever seen. How he had refused worship!

(154-3) How vast had been the freedom and humility of the Blessed One! 'He attended the banquet of Ambapali the courtesan.

(154-4) The moment he was initiated into Sanyas, his first act then was to hurry to Bodhi-Gaya, and sit under the great tree, saying to himself, 'Is it possible that I breathe the air He breathed? That I touch the earth He trod?' At the end of his life again, similarly, he

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<sup>319</sup> The paras on this page are numbered 25 through 30, making them consecutive with the previous page.

arrived at Bodh-gaya on the morning of his thirty-ninth birthday; and this journey, ending with a visit to Benares, was the last he ever made.

(154-5) One day when he was describing the scene of the death of Buddha. He told how the blanket had been spread for him beneath the tree, and how the Blessed One had lain down "resting on his right side, like a lion," to die, when suddenly there came to him one who ran, for instruction. The disciples would have treated the man as an intruder, maintaining peace at any cost about their Master's death-bed, but the Blessed One overheard, and saying "No, no! He who was sent is ever ready." he raised himself on his elbow, and taught. This happened four times, and then, and then only, Buddha held himself free to die. "But first he spoke to reprove Ananda for weeping. The Buddha was not a person, he said, but a realisation, and to that, anyone of them might attain. And with his last breath he forbade them to worship any."

(154-6) The Swami was always deeply pre-occupied with the historic and philosophic significance of Buddhist doctrine.

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(continued from the previous page) Sudden references and abrupt allusions would show that his thoughts were constantly with it. "Form, feeling, sensation, motion, and knowledge are the five categories" he quoted one day from Buddha's teachings. "in perpetual flux and fusion. And in these lies Maya. Of anyone wave, nothing can be predicated, for it is not. It but was, and is gone. Know, O Man, thou are the sea! Ah, this was Kapila's philosophy" he went on, "but his great Disciple brought the heart to make it live!"

(155-1)<sup>321</sup> "But Buddha" he went on "made the fatal mistake of thinking that the whole world could be lifted to the height of the Upanishads. And self-interest spoiled all. Krishna was wiser, because He was more politic. But Buddha would have no compromise.

(155-2) Buddha would have been worshipped as God in his own lifetime, all over Asia, for a moment's compromise. And his reply was only 'Buddhahood is an achievement, not a person!' Verily was he the only man in the World who was quite sane, the only sane man ever born.."

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<sup>320</sup> The original editor inserted "573" in the upper margin by hand and changed it to "151" at a later point.

<sup>321</sup> The paras on this page are numbered 31 through 35, making them consecutive with the previous page.

(155-3) What could be more beautiful than the Barber's story? The original form of this anecdote, as it appeared in the Buddhist text in old times, under the name of Upali Prichcha (the question of Upali, the Barber) has been lost; but the fact that there was such a writing in existence, is known from its mention in other Buddhist books e.g. The Vinaya Pitaka. The Blessed One passed by my house, my house – the Barber's! I ran, but He turned and awaited me. Awaited me – the Barber! I said, 'May I speak, O Lord with thee?' And he said Yes! 'Yes, to me – the Barber. And I said 'Is Nirvana for such as I?' And He said 'Yes' Even for me – the Barber. 'And I said 'May I follow after thee!' And He said Oh Yes. Even I, – the Barber. And I said 'May I stay, O Lord, near Thee?' And He said 'Thou mayest!' Even to me – the poor Barber!

(155-4) Buddhism formed complete churches only in the circle of missionary countries, of which Kashmir was one. And an interesting morsel of history dwelt on by the Swami, was that of the adoption of the Indian apostolate in that country, with its inevitable deposition of the local Nagas, or mysterious serpents living beneath the springs, from their position of deities Strange to say, a terrible winter followed their disestablishment, and the terrified people hastened to make a compromise between the new truth and the old superstition, by reinstating the Nagas as saints, or minor divinities of the new faith, – a piece of human nature not without parallels elsewhere.

(155-5) The Hindu believes in the accumulation of Karma by a single

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(continued from the previous page) through repeated incarnations, while Buddhism teaches that this seeming identity is but illusory and impermanent.

(156-1)<sup>322</sup> The doctrine of re-incarnation was never treated by him as an article of faith. To himself personally, it was a scientific speculation, merely, but of a deeply satisfying kind. He would always bring it forward, in opposition to our Western Educational doctrine that all knowledge begins with the senses, pointing out, on his side, that this beginning of knowledge is often lost in the remote past of the given person. Yet when all had been said, the question still remained whether in the end Buddhism would not be proved philosophically right. Was not the whole notion of continuous identity illusory, to give way, at the last to the final perception that the many were all unreal, and the One alone Real? Yes, He exclaimed one, day, after long thought in silence, "Buddhism must be right! Reincarnation is only a mirage But this vision is to be

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<sup>322</sup> The paras on this page are numbered 36 through 37, making them consecutive with the previous page.

reached by the path of Advaita alone.” Perhaps it gave him pleasure, thus to play off Sankaracharya against Buddha, as it were, by calling in Advaita to the aid of Buddhism. Perhaps it was the unification of history involved, that so delighted him; since the one idea was thus shown to be imperfect, apart from each other. “The heart of Buddha and the intellect of Sankaracharya” was always his definition of the highest possibility of humanity. In this vein was the attention he gave to the argument of a certain Western woman, against the Buddhist view of Karma. The extraordinary sense of social responsibility involved in that rendering had escaped this particular mind. “I find,” said she “no motive for doing good deeds, of which someone else, and not I, will reap the fruit.” The Swami, who was himself quite incapable of thinking in this way, was greatly struck by the remark, and a day or two later said to someone near him – “That was a very impressive point that was made the other day, that there can be no reason for doing good to people if not they, but others, are to gather the fruit of our efforts. “But that was not the argument” ungraciously answered the person addressed. “The point was that someone else than my self would reap the merit of my dead. “I know, I know” he replied quietly, “but our friend would have done greater justice to her own idea, if she had put in this other way. Let us suppose it to stand, that we are deceived in doing service to those who can never receive that service. Don’t you see that there is but one reply – the theory of Advaita? For we are all one!”

(156-2) One of the highest and greatest expressions of the Faith is put into the mouth of a butcher, preaching, by the orders of a married woman, to a sanyasis. Thus Buddhism became the religion

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(continued from the previous page) of a monastic order, but Hinduism, in spite of its exaltation of monasticism, remains ever the religion of faithfulness to daily duty, whatever it be, as the path by which man may attain to God.

(157-1)<sup>324</sup> That was perhaps the greatest of the Swami Vivekananda’s pronouncements on Buddhism, in which he said: “The great point of contrast between Buddhism and Hinduism lies in the fact that Buddhism said “Realise all this as illusion while Hinduism said “Realise that within the illusion is the while Real.” Of how this was to be done, Hinduism never presumed to enunciate any rigid law. The Buddhist

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<sup>323</sup> The original editor inserted “575” in the upper margin by hand and changed it to “153” at a later point.

<sup>324</sup> The paras on this page are numbered 38 through 43, making them consecutive with the previous page.

command could only be carried out through monasticism; the Hindu might be fulfilled through any state of life. All alike were roads to the One Real.

(157-2) His own conviction what we are now on the eve of a great new synthesis.

(157-3) His vision thus exercised an undeniable influence over his own mind, he would have thought it insanity to offer it as evidence of any other. The function of such an experience if admitted at all, was to his thinking, subjective alone. He might be led by it to doubt the historic character of Jesus of Nazareth; but he never referred to Create as the probable birth-place of Christianity. That would be an hypothesis for secular scholarship alone, to prove or disprove The admitted historic spectacle of the meeting of Indian and Egyptian elements at Alexandria was the only geographical factor of which he ever spoke.

(157-4) Modern Science women must learn; but not at the cost of the ancient spirituality.

(157-5) The training of the intellect to is highest perfection, he believed essential to the power of religious concentration. Study was tapasya, and Hindu meditateness an aid to scientific insight.

(157-6) He saw, of course, that the energy and co-operation of the whole nation was necessary, if material prosperity was ever to be brought back to India. And he knew well enough that the restoration of material prosperity was an imperative need. A God, he said, with his accustomed vigour, who could not in this life give a crust of bread, was not to be trusted in the next for the kingdom of heaven! He also felt, probably, that one by the spread of knowledge could the country as a whole be kept steadfast in its reverence for the greatness of its own inherited culture, intellectual and religious. In any case, new life could only be poured into the veins of the higher classes, by a great movement of forth preaching to the democracy. He believed that the one

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(continued from the previous page) thing to be renounced was any idea of birth as the charter of leadership.

(158-1)<sup>325</sup> He believed that the whole of India was about to be thrown into the melting-pot, and that no man could say what new forms of power and greatness would be the result.

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<sup>325</sup> The paras on this page are numbered 44 through 48, making them consecutive with the previous page.



(158-2) The well-being of the various magazines in which the Order was interested, and the industrial education carried on by the Orphanage at Murshidabad, were matters of deepest import in his eyes. Under present circumstances in India, the magazine is often a kind of peripatetic school, college and university, all in one. It has a marvellous degree of influence. It carries ideas on the one hand, and offers a means of self-expression on the other.

(158-3) He would always defend the small farmer or the small distributor, against those theorists who seem to consider that aggregations of business are justified in proportion to their size. He held that the age of humanity now dawning would occupy itself mainly with the problems of the working-fold, or, as he expressed it, with the problems of the Sudra. When he first landed in the West, he was greatly attracted, as his letters show, by the apparent democracy of conditions there. Later, in 1900, he had a clearer view of the underlying selfishness of capital and the struggle for privilege, and confided to some-one that Western life now looked to him "like hell." At this riper stage of experience, he was inclined to believe that China had gone nearer to the ideal conception of human ethics than newer countries had ever done or could do. Yet he never doubted that for man, the world over, the coming age would be "for the People." "We are to solve the problems of the Sudra" he said, one day, "but oh through what tumults' through what tumults! He spoke like one gazing direct into the future, and his voice had the ring of prophecy; but, though the listener waited, hoping eagerly for more, he only became silent lapsing into deeper thought. I have always believed that it was for the guiding and steadying of men through some such age of confusion and terror.

(158-4) Teaching requires for the supreme and essential qualification was to have looked at the world, even if only for a moment, through the eyes of the taught. Every canon of educational science proclaims this fact. "From known to unknown" "from simple to complex," "from concrete to abstract" and the very term "education" itself, are all words only, on the lips of those who can form no idea of the world as the pupil sees it, or the aims to which he would fain be aided to climb.

(158-5) But Vivekananda too great an educator to disregard the freedom of the disciple, even in such matters as these.

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<sup>326</sup> The original editor inserted "577" in the upper margin by hand and changed it to "155" at a later point.

(continued from the previous page) The aim was revealed only little by little, and always on the basis of some attempt already made. It was true that he was perpetually testing purity of motive, always on his guard against the possible intrusion of self-interest, in him-self or in others. "I trust no one" he said, "because I do not trust myself. How do I know what I may become to-morrow? "But it was also true that it was not in his nature as he said once, to interfere with liberty, even to prevent mistakes. It was for him to point out the source of an error only when it had been committed.

(159-1)<sup>327</sup> But seeing, perhaps, that there was a genuine need to form a concept of the whole synthesis of classes and interests in Modern India, he gave way completely to his disciple, and allowed the course of enquiry to pursue its own path.

(159-2) To Hindus, more than to any other race, it may be said that men appear as minds.

(159-3) In India the phenomena in question are regarded as cases of extension of faculty, and their extension of faculty, and their explanation is sought not in the event, but in the state of the mind witnessing it, since it is to be supposed that this will always, under given conditions, register a perception from the accustomed.

(159-4) No Indian psychologist would say of one of the world-seers that he had talked with angels, but only that he had known how to reach a mood in which he believed himself to talk with angels.

(159-5) Behind all these manifold experiences of Ramakrishna, binding them into one great life, was always the determination to serve mankind. Vivekananda spoke of him in after years as 'writhing on the ground' during the hours of darkness, in the agony of his prayer that he might return to earth again, even as a dog, if only he might aid a single soul. In moments less intimate and hidden than these, he would speak of the temptation of the higher realisations, (samadhi's) to draw the soul away from conditions of service.

(159-6) The differentia between the unconsciousness of Samadhi, and the unconsciousness of catalepsy.

(159-7) Sri Ramakrishna would throw the disciple who had just come to him into an hypnotic sleep, and learn from his subconscious mind, in a few minutes, all that was lodged there, concerning the far past. Each little act and word, insignificant to others, was to him like a straw, borne on the great current of character, and showing the direction of its flow.

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<sup>327</sup> The paras on this page are numbered 49 through 56, making them consecutive with the previous page.

(159-8)<sup>328</sup> Ramakrishna Paramahansa built up the rigorous integrity and strong discrimination that one sees in all who were made by his hand. We believe nothing without testing it. Says one –

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(continued from the previous page) Ramakrishnananda by name – “we have been trained to this.”

(160-1)<sup>329</sup> “I could not believe my own ears, when I heard Western people talking so much of consciousness. Consciousness? What does consciousness matter! Why, it is NOTHING, as compared with the heights of the super-conscious!

(160-2) The ascetic of Dakshineshwar might be capable of unusual modes of insight, but he was no victim of the vanity born thereof, to be seeking for uncommon ways of arriving at facts that were accessible enough by ordinary methods. When a strange religious came to visit the garden, professing to be able to live without food, Ramakrishna Paramahansa attempted no clairvoyant mode of testing him, but simply set shrewd observers to watch.

(160-3) Nothing was to be accepted, unproven, and the Swami Vivekananda, to his dying day, had a horror of those dreams, previsions, and prophecies by which ordinary folk are so apt to try to dominate one another. These things, as was inevitable, were offered to him in abundance, but he invariably met them with defiance, leaving them to work themselves out, if they were true, in spite of him. Whether a given foretelling would eventually be verified or not, it was impossible for him, he said, to know: the one thing of which he was sure was, that if he once obeyed it he would never again be allowed to go free.

(160-4) “These are frontier questions: he exclaimed impatiently, on another occasion, “there can never be any certainty or stability of knowledge, reached by their means.

(160-5) In all that might come before us, the attempt at discrimination was to be maintained. ‘I shall accept it when I have experienced it, was to be the reply to statements of the extraordinary. But our own experience was to be shifted thoroughly.

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<sup>328</sup> The original editor renumbered this para from 16 to 56 by hand.

<sup>329</sup> The paras on this page are numbered 57 through 62, making them consecutive with the previous page.

We were not to run away with the first explanation of a phenomena that might occur to us.

(160-6) This did not imply the smallest respect on his part, for the bulk of experiments known as spiritual seances. Of a famous convert whom he met on one such occasion, he said that it was sad to find a man of extra-ordinary intelligence in matters of the world, leaving all his intelligence behind him at the doors of a so-called medium. In America he had been present at a number of seances as a witness, and he regarded the great majority of the phenomena displayed as grossly fraudulent. "Always the greatest fraud by the simplest means" he said, summing up his observations. Another large fraction of the total, he thought, were better explained by subjective methods than as objectively true. Thus, a well-

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(continued from the previous page) known thought-reader in Southern India claimed that an invisible female figure stood beside him, and told him what to say. "I did not like this explanation" said the Swami, "and set myself to find another." He came to the conclusion that the source of information was subjective. If after all these deductions had been made, any residuum remained, it was possible that this might be genuinely what, it,,, professed. But even so, knowledge of the phenomenal could never be the goal of effort. The return of wandering wills from one plane of physical tension to another could throw but little light on any true concept or immortality.

(161-1)<sup>331</sup> Any dwelling upon the occult led inevitably, in the Swami's opinion, to increase of egotism, and to the fall into untruth. If the ordinary good of life was to be given up, for the sake of the soul, how much assuredly so, these vanities of supernatural powers! Even Christianity would have seemed to him a highest creed, if it had had no miracles. Buddha's abhorrence of wonders was the eternal glory of Buddhism. At best their value could only be to give a little confidence, and that only for the first steps. "If there be powers, they shall vanish away; charity alone remaineth." Only to the soul that is strong enough to avoid these temptations does the door stand open.

(161-2) One of the most impressive forms of teaching practised by our Master was a certain silent change wrought in the disciple unawares, by his presence. One's whole attitude to things was reversed; one took fire, as it were, with a given idea; or one

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<sup>330</sup> The original editor inserted "579" in the upper margin by hand and changed it to "157" at a later point.

<sup>331</sup> The paras on this page are numbered 63 through 65, making them consecutive with the previous page.

suddenly found that a whole habit of thought had left one, and a new opinion grown up in its place, without the interchange of a single word on the subject. It seemed as if a thing had passed beyond the realm of discussion, and knowledge had grown, by the mere fact of nearness to him. It was in this way that questions of taste and value became indifferent. It was in this way that the longing for renunciation was lighted, like a devouring flame, in the hearts of those about him. And to nothing could this statement be more applicable than to the idea of death that one seemed to imbibe from him. In his own life-time, he became more and more averse to any definite laying-down of the law, on this subject. "I suppose so, I do not know," would be his answer, to one who was striving to piece out the eternal puzzle.

(161-3) Hundreds of lives like the present, each bound in its own time to have an end, could never, as he expressed it, satisfy our hunger for immortality. For that, nothing would do but the attainment of deathlessness, and this could never be interpreted as in any sense the multiplication of exaltation of life within the senses.

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(162-1)<sup>332</sup> Our whole centre of vision was thus shifted. Instead of the lighted hall, this life became for us the prison of hypnotic trance, a broken somnambulistic dream.

(162-2) He would have nothing to do with dogma, and he was exceedingly averse to making promises about the future. As already said, "I do not know" became more and more his answer, as years went on to questions about the fate of the soul in death.

(162-3) He appeared to share the common assumption that after death we meet again and talk things out, so to speak, with those who have preceded us.

(162-4) He seems to have felt the necessity of systematising his religious teaching. Having at first given forth his wealth of knowledge and thought without stint, we may suppose that he had now become aware of the vastness of his output, that he saw its distinctive features clearly and that he felt the possibility of unifying and condensing it, round a few leading ideas.

(162-5) He has been thrilled by the congruity of ancient Indian thought with modern science. "Our friend," he writes "was charmed to hear about the vedanta, which according to him, are the only theories modern science can entertain.

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<sup>332</sup> The paras on this page are numbered 66 through 71, making them consecutive with the previous page.

(162-6) The Vedantic cosmology will be placed on the surest foundations. I am working a good deal now, upon cosmology and clearly see their perfect unison with modern science, and the elucidation of the one will be followed by that of the other. I intend to write a work later on, in the form of questions and answers. The first chapter will be on cosmology, showing the harmony between Vedantic theorise and modern science.

(162-7) These are visions which arise in succession before the jiva who, himself, neither goes nor comes, and that in the same way this present vision has been projected. The projection (Shrishti) and dissolution must take place in the same order, only one means going backward and the other coming out. "Now as each individual can only see his own universe, that universe is created with his bondage, and goes away with his liberation, although' it remains for others who are in bondage. Now name and form constitute the universe. A wave in the ocean is a wave, only in so far as it is bound by name and form. If a wave subsides, it is the ocean, but that name and form has immediately vanished for ever. So that the name and form of a wave could never be, without the water that was fashioned into the wave by them, yet the name and form themselves were not the wave. They die as soon as ever it returns to water. But other names and forms live on, in relation to other waves. This name-and-form is called Maya, and the water is Brahman. The wave was nothing but water and all the time, yet as a wave it had the name and form. Again this name and form cannot remain for one moment

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(continued from the previous page) separated from the wave, although the wave, as water, can remain eternally separate from name and form. But because the name and form can never be separated, they can never be said to exist. Yet they are not zero. This is called Maya.

(163-1)<sup>334</sup> We see the reconciling and organising force of the Swami's genius. The standard of Sankaracharya shall not be moved. That "the soul neither comes nor goes" remains to all time the dominant truth. But the labours of those who began their work at the opposite end shall not be wasted either. The Adwaitin, with his philosophic insight, and the Dualist, with his scientific observation of successive phases of consciousness, – both are necessary, to each other and to the new formulation.

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<sup>333</sup> The original editor inserted "581" in the upper margin by hand and changed it to "159" at a later point.

<sup>334</sup> The paras on this page are numbered 72 through 76, making them consecutive with the previous page.

(163-2) Coming and going is all pure delusion. The soul never comes nor goes. Where is the place to which it shall go, when all space is in the soul? When shall be the time for entering and departing, when all time is in the soul? "The earth moves, causing the illusion of the movement of the sun; but the sun does not move. So Prakriti, or Maya, or Nature is moving, changing, unfolding, veil after veil, turning over leaf after leaf of this grand book, – while the witnessing soul drinks in knowledge, unmoved, unchanged. All souls that ever have been, are, or shall be, are all in the present tense, and – to use a material simile – are all standing at one geometrical point. Because the idea of space does not occur in the soul, therefore all that were ours, are ours, and will be ours; are always with us, were always with us, and will be always with us. We are in them. They are in us.

(163-3) "The cloud moves across the face of the moon, creating the illusion that the moon is moving. So nature, body, matter, moves on, creating the illusion that the soul is moving.

(163-4) He cried out. Where is my body?" His companion, now known as the old monk Gopal Dada, ran to his aid, and did all he could by heavy massage, to restore the consciousness that had been lost below the head. When all this was vain, and the boy continued in great trouble and alarm, Gopal Dada ran to the Master himself, and told him of his disciple's condition. He smiled when he heard, and said "Let him be! It will do him no harm to stay there for a while. He has teased me enough, to reach that state! Afterwards he told him and others, that for Noren the Nivikalpa Samadhi was now over, and his part would henceforth lie in work. The Swami himself described the early stages of this experience, later, to his Gurubhai, Saradananda, as an awareness of light, within the brain, which was so intense that he took it for granted that someone had placed a bright light close to him, behind his head.

(163-5) Apart altogether, however, from meditation, he was constantly, always, losing himself in thought. In the midst of the

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(continued from the previous page) chatter and fun of society, one would notice the eyes grow still, and the breath come at longer and longer intervals; the pause; and then the gradual return. His friends knew these things, and provided for them. If he walked into the house, to pay a call, and forgot to speak; or he was found in a room, in silence, no one disturbed him; though he would sometimes rise and render assistance to the intruder, without breaking his silence. Thus his interests lay within, and not without.

(164-1)<sup>335</sup> Even his criticism was felt merely as definition and analysis. It had no bitterness or resentment in it. "I can criticise even an avatar," he said of himself one day "without the slightest diminution of my love for him. But I know quite well that most people are not so; and for them it is safest to protect their own bhakti."

(164-2) It is the Hindu belief that for the evolution of supreme force, it is necessary first to evoke intense energy of emotion and then to hold this in absolute restraint. This points to a cycle of experience beyond the imagination of most of us.

(164-3) It was the quality of his thought, quite as much as its beauty or its intensity, that told of the mountain-snows of spiritual vision, whence it was drawn.

(164-4) His theme was the necessity of withdrawing himself for a time in order to leave those that were about him a free hand. "How often," he said, "does a man ruin his disciples, by remaining always with them: When men are once trained it is essential that their leader leave them, for without his absence they cannot develop themselves:"

(164-5) The bell was ringing for evensong, and he went to his own room, and sat down, facing towards the Ganges to meditate. It was the last time. The moment was come that had been foretold by his Master from the beginning. Half an hour went by, and then, on the wings of that meditation, his spirit soared whence there could be no return, and the body was left, like a folded vesture, on the earth.

(164-6) May God grant that this living presence of our Master, of which death itself had not had power to rob us, become never to us his disciples, as a thing to be remembered, but remain with us in its actuality, even unto the end.

(164-7) The fruit of this idea is that one can no longer belong to any sect, or endure ceremonial. Religion in India culminates in freedom.

(164-8) "Make<sup>336</sup> yourself a fit agent to work. But it is God who works not you. One man contains the whole universe. One particle or matter has all the energy of the Universe at its back."<sup>337338</sup>

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<sup>335</sup> The paras on this page are numbered 77 through 84, making them consecutive with the previous page.

<sup>336</sup> The original editor inserted quotation marks by hand.

<sup>337</sup> The original editor inserted quotation marks by hand.

<sup>338</sup> Handwritten note in the bottom margin reads: "Swami V."

<sup>339</sup> The original editor inserted "583" in the upper margin by hand and changed it to "161" at a later point.



(165-1)<sup>341</sup> The silent power of thought influences people, even at a distance, because mind is one, as well as many. The universe is a cobweb; minds are the spiders. The universe equals the phenomena of one Universal Being. He, seen through our senses is the Universe. Jesus or Buddha sees the Universe as a God. This is Maya.

(165-2) A straight line projected infinitely becomes a circle. The search for God comes back to sell. I am the whole mystery, God.

(165-3) But does renunciation demand that we all become ascetics? Who then is to help others? Renunciation is not asceticism. Are all beggars christs? Poverty is not a synonym for holiness; often the reverse. Renunciation is of the mind. How does it come? In a desert, when I was thirsty, I saw a lake. It was in the midst of a beautiful landscape. There were trees surrounding it, and their reflections could be seen in the water, upside down. But the whole thing proved to be a mirage. Then I know that every day for a month I had seen this, and only today, being thirsty, had learnt it to be unreal. Every day for a month I should see it again. But I should never again take it to be real. So, when we reach God, the idea of the universe, the body and so on, will vanish. It will return, afterwards. But next time we shall know it to be unreal.

(165-4) You are only able to work for the good of the world, when you know for a fact that this work is an illusion. The unconscious the work, the better, because the more super-conscious.

(165-5) Surround yourself with flowers and pictures and incense. The saints went to the mountain tops to enjoy nature.

(165-6) The history of the world is the history of a few men who had faith in themselves. That faith calls out the divinity within. You can do anything. You fail, only when you do not strive sufficiently to manifest infinite power.

(165-7) Some mistakes there must always be. Do not grieve. Have great insight. Do not think "What is done is done. Oh that it were done better."

(165-8) The test of having ceased to be an idolator is, when you say I, does the body come into your mind or not? If it does, you are still a worshipper of idols.

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<sup>340</sup> Handwritten note in the top margin reads: "All this page is sayings of Swami Vivekananda"

<sup>341</sup> The paras on this page are numbered 85 through 94, making them consecutive with the previous page.

(165-9) Identifications brings misery, because it brings desire. Thus the poor man sees gold and identifies himself with the need of gold. Be the witness. Learn never to react.

(165-10) Man's thirst says the Buddhist, is a burning, unquenchable thirst, for more and more. You Americans are always looking for more pleasure, more enjoyment. You cannot be satisfied.

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THE MASTER AS I SAW HIM

Nivedita

Swami Vivekananda<sup>342</sup>

(continued from the previous page) True, but at bottom what you seek is Freedom. This vastness of his desire is really the sign of man's infinitude. It is because he is in infinite, that he can only be satisfied when his desire is infinite, and its fulfilment infinite.

(166-1)<sup>343</sup> Our lives are but a passing from dream to dream.

(166-2) Manu says salvation is for all, save only for a traitor.

(166-3) Vedanta does not care for the God-idea. But in the Gita comes the significant saying, to Arjuna, "I am the Real, and I am the Unreal. I bring good, and I bring evil."

## **Max Nordau: The Interpretation of History**

THE INTERPRETATION OF HISTORY

Max Nordau

(166-4) The aspect of history which is represented by concrete events is far the least important. That which is great and vital, the drama of the human soul, is completely hidden from direct observation. The historian's task, according to Maurenbrecher, is to study the inner life of the actors in events, and given an account of their motives and aims. Let him devote himself to this task, by all means; but what likelihood is there that he will solve it correctly? Knowledge of what is in the heart of a man is, according to the bible, reserved to God alone. The maxim of the ancients, "know thyself" is, in fact, the recognition that to do so is difficult, well-nigh impossible. The secret of a man's personality is often hidden from his own inward view, and impenetrable to that of an

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<sup>342</sup> Handwritten note in the top margin reads: "Sayings of Vivekananda"

<sup>343</sup> The paras on this page are numbered 95 through 97, and 1 through 2. The first section is consecutive with the previous page.

outsider. No one has the least suspicion of the complexity of a highly differentiated intellectual life will attempt to penetrate the inner processes of thought, the underlying motives of action, and lay bare the ramifications that interpenetrate the bedrock of character, temperament, and the subconscious life of man, the alluvial deposits of his life's experience, and the mysteries of the attractions and repulsions that sway him. The historian has to deal with psychology in the concrete, with supposition and conjecture, not science; he is a creative poet whose characterisation may be illuminating and convincing like that of the novelist or the playwright, without any assurance that it thereby resembles truth.

(166-5) Anyone who has sufficiently emerged from obscurity to arouse even the most transitory interest on the part of his contemporaries will throw up his hands in amazement over the judgments passed upon him, his personality and his influence, and over the personal impressions he has made on different minds; and the more important the individual, the wider the circle of observations the he excites, and the greater the number of busybodies who feel called upon to express an opinion about him, the more striking is the distortion which his image undergoes. The incapacity of most people to see

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(continued from the previous page) others as they are, or to understand them, is only equalled by the impudent assurance with which they give utterance to their senseless and superficial judgments upon them – judgments often hatefully stupid and unjust.

(167-1)<sup>345</sup> What is depressing is that this arid controversy in dispute; it issues finally only in the setting up of one assertion and one opinion against another.

(167-2) His representation of character is an embodiment of psychological guesses that may or may not be fortunate. The attempt to discern the causal connection of events and the laws that regulate them is often merely arbitrary, and frequently quite capricious. Written history can never compass the actual event. It is not science, but literature: a branch of fiction, good, bad, or indifferent; a supposition as to the way in which things might have happened; an attempt to show the way in which they ought to have happened, or to prove that they did, as a matter of fact, happen in this or that way; a subjective intuition on the part of men who have to depend on vague, uncertain, or

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<sup>344</sup> The original editor inserted "585" in the upper margin by hand and changed it to "163" at a later point.

<sup>345</sup> The paras on this page are numbered 3 through 6, making them consecutive with the previous page.

even inadequate information; who are, consciously or unconsciously, influenced by certain tendencies, and led away by their own feelings, prejudices, sympathies, and antipathies, even where they are honest.

(167-3) The old chroniclers, faithfully devote the same space to recording dearths, earthquakes, and floods, hail-storms, unusual cold in winter or heat in summer, and the appearance of the comets, that they gave to wars, coronations, and the deaths of princes thus assigning the same importance to events resulting from the operation of human will and those originating in the blind chance over which man has no control.

(167-4) The purely natural events that are entirely outside the action of the human will have had a greater influence on the destiny, not only of individuals, groups, or nations, but of human existence as a whole, than the whole range of what is assumed by historians to be essential and important – than the foundation of states, the establishment of religions, the rise and development of social institutions, the conceptions of law and property, constitutional and metaphysical ideas. An ice age of some thousand years' duration, following upon a considerable period of temperature warmth, will more completely transform all human conditions than any possible action of a man or a people. Even a local disturbance may cause changes within a limited area of time and space at least as great as any efforts of human will and energy. If the disappearance of Atlantis be no fiction, but a fact, is it not a fact far more significant for humanity than any State formation to which history devotes volumes – nay, libraries? Has not the separation of England from the mainland, established

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(continued from the previous page) by geology, had far greater political consequences than the Norman Invasion under William the Conqueror – consequences that at the close of thousands of years are far from being exhausted?

(168-1)<sup>346</sup> No sound conclusions can be reached by a dualistic philosophy of history which refuses to recognise the same natural forces and laws at work everywhere, causing islands and whole continents to disappear beneath or rise above the ocean, and calling forth individual men to be conquerors and lawgivers, to mould and model nations, or which turns away its gaze from the irrational accidents of lifeless matter and close its eyes to all but spiritual forces. Who can say what would have happened if the Armada had conquered England? Europe, at any rate, would not have been what it is to-day; and the cause of the difference between what it is to-day and what it might have

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<sup>346</sup> The paras on this page are numbered 7 through 8, making them consecutive with the previous page.

been is surely the storm that destroyed the Armada – a mere accident, a blind natural force that could by no stretch of language be described as spiritual or moral. How would history have developed supposing that Grouchy had marched on Waterloo, and so decided the battle, which after midday stood even, in Napoleon's favour? Was it blind chance or Grouchy's will that decided it otherwise?.

(168-2) Froude held that history cannot foretell events that depend upon the will of man, because that will is free. But this freedom of the will is a dogma incapable of proof. The law of causality which governs our thought admits of no metaphysical vagueness. It compels us to assume that the will, a force that initiates movement, is, like every other force, subject to that law. Its apparent freedom is an illusion, due to the fact that the mind does not perceive the relation between the stimulus to an act of will is the one possible response of a given organism to a given stimulus under given conditions. A difference in one element in a system, a different constitution of the organism, a different kind or strength of stimulus or its application under different circumstances, will cause the response of the will to be different, but nothing else can alter it. Conversely, the elements are not the result of chance or arbitrary attraction: they are links in the iron chain of cause and effect that extends into infinity, above and below the limits of our knowledge. Deny this, and you deny causality, and declare that the planets are not strictly determined in their course by mechanical necessity, but can move at will in or out of their appointed track. The thoughts, and actions of men are regulated by the same compulsion that keeps the stars in their course.

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(169-1)<sup>348</sup> Until he has gathered the courage to penetrate to its depths so man cannot rest until he fills up his gaps with solid masonry or hides them behind some painted screen. To the individual who has once risen to the desire to know, the darkness of the past is as troubling as that of the future, and the question of remote causes as torturing as that of those near at hand. In this desire to know and to understand lies the origin of all sciences, and of all superstitions and other systems of self-deception and false guesses. Philosophic speculation, seeking to find the final cause, resolved itself for most men into the theological revelation which reveals nothing to the understanding.

(169-2) Only the intellectually backward and absolutely uneducated sections of the populace continued to believe in the primitive forms of revelation by lines on the hand,

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<sup>347</sup> The original editor inserted "587" in the upper margin by hand and changed it to "165" at a later point.

<sup>348</sup> The paras on this page are numbered 9 through 12, making them consecutive with the previous page.

the interpretation of dreams, laying out of cards, astrology, the shapes in lead or coffee-grounds. Yet the irresistible desire to know the unknowable lingers among the educated too. It is seen in the tentative eschatology which philosophy has even yet not wholly renounced, and in the delight with which a speculative forecast like Wells' "Anticipations" is accepted by hundreds of thousands of people, who do not seem aware that the reason why such a speculation affords them so much pleasure is simply that it corresponds exactly with the knowledge, the assumption, the intentions and wishes of the present day, and in so far is a representation, not of the future, but of the present. The light which was turned upon the future also threw its weak and flickering beams across the darkness of the past. The practical value attaching to a knowledge of the future undoubtedly led men to busy themselves with it before they turned to the past.

(169-3) The critical sense is very slightly developed in the majority of mankind. They have not the capacity, and hardly wish, to distinguish between truth and delusion. Any confident assertion they accept without asking for proofs or criticising their soundness. No assertion is ever doubted, mistrusted, or denied unless it either happens to be in glaring contradiction to something already well known or to injure someone's feelings and interests, especially in the latter case; otherwise, so long as it contains in itself no inherent impossibilities, it is accepted at once, and occupies the position in consciousness of an accepted fact.

(169-4) Even now the great majority of mankind unhesitatingly accept the teachings of theology as to the origin of the universe, because, since they have no particular personal interest in not having deceived as to final causes, beyond a general curiosity, any explanation is as good as another. Most men of any power

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(continued from the previous page) of thought at all ceased to believe in soothsayers when their forecasts did not come true. But the fact that history is to this day for the most part just as much in the air, just such a tissue of guess-work, intuition, masked wishes and desires as theology and prophecy is concealed from all save a very small minority, because it is only rarely that facts appear which definitely prove the falsity of any historical narrative and because it is practically immaterial to the living whether the past, unchangeable to all eternity, is represented in one way or another.

If information about final causes were as interesting to man as that about immediate ones, theology would long ago have vanished like the natural history of Pliny, the biology of Aristotle, and the cosmology of Ptolemaeus.

(170-1)<sup>349</sup> Human curiosity demands an explanation of the past, and written history pretends to be able to give it. Mankind is satisfied with the connected narrative it presents, because they have no reason for questioning its truth. It pleases them first because it satisfied a want, then because it is uncommonly entertaining and exciting. The love of stories is inborn in man. He delights to hear of a picturesque and melodramatic past, of extraordinary events to which common experience affords no parallel, and the deeds and destiny of unusual men. Historical narratives are full of tragedies, dramas, comedies of character and intrigue, novels of adventure. But the excitement that it arouses is purely aesthetic, and not essentially different from that with which one hears or reads the "Thousand and one Nights." It only differs from admitted fairy-tales by its piquant attempt to prove that everything did actually happen as it is set down.

(170-2) The march of intellectual development deepens our curiosity into the desire to know, and transforms instinctive self-love into a conscious idea of the underlying unity of all individual interests, and an organised attempt to maintain and uphold them against other conflicting interests.

(170-3) Every institution arises in response to some requirement.

(170-4) But the necessities change and alter; the institutions due to their impetus remain. The moment comes when they have not the strength to maintain themselves, and no rational arguments are forthcoming for their defence. Then those to whom their continued existence is profitable call upon history to undertake the task of frightening off criticism and discouraging attacks, by throwing a rampart of pompous and dignified formulae round the structure that is collapsing from internal weakness.

(170-5) They could only point to old parchments and splendid seals

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(continued from the previous page) for their title to fatten on the life-blood of the people. When the French peasantry after the Revolution stormed the castles, and first of all plundered the archives and burned the records, they were unconsciously executing a symbolic act. They recognised thereby that these discoloured witnesses of a

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<sup>349</sup> The paras on this page are numbered 13 through 17, making them consecutive with the previous page.

<sup>350</sup> The original editor inserted "589" in the upper margin by hand and changed it to "167" at a later point.

dead past were still living roots that nourished the feudal tree, and must be exterminated before it could be destroyed.

(171-1)<sup>351</sup> Various intellectual elements compose this artificially fostered feeling. First there is the effect of the patronage of the ruling class. It is thought to be well bred to imitate their views. Then there is the weakness of judgment which makes people incapable of independent or rational criticism, and the intellectual laziness which finds comfort in the generally accepted view. It follows from these characteristics of human advantage from an institution – may even suffer from it – they will feel a respect for its antiquity, and look upon its remote origin as sufficient justification for its continued existence.

(171-2) It would be one-sided, however, to refuse to recognise the strong attraction possessed by historical narrative from an aesthetic and general psychological point of view. Its stories are exciting and amusing. The imagination is charmed and the slumbering mysticism inherent in the human mind agreeably stirred by a glimpse into the misty regions of the distant past. We long to draw aside the veil from what is partly hidden to build up the ruins, to call up the spirits that are buried, and solve the riddles that clamour for solution. Poetic dreams are awakened in us by the mysterious faces that swim before us out of the dimness of the past.

(171-3) The advocate does not even imperil his success by the admission that his defence rests on the dangerous ground of incomplete information as to fact, arbitrary inventions, and uncritical inferences of his own.

(171-4) “what is the use of mere knowledge of bare facts? What use is it to us to know that...a Macedonian called Alexander...defeated the Persians at such and such a place...without deducing some truth or some feeling?”

(171-5) The historical sense is an artificial product of the ruling classes, who use it as a means for investing the existing order which is advantageous to themselves alone, with a mystic and poetic charm, for beautifying abuses by the glorification of their origin, and for casting a glamour of half-tender, half-reverential awe over institutions that have long lost any reasonable justification and become useless and meaningless. Its practical purpose, in a word, is to oppress and deceive the present with the assistance of the past.

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<sup>351</sup> The paras on this page are numbered 18 through 22, making them consecutive with the previous page.



(172-1)<sup>352</sup> It is only at a very early stage of human development that the desire for knowledge, so far as it exists at all, is confined to what previously existed; it is soon extended to the why and the how. Men are no longer satisfied with facts, more or less hidden, more or less credible; they demand to understand their causal connection. They fight against the conception of chance as the motive force in the universe, and strive to discover some determining law of which it is the visible expression.

(172-2) It can be seen how arbitrary this connection and interpretation, as a matter of fact, was in almost every case, and to what extent it was dominated by the subjective feelings and opinions.

(172-3) They felt a keen desire to advance from arithmetic to algebra, from the action of one individual or group of individual or group of individuals to a universal formula that should include the regular course of human action as a whole. Thus the transition was made from historical writing proper, the narration of events with a definite space and time, to the philosophy of history.

(172-4) "Singly" or "collectively" as Lacombe correctly observed, "it displeases us to be the sport of chance." In other words we think causally, and our intellect cannot rest until it has assigned to every phenomenon that it perceived such a cause as seems adequate at the stage of knowledge which has been reached, and can without glaring contradiction be fitted into the current system of ideas and judgments.

(172-5) If chance had to be regarded as the law of history, its philosophy would end where it began. It could have nothing more to say were it once established that human affairs were governed by blind unregulated accident. A round nought at the bottom would be all that could be made of such a sum. This is a conclusion which has not, so far, been reached by a philosopher of any standing. Every one has proceeded on the assumption that there must be some rational meaning in the life of man as displayed in his history, and devoted himself simply to discovering and expressing what that meaning is. Hardly one has thought it necessary to investigate the theoretical basis and justification of the assumption. Nevertheless, the demand that history – that is to say, that human life – must possess a meaning intelligible to man is nothing more or less than anthropomorphism.

(172-6) He does not notice what arbitrary and unproved assumptions are contained in this question. It premises that the events composing the fabric of history are fulfilled in accordance with a predetermined purpose. But purposive action is only

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<sup>352</sup> The paras on this page are numbered 23 through 28, making them consecutive with the previous page.

(continued from the previous page) conceivable as guided by an idea and a will conscious of that purpose and of reasons for pursuing it. In what consciousness is there developed the idea of a purpose governing the historical action of mankind and a will directing it to this purpose? Not in the consciousness of a man, for no man acts from any conscious purpose save the fulfilment of some immediate need.

(173-1)<sup>354</sup> The appearance and future disappearance of humanity is a trivial episode in the eternal origination and disappearance of the solar system and life-bearing planets.

(173-2) Why the heavenly bodies pursue an endless round of rising and setting? Why life and consciousness arose in cosmos? What is the meaning of this world?

(173-3) Until the human mind has learned to observe facts patient with an attention sternly disciplined, it will accept any convenient notion that happens to be presented to it. Before it arrives at testing its hypotheses by continual comparison with reality, experiences are arbitrarily combined and uncritically combined and uncritically generalised into stories. Any correction of these stories is resisted as an inconvenient disturbance of a comfortable habit of thought. The mythology which invents gods in the likeness of men, in order to explain the world, introduces the conception of a rational purpose into history in order to shield mankind from the horror of its incomprehensibility.

(173-4) The assumption of Gods, or of a God, released men from that time forward from the necessity of searching further explanation God is an answer to everything, a way out of every difficulty. The beginning of all things? God: The purpose of existence? God. The knowledge and worship of God. This unctuous doctrine has been put forward in almost every philosophy of history up to the present day, in complete disregard of the innumerable facts that prove such dogmatism to be the most senseless twaddle. For one Lingard, who candidly admits that: "History represents the sorrows heaped upon all men by the passions of the few," there are ten Bancrofts crying with uplifted eyes that: "History is a divine power that cannot be falsified by human interpolations."

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<sup>353</sup> The original editor inserted "591" in the upper margin by hand and changed it to "169" at a later point.

<sup>354</sup> The paras on this page are numbered 29 through 34, making them consecutive with the previous page.

(173-5) The theologians are really the most honest in their procedure. They resort to faith without any beating about the bush, and so avoid the necessity of convincing the critical understanding. They set up their assertions, and triumphantly cast a verse from the Bible in the teeth of any heretic who ventures to dispute them. Anyone godless enough to question the authority of the Bible is damned.

(173-6) Real faith is not perturbed by facts that prove it to be ridiculous – it passes them by or interprets them in some other

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(continued from the previous page) way. The plan of philosophy of history of the Bishop of Hippo places it outside the reach of rational criticism. One can hardly investigate seriously such dogmatic assertions.

(174-1)<sup>355</sup> St. Augustine records the pious fairy-tale of his own invention with fervour, and does not trouble at all about its truth.

(174-2) It is based upon revelation and scorns earthly proofs. It has nothing to do with reason. Anyone who doubts or denies is a heretic, deserves only the treatment the Church reserves for such.

(174-3) The genuine seeker after truth and knowledge must approach facts without preconceived opinions about them. If human destiny seems chaotic, he must sadly admit that he sees it as chaos, and can discover in it neither order or meaning. Flint does not do so. He starts with the conviction that history must evidence a providence and divine plan. Whence does he obtain this conviction? Not from history – history appears to him a chaos – but from the arbitrary invention of his own fancy, from his own wishes and desires. He approaches history with a subjective conviction already formed. What he sees directly contradicts his conviction. He sees no plan, no providence; only a chaos. Far from bowing before the truth and abandoning the conviction that is falsified by the testimony of his eyes, he clings to it, and confidently expects that facts will accommodate themselves to it.

(174-4) There is one most serious difficulty in the way of those who wish to see history directed by a divine plan through-out.

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<sup>355</sup> The paras on this page are numbered 35 through 40, making them consecutive with the previous page.

(174-5) A difficulty that has involved many of them in most fearful confusion – namely, the presence of evil in the world. There is no denying it. It is far too glaring for that. History displays an unbroken succession of wars and conquests, tyranny and risings against it, deceit and treachery crowned by success and triumphant over persecuted virtue, and might victorious over right. Is all this to be regarded as the direct will of a moral order governing the world? Can it be the hand of a loving God that purposely heaps these horrors upon man?

(174-6) For proofs of this fantastic product of their own brains they point to the Bible. They no longer look to it for their cosmogony, or uphold the story of the Creation in Genesis against the conclusions of science; but they still seek that key to history in the Bible, and look at human life as the medieval scholastics looked at nature. Like them, ignorant, blind, and arbitrary in their interpretation of the facts, which they are unable or unwilling to observe, they intentionally close their eyes to everything that contradicts their assertions.

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(175-1)<sup>357</sup> They too assume the existence of a world ordinance and Providence without bringing forward a single proof in support of their assertion that could stand before unprejudiced criticism.

(175-2) There is something far more impressive in the old Greek theory of the eternal cycles encompassing the whole universe. Vico's little *ricorsi* are but parodies of the cycles of Empedocles, Zeno, and Aristotle.

(175-3) His point of view is that of a childlike theology. Everything that meets his eye must have a rational, human purpose. Everything betrays the wise design of an omnipotent Creator.

(175-4) History is understood "as the impulse of the spirit to find the Absolute – that is to say, itself." Thus, Hegel knows there is a spirit; and it has obviously lost itself. We are not told where and when this rather incomprehensible misfortune took place. But, anyhow, the poor spirit then felt a very natural impulse to find itself. Through this impulse it created the history of the world, in the course of which it happily did find itself. The process is not very clear, but the result is satisfactory. An empty nonsense

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<sup>356</sup> The original editor inserted "593" in the upper margin by hand and changed it to "171" at a later point.

<sup>357</sup> The paras on this page are numbered 41 through 45, making them consecutive with the previous page.

like this passed, and frequently still passes, for profundity.

(175-5) This is what is put forward as the philosophy of history – these ravings that might have fallen from the lips of a delirious monk whose brain was fevered by the writings of the Dominicans. Hegel is indeed one of the most appalling figures in the intellectual history of the human race. Not on his own account – there have always been cobweb weavers, and many of them have wrapped their threadbare thought in a magnificent diction of their own invention – but because of his influence over his contemporaries. One is almost impelled to believe that the faculty of judgment either does not exist in man, or is never used by him, when one realises, after reading the works of Hegel, that this oracular utterance of a tissue of unmeaning phantasies, this ignorant jugglery with unreal and arbitrary words, called concepts, was received, not only by Germany, but by the world at large, as a revelation of the most profound wisdom; finds, too, the Hegelian dialectic with its arid and valueless formulae of thesis, antithesis and synthesis, accepted by a whole generation as a law of thought, and Hegel still regarded as a great thinker, and named with pride by the German people. The incapacity of the vast majority of mankind to apply the tests of intelligent criticism or discover the meaning of words is indeed sufficiently proved by their acceptance of the dogmas of positive religion. But the crushing significance of Hegelianism lies in the fact that it was precisely the most learned and

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(continued from the previous page) distinguished men of his time who fuddled themselves senseless with his frothy beverage. Even his critics, Trendelburg (“Logical Investigations”) Ulrici (“principles and Methods of the Hegelian philosophy”) and Heinrich Leo (“Hegelinge”), are all slaves of the word. They talk round about Hegel, make some small reservation here, some slight objection there, raise their eyebrows, lay finger on nose, without seeing that they are all expending their energy on a soap-bubble, as the Hegelian philosophy was correctly described by Schopenhauer.

(176-1)<sup>358</sup> Since the days of antiquity, there have always been a few isolated thinkers who did not feel that either human destiny or the existence of the universe and of natural phenomena was satisfactorily explained by this reference to God.

(176-2) Buckle collected a mass of valuable particulars, wrote most useful chapters on the insubstantiality of metaphysics and theology, on the falsity of the assumption of a freewill, on progress and its conditions, and the childishness of the older school of

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<sup>358</sup> The paras on this page are numbered 46 through 50, making them consecutive with the previous page.

historians. He has done solid and suggestive work on certain sections of English history; but his initial assumption that the one determining factor in the fate of nations is climate and the conditions of the soil, is an obvious fallacy.

(176-3) Comte's famous division of human development into three stages, called by him theological, metaphysical, and scientific, based, as we have seen on an idea of Vico's, is arbitrary in so far as it suggests a stern succession in events really contemporaneous. In the theological period man's thought is animistic and anthropomorphic: he endows nature with life, and personifies its phenomena, and invents gods. In the metaphysical is thought is deductive: he approaches phenomena with definite hypotheses, in the light of which he connects and co-ordinates what he sees. In the scientific, finally, he proceeds by induction, observation and experiment, and adapts his thoughts to the conditions of reality.

(176-4) One thing is certain: that even at the present day the vast majority are still in the theological and metaphysical period, and only a tiny minority has reached the scientific stage.

(176-5) With naive anthropomorphism, men believed that their desire to comprehend the meaning of life and of the world could be satisfied from the contemplation of the history of the world, although humanity occupies no larger place in the universe than any order of ferns or insects, and the history of mankind can go as far and no farther towards the solution of the riddle of the universe than the life development of the polar bear or the cockchafer. The customary philosophy

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(continued from the previous page) of history pretends to discover in the history of mankind an answer to the eternal question whence, whither, why, and wherefore, and ascribes to it a purpose comparable to the crudest theological inventions of primitive man. This teleological philosophy of history has no scientific value, and may be completely neglected by any reasonable man.

(177-1)<sup>360</sup> Every philosophic historian who is what is called materialistic – everyone, that is to say, who on principle refrain from the dreams or the delirium of metaphysics – tends to see man in one aspect only, and not man as a whole, as he lives, and moves,

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<sup>359</sup> The original editor inserted "595" in the upper margin by hand and changed it to "173" at a later point.

<sup>360</sup> The paras on this page are numbered 51 through 55, making them consecutive with the previous page.

and has his being, as he suffers, seeks, and loses his way. This is true even of Marx, even of Buckle. But a philosophy of history which thus fails to resent the whole living man, with all his idiosyncrasies, is necessarily false. For it is this whole living man who composes the history which the philosophy of history has to explain.

(177-2) All these methods must fail, because all alike devote a diligence and devotion that is really pitiable to the study of the inessential, while their eyes are firmly closed to what is essential.

(177-3) The spiritual existence of mankind and of every individual man sets him in a world apart, with its own riddles to be answered and its own far-reaching truths to be discovered. Animal life offers nothing of comparable significance. This indignant claim is but a belated and impotent outburst of the same anthropomorphic vanity that once rose in wrath against the teaching of Copernicus; the idea that the earth inhabited by man was not the centre of the universe, but merely a subordinate member of a system regulated by the sun, a handful of dust lost in the endlessness of the All. Nowadays the idea of our planet as predominant is left to childish ignorance and obsolete theology.

(177-4) Philosophers still regard man as the central fact of creation, as the goal to which everything in nature works, and in which it finds its significance.

(177-5) No student of natural science now believes in the eternity of the earth and the planetary system. Observation of all the available processes of the universe compels the assumption of an endless creation and disruption of the combinations we call planets. The earth, like every other mass, body, sun, or solar system, had a beginning as such, and will have an end as such, whatever the movements may have been that caused it to come into being, that will continue after it has ceased to be. And man will not survive the earth. This is obvious except to the spiritualists, who believe that the species, incarnated in astral bodies, will be translated to another star

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(continued from the previous page) when existence upon the earth is no longer possible for it. Long before the earth is dissolved into primary ions, long before it scorifies or freezes, all differentiated forms of life will, in all probability, be extinct upon it.

(178-1)<sup>361</sup> Ordinary history, with its tedious circumlocutions and disproportionate interest in what is inessential, appears wholly trivial from the point of view of such an

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<sup>361</sup> The paras on this page are numbered 56 through 62, making them consecutive with the previous page.

intellectual interest, and the philosophy upon which it rests wholly false, in so far as it aims, not at drawing conclusions as to the origin and development of man, but at throwing over it a net of artificial fancies.

(178-2) The one handles its facts with despotic violence, the other treats them with respect and deference. One can foresee that when sociology has fully mastered and analysed its material it will completely relegate the philosophy of history to a position alongside of dogmatic and apologetic theology, in that museum of human errors to which augury, astrology, the interpretation of dreams, and all the other silly games that once passed as sciences, have already been consigned.

(178-3) Freed from this venerable error, we may profitably observe man, and construct an accurate picture of his nature from his behaviour under different circumstances.

(178-4) It is through his intellectual activity that man is distinguished from the other living creatures dwelling beside him on the earth; it is his intellect that must be studied if he is to be represented different, as he is, from all other living things.

(178-5) It is humiliating to have to record that a group exists to this day which supports and cherishes the marvellous delusions of Schaffle and Lilienfeld, and even expands them – a group that takes itself seriously and is taken seriously by others, calls itself a sociological school, and dignifies its play upon words by the prodigious name of the “organistic method” – and that sociological congresses, struggling to be scientific, have, with the noblest intentions, gone so far as to enter into heated discussions of what, after all, is more play upon words, more drawing of analogies.

(178-6) Each individual has certain mental characteristics common to the type and its distinguishing features. He is a creature of habit. He imitates what he has seen before him from his youth up. He is absolutely credulous, unless a strong interest rouses his critical faculty. He loves the comfort of obedience to authority. A strong power of suggestion is exercised upon him by dogmatic assumptions.

(178-7) Japan, India, and China are every day entering more fully into the intellectual life of the whites, and becoming imbued

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<sup>362</sup> The original editor inserted “597” in the upper margin by hand and changed it to “175” at a later point.



(continued from the previous page) with their culture, methodology, ethics and aesthetics. The Maoris of New Zealand don the frock-coat and varnished boots.

(179-1)<sup>363</sup> When complete intercommunication is established throughout all countries and races, and differences removed and universal similarity effected by the mutual interpenetration of civilising forces, the conceptions of race and its psychology will cease to have any semblance of significance. A psychology of mankind will then become inevitable. We shall simply after a wide detour, be brought back to the psychology of the individual. It will be seen that, morbid disturbances apart, men possess a common spiritual foundation over and above the individual differences caused by greater or less prominence of certain traits. The explanation of the fact that large groups appear to possess decided characteristics of their own, in so far as it is not due to the illusion of a prejudicial or superficial observer, lies simply and solely in the stage of civilisation attained by them, and the decisive influence of example upon them.

(179-2) Let us now look back over the course of development, and observe its tempo. From the appearance of the first mammalia to the arrival of man, an incalculable period, hundreds of millions of years. From the arrival of man to the last Ice Age, contemporaneous with the beginning of intellectual efforts and its fruits, civilisation, several hundred thousands of years. From the last Ice Age that affected man, and the first Stone Age, to the institution of organised political life in Asia and around the Eastern Mediterranean, about fifteen thousand years. From the earliest Assyrian and Egyptian monuments and inscriptions, down to the beginning of really scientific knowledge, about seven thousand years.

(179-3) Once for all we possess a brain relatively heavier and more efficient than that of any other creature; once for all we are the final stage of that process of development from the unicellular organism that had, by the last Ice Age, produced a creature capable, as it proved, of concentrated and sustained attention. All that was required for success in the struggle for existence arose from this single capacity in man. Through his capacity to attend he learned to observe phenomena with understanding, and gradually to differentiate the permanent, and therefore essential, features from those that were transitory, and therefore inessential. Through it, too, he acquired the power of abstract thought, of generalisation and logical deduction, comprehended the causal connection of events and was able at the last to create conditions in which phenomena favourable to himself could appear. This was the test of the exactitude of his observation and the accuracy of his

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<sup>363</sup> The paras on this page are numbered 63 through 65, making them consecutive with the previous page.

(continued from the previous page) conclusions; it established his power.

(180-1)<sup>364</sup> The task is to investigate nature, to establish facts, not to pass judgment; and since the only method that holds out any prospect of success is that of introspection – searching examination of the inner consciousness – the observer must have no presuppositions, he must not pose for a moment: he must regard himself with complete objectivity as a physical apparatus and dismiss wholly from his mind all he may have heard or read as to the nature of man and the fundamental traits of his character, and all the opinions that he himself, as a moral and civilised being, may hold.

(180-2) The avoidance of mankind and flight from the world of many hermits, some saints, and certain sufferers from melancholia may be regarded as a form of pathological atavism. It is observed that primitive instincts, which in a state of health are suppressed by civilisation, break out in sickness.

(180-3) A satisfactory solution to the question “Why?” is not to be obtained from the immediate perceptions of the senses. The reason of things lies outside of sense experience. It is not immediately perceptible. It can only be divined or deduced. Such an intuition, such a supposition, such knowledge of it as is possible at all, must be the work of the intellect, which creates from the material available in perception something new, not actually existing – a concept. An intellectual representation of the relation that does or may subsist between each phenomenon and those that have gone before or follow after it can only be obtained through the concept. Experiences, when thus grouped under concepts, form orders of ideas that include all the concepts relative to the phenomena whose regular connection has to be investigated.

(180-4) This task is intellectual, and it is only rendered possible by the development of the faculty of abstract thought.

(180-5) Yet we have a persistent desire to know, not only how, but why, things are as they are. The experiences of our consciousness, which presents events to us as conditioned by one another and therefore as causally connected, enslaves our thought to the notion of causality; the conviction is permanently imposed upon us that every phenomenon has some necessary and sufficient cause in a preceding one; we cannot rest without some idea of the nature of this cause. As to the adequacy of this idea, we are hardly ever in a position to decide, since we cannot investigate a connection that lies outside the senses. It is developed from the knowledge at our disposal, and we are content if it is not contradicted by any part of it.

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<sup>364</sup> The paras on this page are numbered 66 through 71, making them consecutive with the previous page.

(180-6) But the desire to know why is the privilege of man alone. It is, I must add, a privilege hitherto entirely profitless.

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(continued from the previous page) For all his investigation and thought, all his observation and guess work, man has not advanced by one hair's-breadth; we are no nearer knowing the real cause of a single phenomena than our ancestors in the first Stone Age. The endless search for the cause of things may have had a heuristic value, but even so much is not certain.

(181-1)<sup>366</sup> Observation of natural phenomena is a necessity of our existence, but knowledge of the cause of phenomena is not necessary for this observation, and the desire for it is not biological in its origin, not an expression of the instinct of self-preservation at all. It is the logical outcome of the nature of our consciousness, and the fact that our thought is governed by the law of causality. Only the dullard can fail to draw the conclusion from its premises, and trace a result back to the assumptions on which it rests. The highly civilised man does not resist a tendency which becomes a positive compulsion in the select few. To-day advanced and strictly rationalistic thinkers compel themselves to resist their natural tendency, to conform to the logical habit of seeking for final causes. They have arrived at the conclusion that, since this final cause lies outside human experience, and beyond its comprehension, reflection upon it must be fruitless. It is moreover, only a survival of an old delusion to speak of the final cause only as eluding our intelligence; the adjective may go; the first and nearest cause of phenomena is an unattainable, as incomprehensible, as the final. Indeed, as I said above, there is only one cause, at once the first and the last, that has operated from all eternity, and will operate to all eternity. We only imagine that we may be able to discover and understand a first cause because philosophers, as well as uneducated, home-taught thinkers, confuse the cause of phenomena and their concrete concomitants. We are satisfied with saying "The reason why this glass breaks is that it was pushed off the table"; "The reason why that dog howls is that someone trod on his tail." But in such a statement we fail to distinguish the mere succession of events and their occasion from the reason of their occurrence. The reason why the glass breaks is not the push which sends it off the table, but the law of gravitation, which determines its movement in space, together with the conditions of the molecular composition of the

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<sup>365</sup> The original editor inserted "599" in the upper margin by hand and changed it to "177" at a later point.

<sup>366</sup> The para on this page is numbered 72, making it consecutive with the previous page.

two bodies – namely, the hardness of the ground and the insufficient resistance of the glass.

And beyond this there lies the further question of the constitution of matter. Thus we are, all unaware of it, confronted with the riddle of the universe, and unexpectedly find ourselves face to face with that final cause which even the home-taught thinker seems to be unattainable. It is the same,

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(continued from the previous page) too, with the howling dog, which raises the whole question of life and sensation, or with any phenomena whatever. The reasonable course therefore would be to abandon speculation as to the final causes. That, however, is now perhaps not within our power. Certainly it was not within the power of earlier men, who had not learned to examine the contents of their consciousness with care and distinguish sharply between concepts. They could not escape the compelling idea of a “Why?” They had to seek for the cause of things, and since it is agonising to leave unanswered a question that is always coming up and always present to the consciousness, the answer was such as the stage of their knowledge permitted them to find or to invent.

The readiest explanation was that known as the hypothesis of the Demiurgos, which Plato has developed with great expenditure of rhetoric. Primitive man could not clothe his vague ideas in the polished language of the Athenian philosopher, but his arguments were much the same as Plato’s. When he saw an implement of stone, he knew that someone must have made it, even though he had not been there to see it done. Generalising this theory he deduced from it that all that exists must, like his implement, have been made by somebody. By whom? By some unknown creator, craftsman, or artist – a Demiurgos. Plato failed to see the fallacy of this generalisation; how should it have been perceived by primitive man, whose unpractised thought generally proceeded by a series of leaps? He did not see the horns of this dilemma – either everything that exists must have a creator, a Demiurgos, in which case the Demiurgos must have one, and the creator of the Demiurgos, and so on for ever in an endless chain too ludicrous to be conceived; or, not everything that exists must have a creator – there can be something that has existed for all time, uncreated. In this case the assumption of the Demiurgos is unnecessary. The universe itself may be the eternal, uncreated – an idea no more and no less impossible than that of an eternal, uncreated Demiurgos. The extraordinary thing is that Plato provides his Demiurgos with material that has existed for all eternity of which to make the world, and then deduces from the existence of this world, that he has himself declared eternal, the necessity of a creator, although, by his own assumption, the creator need create nothing, merely adapt what exists.

Primitive man did not thus criticise his own effort to understand the cause of the

world. He satisfied his search for the why of the universe by the answer: "The world exists because a master-craftsman created and maintains it. "He made an idea

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(continued from the previous page) of this creator for himself. As a rule he imagined him in human form, but sometimes as a huge beast before whom he went in fear. The greatness of the works of the unknown creator proved him to be of huge strength and power. Man's anthropomorphism was easily satisfied with a world creator in human form; his wretched conception of the Demiurgos proves the poverty of his imagination. He simply gave it the attributes, on an immensely exaggerated scale, of man, of terrifying wild beasts, or astonishing natural phenomena. The chief in whose territory he dwelt provided him with his type.

(183-1)<sup>368</sup> The source of all these fantastic images was the same – the necessity to co-ordinate and explain phenomena in a single cause, the desire to know, which is the instinct of self-preservation on the intellectual side. The idea of God is the earliest answer given by the species, with the knowledge then at its disposal, to the constant question as to the why of the world and of life, and it is the answer that the majority of the species still find satisfactory.

(183-2) Auguste Comte, "Systeme de politique positive" Paris, 1851 Bol 1, p.134: "Research seeks to discover the how, never the why; to discover laws, not causes...The word 'cause' must be banished from the vocabulary of true philosophy.

(183-3) Before death man was helpless. His reason could not comprehend that he must cease to be and disappear, leaving no trace. His feelings struggled feverishly against such a doom.

(183-4) He concluded, from the extremely superficial resemblance between the sleeping and the dead, that death was a kind of sleep from which there was an awakening, only that the sleep was deeper and the awakening longer in coming. His dreamlife, in which he saw those who had died, mingled and spoke with them, suggested to him that the dead continued to exist returning at night to visit the living.

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<sup>367</sup> The original editor inserted "601" in the upper margin by hand and changed it to "179" at a later point.

<sup>368</sup> The paras on this page are numbered 73 through 78, making them consecutive with the previous page.

(183-5) No single fact supporting any of these hypotheses – the existence of the soul, its immortality, its sojourn in a supramundane realm – has even been cited in a material or intellectual form capable of analysis by a thinker worthy of being called one. Nevertheless, the majority go on persuading each other without any thought of proof. They are satisfied with assurances and assertions.

(183-6) The desire to know, appearing in the consciousness as a perpetual question, “Why?” produced the invention of the Demiurgos as an adequate living cause of all phenomena, while the life-instinct, unable to do away with the inexorable fact of death, has invented personal immortality. These two systems of ideas, centring in the belief in God and immortality

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(continued from the previous page) necessarily coalesced. Alike divorced from perception and observation, resting upon no basis of fact, including no element of experience, pure products of the imagination, stimulated by an emotional desire, they take their rise from and develop in the same circles of thought and feeling, and inevitably combine.

(184-1)<sup>369</sup> The use of a jargon, remote alike from thought and from reality, gave currency to the phrase, so often repeated in the last decades, that faith has nothing to do with knowledge, that they occupy distinct provinces in the realm of thought. Certainly a knowledge that rests upon the verifiable basis of experience has nothing to do with a faith whose content, even when dignified by the name of “inward events” is really from beginning to end nothing but subjective invention. The formula is, however, inadmissible, because it suggests that faith and knowledge, though different from and independent of each other, possess equal value. To assume this is to put dream, chimera and delirium on the same level as the results of strict observation and the evidence obtained from the senses after careful examination and experiment. Where that is done, the desire for knowledge is still instinctive and obscure. It has not submitted to criticism, tested itself by actual facts, and risen to a desire for truth.

(184-2) This idea, far from being confined to the sentimentality of ignorant people, is found in Schelling among others. There are professional exponents of the worship of words who take his confused and meaningless verbosity for philosophy, even for science!

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<sup>369</sup> The paras on this page are numbered 79 through 82, making them consecutive with the previous page.

(184-3) In old age the pleasure of existence declines as the life process in the cells loses its strength and regularity. When it is no longer the dominant note in the kinaesthesia of the body, the desire for life is gradually extinguished, and gives way to an indifference that becomes a need for repose and even a positive desire for death. The permanent pleasure of existence. may again be overthrown or extinguished by the bodily and mental distress caused by sickness or moral disaster, and in that case desire is transferred from the preservation to the annihilation of life. These exceptions, however, apart, is the desire for life always present, and the idea that the extinction of personality can neither be avoided nor delayed is intolerable alike to consciousness and feeling.

(184-4) This priestly parasitism was not always the cool and calculated deceit that it appears on a shallow interpretation. Actions that are rooted in the subconscious mind of man, and extend back to its prehistoric and primitive past, are rarely entirely self-conscious. The latter-day priest, face to face

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(continued from the previous page) with an old, often an immemorial institution, a Church on firm foundations, with dogmas and rites crystallised by long tradition, does not trouble himself about its origin, authenticity or ultimate meaning. Possibly he believes the doctrines he has learnt and has to teach. To him the priesthood is a dignity, an office, like any other. It seems to him right and fitting that it should afford him a regular income and certain moral advantages. But his enjoyment is disturbed by no reflection, save perhaps for an occasional qualm as to whether he gives really believers a fair return for their money. Once a career is regularly recognised by society and the State, people enter upon it without any higher consideration than that of personal advancement. They feel that they have done their duty if they fulfil the tasks prescribed, and attain the external positions to which it leads – preferments, dignities, and benefices, etc. So, it is quite possible for a man to be a priest to-day, and yet a thoroughly honest, upright man. He may never call in question the character of his profession, or see that it is an exploitation of the absurd ideas of mankind in general. It is possible that the Roman augurs could not look at one another without laughing. Nevertheless, there must have been plenty of haruspices who conscientiously interpreted.

(185-1)<sup>371</sup> The Church has always had the canteen behind it, the priest the gendarme to enforce his sermons with punishment, imprisonment, and the gallows.

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<sup>370</sup> The original editor inserted “603” in the upper margin by hand and changed it to “181” at a later point.

(185-2)The first harmful effect of religion was that it satisfied man's desire for knowledge by means of a perfectly arbitrary invention. The average man is so constituted that any assertion confidently made and stubbornly maintained has an immediate effect, and carries more complete conviction than a careful and sober proof to which he is not able to give the sustained attention it requires. To man's enquiry as to the cause of things, this reply was given by those who invented the religious fable and its later professional exponents, the priests.

(185-3)It was easier to given man a fictitious than a true answer to the questions about eternity that troubled him, but the effect was fatal, in so far as it led him to imagine that he had the knowledge he sought, and so arrested his natural impulse to win, through effort and mistakes, a real insight into the connection of phenomena. It is no reproach to religion that in invented fabulous explanations of the world. It arose inevitably at the stage when the mind of man was capable of the play of imagination, but incapable of serious observation, critical examination, or rational interpretation. At the same time, it cannot be said to have assisted his intellectual advance. It stereotyped a childish phase because of the practical interests bound up in it – the interests

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(continued from the previous page) of the priesthood, of the government, of all those who profited by a public system in which the majority are induced to submit to exploitation with patience, by the belief in a visionary hereafter, that promises a choice between dazzling honours and recompenses, and punishment and tortures. There have always been individuals who saw that religion was a mere fiction without the smallest kernel of truth. They could and should have taught the less instructed majority to see the senselessness of their faith. They might have hastened process of progress and anticipated the dawn of science by centuries. Religion closed their lips, and prevented them from rousing the many from their stupid dreams. Religion has employed every means for the destruction of its critics, from the poisoned cup forced on Socrates for trumped-up reasons of State, that were really reasons of religion, to the stake at which Giordano Bruno and Michael Servetus were burned. And yet it has been a factor in intellectual progress! Such an assertion is incomprehensible.

(186-1)<sup>372</sup> The medieval curriculum was used as a means of instilling the most irrational stories and dreams, and served, instead of wakening the intellect, to lull it to sleep.

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<sup>371</sup> The paras on this page are numbered 83 through 85, making them consecutive with the previous page.

<sup>372</sup> The para on this page ais numbered 86, making it consecutive with the previous page.



There is no doubt that men's minds would have been clearer and more intelligent their desire for knowledge and their powers of discovery greater, had they then, instead of learning what was taught in the ecclesiastical schools and by the ecclesiastical teachers grown up without any instruction at all, like the Redskins before the whites settled in America.

Religion is said to have subdued the ferocity of man, and taught him gentleness and love of his fellow creatures. This claim is as unfounded as that of advancing education and civilisation. That all primitive religions demanded human sacrifice can be established with practical certainty from the cultus rites surviving in historical times. At the exodus from Egypt the Jews were enjoined by their religion to destroy the whole population of Canaan, root and branch, with their cattle, and their houses, and their goods. Islam bade the faithful wage the holy war on the races within their reach, and offer them a choice between conversion and slaughter. Without pity, often with the most appalling cruelty, did the Christians persecute the Arians, Albigenes, Waldeses, and the other medieval heretics – Jews, and the protestants of the Netherlands. When the French Huguenots got the upper hand, they did not fail to take a bloody retribution on the Catholics. What trace of the softening influence of religion is there in this long course of butchery and slaughter, extending over thousands of years ?

It has provided a basis and sanction for morality – that is

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(continued from the previous page) true. The religious teacher or believer has no difficulty in answering the question: "What is good, what evil?"

(187-1)<sup>374</sup> The average man, with no strong passions, has no doubt often been governed by such phrases, so long as he believed them. But with awakening of his critical faculties he turned aside, with a shrug of the shoulders, from the childish promises of religious morality, and acted according to the dictates of his own habits, passions, or views; as, indeed, he had always done, even when he believed, in any case where his own inclinations and desires were stronger than the restraints inspired by the idea of the anger and threats of the Gods. Thus the moral effect of religion was non-existence, not only, as is plain without proof, for the unbeliever, but even for the believer.

(187-2) As a matter of fact, what is really an effect is always spoken of as a cause. It was not religion that furthered education, softened manners, and gradually formed a moral

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<sup>373</sup> The original editor inserted "605" in the upper margin by hand and changed it to "183" at a later point.

<sup>374</sup> The paras on this page are numbered 87 through 91, making them consecutive with the previous page.

sense in man, but education that endeavoured as it progressed to introduce, in many cases with pain and difficulty, some degree of rationality into the crude childishness of the religious legends the softening of manners gradually removed the cruelty and lust of blood originally associated with religion.

(187-3) Morality he neither needed nor possessed. But with society these needs arose. If he wished to live on tolerably peaceful terms with his neighbours, and avoid continual wrangles, violence, and danger of death, or at least of expulsion, he had to learn regard for others, and exercise self-control, even self-sacrifice, in order to make himself pleasing to them. This habit of considering the effect of any action on others was the empirical origin of what was later known as morality. It is therefore an immediate product of society, and the consequence, not of theoretical reflection, but of adaptation to the conditions of a common existence.

(187-4) Religion no doubt has brought comfort to many. That this is so is not, however, at all to its credit. The practical utility of untruth is a cynical defence that all liars bring forward.

(187-5) But the means by which these tortured spirits are soothed are unhealthy and immoral in the extreme – invented tales and arbitrary assertions which cannot stand a moment's critical examination. The merit that belongs to the consolation of religion must be granted to every superstition – the amulet that averts the evil eye, spells, the interpretation of cards and dreams, the raising of spirits. All this hocus-pocus has lightened dark hours for millions who believed in it, given them confidence and self-reliance, lifted heavy burdens from their souls, and reconciled them to the hardness of their lot. Moreover, physical sedatives, like opium, morphia, and alcohol

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(continued from the previous page) must be assigned an equal value with religion. They, too, console; they, too, bring temporary oblivion of care and suffering; they, too, give an artificial sense of pleasure.

(188-1)<sup>375</sup> Not one of the services that religion claims to have rendered to man can be substantiated. It has retarded, not advanced, civilisation. It has injured knowledge. It has had no share in the softening of manners. It did not create morality; it has appropriated without elevating it. Its powers of consolation are confined to individuals in whom the sense of actuality is deadened or undeveloped. Everywhere it is but an

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<sup>375</sup> The paras on this page are numbered 92 through 93, making them consecutive with the previous page.

epiphenomenon of that universal development upon which it has had either no effect or a detrimental one. Development goes on as the outcome of increasing knowledge and more delicate adaptation of the conditions imposed upon human existence by nature and society, and religion, with its ideas, dogmas, systems, and cults, following in its train. Religion never voluntarily changes its doctrines. It only does so when those who believe threaten to desert it, because it is plainly contradicted by common knowledge. Thus religion, despite its resistance, is slowly driven on by the general course of intellectual development, which it in vain endeavours to arrest.

Since man became capable of abstract thought he has been tormented by the riddle of eternity. He has always found the thought of death, the complete destruction of his personality, intolerable. He has always been crushed by the feeling of nothingness in the midst of the vastness of the universe, his helplessness in face of the powers of nature, which go on their way without regarding him or troubling about him at all. The invention of religion was the simplest and least troublesome way of providing an answer to the questions that tortured him, protection against death, a less humiliating position in the universe a support against the cruelty of nature, a link with its terrifying powers. The need which gave birth to religion still exists and will exist, in all probability, as long as men think and feel. But it cannot always be satisfied with fables and visions. So much is certain, however difficult it be as yet to form any clear idea of any other means by which the growing intelligence of average humanity, the scales once fallen from its eyes, can satisfy the instinct of self-preservation in its two-fold aspect – the desire for knowledge and the fear of death.

(188-2) Popular charts of the sky, that combine bodies immeasurably distant and entirely unconnected with each other in a single star, under a single name, may be picturesque; they do not advance the knowledge of the universe or of the laws of astronomy. In the same way the spectacle of human existence on the earth is not illuminated by projecting into it an arbitrary

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(continued from the previous page) system of phantoms, and persuading oneself that they represent the life of the species, not the reflection of one's own imagination. The dreams of a deductive philosophy of history do not forward our knowledge of events by one hair's-breadth. To forget that the words used, "humanity," "society," "nation," are but convenient ways of expressing abstract conceptions and vague generalisation of a comprehensive kind, is to get out of touch with reality, and prevent oneself from

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<sup>376</sup> The original editor inserted "607" in the upper margin by hand and changed it to "185" at a later point.

seeing or comprehensive it, because to do thus is to setup between it and oneself an anthropomorphic image of one's own creation – a man of straw.

(189-1)<sup>377</sup> A description of psychology would be out of place here. It must suffice to recall its main points. Consciousness is the first fact of psychology. It is a datum that cannot be explained. It perceives the impressions conveyed to it by the sensory nerves. From these perceptions it composes an image of the causes of these impressions of the sensory nerves, as far as they are known by experience and constant examination or can be guessed from analogy, and this image is an idea.

By the juxtaposition and combination of ideas the consciousness acquires a view of the conditions or events of the external world, whether present, past, or future. This view is a judgment.

(189-2) When the judgment includes ideas that personally affect the judge, in which he is himself actively or passively concerned, these ideas arouse more or less powerful feelings, and set up certain muscular movements, or at least fore-shadow them, that is to say, they rouse the activity of the will. Will is a short and conveniently simple description of a very complicated psychic process.

(189-3) One condition of the regular operation of the consciousness is attention – that is, such an adjustment of the psychic apparatus that all the sense impressions perceived, and all the ideas brought up from the subconsciousness, serve the one end of giving the greatest possible intensity to the particular complex of ideas at that moment dominating the consciousness, and secure the duration of that complex by ignoring – that is, passively resisting – all foreign conceptions, ideas, and recollections. But for attention consciousness would be given up to inconsequence and reverie; ideas would never be interpreted into clear, sharply-outlined images, and could not maintain themselves or issue in systematic movements – that is, in facts of will.

Attentions may be natural or artificial. It is natural when the psychic apparatus is adjusted in immediate response to some organic impulse. Under the impulse of its desire for

(continued from the previous page) prey the cat watches the mouse-hole. All its senses are concentrated on its purpose. When it sees the unsuspecting mouse venturing forth, it is blind to all else. Attention is artificial when the psychic apparatus is not adjusted to an immediate organic need, but to an idea of some satisfaction desired or pain to be

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<sup>377</sup> The paras on this page are numbered 94 through 96, making them consecutive with the previous page.

avoided, of other than a directly organic kind. In spite of his repugnance, the schoolboy forces himself to learn grammatical rules by heart, and suppresses the ideas of pleasant loafing, because the idea of the unpleasantness of failing in his examination so regulates his psychic adjustment that, for the moment, the grammatical rules have sole possession of his consciousness. The man of science, whose gaze is riveted on his microscope and the images which it reveals, has his senses and his consciousness preserved from distraction from the object of his observation directly through his scientific curiosity, and indirectly through the idea of the pleasure of acquiring new knowledge.

A diseased form of attention is monoideism, when the consciousness is permanently possessed by one exclusive idea, which all perceptions and associations only serve to feed and strengthen.

(190-1)<sup>378</sup> The original idea remains like a foreign body, unmoved in the midst of the burning tide of ideas that stream continually through the consciousness, the state is described as obsession.

(190-2) Men who wish to pass as learned, and even as sensible – it is not necessarily the same thing – have solemnly delivered themselves, as if they were uttering some profundity, of such nonsense as Hegel's.

(190-3) The spoken and the written word, which should transmit ideas produce as a rule nothing but psittacism and pithechism.

(190-4) A stream of words and combinations pours in upon them from language, intercourse, school, newspapers, and books and some of them remain in his memory as formulae. If he is provided with a good supply of such formulae, and he can produce one on any occasion that requires it, he passes in his own estimation and that of his fellows as a cultivated man. But his repetition of formulae is mere psittacism, and his word knowledge has nothing to do with real knowledge. His consciousness contains a tiny kernel of experience shrouded as often as not in a vast fog of words.

(190-5) When the consciousness, instead of forming judgments from its own sense of perceptions, accepts them ready-made in verbal form from other men, there is nothing to warn it of their meaninglessness. Words can be joined together to form a sentence, even if they express the impossible, and unless the

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<sup>378</sup> The paras on this page are numbered 97 through 101, making them consecutive with the previous page.

<sup>379</sup> The original editor inserted "609" in the upper margin by hand and changed it to "187" at a later point.

(continued from the previous page) written or spoken symbol is translated into an idea, the impossibility escapes the consciousness. Now, the ordinary man seldom translates his words into ideas, or only very partially. One repeats a judgment from another, parrot-wise, a judgment to which no thought is attached. He becomes so much accustomed to using abstractions, whose content at the best is causal and arbitrary, that his consciousness ceases to mirror the actual world at all. The normal man neither observes nor examines. He repeats mechanically what he has heard said. He is not critical: he is credulous.

The capacity for attention is, as a rule, weakly developed. Even the natural attention, aroused and maintained by some immediate organic interest, some impulse, desire, or passion, soon wearies, and the artificial attention that lacks any such stimulus is still earlier exhausted. Consciousness, in the normal man, is a mere corridor, through which streams a rapid tide of ideas, seldom pausing to place themselves so that they stand out distinctly, maintain their hold, or call up across the threshold of consciousness the recollections whose association might complete them. The result of insufficient attention is that the immediate perceptions remain isolated and fragmentary. Mere word-images, that need have no real content at all, become combined with sense perceptions to form ideas.

(191-1)<sup>380</sup> His knowledge is strictly limited. His petty and distorted pictures of the world is almost entirely out of touch with reality, because it is composed to a very small extent of perceptions, and to a much larger one of word-images, fantastically interpreted, and of the products of a roving imagination.

(191-2) The desire for knowledge gives place to dullness. Man avoids any new experiences that penetrate below the surface. His observation becomes cursory and superficial. He disregards everything unusual; he neither notices nor heeds it unless it is painfully forced upon his attention. He is set against new methods of thought; he dislikes a strange circle in which he has to watch the lie of the land and find his own way about. He is only happy when following the well-worn path of every day, along which he could go in his sleep, or with his eyes shut, so well does he know it and the goal to which it leads. He cannot be brought to change his mind. He sticks to his ideas, even when they have been proved to be errors. He struggles even against limitation, of the copy be new. He will only repeat himself. He adapts himself to changed conditions of life slowly and incompletely, if at all. He is aware that his organisation is no longer equal to the task of dissolving the stereotyped combinations in his brain and forming new associations, and enters upon it very timidly. The normal

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<sup>380</sup> The paras on this page are numbered 102 through 103, making them consecutive with the previous page.

(continued from the previous page) man's hatred for anything new, what Lombroso calls his misoneism is a protective instinct, based upon biological reasons. It is a form of protection against harm. The man whose brain is petrified is right in dreading anything new. It makes demands which he could not meet.

(192-1)<sup>381</sup> The content of his consciousness is meagre, and includes a little reality, a good deal of illusion, and a number of purely verbal symbols that possess for him no real meaning. His thought is not energetic enough to carry to its logical conclusion, its appropriate judgment, knowledge, or action any train of ideas that is of importance to him at a given moment, or assure it, when so employed, the sole possession of consciousness by keeping away the perpetual stream of ideas aroused by changing sense impressions, bodily sensations, and accidental associations.

(192-2) We are accustomed to regard the power of abstraction as the peculiar glory of human thought, which we conceive to be superior to that of animals, limited as it is to the concrete and incapable of general concepts.

(192-3) It is an interpretation: it involves a preconceived opinion about the phenomenon, a judgment as to what is and what is not important. It imposes upon perception subjective requirements that must twist and mutilate it, and are an incessant source of errors.

(192-4) Some of the most important discoveries have been due to that sustained attention.

(192-5) By such means Ramsay found argon, neon, xenon, and helium in air; Curie and his wife extracted radium from uranium;

(192-6) The superior man is marked by realism. His thought does not occupy itself with any phantasmagoria of words, or with abstractions which, being devoid of any concrete content, can float aloft above the real. He would rather admit the existence of gaps in his knowledge than hide them by meaningless words or arbitrary fancies.

(192-7) In the battle of life he is as superior to the average man whose thinking is made up of abstractions and words without ideas, as an armed man with the use of his eyes to is to an unarmed man who is blind. It is of course, understood that the species does not

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<sup>381</sup> The paras on this page are numbered 104 through 110, making them consecutive with the previous page.

really consist of two sharply distinguished races – the average man, whose attention wanders, and the superior man whose attention is sustained. Between these two there are innumerable transition stages, and the differences only become striking when we take representatives standing at the farther ends of the scale.

(192-8) These characteristics mark out the superior man as master. He has what Hobbes calls “the natural mastery of force – that

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(continued from the previous page) is, of certain individuals, impelled to command by the constitution of their brain.” He cannot refuse the part, even if he would; it is imposed upon him. He could only escape it if he lived, like Robinson Crusoe or Timon of Athens, in isolation, solitary and remote from his fellow-men, or among individuals of his own type with equal natural endowments – a condition seldom realised, since the type only appears, among the crowd and in isolated instances, as a rare exception.

(193-1)<sup>383</sup> They are so clearly aware of their own helplessness in the midst of constant change and perpetual flux, of their want of knowledge, the slowness and difficulty with which they find their way about, that they turn eagerly and follow the man who goes through the world and life with the certain tread of an old traveller. His directions, his commands, are a welcome relief from the necessity of forming their own judgments and carrying them out into act. Anyone who spares them this most troublesome form of cerebral activity is blessed by them as a saviour. Any physical effort, deprivation, hardship, or danger the commander may impose upon them seems lighter and easier to bear than the toil of self-determination, of making up their own minds, and the dread of having to find their way about the world without a guide. Thus the man of action, who issued commands with absolute decision, and in which no trace of doubt, delay, or hesitation is discernible, masters the average man at the first glance, so they speak. Men have an absolute flair for him; they flee to him.

(193-2) It is only necessary to step boldly forward to be recognised as leader. The crowd do not inquire as to his objects; they believe he knows, and that is enough for them. They will follow him into morasses and up precipices. No doubt as to the wisdom of their trust is awakened in them, even when they are being drowned and smothered, or dashed in pieces against the rocks. If death itself comes, and they reflect upon its cause

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<sup>382</sup> The original editor inserted “611” in the upper margin by hand and changed it to “189” at a later point.

<sup>383</sup> The paras on this page are numbered 112 through 114, making them consecutive with the previous page.



at all, it seems to them the result of unlucky chance, to which they are sacrificed by no fault of their leaders. The wilder and more boundless the claims of a commander, the greater the wonder and enthusiasm of his followers.

(193-3) The madman, whose ruthless will, checked by no restraints, is morbidly stimulated to the point of delirium, will, so long as his madness does not take a form in which it is easily recognised by the ignorant, and sometimes even then, rouse the same enthusiastic devotion, and attract the same fanatical partisans as the sanest and most harmonious genius. One need only recall the examples of John of Leyden, Charles XII, of Sweden, or the Argentine dictator Rosas.

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(continued from the previous page) Only the unconquerable resistance of reality at last opened the eyes of some of the ardent worshippers, and enabled them to judge whether their idol had been directed by rational judgment or the visions of madness.

(194-1)<sup>384</sup> Priests, who are, as a rule, sedulous servants of the Government, rarely its opponents, can easily describe existing institutions as ordained by God, invest them with a supernatural sanction, and demand that they should be loved and revered. A system of public instruction, where it exists, will assist by bringing up the youth in the same views. The necessity of existing institutions becomes an article of faith, which is either proclaimed as a dogma or staunchly defended by specious sophistry.

(194-2) Were a negro of the highest genius to arise in the United States, a Napoleon in generalship, a Cavour in diplomacy, a Gladstone in eloquence, and a Bismark in strength of will, he could never attain the highest position there, because the habit of race hatred would ever be more powerful than his genius. In Russia to-day it would be impossible for a Jew, whether he had been baptised or no, to rouse a mass movement like that led by Lassalle in Germany in the fifties and sixties; or to rise to the premiership, as Disraeli did in England.

(194-3) This demands a highly-developed sense of reality, the gift of keen observation – that is to say, sustained and concentrated attention; it demands the capacity to build up, intellectually, a long chain of real and logically connected deductions, and to eliminate from that chain with unwearied watchfulness the arbitrary inferences that the wandering fancy will always try to smuggle in for the sake of convenience, although one such, is left unnoticed, will vitiate the whole train by rendering it arbitrary.

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<sup>384</sup> The paras on this page are numbered 115 through 118, making them consecutive with the previous page.

(194-4) To For centuries thinkers have raised the question whether progress exists. Those who deny it are as numerous, as eloquent and as well supported by proof as those who maintain it. The ancients, as a rule, did not believe in it. They had a vague suspicion that the world processes eternally pursued the same course, which they conceived of as a circular movement, perpetually recurring to the Orphic pictures and the mysterious tea. Ching of Linus, and it is the view expressed in their different ways by Hesiod, Heraclitus, Democritus, Empedocles, Plato, and Zeno. Aristotle says clearly: "Everything is a cycle... the age of man, government, and the earth itself with its blossoming and withering away." Thucydides, too, rejects the notion of progress

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(195-1)<sup>386</sup> Goethe holds that "men become cleverer and more intelligent but not better, happier."

(195-2) In this and many other cases a brilliant suspicions is confused with the clear insight and stern logic of proof.

(195-3) When a man has reached the stage at which he sees that every assertion, instead of being blindly accepted, should be subjected to the critical examination of the reason and compared with the facts of experience, he no longer believed that some men are born with a right to live by the labour of their follows, and others with the duty of toiling for their advantage; and he refuses to part with the fruits of his efforts except in exchange for useful and desirable services. More perfect attention and stronger will power enable him to fix one thought more lastingly, and to maintain it against the attack upon the consciousness of distracting associations; to develop it consequentially, and pursue its ramifications; to form judgments in which the causes and effects of phenomena are followed up in close harmony with reality.

(195-4) The sense of life is pleasurable in itself, and affords in itself a satisfaction that is sufficient stimulus to the living to cling to it at any price. Not until the tide of life in the organism begins to ebb, and the chemical and physical processes connected with life begin to circulate more slowly and less smoothly through the cells, does kinaesthesia cease to be pleasurable and begin to contain elements of positive pain, which overpower, and finally suppress others. Then, and only then, does the reason,

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<sup>385</sup> The original editor inserted "613" in the upper margin by hand and changed it to "191" at a later point.

<sup>386</sup> The paras on this page are numbered 119 through 125, making them consecutive with the previous page.

stimulated by subconscious feelings of distress, begin to question the end of existence and the meaning of its own activity. To philosophise about the meaning and purpose of life, in so far as it is an inward impulse, and not more imitation or intellectual gymnastic, is the sign of ill-humour or weakness, sickness or old age.

(195-5) Progress has always advanced in the same way throughout the course of human history. We have seen that it consists in a widening and deepening of knowledge. This is the work of the few. Civilisation is developed in the brains of exceptional men endowed with more than common powers of thought and will, keen and sustained attention, comprehensive consciousness, manifold associations, and an alert sense of reality – in a word, with unusual energy in the brain-cells.

(195-6) Will Europe continue to rule the world, or will the sceptre pass to America, or even to Asia?

(195-7) The history of every scientific discovery shows the same stages, from the crude perceptions of the natural man to an insight of such subtlety that the layman is for the most part

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(continued from the previous page) unable to comprehend how it has been arrived at, and how it is possible to convey it unimpaired in such a manner as to carry irresistible conviction to every one.

(196-1)<sup>387</sup> Waves rise and pass over the surface of humanity, sometimes merely ruffling it, sometimes rising mountain high. One can watch a particular wave rising, arching, passing sinking down again. But that it is not worth this interest, from the point of view either of knowledge or of the destiny of the species, is sufficiently evident to anyone with the smallest insight, since it is no more than a particular instance of the universal law of wavelike movement. The rise and fall, eddies and whirlpools that agitate the surface, never penetrate fully to the depths below; its mightiest convulsions leave them unmoved. Events that may determine the destiny of individuals leave no trace on the life of the species of the whole.

(196-2) The savage races are no longer isolated. They have been violently brought into the vortex of universal intercourse. They must accept the whites as their teachers, whether they will or no. It remains to be seen what they will do in this hard school. If

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<sup>387</sup> The paras on this page are numbered 126 through 128, making them consecutive with the previous page.

they cannot learn, they will disappear. If, on the other hand, they can assimilate the knowledge and judgments of the white, as has already been done by many Asiatics, some Redskins, and not a few Maoris and Hawaiians, we shall not long be able to speak of higher and lower races, and national pride will have to bend before the fact of the approximate equality of all peoples. I do not believe that all differences will disappear and all types amalgamate in a comprehensive uniformity.

(196-3) Positive religions have no place in a society in which the sense of reality is strongly developed and the wits of every man are sharpened against the parasite. They are doomed to destruction, however the present constitution of mankind may seem to contradict it. No man of sane intellect will continue to believe in their unproved dogmas or their twiddling transcendentalism. Their failure to induce the many to submit patiently to exploitation will remove their value in the eyes of the parasitic class and the protection afforded them. No one will be inclined to pay for the support of priests when they are recognised on every side to be perfectly useless members of society. Public worship will be peacefully and naturally brought to an end by the State's dissolving its connection with the Churches, and leaving them to themselves. The chapels will be deserted; the clergy will fail to attract recruits, since no young man with a faculty for work and study

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(continued from the previous page) to a profession that neither insures him a livelihood nor carries any respect with it. With the rapid extinction of the priesthood, the religion it serves will soon be a historical memory.

(197-1)<sup>389</sup> "An epoch, a race, a nation, or a class, may be studied... by considering the actions and movements of great historic figures.....The picture is gloriously dramatic, and its aesthetic effect wonderful. But once the mutual connection and interdependence of events has been grasped...there is perceived, behind the superficial drama that occupies the front of the stage, at the back of the theatre, an action in progress which, though far less lively, brilliant, and exciting to the ordinary spectator, is infinitely more fascinating to the observer who seeks to penetrate behind the mystery of phenomena."

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<sup>388</sup> The original editor inserted "615" in the upper margin by hand and changed it to "193" at a later point.

<sup>389</sup> The paras on this page are numbered 129 through 132, making them consecutive with the previous page.

(197-2) Man seeks to know the significance of the universe and of his part in it, – why he was born; why he suffers; why he must die; why he has been endowed with the awful privilege of reason what will become of the heavenly spark housed in the perishing earthly body; why, in the brief span of his life upon earth, he aspires and struggles, thinks and inquires, loves, longs, and suffers. And, because his humanity is clipped in the limits of human existence, he naturally exaggerates the importance of his species in the universe. He thinks anthropomorphically, and follows his will-o'-the-wisp, without any gleam of scientific mistrust, to the conviction that the meaning of the universe must be revealed through humanity, if not through any individual human being.

(197-3) The search for a purpose in human events, and in the development of peoples and States, involves the silent assumption that history has such a purpose. It can only have a purpose if someone outside of humanity, independently of the consciousness and will of men, has set that purpose before them, and ceaselessly urges them to struggle towards it. This someone can only be a Being endowed with intelligence and will, omnipotent and eternal, and a Being with such attributes is the God of the theologians. Whenever the philosophy of history includes a transcendental theology, it is a form of religion, and arrives by a superfluous historical circuit at the point of view of the catechism.

(197-4) When history is approached without preconceived opinions, in the sole desire to know; when its course is regarded with scientific detachment, and no theological assumptions are introduced, the resulting views have nothing in common with the teachings of the philosophy of history in its customary form. No single historical event, when truthfully presented without any intentional interpolations, permits [the]<sup>390</sup>

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(continued from the previous page) assumption of a purpose towards which the efforts of historical actors are ignorantly directed, and which, remaining unsuspected by their short-sighted simplicity, is first revealed to an astonished posterity. Nothing in history justifies the assertion that any higher intelligence is pursuing plans in whose accomplishment unsuspecting humanity is a passive instrument. Nowhere is there revealed any transcendent Finality.

(198-1)<sup>391</sup> Better understanding of nature gradually educates the human mind, teaches it to distinguish error from truth, to think logically, to form judgments by careful

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<sup>390</sup> The original editor deleted “assu” from after “the” by hand.

<sup>391</sup> The paras on this page are numbered 133 through 135, making them consecutive with the previous page.

combination of cause and effect, strengthens the attention, develops the sense of reality, and limits man's tendency to prefer words to views and ideas of his own. When the reason is thus educated by a knowledge of nature, the power of symbols and phrases over it is at an end. Men lose their superstitious belief in portentous formulae and signs; they test the accuracy of assertions made to them, and estimate threats by the degree to which they are capable of being realised.

(198-2) To form a picture of the universe, as closely in touch with reality as the formation and functioning of the sense and perceptive organs permit, is a psychic task of the most laborious description: knowledge is only acquired by arduous effort. It is incomparably less difficult to give full rein to the imagination, to allow the thoughts to wander at will, as free and light as air, to indulge in reveries and day-dreams than to sustain and fix the attention, form ideas from pure perception, without any subjective interpolation whatsoever; gather up from the memory the perceptions already formed into ideas, and to build up judgments from them; finally, to test with due severity the causal connection and mutual interdependence of the terms of every conclusion. The associations that are frequent and habitual organise themselves, and summon each other automatically into the consciousness. It is filled with a whirling crowd of ideas that are drawn from the memory by the playful mechanism of the organised associations instead of being composed of immediate perceptions which have been tested. These ideas, then, group and combine kaleidoscopically. They dark like will-o'-wisps, through the consciousness and disappear again into obscurity. And all this takes place without the will at any moment intervening to control the vanishing dance, or to introduce any order into it, and without the thinking Ego being conscious, of any sort of effort.

(198-3) Men were satisfied to use their brains in this way, because it required so much less effort than the way of knowledge. The automatic play of association gave them a view

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(continued from the previous page) of the world that, though false in every feature, gave them pleasure because it harmonised with their feelings and inclinations. "Side by side with the real world," said Goethe, "there is a world of illusion more powerful than it is, and in it dwell the majority of men."

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<sup>392</sup> The original editor inserted "617" in the upper margin by hand and changed it to "195" at a later point.

(199-1)<sup>393</sup> The cold blast of reality pierced the world of illusion, and laid waste its fair order. Magic formulae, incantations, and the burning of witches and wizards, did not heal disease. Too often prayer and sacrifice failed to avert evil from individuals and communities. Amulets did not avail in battle to avert the deadly stroke. "Sator areto tenet opera did not succeed in extinguishing conflagrations. No incantations were of any use against plague and famine. The nullity of all the methods of illusion inexorably compelled men to seek elsewhere. Its explanations had to be abandoned in the face of innumerable phenomena that could not be overlooked. In fear and trembling, at first isolated individuals, then more and more, were compelled with their sense of reality to come out of their cherished world of illusion, and feel their way carefully, slowly, step by step, into the real world. It was trackless and incomprehensible, with sharp corners everywhere that bruised the feet, blocks and crevasses over which they fell. But gradually they began to learn their way about, and, so soon as some sort of path was made, the explorers had fairly solid ground under their feet. And those who studied the real world arrived at positive results, such as the world of illusion never had, and never could have afforded. The vast majority continued to be wrapped up in the illusions of their own weaving that they held for the real world. Nothing shielded them from the danger of losing all touch with the world of reality, and being exposed defenceless to the injustice of nature, like the dreamers and sleepers on whom the enemy descends in the night.

(199-2) But even the apostle of reality has not wholly renounced his illusions. Even the scientist, accustomed to observe most carefully and test most severely the contents of his consciousness – even he feels an atavistic home-sickness for the world of illusion, and is drawn towards it by irresistible longing. But there is this difference between him and the man who has never awakened to his illusions: he knows the play of his imagination for what it is, even while he delights in it, and never for a moment confuses it with real ideas and judgments. The world of illusion, that the undeveloped mind regards as the whole world, is restricted by the critical thinker to the sphere of art, which is to him a joy and a luxury with which he cannot dispense. In art he recovers that free play

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(continued from the previous page) of the imagination that, until recent times, formed the sole activity of the human brain. Once more, untrammelled by the harsh negations of reality, he is master of a world which he can build up and furnish with his own ideas, peopling it with the embodiments of his longing for beauty, youth, strength, and every

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<sup>393</sup> The paras on this page are numbered 136 through 137, making them consecutive with the previous page.

kind of perfection, banishing from it everything hateful and vulgar, everything evil, repulsive, or repellent, all pain and all sorrow, and committing its government to justice, gentleness, and love.

(200-1)<sup>394</sup> The matter-of-fact necessity of adapting himself to his environment has compelled man to raise his thought to knowledge by submitting it to stern discipline, and to renounce the pleasure of illusion, which, though facile and flattering, are sterile. In art he seeks his revenge on reality.

(200-2) History can no more explain it than chemistry or astronomy. How was consciousness all at once ignited by the combination of matter, and how did it develop itself steadily to knowledge? How are the influences of nature on living matter – i.e. energy movement, oscillation – translated into idea? Why has man and no other living creature on the earth attained to intellectual development? To what purpose is this long series of birth and death, the vast effort involved in the attainment of knowledge, ceaseless struggles and sorrows, if annihilation, the disappearance without a trace of humanity, and perhaps of the earth itself, be the end of it all? It is vain to ponder the annals of mankind, and summon up, so far as we are able, men and events from the vastly deeps of past centuries. We can obtain no light on what we long to know.

We must cease to regard humanity from the point of view of eternity. It dwindles else before our eyes to an almost invisible speck, without permanence, significance, or aim, the contemplation of which leaves us utterly humiliated, broken, and dispirited.

(200-3) We can see some sort of subjective purpose in the life of the individual: he lives, and wishes to live, because life is pleasant to him; he lives, and will live, because life gives him pleasure, is pleasure. He has no doubts of this; only in sickness and old age – that is to say, when the energy of life is waning – is he overcome by a shrinking feeling of emptiness and aimlessness, of *taedium vitae*.

## **Gibbon: The History of the Decline and Fall of the Roman Empire**

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THE HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE<sup>396</sup>

Gibbon

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<sup>394</sup> The paras on this page are numbered 138 through 140, making them consecutive with the previous page.

<sup>395</sup> The original editor inserted “619” in the upper margin by hand and changed it to “197” at a later point.

<sup>396</sup> This additional information was included with the title in the original: “(Volume 1 only)”



(201-1)<sup>397</sup> If he is not exempt from his own prejudices, perhaps we might write passions, yet it must be candidly acknowledged that his philosophical bigotry is not more unjust than the theological partialities of those ecclesiastical writers who were before in undisputed possession of this province of history.

(201-2) He might have thrown aside with the same scorn the mass of ecclesiastical fiction which envelopes the early history of the church, stripped off the legendary romance, and brought out the facts in their primitive nakedness and simplicity, if he had but allowed those facts the benefit of the glowing eloquence which he denied to them alone. He might have annihilated the whole fabric of post-apostolic miracles, if he had left uninjured by sarcastic insinuation those of the New Testament.

(201-3) LORD NORTH will permit me to express the feelings of friendship in the language of truth:

(201-4) My lot might have been that of a slave, a savage, or a peasant; nor can I reflect without pleasure on the bounty of Nature, which cast my birth in a free and civilised country, in an age of science and philosophy, in a family of honourable rank, and decently endowed with the gifts of fortune.

(201-5) In the first sally of passion he divulged a secret which prudence might have suppressed, and the gates of Magdalen College were for ever shut against my return.

(201-6) His frequent changes proceeded from too nice an inquisition into truth. His doubts grew out of himself; he assisted them with all the strength of his reason: he was then too hard for himself; but finding as little quiet and repose in those victories, he quickly recovered, by a new appeal to his own judgment: so that in all his sallies and retreats he was in fact his own convert.

(201-7) Had Bayle adhered to the catholic church, had he embraced the ecclesiastical profession, the genius and favour of such a proselyte might have aspired to wealth and honours in his native country: but the hypocrite would have found less happiness in the comforts of a benefice, or the dignity of a mitre, than he enjoyed at Rotterdam in a private state of exile, indigence, and freedom. Without a country, or a patron, or a prejudice, he claimed the liberty, and subsisted by the labours, of his pen: the inequality of his voluminous works is explained and excused by his alternately writing for himself for the booksellers, and for posterity; and if a severe critic would reduce him to a single folio, that relic, like the books of the Sibyl, would become still more valuable. A calm and lofty spectator of the religious tempest, the philosopher of Rotterdam condemned with equal firmness the persecution of

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<sup>397</sup> The paras on this page are numbered 1 through 7.

(continued from the previous page) Louis the Fourteenth, and the republican maxims of the Calvinists; their vain prophecies, and the intolerant bigotry which sometimes vexed his solitary retreat. In reviewing the controversies of the times, he turned against each other the arguments of the disputants; successively wielding the arms of the catholics and protestants, he proves that neither the way of authority nor the way of examination can afford the multitude any test of religious truth; and dexterously concludes that custom and education must be the sole grounds of popular belief. The ancient paradox of Plutarch, that atheism is less pernicious than superstition, acquires a tenfold vigour when it is adorned with the colours of his wit, and pointed with the acuteness of his logic. His critical dictionary is a vast repository of facts and opinions; and he balances the false religions in his sceptical scales, till the opposite quantities (if I may use the language of algebra) annihilate each other.

(202-1)<sup>398</sup> "I am most truly (said Bayle) a protestant; for I protest indifferently against all systems and all sects."

(202-2) On the approach of spring I withdrew without reluctance from the noisy and extensive scene of crowds without company, and dissipation without pressure.

(202-3) I might say with truth that I was never less alone than when by myself.

(202-4) All superfluous ornament is rejected by the cold frugality of the protestants; but the catholic superstition, which is always the enemy of reason, is often the parent of the arts.

(202-5) My temper is not susceptible of envy, and the view of successful merit has always excited my warmest applause.

(202-6) My personal freedom had been somewhat impaired by the House of Commons and the Board of Trade; but I was now delivered from the chain of duty and dependence, from the hopes and fears and fears of political adventure: my sober mind was no longer intoxicated by the fumes of party, and I rejoiced in my escape as often as I read of the midnight debates which preceded the dissolution of the parliament.

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<sup>398</sup> The paras on this page are numbered 8 through 15, making them consecutive with the previous page.

(202-7) The sober dictates of wisdom and experience are silenced by the clamour of the triumphant democrats.

(202-8) When I contemplate the common lot of mortality, I must acknowledge that I have drawn a high prize in the lottery of life. The far greater part of the globe is overspread with barbarism or slavery; in the civilised world the most numerous class is condemned to ignorance and poverty; and the double fortune of my birth in a free and enlightened country, in an honourable and wealthy family, is the lucky chance of an unit against millions... I must reluctantly observe that two causes, the abbreviation of time, and the failure of hope will always tinge with a browner shade the evening of life.

203<sup>399</sup>

THE HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE  
Gibbon

(203-1)<sup>400</sup> I dived, perhaps too deeply, into the mud of the Arian controversy; and many days of reading, thinking, and writing were consumed in the pursuit of a phantom.

(203-2) His strictures are founded in argument, enriched with learning, and enlivened with wit; and his adversary neither deserves nor finds any quarter at his hands. The evidence of the three heavenly witnesses would now be rejected in any court of justice: but prejudice is blind, authority is deaf, and our vulgar bibles will ever be polluted by this Spurious text "sedet aeternumque sedebit." The more learned ecclesiastics will indeed have the secret satisfaction of reprobating in the closet what they read in the church.

(203-3) The terror of the Roman arms added weight and dignity to the moderation of the emperors. They preserved peace by a constant preparation for war; and while justice regulated their conduct, they announced to the nations on their confines that they were as little disposed to endure as to offer an injury.

(203-4) The military establishment of the Roman empire, which thus assured either its tranquillity or success, will now become the proper and important object of our attention.

(203-5) How, indeed, was it possible that a philosopher should accept as divine truths the idle tales of the poets, and the incoherent traditions of antiquity; or that he should here adore as gods those imperfect beings whom he must have despised as men?

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<sup>399</sup> The original editor inserted "621" in the upper margin by hand and changed it to "199" at a later point.

<sup>400</sup> The paras on this page are numbered 16 through 17, and 17 through 22, making them consecutive with the previous page.

(203-6) In their writings and conversation the philosophers of antiquity asserted the independent dignity of reason; but they have resigned their actions to the commands of law and custom. Viewing with a smile of pity and indulgence the various errors of the vulgar, they diligently practised the ceremonies of their fathers, devoutly frequented the temples of the gods, and sometimes condescending to act a part on the theatre of superstition, they concealed the sentiments of an Atheist under the sacerdotal robes. Reasoners of such a temper were scarcely inclined to wrangle about their respective modes of faith or of worship. It was indifferent to them what shape the folly of the multitude might choose to assume; and they approached, with the same inward contempt and the same external reverence, the altars of the Libyan, the Olympian, or the Capitoline Jupiter.

(203-7) His rash ambition had climbed a height where it was difficult to stand with firmness, and impossible to fall without instant destruction.

(203-8) His vain designs were constantly discovered by his own loquacious folly, and disappointed by those virtues and faithful servants whom the prudence of Mameaa had placed about the person of her son.

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THE HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE  
Gibbon

(204-1)<sup>401</sup> The Persians of every age have denied the charge, and explained the equivocal conduct which might appear to give colour to it. The elements, and more particularly Fire, Light, and the Sun, whom they called Mithra, were the objects of their religious reverence, because they considered them as the purest symbols, the noblest productions and the most powerful agents of the Divine Power and Nature.

(204-2) Zoroaster lays aside the prophet, assumes the legislator, and discovers a liberal concern for private and public happiness, seldom to be found among the grovelling or visionary schemes of superstition. Fasting and celibacy, the common means of purchasing the divine favour, he condemns with abhorrence, as a criminal rejection of the best gifts of Providence. The saint, in the Magian religion, is obliged to beget children to plant useful trees, to destroy noxious animals, to convey water to the dry lands of Persia, and to work out his salvation by pursuing all the labours of agriculture. We may quote from the Zendavesta a wise and benevolent maxim, which compensates for many an absurdity. "He who sows the ground with care and diligence acquires a

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<sup>401</sup> The paras on this page are numbered 23 through 29, making them consecutive with the previous page.

greater stock of religious merit than he could gain by the repetition of ten thousand prayers.”

(204-3) Some useful and sublime truths were disgraced by a mixture of the most abject and dangerous superstition.

(204-4) Ammian, Marcellin xxiii 6. He informs us (as far as we may credit him) of two curious particulars; 1, that the Magi derived some of their most secret doctrines from the Indian Brahmans; and, 2, that they were a tribe, or family as well as order.

(204-5) Let us attempt, in an improved society, to calculate the immense distance between the man of learning and the illiterate peasant. The former, by reading and reflection, multiplies his own experience, and lives in distant ages and remote countries; whilst the latter, rooted to a single spot, and confined to a few years of existence, surpasses but very little his fellow labourer the ox in the exercise of his mental faculties.

(204-6) In the dull intervals of peace these barbarians were immoderately addicted to deep gaming and excessive drinking; both of which, by different means, the one by inflaming their passions, the other by extinguishing their reason, alike relieved them from the pain of thinking.

(204-7) The rapid and perpetual transitions from the cottage to the throne, and from the throne to the grave, might have amused an indifferent philosopher, were it possible for a philosopher to remain indifferent amidst the general calamities of humankind.

205<sup>402</sup>

THE HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE  
Gibbon

(205-1)<sup>403</sup> The Catholic inquisitors of Europe, who defended nonsense by cruelty, might have been confounded by the example of a barbarian, who anticipated the lessons of philosophy.

(205-2) We must praise the royal philosopher, who at the age of 40 could discern the vanity of human greatness. Resigning the sceptre to his son, he retired.

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<sup>402</sup> The original editor inserted “623” in the upper margin by hand and changed it to “201” at a later point.

<sup>403</sup> The paras on this page are numbered 30 through 37, making them consecutive with the previous page.

(205-3) The lord of nations submitted to fast, and turn round in endless rotation with the fanatics, who mistook the giddiness of the head for the illumination of the spirit. But he was seen awakened from this dream of enthusiasm by the Hungarian invasion.

(205-4) On the assurance of the public calamity, the houses and convents were instantly deserted; and the trembling inhabitants flocked together in the streets, like a herd of timid animals, as if accumulated weakness could be productive of strength, or in the vain hope that amid the crowd each individual might be safe and invisible.

(205-5) The supine ignorance of the nobles was incapable of discerning the serious tendency of such representations; they might sometimes chastise with words and blows the plebeian reformer; but he was often suffered in the Colonna palace to amuse the company with his threats and predictions, and the modern Brutus was concealed under the mask of folly and the character of a buffoon. While they indulged their contempt, the restoration of the good estate, his favourite expression, was entertained among the people as a desirable, a possible, and at length as an approaching, event; and while all had the disposition to applaud, some had the courage to assist, their promised deliverer.

(205-6) Could passion have listened to reason, could private interest have yielded to public welfare, the supreme tribunal and confederate union of the Italian republic might have healed their intestine discord, and closed the Alps against the barbarians of the North.

(205-7) While Petrarch indulged these prophetic visions, the Roman hero was fast declining from the meridian of fame and power; and the people, who had gazed with astonishment on the ascending meteor, began to mark the irregularity of its course, and the vicissitudes of light and obscurity. More eloquent than judicious, more enterprising than resolute, the faculties of Rienzi were not balanced by cool and commanding reason; he magnified in a tenfold proportion the objects of hope and fear; and prudence, which could not have erected, did not presume to fortify, his throne.

(205-8) His wife, his son, his uncle (a barber in name and profession), exposed the contrast of vulgar manners and princely

(continued from the previous page) expense; and without acquiring the majesty, Rienzi degenerated into the vices, of a king.

(206-1)<sup>404</sup> The spiritual thunders of the Vatican depend on the force of opinion; and if that opinion be supplanted by reason or passion, the sound may idly waste itself in the air; and the helpless priest is exposed to the brutal violence of a noble or a plebeian adversary. But after their return from Avignon, the keys of St. Peter were guarded by the sword of St. Paul.

(206-2) The vicissitudes of fortune, which spares neither man nor the proudest of his works, which buries empires and cities in a common grave; and it was agreed that in proportion to her former greatness, the fall of Rome was the more awful and deplorable.

(206-3) The temple overthrown, the gold has been pillaged, the wheel of fortune has accomplished her revolution, and the sacred ground is again disfigured with thorns and brambles.

(206-4) This spectacle of the world, how is it fallen! how changed! how defaced! the path of victory is obliterated by vines, and the benches of the senators are concealed by a dunghill.

(206-5) As the wonders of ancient days, the pyramids attracted the curiosity of the ancients: a hundred generations, the leaves of autumn, have dropped into the grave; and after the fall of the Pharaohs and Ptolemies, the Ceasars and caliphs the same pyramids stand erect and unshaken above the floods of the Nile.

207<sup>405</sup>

## **Hari Prasad Shastri: Wisdom from the East**

WISDOM FROM THE EAST

Hari Prasad Shastri

(207-1)<sup>406</sup> There is no such word in Sanskrit as “creation” applied to the universe. The Sanskrit word for Creation is Shristi, which means projection. Creation means to bring something into being out of nothing, to create, as a novelist creates a character. There was no Miranda, for example, until Shakespeare created her. Similarly the ancient Indians (this term is inaccurately used as there was no India at that time), who were our ancestors long, long ago, used a word for creation which means projection.

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<sup>404</sup> The paras on this page are numbered 38 through 42, making them consecutive with the previous page.

<sup>405</sup> The original editor inserted “625” in the upper margin by hand and changed it to “203” at a later point.

<sup>406</sup> The paras on this page are numbered 1 through 7.

(207-2) The ancient Aryans called the world 'This', and the reality of God 'That'.

(207-3) God takes a condition upon Himself, so to say. Why does He do so? This is a question which no philosopher can answer. It refers to the plane where causation does not exist. Bacon has said that intellect can never know anything of conditions preceding its existence.

(207-4) What is Reality? What is the imperishable element in all the perishable objects? Is there anything immutable in this long series of mutability in which we live? The reply given in the Upanishads is "Yes, there is." Mutability presupposes immutability. It is darkness which gives us night. If there is no day, then there will be no night.

(207-5) When Shankaracharya was asked, "Then shall we assume that you are talking of a thing which is only in imagination and does not exist?" he replied "My friend, Brahman is more than known, because it is through Him that the cognitive process operates."

(207-6) Knowledge of Truth destroys in the twinkling of an eye the past ignorance of hundreds of incarnations. "A vast quantity of wool is destroyed by a spark of fire," observed Shri Shankaracharya in this connection.

(207-7) The human reason will be able to establish the existence of God. In The Critique of Pure Reason, Kant has examined all the four arguments which St. Anselm of Canterbury and St. Thomas Aquinas have given; he has proved the inadequacy of each and every one of these arguments, and cosmological argument, the ontological argument, the teleological argument and the ethical argument - these are the four stereotyped arguments from the time of St. Anselm of Canterbury. Kant has proved that none of them can establish the existence of God.

Shankaracharya, 2,000 years before Kant, said the same thing, "Reason cannot establish the existence of God." Now Suppose God could be proved, then what would be that God? The God that can be proved would be like this book or a mountain or the moon, and He would be like one of many objects that can be experienced; if He be like these then He loses His

(continued from the previous page) Godhead.



(208-1)<sup>407</sup> If we say that this Universe is real, then the question comes – If it is real, why does it pass away? Reality is that which abides for ever and contains no self-contradictions. Life is the antithesis of death. It is perpetually changing, and there comes a time when it entirely disappears. When the Jiva goes into the consciousness called the dreamless consciousness, then friends, children, wealth, ambition, name, form – all disappear. If it is real, why does it disappear and why does it change? Reality does not change. If it is not real, then why do we see it?

(208-2) How a little drop of protoplasm transforms itself into the brain of a Darwin, or a Kant, or a Plato – can anybody explain it? How a little tiny seed grows into such a big Banyan tree that Alexander the Great drove all his phalanxes under the shade of it – can anybody explain it?

(208-3) If the 'I' identifies itself with the physical body, then grave dangers arise, because the body like every other material object is in a state of constant flux, and not even for the hundredth part of a second without change. So long as the 'I' remains identified with the body, changes in the body are mistaken by the 'I' for changes in itself and there is no end of suffering.

(208-4) We are inclined to imagine that the spirit functions as thought, feeling and will: but we are expressly taught in this saying of Shankaracharya that none of these functions are functions of the spirit itself. If the spirit thinks, then either it is thought its very self, and in the mind, or it uses the mind as its instrument. In other words, either it is the efficient cause or the instrumental cause of our thinking. If the activity of thought originates in the self and materialises as itself the mind, then we must come to the conclusion that the spirit can transform itself. Now that which transforms itself from one condition to another cannot be immortal. Death is but a name for a change. If you can change one inch you can change a mile. To say that the spirit uses the mind or feelings as its instrument is not a tenable hypothesis, since in that case the responsibility for all acts and feelings will be registered in spirit itself: and how can infinity be subject to registration of any kind? If God is infinite there is no alternative except to believe that He is not subject to the law of cause and effect, for if He is subject to them then He is not infinite, and one day we shall have to give burial and funeral to our definite God. The Infinite is the One which is beyond the law of cause and effect.

(208-5) The question naturally arises, does the spirit re-incarnate

209<sup>408</sup>

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<sup>407</sup> The paras on this page are numbered 8 through 12, making them consecutive with the previous page.

<sup>408</sup> The original editor inserted "627" in the upper margin by hand and changed it to "205" at a later point.

(continued from the previous page) Does it go from place to place? The reply is a decisive "No." Spirit does not. How can the Infinite, which is omnipresent, go hither and thither? We have to choose one or two alternative Either the Infinite is conditioned or it is not conditioned. Can you imagine the space in this room going and taking up the space in a garden in Hanko in China?

(209-1)<sup>409</sup> If we imagine such a heaven, after leaving the body, then the condition that has been imagined on earth will be experienced as a dream of the surviving mind.

(209-2) If we think that we shall meet our children whom we have lost awhile, and that we shall encounter our departed friends, we certainly do so – as if in a dream, like these very dreams we are dreaming whilst on earth.

(209-3) The fetters and limitations now imposed upon us by the 'I' are sheer illusion. Nothing but knowledge, however, can remove them. It is better therefore to think in terms of truth from this moment onward than to delay and accept truth fifty years hence or in a subsequent incarnation.

(209-4) The sun is the substratum of life, the energising cause of everything, yet it does not do anything. Radiation flows from the sun itself without any effort on its part.

(209-5) We have not so much insight in our waking consciousness as we have in the state of our deep sleep. Why can we not do without deep sleep?. Let me put any of you on the ancient throne of Rome and say, "You are made an Emperor or Empress of Rome on condition that you shall not be allowed one hour's sleep in a week." You will say, "No, I would rather be a beggar who can enjoy a good sleep than Caesar on the throne of Rome, devoid of all peace.."

(209-6) When we are trying to confront the ultimate reality of things, when in the words of Kant we want to know what are the things in themselves, irrespective of what they appear to us either through our senses or through our internal organs of conception.

(209-7) It is rather difficult to understand how existence and intelligence can be one and the same; but we can understand this, if we consult our dream experience where we find that the objects of the dream, as they flash out of our consciousness and register themselves, as a part of our mind which is not asleep. We find there that existence and intelligence are created out of the same material.

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<sup>409</sup> The paras on this page are numbered 13 through 21, making them consecutive with the previous page.

(209-8) We, in our daily life, always feel a kind of want and we do not know what it is that we want.

(209-9) Shankara says four times in his great Commentary, "Idiots cannot know the truth." In order to know the truth, you have to be a man of certain intellectual power and to be able to exercise that power.

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WISDOM FROM THE EAST

Hari Prasad Shastri

(210-1)<sup>410</sup> If I take a narcotic, or if I am half asleep, I may mistake my book for a stone. No change has taken place in the book or in me, but an error has occurred. Error does not therefore mean change. Now, an error of this kind has taken place, which is called in Sanskrit avidya, or ignorance, a word which I have translated arbitrarily as 'superimposition', or 'identification'.

(210-2) The Upanishad says, "By His order death runs hither and thither."

(210-3) If death is postponed for 100 or 500 years or even longer, it is but a brief respite.

(210-4) We have to realise the presence of God, which is first realised as light. We sit down, close our eyes, and think that our entire inner being is filled with a soft, vibrant, transparent, fragrant light, that it is pulsating within us and is His Being shining through us. When walking and talking we practise this realisation. We are not imagining light, although we are thinking of it, for there is a light which the ego and the will in their present condition do not recognise or see.

## **Annie Besant: On Karma**

ON KARMA

Annie Besant

(210-5) When a universe comes forth into manifestation, then two conditions must ever be present – space, or distance between objects; time, succession of states of consciousness by which objects are recognised. That is all time is. It is only a succession of states of consciousness, or of conscious being, if you prefer the phrase.

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<sup>410</sup> The paras on this page are numbered 23 through 26, and 1 through 2. The first section is consecutive with the previous page. In addition, there is an unnumbered para in the middle of the page.

You will very soon realise that, if you look a little into the measures of time that you have in your waking consciousness and that you have in your dream consciousness. There is no objective time by which you can measure either of these. In your waking consciousness you have certain definite successions. In the dream consciousness you also have successions; but the time-measure is completely different, as we have been shown by very numerous experiments. Take those numerous cases of dream instigated by a touch from outside, a touch on the body. Probably you have read many of these in Du Prel's Philosophy of Mysticism.

## **H.P. Blavatsky: Kosmic Mind**

KOSMIC MIND  
H.P. Blavatsky

(210-6) We intend to prove that modern science, owing to physiology, is itself on the eve of discovering that consciousness is universal.

(210-7) The progress of physiology itself, as we have just said, is a sure warrant that the dawn of that day, when full recognition of a universally diffused mind will be an accomplished fact, is not far off. It is only a question of time.

211<sup>411</sup>  
KOSMIC MIND  
H.P. Blavatsky

(211-1)<sup>412</sup> Vibrations passed along the fibres of our optic nerves to the brain, reach our perceptions through our consciousness as sensation of light and colour; vibrations affecting our consciousness through our auditory organs strike us as sounds; all our feelings, through whichever of our senses, are due to nothing but motions. Such are the teachings of physical Science, and such were, in their roughest outlines, those of Occultism.

(211-2) He denies, moreover, the assumption that the states and phenomena of consciousness represent in substance the same manifestations of motion as in the external world, and fortifies his denial by the reminder that not all of such states and manifestations have necessarily a spatial extension.

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<sup>411</sup> The original editor inserted "629" in the upper margin by hand and changed it to "207" at a later point.

<sup>412</sup> The paras on this page are numbered 3 through 8, and 1. The first section is consecutive with the previous page.

(211-3) Our sole reason for believing that objects perceived by the senses have such extension in the external world, rests on the idea that they seem to do so, as far as they can be watched and observed through the senses of sight and touch.

(211-4) Thus, a deeper and more direct acquaintance with our inner nature unveils to us a world entirely unlike the world represented to us by our external senses.

(211-5) The said organs, and the whole body of man, are composed of cells, and these cells are now being recognised as individual organisms and – quien sabe? – will come perhaps to be recognised some day as an independent race of thinkers, inhabiting the globe called man!

(211-6) Bhutalman, one with the created or emanated materials of the world; Pradhanatman “one with the senses”; Paramatman “Supreme Soul”; and Atman, Cosmic Soul, or the Universal Mind – show sufficiently what the ancient Hindus meant by endowing with mind and consciousness every atom.

## **Priya Nath Sen: Philosophy of the Vedanta**

PHILOSOPHY OF THE VEDANTA

Priya Nath Sen

(211-7) To eradicate these desires one should keep steadily before his mind the real nature of the world; for this purpose the Buddhists prescribe four kinds of meditation (Bhavana): one should always keep in mind that everything that is momentary that this world is full of miseries, that no two things are exactly alike so that one thing cannot serve to define another and lastly that everything is empty or devoid of real existence (The last position is most rigorously maintained by the Madhyamikas alone, the other schools allowing, as we shall see, certain qualifications.) When these meditations are properly pursued, the world ceases to produce its baneful influence upon the man, for, in one sense, there is nothing good or bad, but thinking makes it so; all the desires are thenceforward pacified; and at last the human soul, free from avidya which is the source of individual existence and its

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Priya Nath Sen

(continued from the previous page) consequent miseries, merges itself into the formlessness (Sunnyata) from which it originally sprang. This is the Nirvana, the summum bonum of the Buddhist Philosophy.

(212-1)<sup>413</sup> The Madhyamikas are nihilists; they repudiate all forms of real existence, without making any distinction between the external and the internal worlds. The Yogachara School, while denying the existence of anything external to consciousness (vijnana), maintain that ideas have temporary but real existence, and that they do, under certain circumstances, appear as if they were external things; this view therefore, amounts to a sort of Subjective Idealism.

(212-2) The Bhattas do not admit the existence of God, as the creator of the Universe; for they say, that the existence of a creator would involve the existence of some purpose in the creator inducing Him to action, and a purpose implies some want and thus evidences an element of imperfection.

(212-3) A Hindu mind is essentially tolerant and synthetic; it tries to grasp the practical utility of varying doctrines, and in so far as they are efficacious it assigns to them a relative validity. The same instruction is not adapted to the requirements of all persons; difference of tendencies and capacities in the pupil must be met by a corresponding difference in the modes of training as well as in the instructions imparted in order that they may be fruitful, and a view which is strictly speaking only approximately correct must often be represented as true if the exigencies of a profitable instruction so require. The highest good, whatever it may be, is not attainable at a step; one must ascend higher and higher through successive stages to reach it, so that instruction suited to one on a higher level of spiritual life is not adapted to another occupying a lower plane. It is therefore necessary that you should pause to ascertain whether your pupil has obtained a secure position where he is, before you should try to give him a further lift, for by too much of haste you may tumble him down.

This method of cautious and gradual instruction is explained by Hindu writers by likening it to the method by which a teacher would train his pupil's eye to fix a small indistinct star, and is called Arundhati-darsana-nyaya. Arundhati is a small indistinct star, but close to it there is a bigger star which can be more easily fixed; the teacher who wishes to train his young pupil to find the star may at first point out the bigger star as Arundhati; and when the pupil has been able to fasten his gaze upon it, the next step would be to correct his mistake, and show the smaller star by its side which then be easily identifiable.

It therefore follows that before you venture to stigmatise a

213<sup>414</sup>

PHILOSOPHY OF THE VEDANTA  
Priya Nath Sen

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<sup>413</sup> The paras on this page are numbered 2 through 4, making them consecutive with the previous page.

<sup>414</sup> The original editor inserted "631" in the upper margin by hand and changed it to "209" at a later point.

(continued from the previous page) system as false, the real purpose of the System should be attended to, and it is enough if the statements made in it are sufficiently precise to meet that purpose. The Hindu Philosophers never forgot their duties as teachers, and they knew it perfectly well that one single cap cannot fit every one's head; the highest Philosophy is not that which refutes other Systems, but that which maintains and transcends them at the same time. The Vedanta fulfils this condition.

(213-1)<sup>415</sup> The topics (anubandha) of the Vedanta System as enumerated by the Acharyas, are four in number: – (1) who is a fit person to be initiated into the System; (2) what is the subject-matter of the system; (3) the relation (i.e. fitness) of the sources of instruction to the subject-matter to be taught; and (4) the purpose of instruction.

(213-2) It does not follow that because a doctrine is true, every one should be instructed in it. On the other hand the doctrine of the Vedantists that there is nothing but Brahman, may, if wrongly understood, be productive of injurious consequences, for it may be regarded as subversive of all distinctions between higher and lower, and thus create confusion of ideas and perplexities of conduct. At the very threshold, therefore, there arises the question, who are fit for appreciating the Vedanta doctrine, and realising the Vedantic ideal.

(213-3) Four requisites which must be possessed by one in order that he may become properly qualified for divine enquiries; they are these: – (1) discriminative knowledge of eternal and accidental existence; (2) freedom from desire for worldly pleasures; (3) preparatory virtues, such as control over mind and sense-organs, renunciation of distractive pursuits, patience earnestness, and perseverance, and (4) longing for salvation. Only a person endowed with these qualifications may fully comprehend the truths inculcated by the Vedanta, if he studies it from a properly qualified teacher, follows the discussion, and meditates upon it.

(213-4) The impediments to the acquisition of true knowledge are in the first place, vestiges of past inclinations often cling to the mind, and retard the pursuit and attainment of knowledge. Apart from these there are four other impediments which may be specifically mentioned: they are: – (1) dullness of intellect (2) excessive attachment to secular objects (3) irreverent overscepticism, and (4) perverse dogmatism. It is due to these that many persons do not feel any inclination to pursue spiritual enquiries, and many fail to get at the truth even after diligent study.

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<sup>415</sup> The paras on this page are numbered 5 through 9, making them consecutive with the previous page.

(213-5) The person who has passed through these stages becomes fit for receiving the highest spiritual knowledge which alone according to the Vedanta doctrine leads directly to salvation.

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PHILOSOPHY OF THE VEDANTA

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(continued from the previous page) In this way the Vedanta doctrine unifies and reconciles several doctrines by combining them in one harmonious whole.

(214-1)<sup>416</sup> In one sense, therefore, it may be said that self-intuition proves the self; from another standpoint it has been declared to be beyond all proof, (1) for by what instrument can you know the knower? (2) As Sankaracharya puts it, in order that a thing may be proved there must be come one to receive the proof? Whoever receives it is the self. The existence of self being, thus, the constant condition of every form of knowledge proves itself, for were it not so, the demand for proof would want one of the indispensable conditions of its possibility, or a regressus ad infinitum would be the consequence.

(214-2) To solve the problem by showing the error of the ordinary notions and explaining the real import of the denial of difference between the individual soul and the Supreme Spirit is one of the principal aims of the Vedanta Philosophy.

(214-3) Even conceding that reason unassisted is always competent to solve spiritual problems, the very problems will not often suggest themselves unless you follow the lead of those ancient forerunners in the spiritual world; the utility of the Gurus can therefore be hardly gainsaid. The next question is, does an unflinching reliance on their authority involve a sacrifice of reason?

(214-4) Those who are not prepared to accept any doctrine as established unless it can be made 'scientifically' certain may satisfy themselves by comparing the relative validity of the several possible transcendental doctrines treating them in the light of hypotheses; upon that footing they may judge which of these is the most rational, i.e. most free from incongruities and redundancies, best calculated to explain the difficulties connected with the subject, and most harmonious in itself as well as with the demands of reason.

(214-5) Most of the Indian Philosophers do not attach much value upon the attainment of worldly pleasures; they consider that under the normal conditions of a human life

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<sup>416</sup> The paras on this page are numbered 10 through 14, making them consecutive with the previous page.



there is a preponderance of pain over pleasure. The acquisition of pleasure is generally dependent upon an antecedent effort which is ordinarily attended with pain; then, further, it presupposes the existence of desire which, so long as it remains unsatisfied, clashes with the tranquillity of mind, and its satisfaction is contingent upon a favourable conjunction of circumstances over which we have no complete control. Moreover, the satisfaction of a desire does not pacify the mind, for while giving rise to a momentary equilibrium, it becomes at the same time the source of a renewed struggle; present pleasure therefore contains within itself the seed of future pain, and it may be characterised as a transitional state from one pain to another.

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(continued from the previous page) On the other hand, the sources of pain in this life are innumerable; some are due to the very constitution of human life, some are apparently accidental in their character, and some are obviously of our own creation. So far then as we can see, the quantity of misery far outbalances that of enjoyment.

(215-1)<sup>418</sup> The only means whereby they consider that this end can be reached is the acquisition of self-knowledge, and elimination of false ideas about the character and function of the self, for by the adoption of other means you can but temporarily alleviate your unhappiness, but cannot completely eradicate it.

(215-2) The principal aim of definition is to enable one to identify an object.

(215-3) The essence of a thing is not unknowable; it is that in the thing which changes not with time; it is the constant amidst mutations; or, to put in another way, it is that in the thing concerning which our understanding remains unalterably fixed. It may be that we often stop short in our endeavour to get at the essence of a thing, and consider that to be ultimately essential which is not really so, assuming that our analysis can proceed no further; but that is not the fault of the enquiry but of the enquirer. To get at the essence of a thing, one has, the Vedantists maintain, to discriminate between the real and unalterable substratum which determines its existence, and the accidental attributes which determine the particular name and form (namarupa) which it temporarily assumes.

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<sup>417</sup> The original editor inserted "632" in the upper margin by hand and changed it to "211" at a later point.

<sup>418</sup> The paras on this page are numbered 15 through 20, making them consecutive with the previous page.

(215-4) We may first learn to discriminate the essential from the accidental in our own selves, and by extending this study we may do the same in other objects.

(215-5) Does it not illustrate the insecurity of a conclusion, about an ultimate question of this kind, based on no other ground than the nature of our ordinary conceptions?

(215-6) Such a conception of God is anthropomorphic, and proves itself to be defective even when tested on that footing. For instance, let us consider the position from another standpoint. If God be the external cause or contriver of the world, the act of creation must have been purposive, and a purpose of this sort which cannot find satisfaction within the range of the pre-existent implies want or imperfection. Why did God create the world? Was He weary with His inactivity, or did He want to have something to please His eyes that He was led to contrive the world? Questions like these based upon an anthropomorphic conception might well be urged, and have been urged by Spinoza and others against the ordinary dualistic idea of God. You cannot meet these questions by maintaining that God was by His very nature led to create the world, for, in your

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(continued from the previous page) view, there is such a heterogeneity between an external creator and the created world, that you cannot, unless you maintain that the creative energy was impelled by something superior to God himself, establish the necessity of a causal nexus between the two. And, further, the theory of a creation out of nothing by an external creator implies creation having a beginning in time which is repugnant to the idea that it proceeds from the necessity of divine nature, for what proceeds necessarily from the eternal nature of God must be coeternal. It is useless, however, to multiply objections; suffice to say that the Vedantic position, when properly understood, seems on the whole to be preferable to the ordinary dualistic conception of creation.

(216-1)<sup>419</sup> Dr Caird maintains that the true and complete idea of the nature of God unfolds itself by a process of gradual evolution so that human spirit has to pass through successive stages from imperfect to gradually higher and more perfect conceptions of the object of religion.

(216-2) He (Dr Caird) says that leaving Fetishism out of consideration, the first two stages in the development of religion have exhibited themselves in India. The first is

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<sup>419</sup> The paras on this page are numbered 21 through 23, making them consecutive with the previous page.

polytheistic nature worship, the worship, that is, of a number of distinct divinities identified with different natural objects, which meets us in the Vedic hymns, although an effort to blend the particular divinities in one fluent indivisible whole became visible towards the close of this epoch. The second movement of religious thought finds its expression in the Brahmanic conception of God as simple Being carrying within it the bare negation of the phenomenal world.

(216-3) A historical study of the various positive religions from a philosophic standpoint shows that they exhibit at different stages of development the attempts of the human mind to comprehend the ultimate religious truth, his assertion is perfectly correct and unobjectionable; if, however, he wishes to maintain, as he seems to do, and as the expression 'organic' unity undoubtedly suggests, that there is a historical interconnection between the several positive religions, so that the earlier religions are stages in one organic process leading towards the highest religion which transmutes and transcends them, the position is historically untenable and theoretically fanciful. There is no historical evidence that the Prechristian Brahmanic Religion either immediately or mediately formed a factor in the development of Christianity which, according to Dr Caird, is the highest religion of the world; and you cannot without absurdity talk of an organic unity between things entirely isolated from one another.

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(217-1)<sup>421</sup> How can Brahmanism and Buddhism be treated as leading towards the monotheism of Jewish religion, and higher pantheism, as Dr Caird puts it, of Christianity? Surely this mode of affiliation is more curious and far less justifiable than the above, and has nothing to recommend it.

(217-2) In its result nonrelative knowledge leads to final emancipation, whereas relative knowledge, being essentially dualistic in its character, can only elevate the faculties and powers of the person who meditates upon it, and cannot free him from the trammels of dualistic or limited existence.

(217-3) Samkara can very well maintain that having regard to the fact that it is not open to many people to realise what he regards as the highest form of knowledge, the teaching contained in the Vedas might have been so modulated as to meet the requirements of people occupying different stations in the line of spiritual evolution.

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<sup>420</sup> The original editor inserted "635" in the upper margin by hand and changed it to "213" at a later point.

<sup>421</sup> The paras on this page are numbered 24 through 30, making them consecutive with the previous page.

There cannot be much doubt that this latter method of explanation furnishes the best way of reconciling and harmonising the apparently conflicting texts. The authority of revelation is, therefore in favour of Sankara's doctrine, and it does, on its practical side, contain a method for preparing lower minds to attain, by a process of gradual and progressive ascent, the highest summit of spiritual knowledge.

(217-4) The important of this enquiry does not seem to be very great, for whatever may be the position of a thing in the scale of cosmical evolution, it stands along with the rest as an object of knowledge, and any difference of view as to the order of evolution does not affect the solution of the ultimate problems of spiritual philosophy.

(217-5) According to the Vedantists, the totality of objects includes mind and understanding, although they are not objects but conditions of sensuous perception; the reason why they are classified together with perceptible objects is that they are, at any rate, objects of knowledge liable to undergo mutations, and these characters contradistinguish them from the knowers or subjects of knowledge. Existences are thus classified by the Vedantists into two primary kinds: the knowers and the knowables.

(217-6) No one has more strenuously fought in support of the integrity of the testimony of perceptive consciousness, as it is naturally understood, than he has done?

(217-7) Let us see how Samkara defines the terms 'real' and 'unreal'. He says that is real in respect of which your understanding remains steadfast, or, in other words, which you comprehend as constant and immutable, whereas that which is comprehended as mutable and transitory is unreal.

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(218-1)<sup>422</sup> The objects perceived in a dream are, on all hands, regarded as unreal; but why are they so regarded? It cannot be questioned that at the moment of perception they appear to be as real as any object perceived in a wakeful state, and, that being so, it must be admitted that the mere act of perception is insufficient to clothe an object with indubitable ultimate reality. What, then, constitutes the distinction between an object perceived in a dream, and an object perceived in a wakeful state? So far as we can see, the most important point of difference consists in the relative permanence of the latter in comparison with the former; and having regard to this, is it improper to say that is most real which is comprehended as unalterably fixed? If a breach in the continuity of perception is, in some cases, sufficient to justify us in characterising an object of

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<sup>422</sup> The paras on this page are numbered 31 through 34, making them consecutive with the previous page.

perception as unreal, I fail to see why we should not be allowed to extend, broaden, and universalise our definition of reality, and say that there can be no reality apart from substantial unity, and unalterable continuity of existence. Take, again, the example of mirage: it is regarded as unreal, because it disappears when you approach the site of its location where you find dry ground but no water. The same remark holds good with regard to images flung out by the tricks of a magician; and all these instances support Samkara's view that you cannot predicate reality, in the strict sense of the word, to a thing whose existence is limited by the conditions of time and place, and determined by relation to other things similarly mutable and contingent in their character. Greater permanence, therefore, being, from the relative standpoint, the test of greater reality, it follows that absolute permanence may, without impropriety, be regarded as an index of absolute reality. Applying this test, then, let us see whether Samkara is not justified in his view, that on a thoroughgoing examination it is found that all objects of experience (drisya) which go to constitute the objective world have no reality apart from their fundamental substratum.

(218-2) It will be observed, that the unreality of the world, thus understood, does not contradict its empirical reality.

(218-3) It is in this way that dreams and mere imaginations are distinguished from realities from the standpoint of experience; from a transcendental standpoint, as we have shown above, they may all be said to be equally unreal, for viewed on their phenomenal aspect none of them has a constant and immutable existence.

(218-4) Experience, in all its forms, depends on the antithesis of the individual souls, as the knowables. From [this]<sup>423</sup> antithetic position they enter into mutable relation, and thus

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(continued from the previous page) appear as subjects and objects of knowledge.

(219-1)<sup>425</sup> The opposition of the subject to the object is a primary condition of all experience, and, that being so, it is impossible to deny the empirical reality of objects.

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<sup>423</sup> The original editor deleted "standpoint" from after "this" by hand.

<sup>424</sup> The original editor inserted "637" in the upper margin by hand and changed it to "215" at a later point.

<sup>425</sup> The paras on this page are numbered 35 through 39, making them consecutive with the previous page.

(219-2) When a person, through defect of eyesight, mistakes a rope for a serpent, may not another person, who does not suffer from that visual aberration, very properly correct him by saying that your serpent is unreal, and has no independent existence apart from the rope?

(219-3) We are divinities upon earth appearing under the conditions of time and space which can only fetter us so long as we remain ignorant of our real nature, just as a Prince brought up in the poor man's house remains unconscious of his royal dignity so long as he labours under the false impression that he is the poor man's son. Let us know what we really, are, and, in a matter like this, knowing means becoming. He who knows in his inner spirit that he is essentially nondifferent from Brahman does, but that act of knowledge, leave behind the limitations which formerly seemed to clog his infinitude; then the evil of ignorance is lifted up, and he is no longer a mere individual among other individuals, but infinite existence, infinite reason, and infinite bliss dawn upon his being, and he becomes consciously what he always was.

(219-4) The adoption of the other alternative that the individual souls had a beginning in time, and owed their existence to the creative activity of God is equally open to serious objections. A thing having a beginning is likely to have an end, for extinction is but the reverse process of origination; if a thing can come into existence out of nothing, it has only to retrace its steps to revert to nothing; stepping into existence and stepping out of it stand exactly on the same footing; the former being recognised, theoretically I can see no impediment absolutely debarring the possibility of the latter.

(219-5) Then, again, why did an individual soul come into being for the first time at a particular moment of time, and not at another? There is nothing peculiar in any particular moment in the stream of time-continuum by reference to which you can explain why in particular it should be the starting point of creation of souls; time in itself is indifferent to this great to position. The only way, therefore, of meeting this problem is by saying that the creation of the individual souls being purposive, it took place when the necessary materials for the fulfilment of that purpose became available; but a little consideration shows the untenability of these positions. In the first place, the ascription of creative purpose to God carries with it the ascription of mutability to His

(continued from the previous page) nature, and implies, furthermore, that He may have a want which requires to be satisfied; in the second place, a thing which owes its existence to an external purpose may cease to exist with the cessation of that purpose; 'cessante ratione cessat et effectus;' in the third place, how can you ascribe any purpose to God? He can have no purpose of His own directed towards an unrealised end, for

He is ever perfect, and the view of the Naiyayikas that he created the individual souls out of grace seems to carry its own refutation, for ex hypothesi, there did not exist prior to such creation any object of grace save Himself.

(220-1)<sup>426</sup> The difficulty appears still more insuperable when we come to deal with the problem of the inequality of human happiness. All persons are not equally happy, and it can hardly be denied that this inequality is, to a great extent, determined by the differences in the conditions, capacities, and susceptibilities characterising different individuals from the very outset. Now, if the Jivas are beings created by God, these primordial or connote differences require some justification or explanation, in the absence of which, it may very well be contended that the Creator is neither impartial nor merciful. You cannot get over the difficulty by saying that although the differences, so far as the present life is concerned, appear to be primordial, they are really derivative being the effects of differences in actions performed in the past lives, for, assuming that the individual souls had an origin in time, the difficulty is sure to recur a few steps back; thus the problem is only shifted but not solved, for if you admit an original diversity in the conditions, capacities, and dispositions of different individuals affecting their happiness in the course of life, the impartiality of the Creator remains as questionable as ever.

(220-2) There is a great initial difficulty in accepting the theory of nondualism, for it apparently overturns the ordinary conceptions with which we start on our enquiry; to the ordinary mind, the position that the individual souls are essentially identical with the supreme Spirit seems to be too absurd to require any refutation, for neither in knowledge nor in power can the individuals be compared to God who is the omniscient, omnipotent, and all-pervading Lord of the universe.

(220-3) Whatever happens has its ratio gnascendi in the past; an effect must necessarily be preceded by a cause. There is thus an infinite series of causes and effects, and the totality of these causes and effects goes under the name of universe. Then arise the questions, why should there be a change at all, and why should a particular effect be connected with a particular cause? In one sense a change is an illusion, for it touches the outside of a thing, and there must always remain

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<sup>426</sup> The paras on this page are numbered 40 through 42, making them consecutive with the previous page.

<sup>427</sup> The original editor inserted "639" in the upper margin by hand and changed it to "217" at a later point.

(continued from the previous page) something unalterable at its core which supports the transformation. Yet if it be an illusion, it is a strange illusion having a uniform order of evolution, and ultimately involving a comprehensive system of correlation. An event is not a mere isolated event, but it is an inseverable link in the chain constituting the history of the universe; a thing is not a small insignificant thing, but it bears the impress of every thing that is. The wonderful mind of the Vedantist at once sums these up, and behind the stream of incessant changes observers the constant operation of one transforming and yet concatenating energy.

(221-1)<sup>428</sup> The functioning of Maya produces a twofold result. It evolves, on the one hand, a variety of 'names and forms' which in their totality go under the appellation of Jagat (the universe) it conceals, on the other, the eternal Brahman, the partial manifestation of whose essence in and through the universe it envelops under a cluster of mutations. It thus results in the concealment of the real, and the emanation of the unreal, and is therefore sometimes called the initial ignorance.

(221-2) It conceals the real nature of the ego, and its ultimate unity with the Supreme Spirit. It makes us ascribe a number of attributes to ourselves which are incompatible with the real nature of the self. Egoity is the source of bondage; freedom from egoity or the attainment of universality leads to salvation.

(221-3) In order to understand the true import of the proposition that the individual souls are ultimately nondifferent from the Supreme Spirit, one must ignore or eliminate the adjuncts which seem to individualise them and thus differentiate them from one another. This process of elimination, therefore, forms a preliminary step to the realisation of all-pervading unity; it consists on differentiating the self from that portion of the notself with which we often erroneously identify it, and when we succeed in doing that we find that the self, in its true nature, is no other than immutable reason, and are thus gradually led to realise ultimate unity in essence that exists between it and the Supreme Spirit.

(221-4) Differentiation of the self from the not-self is a necessary preliminary to a higher identification. The popular mind, as we have often stated, starts with an erroneous fusion of the two, so that the attributes of the one are falsely imputed to the other; so long as this error is not dispelled there can be no possibility of a higher identification, for the ultimate unity of the individual souls with the Supreme Spirit can only be realised when the mutability and impurity ascribed to the former are found to be due to ignorance and want of proper discrimination.

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<sup>428</sup> The paras on this page are numbered 43 through 46, making them consecutive with the previous page.



(222-1)<sup>429</sup> The eradication of this popular erroneous fusion should therefore be the first step in the progress of Vedantic knowledge, and this would lead to the final realisation of unity with Brahman i.e. with the eternal infinite and immutable Reason, the substance of Reality and unconditional Bliss.

(222-2) We will now proceed to deal with the process of differentiation by which the self is discriminated from the not-self, and the erroneous ascription of attributes which do not properly belong to the self is eliminated. It needs scarcely be repeated that the necessity of differentiation presupposes the existence of a previous confusion. This confusion can only exist between the self and its adjuncts by which is meant that portion of the not-self with which the self in its apparent individualised state seems to be intimately connected.

(222-3) The proposition that the subject of an action is different from its object is almost axiomatically true; for were it otherwise action itself would be unmeaning, for its presence depends on the antithetic relation of the two. For instance, when we say fire burns fuel, the proposition necessarily implies that fire is different from fuel. The active verb occupying the middle place separates the subject from the object; this separation is not a mere grammatical contrivance, but is founded on a real distinction to which it gives expression. So also the subject of an action is necessarily different from its instruments, for instruments imply a worker to whom they are to render assistance, and by whom they are to be utilised.

(222-4) The differentiation of the self from body is comparatively easy. The body is an object of perception, and, as such, must be different from the subject of perception, the self. Our ordinary language also recognised this difference, as the expression 'my body' indicates. What is more difficult is to discriminate mind from the self. The Vedantists regard mind as an instrument of knowledge. The functions of mind, such as desire, determination, and so forth are themselves objects of knowledge; they therefore imply a knower different from themselves, as well as from mind of which they are the functions. With regard to external perception mind functions as an instrument to bring it about, for there can be no perception without its intervention. On the contact of an external object with a sense-organ mind or intellect takes up an impression which is reduced to the form of knowledge when the self as the subject makes its own; the self is an ever-present witness, but it takes no notice of what is not reflected in the understanding. On this view, therefore, it follows that self as knower is different from mind as an instrument of

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<sup>429</sup> The paras on this page are numbered 47 through 50, making them consecutive with the previous page.

(continued from the previous page) Knowledge.

(223-1)<sup>431</sup> The argument that has been succinctly stated in the above paragraph is intended to show that it is the reflection of the self that illumines the understanding, and that it is the direction of the understanding so enlightened through an act of attention to the object that makes the object an object of knowledge. It therefore follows that the self as the ultimate subject of knowledge is different from understanding or mind which is an instrument of knowledge in an act of external perception, and, in one sense, an object of knowledge in an act of internal perception.

(223-2) There is yet another line of argument by which the Vedantists establish the difference of the self from body and mind. It rests on the nature of the different states through which an individual soul passes under the normal conditions of its life, viz. state of wakefulness, state of dream, and state of dreamless sleep. The more of argument employed is somewhat similar to the method of difference by employing which logicians like John Stuart Mill endeavour to ascertain the existence of causal relation between two phenomena. By employing this method the Vedantists propose to establish the independent existence of the self from the fact that although ordinarily the self and its adjuncts are manifested together so that it becomes difficult to differentiate them from one another the non-manifestation of the adjuncts under certain peculiar circumstances does not exclude the manifestation of the self. Let us see how this is worked out. In the ordinary state of wakefulness, says the Vedantist, body, mind, as well as the self, manifest themselves together, for their activity is not impeded by any counteracting agency, but in a state of dream, the activity of body (including the sense-organs) remains in abeyance, while mind pursues its own course, creates its own objects, and is affected by them, and these affections are taken up by the self and moulded, through an act of apperception, in the form of knowledge. When, therefore, we compare these two states we are enabled to differentiate body from mind and the self, for we see that the latter can keep up shining to the exclusion of the former. Let us then proceed a step further. In the state of dreamless sleep the functions of mind become dormant, and objective knowledge ceases to exist; but even then the self-luminous self does not undergo any alteration, for as soon as the understanding becomes capable of receiving the impression of any object, the self is there to lend its aid

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<sup>430</sup> The original editor inserted "641" in the upper margin by hand and changed it to "219" at a later point.

<sup>431</sup> The paras on this page are numbered 51 through 52, making them consecutive with the previous page.

and become the subject of knowledge. The conclusion which the Vedantists seek to draw from this is that the self is different from the mind, and capable of having an independent existence.

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(224-1)<sup>432</sup> In that state the conscious antagonism of the knower and the knowable which characterises every act of dualistic knowledge disappears, and the self feels its infinitude and enjoys unconditional bliss.

(224-2) Through the diverse states of an individual life there can be no exception to the constant presence of the self; it undergoes no expansion or contraction, for it shines an ever the same; but it is otherwise with its adjuncts, for in some of these states they undergo a sort of retraction, and cease to exercise their functions. Therefore, says the Vedantist, you can very well discriminate the self from its adjuncts and understand how the existence of its adjuncts, and when you do that you will no longer ascribe to the self attributes which do not properly belong to it, but are adventitious in their character being due to the mayic connection between it and its adjuncts.

(224-3) The main point of the argument, however, is based on the constant presence of the self as the subject of every act of knowledge, and the relative variability of its adjuncts.

(224-4) According to the Vedantists, the differentiation of the self from the not-self is but a step towards a higher identification. This differentiation results in freeing the self from miseries which arise from erroneously ascribing to it attributes implying mutation which do not properly belong to it. The result thus attained is in one sense a negative result, for while showing what the self is not, it stops there and fails to bring out the real nature of the self and its essential unity with Brahman. The final attempt of the Vedantists is therefore directed towards establishing this higher identification; for were it otherwise, the differentiation above maintained would be final and thus exclude the possibility of establishing a theory of non-dualism.

(224-5) How does the spirit which by its very nature is no other than chit or absolute reason assume the form of a jiva or an empirical ego limited and individualised in its character. We have said that according to the Vedantists it is the adjunct of avidya, or ignorance which apparently limits the infinitude of the self, confines it, so to say, within the narrow bounds of a limited understanding, and thereby reduces it to the position as

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<sup>432</sup> The paras on this page are numbered 53 through 58, making them consecutive with the previous page.

an individual among other individuals and makes it the knower of objects which seem to be different from and, in one sense, antagonistic to itself.

(224-6) We have seen that in an act of objective knowledge understanding plays the part of an instrument, and the self takes up the position of the subject. Without the presence of the self to illuminate the understanding the latter would be incompetent to centralise the diverse impressions so as to

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(continued from the previous page) combine, and, if I may say so, idealise them into an object of knowledge. The Vedantists assert that understanding, in itself, is inert; it is the reflection of the self that infuses into it the light of reason, and in one sense, makes it the instrument of knowledge, for an instrument would be no instrument without a subject. The self, in its essence, says the Vedantist, is non-different from the Absolute Reason or Brahman; it is absolute, and, as such, incapable of undergoing mutations, for where it otherwise the intrinsic mutability of the ultimate knower would affect the universality of knowledge, and make it arbitrary and disjointed. The question then arises at once, what is the nature of a jiva or an individual soul? And the answer of the Vedantists is, that it is no other than Brahman (or the absolute reason) conditioned or limited by its adjuncts, the most important among them being understanding. The individuality of the jivas is thus a borrowed and, in one sense, an illusory individuality; the limitation is empirical (vyavaharika), but not real.

(225-1)<sup>434</sup> When therefore the Vedantists characterise an individual soul as reflected reason (chidabhasa) they do not mean to do anything more than lay stress on these points of resemblance. There are however, people who seem incapable to appreciate the force of these analogies or figurative expressions; they object that the expression 'reflected reason' is improper, for reason has no form and is therefore incapable of casting any image. An objection of this type assumes that you cannot make use of any analogy unless you are prepared to point out complete resemblance. But this assumption is not justifiable.

(225-2) All that is meant is to point out resemblance in certain particular portions, for complete resemblance would involve the annulment of the relation of resemblance.

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<sup>433</sup> The original editor inserted "643" in the upper margin by hand and changed it to "221" at a later point.

<sup>434</sup> The paras on this page are numbered 59 through 63, making them consecutive with the previous page.

(225-3) The first step, therefore, in the attainment of self-knowledge consists in differentiating the knower from the knowable; the next step is taken when you recognise that this difference is but the outcome of magic dualisation, and that ultimately there is nothing real apart from Brahman from whom is communicated the reality of the universe, whose reason shines through individuals.

(225-4) No one, they say, who has the slightest pretension of being a reasonable being should controvert the testimony of his own consciousness. But, then, they point out that the recognition of these empirical differences is by no means inconsistent with the position that ultimately the abiding substratum of phenomenal existence is to be found in Brahman.

(225-5) These who will take the trouble of going through my exposition carefully will at least refrain from ascribing to

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(continued from the previous page) the Vedantists the absurdity of repudiating all empirical differences.

(226-1)<sup>435</sup> Vedantists reply that the continuance of the perception of the world is in no way inconsistent with the knowledge that on ultimate analysis the world, as an entity distinct from Brahman is found to have no reality at all.

(226-2) The Vedantists do not say that a belief in the reality of the world is a condition of its perception, and, that being so, the cessation of that belief cannot cause its dissolution.

(226-3) It is possible to cite instances even from our ordinary everyday experience where a belief in the unreality of an apparent object co-exists with its perception, as, for example in the case of a mirage, or of a magician's show.

(226-4) When we look about we find that, as a matter of fact, different individuals undergo different amounts of pleasure and pain, so that it is perhaps not too much to say that no two persons are equally happy or equally miserable. The question therefore naturally occurs, does God determine these differences, or do they arise quite independently of Him?

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<sup>435</sup> The paras on this page are numbered 64 through 69, and 1. The first section is consecutive with the previous page.

(226-5) It may next be asked, that conceding that the present differences are due to the vestiges of actions performed in the past, had not these streams of actions a beginning in time? If they had, the difficulty really recurs a few steps back and on the whole, remains as insoluble as before, for differences in the initial stage require as much explanation as present differences, and perhaps more, for as they are ex hypothesis primordial, you cannot fall back upon the past to account for them.

(226-6) Our knowledge ordinarily leans upon the distinction between the subject and the object, or, on other words, between the knowers (drik) and the objects of knowledge (drisya) So long as we are unable to realise the higher identity that annuls their mutual antithetic character, the deeper unity that embraces them within its range, they seem to oppose and limit one another; when the knowers are confronted with these limitations, they strive to subdue them, and thence arise the struggles which make a worldly life the scene of incessant wants and recurring disappointments.

## **Kokileswar Sastri: Advaita Philosophy**

ADWAITA PHILOSOPHY  
Kokileswar Sastri

(226-7) A clear note of warning should be sounded for all those who wish really to study the Advaita system. They will have to utterly forget all preconceptions and pre-imbibed ideas and to approach this system of philosophy with an open and unbiased mind which enable them to make for themselves a correct estimate of the positions adopted therein.

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(227-1)<sup>437</sup> It is something “abstract and remote and having no relation whatever with the world.” “The Upanishads” – one of these writers declares – “reach their goal by the method of excluding all difference – the goal being pure undifferented being; Sankara’s doctrine is in this direction..”

(227-2) Brahma, too, in this system of philosophy, has a distinct “nature” of its own, and this (Svabhava) maintains its unity, as distinguished from the infinite varieties of the

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<sup>436</sup> The original editor inserted “645” in the upper margin by hand and changed it to “223” at a later point.

<sup>437</sup> The paras on this page are numbered 2 through 6, making them consecutive with the previous page.

changes of nama-rupa – ever evolving from this Svabhava. The importance of this truth cannot be too highly emphasised. Most people are liable to resolve this unity into the visible multiplicity of the changing states and to take the aggregate of these states to be the only self.

(227-3) During our dreaming and waking states, our real ‘nature’ or swarupa becomes utterly obscured by our waking and dreaming experiences, as the case may be. The sum-total of these experiences appears to us to be the only self. It is most difficult to distinguish the presence and operation of our true self which underlies these experiences, unaffected by them. It is needful therefore to choose a condition where if possible, these varieties of experiences do not appear to disturb the ‘nature’ of the self. Our dream-less sleep is the right condition, when all the outward and inward distractions seem to cease. There the true underlying self, unaffected by the experiences, comes distinctly into the view. For this very reason, the dreamless condition has been taken to be the Swarupavastha, i.e. the true condition where the ‘real’ nature of the self is discovered.

(227-4) In his commentary on the Vedanta-Sutra II. 1. 14, a remark of Sankara, as we have stated above, has been made much of. The remark runs to the effect that – “it is only in the practical concerns of life that there is Iswara and the idea of a controller and the controlled. But when the real knowledge will dawn, where is the creation and where is the creator?”

(227-5) That this is the case will appear also from the illustrations recorded by Sankara which we now desire to explain. To express the idea of the letters, we employ certain points, lines, dots, etc. The letters do not themselves pass into or become actually converted into these points, lines, dots. These merely express the nature of the letters. These are merely symbols standing for the letters which find their expression in them. Such is the case also with the numbers. The numbers one, two, three, etc. – are expressed through certain lines and points. They do not actually pass into, or are converted into, these lines and points. These are merely symbols which are employed to express the nature of the numbers. Separated from the numbers which find expression in them, and taken

(continued from the previous page) as independent things, – the lines, points, etc. lose their value and become unreal. So long as they are taken in connection with the numbers which they express, they have their value. But sever them off from the numbers, they at once become useless. Such is the case with the created elements, and Brahma. As soon as they are separated from the underlying Brahma which expresses

itself through them, they lose their value and are quite useless. Hence these cannot be regarded as something independent – self-sufficient and complete in themselves; but they are (i.e. not really other than) Brahma underlying them.

(228-1)<sup>438</sup> To prove the identity of the same individual both before and after his sleep, Sankara argues that otherwise the man waking up could not have begun again the same works which he had left unfinished before he went to sleep.

(228-2) Sankara has made a very valuable observation which, we regret to note, seems to have escaped the attention of many critics of his Adwaita theory. He has repeatedly stated, and drawn our special attention to, the important truth that ‘unity’ and ‘multiplicity’ cannot both be held to be equally true in respect of the same thing. If a particular object be ‘one’ it cannot also be held to be its opposite, i.e. ‘many’. Because, ‘one’ and many are of opposing characters and contradict one another. One cannot be put as a rival to the other; for, the claims of both cannot be adjusted. If a thing be possessed of several qualities or states, it cannot also be devoid of all qualities. Brahma is a ‘unity’ and, as such, it retains that character, throughout, under all circumstances. It cannot be reduced to the multiplicity of the transformations which are produced out of it.

(228-3) Sankara has raised a clear voice of warning against ascribing the objective qualities to the subject; that as soon as it acquires an objective content, the “I” passes over into Me. The Ego or subject is that through which we know all; it follows from this that it cannot itself become an object of knowledge. And because the self cannot be known, Sankara treats it as an “abstract concept, as pure knowledge or intelligence.”

(228-4) The pursuit of knowledge more and more, the quest of beauty in higher and higher forms which no finite objects can perfectly satisfy, our infinite capacity and work for higher and higher ends, our dissatisfaction with mundane goods – all these prove the presence of Brahma in us in a newer way, such that it was never present in the lower animals in the same manner. Sankara points out – “The supreme self is revealed in the spirit of man in a higher and superior form. It is for this presence that man ever wants to know more and more, and by mundane means ever to reach what is super-mundane. By his

229<sup>439</sup>

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<sup>438</sup> The paras on this page are numbered 7 through 10, making them consecutive with the previous page.

<sup>439</sup> The original editor inserted “647” in the upper margin by hand and changed it to “225” at a later point.



(continued from the previous page) higher and higher works and pursuits, he desires to realise higher and higher ends, until all his pursuits are directed to a realisation of the Supreme end."

(229-1)<sup>440</sup> And he further adds that – "To other animals, their knowledge and action are limited to present eating and enjoyment." Brahma thus indwells is us as Ideal or End, and this End is the 'higher self' – the real 'nature' of man.

(229-2) He observes in the same commentary that it is otherwise with the created world, that is to say, the idea of End, the idea of final realisation – is not to be met with within the sphere of nature and its elements. For, this idea lies beyond them. As nature is progressively moving to the final goal which lies beyond it, no one of its elements can give you the final satisfaction. This remark implies that nature is (parartha) – a means for the realisation of the final goal or end.

(229-3) Sankara now goes on to argue that the nature of the individual cannot be resolved into its states and continuity in its changing and successive states and activities.

(229-4) They unmistakably bring to light the important fact that in the perception of the external objects what really perceives is the true self and that it is this self which exhibits its real agency in its activities of comparison, discrimination and assimilation. Sankara holds that there can be no perception of a definite object unless there is an active comparison of similars and dissimilars. In the Brihadaranyaka and in the Vedanta Bhasyas also, Sankara thus briefly describes the activity of the underlying self in the act of perception: – "I happen to receive two distinct kinds of sense-impressions when somebody touches may be his leg and next by his hand. There is as yet no discrimination, until the self energetically sets to work to compare one kind of sensation with the other, and differentiate one from dissimilar other sensations. These activities of comparison, reflecting, discrimination and assimilation are all operations of our intellect which is a mere instrument in the hands of the self; for, all these activities are indeed my present changes; but these activities discover or reveal the active self as the subject from whom they issue.

(229-5) The identity of the self which persists through its changing states is implied in any exercise of memory. "To know a flower by scent, we must remember a prior experience of it and discriminate it from other appeals to the same sense" These observations of Sankara prove that to him, the real character of the Pure Ego is not merely "a being," or "a knowledge" – but an "active power" and source of activities.

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<sup>440</sup> The paras on this page are numbered 11 through 15, making them consecutive with the previous page.

(230-1)<sup>441</sup> The changing states and activities are all elicited from our underlying 'nature', through interaction with the external environment. When these are produced, we erroneously identify ourselves with these; and these become the only self to us. But this Self is false. The real self is what underlies these states and activities and to which these are referred to as to a centre. Such is the case with Brahman also. This identification is due to the fault of our intellect. But how can there be identification? Sankara does not call the object false ; he calls identification false.

(230-2) "To one whose mind is subject to the passions of desire and aversion, there cannot indeed arise a knowledge of things as they are, even of the external world. And it needs no saying that to such a man whose intellect is thus overpowered by passions of desire and aversion - there cannot arise a knowledge of the Innermost self" - SANKARA.

(230-3) "Atma" says Sankara, "has been expanded in man only. With other animals, eating and drinking alone constitute their sphere of knowledge. But man is entitled to approach and reach the supreme end of life. He it is who desires to gain the highest end by appropriate means and by knowledge.

(230-4) What is it that distinguished a man from the lower animals? It is not at all possible for an animal to do otherwise than what is dictated to it by its actual nature, by its impulses and passions. But with man the case stands differently. He could have, had he only paused and deliberated, seen the consequences of his impulsive actions which he had indulged in. There was, in him, a possibility for a better course of action that what he had done, and this possibility he had ignored.

(230-5) To meet this objection Sankara replies: - "Only the selfish works (Sakamakarmas) are to be considered useless. The higher disinterested works (Nityakarmas) have always a value in Vedanta; they are never to be considered useless. For they are meant for the purification of the mind. Disinterested works always help the realisation of the self."

(230-6) If men follow passively the natural bents of their mind and permit them to become the sole guide of their life, they are no higher than animals. But if they obey the injunctions of the Sastras and work for social good and public utility - such

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<sup>441</sup> The paras on this page are numbered 16 through 21, making them consecutive with the previous page.

disinterested motives and works will exalt them to the higher attributes of benevolent gods. This high lesson Vedanta teaches. How to make men possessors of godly qualities – and thereby to establish a Divine kingdom on earth is the aim of Vedanta. But here again the Vedanta has not stopped. Its ultimate aim is to carry the man to final realisation and to fulfil his transcendental destiny.

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(231-1)<sup>443</sup> Sankara has told us that – “Man chooses his end according to his own light. The Sastras only present before him the lower and higher lines of conduct.

(231-2) Man attains perfection, through his being qualified for Jnana-nishtha...Gita-Basya, 18-44-45.

(231-3) Can this perfection be attained directly by the mere performance of one's duty? No; – how then?... The perfection accruing in worshipping the Lord through one's own duties qualifies the aspirant for the Jnana-nishtha which culminates in Moksha.”..Gita Bashya.

(231-4) Sankara: “The ignorant, natural man regards desire as a friend at the time when he thirsts for objects. The mind, when allowed to be engrossed in the thoughts of various pleasurable objects, loses its discriminative knowledge of the self and the not-self and turns towards the sense-objects.”

(231-5) Three different ideals for three different classes of people according to three distinct types of culture received by them have been laid down side in the Rig-Veda; and these three types of people are to be found, we believe, in every stage of society. Those who travelled in the lowest plane and whose mind could not and did not receive any spiritual culture, and who had desires and longings for self-seeking pleasures, worshipped the gods; and to these the gods appeared endowed with sensible attributes and each seemed to have a distinct existence of its own and each capable of fulfilling the desires of the devotees.

But to the people of higher types, these gods appeared not as self-existing and independent entities, but only manifestations of one Power working within them and realising its purpose in and through these manifestations. For these the Veda has enjoined “conjunction of work with knowledge.” But there are still higher types of

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<sup>442</sup> The original editor inserted “649” in the upper margin by hand and changed it to “227” at a later point.

<sup>443</sup> The paras on this page are numbered 22 through 26, making them consecutive with the previous page.

people who, owing to the superior spiritual culture they received through good works done in the previous states of existence, the Veda holds out the ideal of Brahma – both immanent and transcendent – and for these no ritual duties were thought useful and necessary, but only the exercise and repetition of contemplation, altruistic thoughts and works, cultivation of moral virtues were deemed as the only means for the attainment of this idea. Karmakanda has, thus, its own efficacy and purpose and is not in any way conflicting and antagonistic to the Gnanakanda. We for these reasons find it difficult to subscribe to the view that at the Vedic period the Vedic people could not rise about the idea of duality and from the planes of selfish ends. Such, in brief, is the view of Sankara on the Karmakanda of the Veda and in this manner he has attempted a reconciliation of the Karma section with Jnana section of the Veda.

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(232-1)<sup>444</sup> We ought to look upon the world of emergent namarupas from the standpoint of unity, from the standpoint of the underlying Brahman. In that case no difference, no Bheda will appear to us. All the so-called differences would appear as higher and higher revelations of that unity. But such is the perversity of the human intellect that we ignore the underlying unity and identify it with the emergent nama-rupas. And the emergent differences become the only standpoint to us from which we look upon the world. Everything appears to be composed of parts and one part lying outside another part and one part being distinct and different from another part. This false view of the world is entirely due to our avidya our intellectual error. It is our intellect which entirely identifies the underlying unity with the emergent differences and thus imagines parts in the unity. Really there can be no such identity. The underlying Brahma retains its unity, maintains its own nature in these emerging diversities of nama-rupa. Sankara has pointed out: Our intellect has no power to effect any actual change in the object. The unity does not change to multiplicity, simply because our intellect imagines parts in it, identifies the two. “Can the mirage actually wet the surface of the desert”? We must make earnest effort to change our intellectual outlook.

(232-2) This idea of separateness is due to the deep-rooted and inveterate error of our intellect. This erroneous idea, says Sankara, stands between our self and Mukti, or the final realisation. All our endeavours are to be directed to the extirpation of this illusion born of the habits of our thought.

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<sup>444</sup> The paras on this page are numbered 27 through 28, and 1 through 3. The first section is consecutive with the previous page.

# The Vedanta of Shankara (Translated by S.A. Desai)

THE VEDANTA OF SHANKARA

Trans. S.A. Desai

(232-3) The followers of the Vedanta or the Vedic religion need not be perturbed by the adverse remarks of those Christian thinkers like Dr James, who make the truth or falsity of the solutions of philosophical problems a matter to be decided by popular vote.

(232-4) This relative existence it interprets as non-existence. Agreeing with popular thought in thinking that absolute existence is the only form of existence, it denies existence to nature as soon as it finds out that it has no absolute existence. Again, sharing in the popular mistake that unity is opposed to difference, – not knowing that unity and difference are both implied in relation.

(232-5) It sees only the unity, and supposing unity to be opposed to difference, tries to explain away the latter as only vyavaharika or practical, that is, a datum, not of knowledge, but of ignorance. It denies to it paramarthika or real existence and interprets it only as phenomenal.

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THE VEDANTA OF SHANKARA

Trans. S.A. Desai

(233-1)<sup>446</sup> ‘The supreme place given to knowledge, – the knowledge of God as our true self, – in the Vedantic scheme of salvation, is easily explicable when knowledge is understood to be not mere intellectual, inferential knowledge, but a state of lasting enlightenment, a never failing light illumining all departments of conscious life, – colouring the sensuous perceptions, guiding the judgments, touching the feelings, controlling the desires.

(233-2) The knowledge, described by Pandit Tattvabhushan in the passage just quoted, is co-existent with the possibility of wrong judgment, uncontrolled desires, and doubtful conscience. While the jnana, of which Shankara speaks, does away with all possibility of doubts and desires and errors.

(233-3) Even those, whom Pandit Tattvabhushan would regard “as drilled in the art of mental analysis” cannot analyse their own mental state (and cannot, therefore discover

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<sup>445</sup> The original editor inserted “651” in the upper margin by hand and changed it to “229” at a later point.

<sup>446</sup> The paras on this page are numbered 4 through 7, and 1. The first section is consecutive with the previous page.

the element of difference therein) while they are actually experiencing the consciousness resulting from nirvikalpaka samadhi. They can do it only after the samadhi is over. But still the fact remains that, during the state of samadhi, they are, as a matter of fact, conscious of nothing else but Brahman. And if, during this state, they cannot be conscious of anything else but Brahman, then, during this state, they cannot be conscious even as Brahman as related to finite things and beings. In other words, they cannot be conscious of Brahman as all-knowing, all-powerful (for that would include the consciousness of all i.e. of difference); but only of Brahman as sat chit and ananda. And this is all that Shankara says about what is called the state samyaktadarshana.

(233-4) This is a criticism, not of what Shankara teaches, but of a caricature of his teaching.

## **Annie Besant: Lectures of Political Science**

### LECTURES OF POLITICAL SCIENCE

Annie Besant

(233-5) During the latter part of the nineteenth century, the question of the relationship of consciousness to the brain was much discussed. The materialist argued that thought was produced by the brain; "The brain produces thought" said Karl Vogt, "as the liver produces bile." The brain was the organ; thought the function. The position was proved by inductive logic, and ran something as follows, though much more fully worked out. When the brain is that of an infant, thought is infantile; as the brain develops, thought develops with it; as the brain matures, thought becomes mature; drugs which affect the brain affect thought; alcohol quickens the action of blood on the brain and then stupefies it, and thought becomes livelier and then confused and stopped; fever affects the brain, and thought becomes delirious; a splinter presses on the brain, and thought vanishes; the splinter is removed, and thought

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### LECTURES OF POLITICAL SCIENCE

Annie Besant

(continued from the previous page) returns; disease eats away a part of the brain, and memory is lost; all injuries to the brain injure thought; an iron rod is driven completely through the brain by an explosion, and the man recovers, but his mental and moral character is changed from good to bad; a malformed brain makes thought criminal or idiotic; senile decay sets in, and thought decays; if brain and thought vary together during life, must not the death of the brain mean the cessation of thought? The induction had no flaw. But all the facts touching the consciousness in sleep had been

omitted; dream, trance, the action of consciousness when the brain was mesmerised or hypnotised, the brain in a state of coma and thought far more active than in the normal waking state – when all these facts were added, the induction was shown to be imperfect, and the theory improved.

(234-1)<sup>447</sup> There are certain terms used in Political Science which need careful and exact definition, for they are connected with the idea of the State, sometimes form constituents of the State, but are not identical with it. Hence, for useful discussion, we must define each of them, for half the controversies which are carried on among us tend to be futile, because of the misunderstandings, which arise from the lack of a common meaning attached to the terms used. One of the objects of Education is to substitute clear for confused thinking, and clear thinking demands the use of a word to denote one thought only; for this we need accurate perception of the similarities and the differences between things. Similarities show the relation between two or more things, uniting them; differences show the peculiar characteristics of two or more things, separating them. Thus the term Biped marks a similarity a uniting relation, between birds and men; both are two-legged. The beak, wings and feathers of the bird, to name but three differences, mark it off as compared with the lips, arms, and skin of the man, into a smaller group by differences, thus reducing into ordered relations and separations the confused masses of individuals of all sorts, sizes, and shapes. The theory of evolution is based on a discovery of hidden similarities under patent differences, as the fore-limbs of the bird and the man have a common fundamental structure, modified into a wing in the one, into an arm in the other. So also in our subject since it is a Science – Political Science – we must use the scientific method with its admirable clarity, and therefore we must define the meaning of our terms. This lucidity in the use of words is one of the characteristics of the Keltic branch of the widely spread Aryan root-stock, the artistic type of the Aryan; the Celts are artists in words, as in colour and form – words being verily the form of thoughts. As was said of the French: “Ce quin’est pas clair, n’est pas francais;”

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## LECTURES OF POLITICAL SCIENCE

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(continued from the previous page) “That which is not clear – or, better, lucid – is not French.” There are a number of words, Family, Tribe Nation, Empire or Commonwealth, Society, Government, Race, Society, People, all of which have something in common – they are aggregations of human beings, the last one being so vague that it needs some additional words to mark the sense in which the speaker is

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<sup>447</sup> The para on this page is numbered 2, making it consecutive with the previous page.

<sup>448</sup> The original editor inserted “653” in the upper margin by hand and changed it to “231” at a later point.

using it. These terms, down to the term "Society," preceding "Government," have a common characteristic, they all have a Government, but the term "Society" is used in two senses, hence it is repeated after "Race." Let us now try to define each, and mark its passage into the next, and thereby its place in the evolution of the State.

(235-1)<sup>449</sup> We have in Southern India, great and prosperous Kingdoms of high civilisation, huge wealth and marvellous stability. The history of the Kingdoms of the South of India must also be studied with the above in detail. Suffice it here to say that the great Kingdoms of Andhra, Pandiya, Chola, Kerala and Satyaputra flourishing exceedingly and traded largely, especially with Egypt and Rome.

## **Nagarjuna: Bhavasankranti Sutra and Bhavasankranti Sastra**

BHAVASANKRANTI SUTRA AND BHAVASANKRANTI SASTRA  
Nagarjuna

(235-2) All forms of Buddhism, Hinayana and Mahayana maintained the doctrine of anatman, that is to say, they denied the existence of an immutable uncomposite self in living beings but replaced it by the Five Groups of Elements viz. 1. Physical element (rupa) 2. Feeling (vedana) 3. Ideation (samjna) 4. Volition (samskara) and 5. Pure consciousness (vijnana). These are impermanent and momentary appearing and disappearing every moment. There is not a permanent Principle around which they enter into unity and function. They, however, become co-ordinated by the law of interconnection and bring about an apparent unity producing one stream of events. This stream, Buddhists say, is spoken of as self or atman in the common parlance of men of unphilosophic mind.

Now the question naturally arises as to future life. Since a permanent self is not admitted by the Buddhists, what is it that is going to survive in the future life? The answer is that the rebirth in their opinion is only a continued appearance of other five groups in the new sphere of existence without having any permanent stull or principle transmigrating from one existence to another. The stream of five groups of elements pertaining to the present life continues in series like a flow of river till the resultant fruit of the past action is completely exhausted or some other external cause of death comes in. Then at the moment of death the actions comes into play. Consequent upon it, the new groups of elements

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BHAVASANKRANTI SUTRA AND BHAVASANKRANTI SASTRA

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<sup>449</sup> The paras on this page are numbered 3 and 1. The first section is consecutive with the previous page.



(continued from the previous page) belonging to another life appear no sooner than the old ones vanish. Rebirth, therefore, is anything but transmigration in the true sense of the term. This has been well explained by Buddhaghosa in his *Visudhimagga*. There he emphatically denies the transmigration of anything from the past existence to the present one.

(236-1)<sup>450</sup> It is stated above that the subject-matter of the Sutra is a theory of rebirth, i.e. an exposition of how rebirth i.e. an exposition of how rebirth takes place through the actions which are but momentary. This has been fully explained by the Buddha by quoting a dream illustration: Just as we see a beautiful woman in our dreams and recall to our mind the same dreams in the waking state, so the past actions that have been performed long ago appear before the mind's eye of a dying man and due to those past actions rebirth takes place.

(236-2) The *Raison d'être* of the treatise is to instruct us how one may attain the Omniscience of Buddha with regard to all things in all aspects. To fructify that result two factors are said to be necessary, viz. Analytic Wisdom and Devices. The former represents the realisation of the unreality of all the separate elements and thereby of the five groups of elements, while the latter consists in six forms of Transcendental Virtues, Charity etc. And again the former is more important than the latter. A Bodhisattva deficient in Analytic Wisdom would never accomplish the object of his career notwithstanding the colossal means that he derived from the acts of Charity etc.

(236-3) Yogacharas hold that the external world as appears to us is a mere murmur of the mind, the construction of imagination, and unreal; but its real nature is the Absolute Essence which is not to be differentiated into subject and object and expressed in words, but to be realised. When the Bodhisattva fully realises that the object of the external world is nothing but mind and then that even the latter itself as subject is unreal because of the unreality of the object, and thus becomes free from all obscurations which stand in the way of perceiving the Absolute Essence directly; he obtains the direct intuition of the latter and after penetrating into it repeatedly he becomes one with it. Thus he is said to have realised the ultimate goal the Cosmical Body of Buddha.

Madhyamikas, on the other hand, maintain that every element of existence is unreal, similar to a vision in mirage. Its reality consists in *Sunyata*. This *Sunyata*, says Nagarjuna, is dependent origination. That which originates through causes and conditions is devoid of self-existence and hence *Sunya*. So all the elements without exception happen to be dependent on some causes and conditions just as short and long are related mutually. When a Bodhisattva repeatedly ponders one this NON-

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<sup>450</sup> The paras on this page are numbered 2 through 4, making them consecutive with the previous page.

(continued from the previous page) substantiality of all the separate elements of existence and thereby all the obscurations are entirely removed and then the idea of Non-substantiality also is shunned; the Enlightenment known as the Cosmical Body of Buddha is made manifest. Now he is considered to have reached the goal.

Truly speaking, therefore, the realisation of the Non-substantiality is not final goal, but serves as means to realise the latter, that is the Cosmical Body of Buddha. "The Doctrine of Sunyata," says Nagarjuna "is introduced by the Buddha as an antidote against all the ill-formed views of Ens or Non-ens. One should not therefore, cling to that idea. Those who do the same, are said to be incorrigible." In view of this statement the term Sunyata as applied to the Absolute is only a misnomer. The Non-substantiality is not in itself the Absolute Truth.

(237-1)<sup>452</sup> All effects like perception become originated through causes and conditions and hence Sunya and that their Sunyata is said to be the Absolute Truth only by way of upacara, metaphor; in other words it is so only in so far as it helps us to realise the Absolute Truth as said before. According to this Sutra and the treatise therefore, we have to understand that wherever in the Mahaya Sutras and Sastras the term Sunyata is used in relation to the Absolute Truth, it is done so only metaphorically. Because the moment all the discursive thoughts including that of Sunyata are completely arrested the Absolute Truth, i.e. Dharmadhatu or Dharmakaya is realised in its full form; the latter is spoken of Sunyata by way of upacara. This Absolute can be communicated only in the manner and no other way: since its real nature is to be realised introspectively and never comes with the cognisance of the two categories, existence or non-existence.

(237-2) We know that in the earlier Buddhism the objective of the spiritual training is to attain the Arhat-ship for oneself; in another words, a Sravaka strives to fulfil his own end, not taking into account the welfare of others, and consequently it goes by the name 'Hinayana' Narrow Path; while later Buddhism has given rise to an altruistic tendency and put a great stress on a fact that A Bodhisattva should strive to attain Buddhahood for himself and for others as well and hence it came to be known as Mahayana, Broad Path. In still later school of Buddhism a greater stress is placed on the need of one's duty to others; so much so that in the spiritual career of a Bodhisattva the altruistic

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<sup>451</sup> The original editor inserted "655" in the upper margin by hand and changed it to "233" at a later point.

<sup>452</sup> The paras on this page are numbered 5 through 6, making them consecutive with the previous page.

aspect becomes more important than the self-interest-aspect. To render service to others being the primary object of Bodhisattva's career, the Buddhahood is to be the goal only in so far as it helps to fulfil the former and hence it becomes only a secondary object. So says Subhasita-sangraha.

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BHAVASANKRANTI SUTRA AND BHAVASANKRANTI SASTRA

Nagarjuna

(238-1)<sup>453</sup> Madhyamaka recension puts an emphasis on the necessity of having one's own Guru for the attainment of the Omniscience of the Buddha. That the assistance of Guru is an indispensable factor for a truth-seeker to achieve his object is very well expressed in a period as early as Upanishads. Early Buddhism also declared that no disciple could become Arhat without hearing words from the Buddha; while the Mahayana Buddhism makes it clear that the help of a personal spiritual teacher is necessary for a Bodhisattva to reach the final goal in addition to Avavada – a theory, according to which the Bodhisattva during the meditation at some stage after taking the vow of Bodhicitta, has audience with all Buddhas and obtains mystic Instructions regarding pratipatti etc.

(238-2) The Madhyamikas are well-known as advocates of the Doctrine of Sunyata. They hold the view that everything without exception is devoid of self substance. But still they do not dispute the principle of retribution of actions. Although all the elements of existence including internal ones such as cascaras, etc. are devoid of their own existence from the Absolute point of view; nevertheless actions are capable of producing fruits when causes and conditions are fulfilled in the empirical world.

(238-3) Chinese Translation of text of Bhavasankrantisutram by I-tsing during Than Dynasty. A.D. 618-907: Thus have I heard. The Blessed One once stayed at a Bamboo-grove called Kalantaka in the city of Rejagraha together with a large assembly of Bhiksus 1250 in number and many Bodhisattvamahasattvas and a great crowd of innumerable hundred thousands of men and gods who paid homage with one heart and surrounded (him). Then the Blessed One preached for them a Subtle Dharma which he had realised himself and which is excellent in the beginning, in the middle and in the end, marvellous both textually and doctrinally, unique, quite perfect, quite pure and quite clean.

Then the great king Bimbisara the ruler of Magadha went into the Bamboo-grove and bowed at the feet of the Blessed One and walking around Him three times from left to right sat down in a corner. (At that) time the king Bimbisara asked the Buddha: How is it, O Blessed One, that an action which has been done previously through

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<sup>453</sup> The paras on this page are numbered 7 through 9, making them consecutive with the previous page.

passion and destroyed long before happens entirely to appear in front at the moment of death; and again although all things are entirely void and non-existent, the fruits of action performed are not lost. (I) only pray (to you) Blessed One, to pity (me) and release me from doubt.

Then the Blessed One replied to the king Bimbisara saying: (You) should know, O king, that for example, a man sees in

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(continued from the previous page) dream an extremely beautiful human female and has intimate intercourse with (her). After having waked up from sleep, he remembers that beautiful female seen in dream. What do you think, O king, does the beautiful female seen in dream really exist or not?.

The king said: she does not exist. The Blessed one said, What do you think, O king that man who would remember the beautiful female seen in dream and lover her constantly? Could this man be said to possess a great and wide knowledge and wisdom or not?

The king said: No. This man is foolish and ignorant. Why? Because the beautiful female (seen) in dream is ultimately void of reality and cannot be obtained. How could he have practised with her such intimate intercourse as should make him and love and remember her?

When at the end of life the mental consciousness is about to disappear, all the actions that have been performed, appear in the front, just as the image of the beautiful female that has been seen in dream appears before the man when he remembers after awakening from sleep. Thus, O king, when the consciousness has disappeared and the future consciousness is born, it is born either amongst men, or gods, or beats or ghost or in the hell. Immediately after the future consciousness arises, O king, a (new) series of thoughts belonging to that (future consciousness) arises to enjoy the resultant fruits, which are to be enjoyed. O king there has never been anything that can transmigrate from this world to the future world. But the fruit of action may be obtained in death and rebirth. (You) ought to know, O king, that when the former consciousness disappears, it is called death. When the future consciousness arises, it is called birth. When the former consciousness, O king, disappears, there is no place where it goes away to. When the future consciousness arises, it comes not from any place. Why? Because they are devoid of their own nature. The death is devoid of its own nature. The action devoid of its own nature. The future consciousness is devoid of its own nature. But the fruits of action have not been lost. Thus, O King, (You) should know that all living beings always by ignorance do not realise the non-existence (of the

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<sup>454</sup> The original editor inserted "657" in the upper margin by hand and changed it to "235" at a later point.

worldly life) and erroneously cherish regard for worldly life which is revolving like a wheel. Thereupon the Blessed one wishing to reiterate the meaning spoke the following gathas: All things are only provisional or false names and established only in names. That which is capable of speech is not obtained apart from speech. The various things are spoken of with names

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(continued from the previous page) of discrimination. (But) the thing does not exist in the name. This is the nature of things.

(240-1)<sup>455</sup> The blessed one said: Even so, O king, a foolish untaught worldling, when he sees beautiful forms, becomes attached to them; being attached to them, he beings to like them and after liking, he feels a passion for them; and feeling a passion for them he performs the action the springs from the passion, indignation and ignorance by means of body, speech and mind; and that action which is performed disappears. Disappearing, it does not go towards the east, nor south, nor west, nor north, nor up, nor down, not to the intermediate points.

(240-2) The nature of the name is void of itself. The name does not exist in name. Nameless are all things; but they are illuminated by names. These things are non-existent, but born of imagination. That imagination is itself void by which the void things are discriminated.

(240-3) When all the ordinary men say the eye is able to see the object the world of false imagination takes it to be true.

(240-4) (To the world proud of self (I) teach that the name is originally void and there is no name and all things are nameless but spoken of with false or provisional names. (When) I say that all things are originated from causes and conditions this is called an approach to the Absolute Truth and the wise ought to observe (it). The eye does not see the object. The mind does not know dharmas. This is called the Absolute Truth (which) the foolish is unable to know. The Blessed One having spoken this Sutra, the king Bimbisara) the ruler of Magadha received it with profound respect. And then all the assembly of Bhisus, Bodhisattvas, men and gods, etc., were all rejoiced, received it with faith and revered it.

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<sup>455</sup> The paras on this page are numbered 10 through 13, and 1; making them consecutive with the previous page.

(240-5) There is no separate entity (from the standpoint of the Absolute), hence there is no origination. People think that the non-existent separate entity takes origination and there is eternal principle (from which all the separate entities originate). This thought is an illusion and resembles a flower in the sky. The wise must realise that the essence of all elements of existence, their origination and their characteristics resemble vacant space. (The wise must also realise that) there is neither cause, nor effect, nor action, nor this world, nor any other world. If a thing which is not originated before, is originated afterwards from a thing other than itself, who is then to originate the child of barren woman? The world from the outset has neither originated itself nor has been created by one else. The world which mistakes unprofitable for profitable (or the ocean of phenomenal

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(continued from the previous page) existence which is going round and without profit) was not declared as either eternal or non-eternal like a city of illusion.

(241-1)<sup>457</sup> The world is originated from the mere constructive imagination and the mind is also originated from it. From the mind the body (of elements) is likewise originated. If we examine this body (of elements), it will appear that all the elements, matter, feeling, thought and volition are devoid of real substance. There exists no mental element whatever and the mind itself does not possess any nature that can be described.

(241-2) Since there exists no mind, there exist neither mental elements, nor body of elements, nor component elements. Thus in keeping with the path of non-duality the Truth is expounded (by the Buddha). Everything is devoid of the basic principle. What is expounded is without the basic principle, and is made as vow is bereft of the basic principle and what is obtained as a result is also devoid of the basic principle.

(241-3) The Bodhisattva who practices at all times the highest virtues of the Charity, Morality, Patience, Energy, Concentration and Wisdom etc., will in a short period realise the Supreme Enlightenment.

(241-4) The Bodhisattva who takes stand in the said Devices and Wisdom will, in a short period, succeed in securing as the result of them the nectar (of Enlightenment) which is

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<sup>456</sup> The original editor inserted "659" in the upper margin by hand and changed it to "237" at a later point.

<sup>457</sup> The paras on this page are numbered 2 through 5, making them consecutive with the previous page.

imperishable, through the help of instructions of a benevolent Teacher and becomes Omniscient in regard to all things (in all aspects). (The instruction is as follows) All these are mere names and established in the elements of words; among these various forms of speech where do these speeches take stand? The causes and effects are both mere names. This is the nature of all things that they are non-existent and that an effect of a cause vanishes away in the absence of the latter. The term “non-substantiality” is in itself unreal and proved as mere name and therefore does not exist. All the separate elements of existence are devoid of names, but they are illuminated by names which are themselves non-existent. What arises (from) thus discriminating (that everything is devoid of names, etc.) also discriminates the Absolute. That “the matter as perceived by our eyes exists” is declared by the Buddha (the knower of the Absolute) from the standpoint of the ordinary men who are erroneously self-conceived and following the empirical world. “The perception arises through the co-ordination of causes and conditions,” this the wise Leader illuminates as an indirect way of (approaching) the Absolute. The eye does not see the matter and the mental elements do not exist and everything that is visible is an illusion. This is the Absolute Truth which the world leaves ungrasped. (finis)

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(242-1)<sup>458</sup> If we accept that everything is originated from an eternally existent principle, what harm would be there? It is not correct For, if the aspect of things which people perceive with their eyes be the Absolute Truth, all of us, laymen, ought to become seers of Truth and it would be unnecessary to undergo the training on the Path to realise the Absolute.

Lankavatara Sutra says: If the existence which the laymen impute to all separate entities, is regarded as Truth, all of them, then, would be the knowers of the Truth.

And it is said somewhere: The eye does not see the matter (in reality) but the ordinary men by the force of infatuation move forward along with the course of their organs. The nature of the world is the same as that of an illusion, mirage, vision in dream, etc.

Surapada also, says: What is neither existent nor non-existent, nor born, nor passed away, nor destroyed is the originator of all existent things. This definition (as assumed) by those who consider things as existent, is erroneous and similar to the flower in the sky.

Explaining the verse 3, the Commentator says that the five groups of elements, matter, feeling, etc., are mere dharmata (nonsubstantiality) and comparable to the sky.

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<sup>458</sup> The paras on this page are numbered 1 through 3; they are consecutive with the previous page.

They take birth in the other life when all causes and conditions are fulfilled. That, too, is from the standpoint of the Empirical world and therefore does not come into conflict with the Absolute Truth. Then he cites some extracts from the Salistambasutra in order to demonstrate that the characteristics of the separate elements of existence resemble illusory vision and are inconceivable.

(242-2) Samadhiraja Sutra says: No one dies in this world and no one goes to the other world. However the action good and bad performed before, never dies out and bears fruits to the stream of elements ever transmigrating.

In the Lankavatara Sutra Buddha declares: I teach at all times that the same Principle, Non-substantiality is devoid of eternalism and nihilism, and that the phenomenal existence is similar to a dream and illusory vision.

Akasasamatasamadhi Sutra says: The stage of Buddha could not be attained in as much as the Buddha himself has not attained in (in reality). The Bodhisattva's Creative Mental Effort for Enlightenment that was made before cannot be made (in reality).

(242-3) Madhyanta (?) says: Because (the aim of) the reasoning is only an imagination, the proof (to establish this aim) turns out to be fruitless. This is declared by the wise that ordinary

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(continued from the previous page) men are imprisoned (in the phenomenal world) by the constructive imagination. Those who analyse the world, would be released. Those who are engaged in a concentrated trance and analysis, would perceive it to have no essence of its own, like an ophthalmic who would, by applying medicine destroy the eye-disease and restore correct vision. Men with the eye-disease of ignorance are firmly attached to the view of origination and destruction through the power of forces (accumulated from immemorial time) and hence are unfit for Release.

Explaining the verse 6 the Commentator cites Aryadeva who says: (The world) is neither entity nor non-entity nor both together, nor eternal, nor non-eternal, nor both together, nor contrary to it, etc. The adequate term (to express the real nature) of the world, though being investigated at length is difficult to obtain.

(243-1)<sup>460</sup> The world is produced from the constructive imagination. The term constructive imagination means the imputation of the good and bad as real. The mind

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<sup>459</sup> The original editor inserted "661" in the upper margin by hand and changed it to "239" at a later point.



begins to flow by reason of the birth. Then the notion of the Ego-principle arises taking hold of the mind. From that notion all other notions also come out.

(243-2) Ratnavali says: The notion of 'I' being present, there arises the notion of 'others'; on the score of discriminating the self and others, attachment and hatred spring up. Following in close relation to these two factors, all other defiling elements of obscuration are brought about.

Matter is that which is the product of the primary elements and it includes also colours etc. It is neither existent, nor non-existent, nor both combined, nor neither. It is originated by causes and is nothing but nominal. As it is unreal, it cannot stand our reasoning, resembles the foam and represents the Non-substantiality. The desirable and undesirable feelings are also brought into existence through the co-ordination of causes and conditions and comparable to bubbles. The mind is nothing but the constructive imagination, hence resembles the illusion and does not exist from the standpoint of the Absolute.

(243-3) The moment the mind, consciousness and constructive imaginations are totally stopped, the Cosmical Body is made manifest. The attainment of the Buddha's position represents the Body of the Absolute Wisdom.

(243-4) The two kinds of unreality (viz. the unreality of the separate elements of existence and that of the personality) were explained in brief.

The mind is first denied; because it is the root cause of all other elements of existence. The negation of the elements that have arisen from the mind, is also implied

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(continued from the previous page) therein. (As regards the Absolute Truth) the Buddha said somewhere: Of the Absolute Truth which cannot be expressed in words, what is the preaching and what is the hearing?

(244-1)<sup>461</sup> What is originated by causes and conditions is not originated in its nature. One who realises this Non-substantiality is called attentive and wise. In brief, the cognition of all things in accordance with the Non-dual path leads us to the Buddhahood. The Path which is intended to positively realise this Path of Buddhahood

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<sup>460</sup> The paras on this page are numbered 4 through 7, making them consecutive with the previous page.

<sup>461</sup> The paras on this page are numbered 8 through 12, making them consecutive with the previous page.

is non-dual in itself. Otherwise, inasmuch as the origination and destruction are denied, there cannot be any cognition regarding the two alternatives, viz. existence or non-existence, eternal or noneternal and entity or non-entity. In such a way it is devoid of duality, i.e. never expressing the said two alternatives; it is the Climax of Wisdom.

The Buddha, by force of commiseration, said: The birth continues so long as there exists the ignorance etc. The moment the pure wisdom is separated from the ignorance one realises the Absolute.

(244-2) Santideva says: There is no sin equal to the hatred and no penance equal to patience.

A Bodhisattva must not show any sign of anger towards his evil-doers, and even his body is cut into pieces by weapons, he must retain his patience with greater degree and resolve in his mind "I will carry upon my head those who cut my arms into pieces, and do not forsake my kind heart even towards them.

A Bodhisattva being conversant of the aim of energy, must understand the duties prescribed for Bodhisattvas and bind them firmly in his mind, and without sluggishness and suspicion must start to develop the energy in order to extirpate the phenomenal existence. He must do it even when he becomes separated from the desirable or becomes associated with undesirable or falls a victim of disease, old age, death, calamity etc. or becomes born into one of the evil births.

(244-3) All elements of existence, because of their dependent origination, bear the character of nominality.

(244-4) The 4 truths of the saints viz. the truth of uneasiness the truth of its cause, the truth of its extinction and the truth of the Path to that extinction are preached only in the Empirical World. The Buddha said this out of affection towards living beings or according to the locality and time; but it does not represent a true statement of the Absolute.

(244-5) The first stage of a Bodhisattva etc., is expounded from the standpoint of the Empirical Truth. But the stage of the Absolute transpasses even the culminating point of an acute

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<sup>462</sup> The original editor inserted "663" in the upper margin by hand and changed it to "241" at a later point.

(continued from the previous page) intellect. The Buddha is called 'endowed with an intellect' because he possesses the supreme wisdom and hence realises the Highest Monistic Principle, the negation of all separate realities of the elements.

(245-1)<sup>463</sup> Inconceivable to ordinary minds and beyond the activity of ordinary senses and which is concealed by the veil of the darkening ignorance, hence it is left ungrasped by the ordinary world. The Absolute is cognised by the Knowledge of the Saints who have very acute faculty.

## **S.C. Basu: An Easy Introduction to Yoga Philosophy**

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(245-2) The nature of the mind is the first thing which ought to be explained... Is it immaterial and self-existent, or is it material and perishing, subject to dissolution with the body?

(245-3) The second part consists of the enumeration, classification and definitions of the various faculties of the mind. This part is generally free from controversy, as the faculties are facts more widely known and comprehended. This branch is what is known by the name of psychology.

(245-4) In India many understand by the word yogi, those hideous specimens of humanity who parade through our streets bedaubed with dirt and ash, – frightening the children, and extorting money from timid and good-natured folk by threats, abuse or pertinacity of demand. Of course, all true yogis renounce any fraternity with these. If these painted dolls by any stretch of language can be called yogis, surely their yoga (communion) ash and dirt, with mud and money.

There is another class of persons who have assumed this honoured and sacred title, and who by their bigotry and ignorance, have proved a great stumbling-block to the progress of this science. I mean the Hatha yogis, those strange ascetics who by inflicting tortures and exquisite pains to their flesh, hope to liberate their spirits. Through a mistaken idea that mind and matter must necessarily be opposed to each other, they have evolved a philosophy of torture.

(245-5) They have engendered a belief among ordinary minds that yoga is perfectly unattainable without austerities, that persons not prepared to fight with their physical

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<sup>463</sup> The paras on this page are numbered 13, and 1 through 5. The first section is consecutive with the previous page.

<sup>464</sup> This additional information was included with the title in the original: "(1883)."

nature such severe struggles as these Hatha yogis should never expect to make any spiritual progress.

(245-6) They think that it is impossible to practise yoga in grihastha ashram, (householder's life) that to attain psychic powers one must leave father and mother, wife and children, and fly to deserts...This belief that no grihasthi can be a yogi, is one tacitly believed in by our spiritual-minded Hindu brothers, who would no more think of practising yoga without turning an ascetic than travelling to the moon.

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(246-1)<sup>465</sup> Mathematics is perhaps the only science which can afford any slight analogy to Yoga. As it would be impossible for a common boor to understand the calculations by which an astronomer predicts an eclipse, unless he goes through years of mental training in Mathematics, so it is much more impossible to make ordinary scientific minds to grasp the conclusions of Yoga unless they are regularly initiated.

(246-2) Siddhis (psychic powers) are no ambition of their souls, they do not court them, nor are they elated if they produce some phenomena now and then. Their eyes bent upon moksha, these students of Yoga do not tarry in their course to pick up these baubles of siddhis.

(246-3) Long acquaintance and great intimacy with them can only break their reserve. Our scientific reader may very justly wonder at this and think it rather inexplicable that persons knowing such a strange science should hesitate to establish its truth to the satisfaction of the outside world.

(246-4) Shall we blame the Siddhas that they are not more explicit and open. Surely they must have very good grounds for keeping their powers concealed from the gaze of the uninitiated profane. Surely we have no right to call them impostors and their science a moonshine, if they do not comply with our idle importunities. To sincere seekers after knowledge, to those pant for spiritual regeneration, they are always accessible. They are ready to teach their science; they but seek persons who deserve that high gift. Where is the adhikari? Where is he who has fitted himself by mental training to pursue and understand the process or the processes by which a Yogi acquires these mental powers? Where is the person who has the firmness of will, earnestness of purpose, doggedness of perseverance, by which alone success in any undertaking can be ensured? We know how few are the men who make any marked

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<sup>465</sup> The paras on this page are numbered 6 through 11, making them consecutive with the previous page.

success in the ordinary human sciences. We do not see Newtons, Franklins, Tyndalls and Darwins everywhere, and must we expect to see Yogis and Siddhas made out of ordinary men

(246-5) A man whose mind is well cultivated with philosophy and poetry, whose fancy is vivid, whose imagination quick and creative, need not undergo any of those preliminary methods laid down in the treatises of Yoga for the development of imagination. The period within which success in Yoga is acquired by the student also has proportional variation. To an energetic and enthusiastic nature success may crown his efforts very soon while a dull fellow may pass years ere he understands the first principles of this mind-regulating philosophy.

(246-6) We think it highly unphilosophical to renounce all dress in the first stage of Yoga abhyasa, as many of the Sadhus are

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(continued from the previous page) seen to do. Instead of helping in any way the fixing of attention, their naked bodies continually divert their thought.

(247-1)<sup>467</sup> The student is exhorted to practice Maitri, universal kindness, and how can this be consistent with the cruel system of butchering innocent creatures for satisfying one's taste.

(247-2) Yoga is not meant only for the ascetic, but is a common heritage of the Grihastha and sanyassi, rich and poor.

(247-3) There is another advice of the Buddhists, which we quote here for our readers: – "Care must be taken that no violent exertion be used previous to entering on the exercise of meditation, lest the breath should be agitated and the mind in consequence unsettled."

(247-4) To prevent distraction proceeding from this cause, the Sikh Guru Arjun advised his chelas to be married. He knew that though Yoga, like poetry, is a very jealous mistress, and that for the highest development of psychic powers, celibacy or at least chastity was an important condition, still he had well probed the depth of the human

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<sup>466</sup> The original editor inserted "665" in the upper margin by hand and changed it to "243" at a later point.

<sup>467</sup> The paras on this page are numbered 12 through 17, making them consecutive with the previous page.

heart, and by his own example of married life showed that it is compatible with Yogic education.

(247-5) Like a true philosopher, Patanjali, after enumerating these details, rises to a higher generalisation, and says: - "Concentration of the mind may be effected by pondering on anything that one approves." Different persons have different temperaments, and no hard and fast rule can be laid down for this purpose to fit them all.

(247-6) The fruits of good karma are joyful, and of the vicious painful. Even this suffering and enjoyment must be taken in their respective signification, for to a truly discriminating philosopher all is grief. For what ordinary men consider pleasure is but a modification of grief, - for it is never lasting. Being but transitory, its absence causes pain. The more we enjoy, the more we become miserable, for with the increment of the sources and objects of pleasure our desires and wants also increase, and the more disappointment at the non-attainment of those wants. Real wisdom does not consist in increasing our corporeal wants, which the civilisation of the present age has been at pains to multiply, but in the opposite direction. The fewer our wants, the happier we shall ultimately be.

Vexation and anxiety will ever be the lot of those who hunt after pleasure and temporal happiness, instead of philosophy and quietism. Let it be clearly realised by the student of Yoga that the great secret of true happiness consists in considering all objects as sources of grief. It is through ignorance, that man thinks one thing pleasant and another painful; but let the curtain of Avidya be removed from his mind, and he will see that all objects are equally painful or pleasant, in fact he will be indifferent to them all. Let a wise

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(continued from the previous page) man, therefore, shun the pain which has not yet come, and the fear of future pain will hold him back from present pleasure: for he will understand that every pleasure has in it the nidus of pain. If you ask whence is this evil which we see in this world we reply that there is no such thing as evil; what appears so is due to Avidya. To the philosopher who has attained right knowledge all is equal. The origin of evil lies in the relationship of the seer with the seen, soul with non-soul, spirit with nature (material), experiencer with the experienced. The idea that soul is different from nature is the cause of all evil: - It arises from confounding the attributes with their substratum or receptacle in which they adhere. All grief vanishes when the Yogi clearly understands the grand truth that matter exists but through the spirit; that nature has no real existence of its own, but has its being through the entity, spirit.

(248-1)<sup>468</sup> Let a Yogi be unselfish, but not inhuman; let him search real happiness in his soul, and not in the world; let him move through the scenes and vicissitudes of life, as a calm witness (intelligence), seeing all, feeling all, enjoying all, neither absorbed in any one, nor engrossed by them. To quote an old maxim: let him be a pearly liquid drop on a lotus-leaf, moving on it but not adhering to it, ever keeping his soul free from all selfish anxieties and cares of the world, but taking nevertheless active and earnest interest in the welfare of humanity.

(248-2) We think with Manu that it is not total abstinence only which constitutes Brahmacharya, but moderation. "He who abstains from conjugal embraces on the six reprehended nights and on eight others, is equal in chastity to a Brahmachari, in whichever of the two next orders he may live."

(248-3) In fact the teacher and discoverer of yoga, the very ideal of a yogi, – stands the sublime picture of Shiva. Him the students of the Indian Yoga worship as the paramaguru – the great teacher – and a large class of people contemplate nothing but his attributes in their Dhyana. He, the founder and discoverer of this spiritual science, showed by his life that marriage, instead of being an obstacle in the path of spiritual enlightenment, positively facilitates the development. He is represented, not only as a Yogi-raj, but the most loving of husbands and the kindest of fathers. Therefore, it is but reasonable to conclude, that by Brahmacharya the author Patanjali, does not mean celibacy, but continence.

(248-4) The enquirer should realise that there is no past, present or future in eternity; nothing perhaps explains it so clearly as the phenomena of light. Suppose two persons A & B quarrel

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(continued from the previous page) in a dark room, and A strikes down B dead. Just at the moment when B falls, a light is brought into the room, when a third person C, whom we suppose to be standing near the door of the room, will see B fall just actually at the very moment B fell. How did he see it? Because the light, which was introduced into the room, carried with it the picture of B from the room into the eye of C standing outside. Suppose the distance from B to the eye of C to be 18 feet, the time which light will take to travel from B to C will be so very inappreciable that we may call it

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<sup>468</sup> The paras on this page are numbered 18 through 21, making them consecutive with the previous page.

<sup>469</sup> The original editor inserted "667" in the upper margin by hand and changed it to "245" at a later point.

instantaneous. But suppose C is situated at a distance of 180,000,000 miles instead of 18 feet, now the light which will reach his eyes will do so, ten seconds after the actual event. Again, suppose C is standing on the star named Sirius, and looking towards the room in which A and B fight. Now astronomers have calculated that light takes about three years to travel from Sirius to the earth and vice versa. So C will see B falling some three years after the event i.e. if B was killed in 1880, C will see it in 1883. Thus what passed with us three years ago will be present to C. To take another example: – Suppose we wish to see the Durbar of Delhi which took place in 1877, in the month of January. On our earth it is past six years. If we go to a distance of about twice that of Sirius and then look towards the spot on the earth where Delhi is, we shall see the whole Durbar passing before our sight. In fact light carries for ever through space the pictures of things, and it is a calculation involving simple multiplication to find out at what distance a particular picture will be found at a particular time. The original may have perished long ago, but its picture is retained for eternity in light. Under certain circumstances the picture of the past is possible to be seen on this earth. Taking the above example of the Durbar light travelled from the Earth to the Sirius in three years, and reached that star in 1880: if this light be reflected from it by some polished surface back towards the earth three years after 1880, that is, in 1883, so that even in this earth, if we will know the proper ray and catch it, we shall see the Durbar of Delhi six years after it actually took place.

(249-1)<sup>470</sup> When there is health there is cheerfulness and complacency. The unhealthy are generally moping and melancholy; but sound physical health engenders buoyancy and elasticity of spirit.

When there is cheerfulness, it brings intentness, (ekagrata). It is the fixing of the mind to one train of ideas; but when the mind is not cheerful, it is impossible so to fix it. When there is ekagrata, and the mind is intent upon one subject, then there is indriya jaya (subjugation of senses). For all of us have seen that when deeply engaged in one thought, we are not conscious of any external event, our senses are abstracted

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(continued from the previous page) from the performance of their function, and we are said to be in abstraction. Where there is subjugation of the senses and perfect abstraction, the mind sees the soul. For what must one be cognisant but of his own soul when one has made himself totally unconscious to the impressions conveyed by the senses? And seeing one's soul is Yoga.

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<sup>470</sup> The para on this page is numbered 22, making it consecutive with the previous page.



(250-1)<sup>471</sup> Jnana Yogis are very few, but the Bhakti Yoga, being simple in theory and easy of practice, has been always popular with the masses....While Jnana Yoga is definite and certain in its results, the Bhakti Yoga is vague indefinite and uncertain. Trance and ecstasy are the states which sometimes so fascinate the imagination of the Bhakta, that he thinks it the ultimatum of samadhi, and does not wish to progress further. Moreover there is more discordance of views among religionists than among philosophers. For, religion appeals more to the feelings than intuition, and consequently there is seldom found harmony among the saints of the world.

(250-2) The aim of Yoga being to train the will power, a steady progress should never be neglected. Determination and firmness of will appear as much from actions as from the outward demeanour of the person. A strong-willed person will always sit upright, and walk with upraised head straight and steadily; while a weak person will be always changing his posture, whether sitting or standing; his gait in motion is shambling, wavering and zigzag, and his every step betrays infirmity and want of resolution of the mind. Such a one can never sit at his ease for any length of time in one posture, but will be constantly shifting it. Therefore it is of great importance to learn 'asana'. No doubt it will be found irksome to a degree in the beginning to be sitting like a statue without motion, in one posture, but habit will make it pleasant.

(250-3) Proper and pure respiration is that in which there is neither noise nor gasping nor uneven breathing, but it is calm and regular, the sign of an equable and well balanced mind.

(250-4) Now for the fruit or result of pranayama: - "Thereby is removed the obscuration of the light." The light here alluded to is the pure sattvik light which the Yogi sees in his heart when in deep contemplation... a pure white electric light, very brilliant, and described as more pleasant, clear and luminous than that of the sun. This is the chidakash proper, the light of intelligence or soul.

(250-5) Breathing exercises are especially useful to literary workers, statesmen, professional men, and others who are unable to take one of the usual modes of exercise.

(250-6) I ought to add that they are not suitable for very delicate persons; they are, for instance, injurious in great dilation of the heart with or without valvular disease.

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<sup>471</sup> The paras on this page are numbered 23 through 28, making them consecutive with the previous page.

<sup>472</sup> The original editor inserted "669" in the upper margin by hand and changed it to "247" at a later point.

(251-1)<sup>473</sup> Pratyahar is as it were the accommodation of the senses to the nature of the mind in the absence of concernment with each one's own object. The fruit of this is the complete subjugation of the senses.

(251-2) When he does not wish to see, let not the external things make any impression on his retina, though he may have his eyes wide open. When he has no mind to hear, let no external sound make any impression on the nerves of the cochlea, and so on; not only he should be the negative master over his senses, i.e. restraining them from their functions whenever he wishes, but he should be so complete and perfect master over them that they should respond like obedient servants to every call of his mind. When his mind thinks of a pleasant picture, let the nerves of the eye catch up the thought and show it to him in objective reality. When he thinks of a sound, let the ears responding to the thought make him hear it as well. When he imagines of a smell, let his olfactory nerves feel the sensation. In fact, pratyahar is that state in which the subjective world overcomes the objective and the imagination is exalted to such a pitch that all its pictures stand forth vividly on the canvas of objectivity.

(251-3) Yoga has been very happily termed by Colonel Olcott self mesmerisation, in which the subject is the mystic's own body.

As in mesmerism, the operator can make his subject see any sight, hear any sound, smell any odour, taste any taste, or feel any sensation which the operator imagines, so the Yogi who has reached the fifth stage has a similar control over the organs of his body. He asserts the supremacy of mind over the body by the same will-force as the ordinary mesmeriser.

(251-4) When in practising pranayama the avarana or obscuration of light is removed, and the yogi sees the pellucid Chidakasha (the pure spiritual light) he enjoys such pleasant sensations that of itself his mind is transferred from taking cognition of the external things to internal ideas, and the senses become inactive.

(251-5) When the mind is bound up in a particular object or thinks only of a particular thing, it is said to hold (dharana) that thing. The effort to catch hold of the object, and to keep it before the mind's eye, or in other words the effort to keep the mind fixed on a particular object, is dharana. In yoga, mind is fixed consecutively on various parts of the body, for example, on the navel, on the heart. ..Try to concentrate your mind, for example, on your heart, and try to keep it within the limit prescribed, and you will find it will soon slide out of it, roving about everywhere else, rather be confined to the place where you would like to have it.

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<sup>473</sup> The paras on this page are numbered 29 through 34, making them consecutive with the previous page.

(251-6) The three states of dharana, dhyana and samadhi rise by

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(continued from the previous page) gradual gradations. In dharana there is an effort to fix the mind on the object to be contemplated, in Dhyana that object having risen vividly before the mental vision, there is an effort to concentrate the consciousness in that object to the exclusion of every other idea; in samadhi; this effort having succeeded, the mind loses as if its own form and becomes one with the object contemplated. These three dharana, dhyana and samadhi – will this be apparent to be but the various stages of one mental effort or work, viz. the effort of concentration. There is no difference in kind between them but only one in degree. These three conjointly are called Sanyama. Every effort of concentration consists of these three parts. What is then the result of Sanyama The result is the attainment of the first psychic power. The light of Prajna or soul bursts forth when one has mastered or has obtained full control over Sanyama. When by constant practice and training one can perform sanyama about any object with ease and for long, the light of spiritual intelligence then manifests itself. Through and by the medium of that light, knowledge of higher or sukshma universe is obtained. Through that astral light wonders are wrought, and so-called, miracles performed.

(252-1)<sup>474</sup> If the idols, which are the imagined creations of the mind, could be capable of giving moksha to man, then one might as well become king by receiving the kingdom in his dream.

(252-2) If by (austerities such as) living upon air only, or on decayed leaves or broken grains of rice, or merely water, one may expect to get moksha then birds, beasts, reptiles and creatures of water as well hope to attain moksha.

(252-3) The idea that I am Brahma is the best of all conditions, contemplation is the middling state, prayers, praises, and japa is the low condition, and outward puja is the lowest of all.

(252-4) The unity of Jivatma with Paramatma is yoga; the worship of Shiva and Keshava is puja, but one who has realised that all the universe is Brahma needs not yoga or puja.

(252-5) The spirit is always free; it is everything without combining with them; what can bind it and why should men of small understanding wish for freedom?

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<sup>474</sup> The paras on this page are numbered 35 through 41, making them consecutive with the previous page.

(252-6) Knowledge, the object of knowledge, and the knower appear separate through Maya; having known the spirit, all these appear in the spirit.

(252-7) Question: What are the reasons that the soul is divine and the world a dream?

Answer. If we believe that the human soul is different from God, then the question arises in what relation does that God stand to us? As a ruler, he would seem to be the most tyrannical being, seeing that the world is full of misery. But

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(continued from the previous page) this need not be a stumbling block if we believe that the whole world is a dream. We have many consciousnesses – our waking consciousness, our sleeping consciousness of *susupti*, our dreaming and our divine consciousness. Now in every one of these states, the ideas presented to us seem to be real, and for the time being we believe them to be real. But no sooner that state is changed, we think the ideas of that state to be unreal, and the ideas of our new state to be real. Therefore the world is an idea, and spirit the only substance.

Q. The dreams of no two persons ever coincide, nor do the same dreams recur again. If then the world were a dream, how do all men see it in the same way, and why does it always appear the same?

A. The world is not a dream of an ordinary man; the universe is a dream in the consciousness of the Brahma. As a great magnetiser, can make his audience see, hear, perceive, etc. anything which he strongly wills, so the eternal will of the Brahma has made this world through his Maya or will force or delusion. He wills that we should see so and so and we do so, but when we become he, the delusions vanishes.

Q. If the world be a dream, there is no such thing as vice or virtue, good or bad, and we are not responsible for what we do.

A. The world is false from parametric point of view, but real from relative point of view, and for all practical purposes we must consider it to be so. As a cup of water will intoxicate a mesmerised subject, if he is told that it is wine, though water has no such property, so a person, as long as he is not emancipated, will suffer the consequences of his karmas, simply because he still is involved in Maya.

(253-1)<sup>476</sup> The first blow should be struck on memory and reasoning faculties. Then the association of ideas should be stopped, and so on. Thus the human soul which is pure

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<sup>475</sup> The original editor inserted “671” in the upper margin by hand and changed it to “249” at a later point.

<sup>476</sup> The paras on this page are numbered 42, and 1 through 2. The first section is consecutive with the previous page.

consciousness, will be free from the trammels of senses and mind, and become mookta. When it has reached mookta state, let it try to reach the Laya state, and plunging into the Divinity, become one with it. This will come last of all and is known as Kaivalyam.

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(253-2) Many of the modern speculative discoveries are but reaffirmations of old truths, and that the present-day common sense itself is a complex structure in which are embedded types of thought which are ordinarily taken to be completely outworn and superseded.

(253-3) When history thus sits in judgment on philosophy, an Indian student of Vedanta may well be excused if to him a reproduction of the philosophy, such as may bring it into contact with<sup>477</sup>

## **Uncategorised Paras**

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Uncategorised Paras

(254-1)<sup>478</sup> SWAMI VIVEKANANDA: "In one sense Brahman is known to every human being: he knows "I am" but man does not know himself as (how) he is."

(254-2) This Atman has neither form nor shape, and that, which has neither... must be omnipresent... as this Atman is beyond the mind and formless, it must be beyond time space and causation; i.e. it must be infinite. Then comes the highest speculation in our philosophy. The infinite cannot be two. If the soul be infinite, there can be only one soul, and all ideas of various souls – you having one soul, and I having another, and so forth – are not real. The real Man therefore is one and infinite, the omnipresent Spirit."

(254-3) SRI SHANKARA: The nature of the Self is consciousness, knowledge and bliss. It can be known by direct realisation. It is the inspiring soul in all bodies, senses, and so

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<sup>477</sup> This para is continued in para 255-1.

<sup>478</sup> There is a para numbered 2 and two unnumbered paras on this page; they are not consecutive with the previous page.

forth. And yet, the utterly ignorant person mistakes the transient body for the soul, although he knows again and again that the body, whether his own or another's, is externally composed of bones, tendon, marrow, flesh, blood nerves, skin and fat, and internally full of ordure, urine and phlegm.

All these beings spend the whole of their valuable lifetime on earth as followers of the philosophy of the flesh, imagining: "The body, wife, sons, friends, servants, horses, cattle – these are the sources of my happiness." They fail to understand that inner, immortal Lord of Life by Whom we live, by Whom they are rendered fit for the duties of life and by Whom they are endowed with prosperity.

All persons carry on their activities at all times by means of the ideas 'I' and 'this'. The former relates to the inner Self, and the latter to external objects like the body, senses, etc. If the idea of 'I' springs up in respect to the body, senses, etc., it is then a huge delusion. The Supreme Self that is the witness of all is alone denoted by the idea 'I'. The direct meaning of the clear and unmixed conception, 'I', 'I', in all bodies is therefore Brahman alone.

When the knowledge of the Reality has sprung up, there can be no fruits of past actions to be experienced, owing to the unreality of the body, in the same way as there can be no dream after waking.

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(255-1)<sup>480</sup> modern<sup>481</sup> problems, appears far more important than any mere historical dissertation.

(255-2) There are sundry deep-seated differences between Eastern and Western speculation. To European common sense, certain forms of Indian speculation may appear absurd or puerile at the best; while now and then there are presented heights and depths of thought which take away and stifle one's breath, and which an all too comfortable rationalism designates hyper subtle and mystical. An attempt should be made to show that in some cases at least the contraction to European common sense or scientific thought is only appetent, and that the Indian position, properly understood,

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<sup>479</sup> The original editor inserted "673" in the upper margin by hand and changed it to "251" at a later point.

<sup>480</sup> The paras on this page are numbered 3 through 4; they are not consecutive with the previous page – but they follow the paras on page 253.

<sup>481</sup> This para is a continuation of para 253-3.

whether true or false, is a development of thought in an unsuspected direction, though by no means incompatible with Western thought; while in certain other cases where there is real contradiction to European common sense, an analysis of this apparently absolute standard may, peradventure, yield dissolving views in which the Eastern thought is found to alternate with its Western counterpart with the naiveté of a summer dream. As to what is vaguely called the mysticism of Vedanta a clearing-up should be attempted in a more than ordinarily strenuous spirit of rationalism. Only it should content itself with a problematic indication of the direction in which the dark truths lie without pretending to furnish omniscient explanations.

(255-3) It is too late in the day to defend a system like the Vedanta with a theologian's animus; it is hardly necessary, except probably to silence a class of persons whose ignorance of the system is matched only by their zeal in combating it; and it is, to say the least, unwise, even for one who has implicit faith in the system, for to drag it into the theological arena is to effectually scare away all open-minded men from it and relegate it for good to the limbo of oblivion. The Vedantic propagandist cannot do better than appeal through a literature wholly expository, without a word of dogmatic lecturing in it, which will invite readers, – it may be, a select class of them – to contemplate with something of an aesthetic sympathy an ancient life-ideal animating an organism's body of ancient thought, just to quicken, it may be for a moment, the consciousness, always very torpid, of the dominating ideal of the day being only one among many possibles; and then if Vedanta has any real vitality in it, it will set them thinking till it leads to a real division of the spirit. A true philosophic system is not to be looked upon as a soulless jointing of hypotheses; it is a living fabric which, with all its endeavour to be objective, must have a well-marked individuality. Hence it is not to be regarded as the special

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(continued from the previous page) property of academic philosophy-mongers, to be hacked up by them into technical views, but is to be regarded as a form of life and is to be treated as a theme of literature of infinite interest to humanity.

(256-1)<sup>482</sup> The psychology of waking, dream, and dreamless sleep constitutes the pivot of the Vedantic system.

(256-2) When a man goes to sleep, images are roused in his mind sometimes by sensory presentations, but most often with apparent spontaneity, although even in such cases

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<sup>482</sup> The paras on this page are numbered 5 through 6, making them consecutive with the previous page.

the absence of an ideal suggestion, continuous with a sensory presentation cannot absolutely be proved. In waking perceptions, illusions, and hallucinations, the ideational elements are generally copies of previous precepts (sometimes involving new construction also); but these do not appear at random, being attracted into definite grooves of suggestion by the presentative elements and by attention as determined by practical interests. In dreams, too, we have copies of waking precepts, but imaginative construction is here far freer, there being normally no restrictive and directive action of sensation on the one hand, and of connective attention on the other. Many events and combinations of events which would be at once deemed to be impossible in waking life would not be questioned at all in a dream. In waking life, many associations or constructions are ruled out, prevented from even appearing in consciousness by certain beliefs determined by our practical necessities. Even sensations and precepts are occasionally so ruled out. At the same time, in waking life, there are different degrees of seriousness or concentration of attention on what directly subserves life; there are stages of listlessness, play, aesthetic and philosophic consciousness. So long, however, as the consciousness of a body is there, we cannot become a living soul; the body always demands a measure of attention. while outer stimuli are continually stirring it up and starting ever-renewed trains of association. In dreams, the distractions of this heavy body are reduced to a minimum, sometimes disappearing altogether; the necessity of practical life is not so tyrannic, and hence there is unrestrained credulity. But why should there be a belief at all? Objectification carries a naive belief with it, unless it is definitely contradicted by some other belief. The idea of the object is not known to be a mere idea, unless contradicted by some perception or by a more vivid or coherent idea.

We may conceive a state of dream proper – there being transitional stages between waking and dreaming – where there are no sensations and the consciousness of the body is at a minimum. Here the object-consciousness must be purer than in the waking stage, i.e. freer from reference to the body; the self, too,

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(continued from the previous page) is not mere idea of body but is the seer of ideas (cf. *Drishter Drashta* or seer of seeing). So in a dream, things appear to come in and go out without startling or surprising us – they are recognised as matters of course. Space and time tend to lose their reference to the body, and so violations of continuity occasion no surprise at all. There is no tyrannic continuous memory, no rigid demand for uniformity, no compunction for not being in a line with truth – a glorious life of thoughtless thoughtfulness.

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<sup>483</sup> The original editor inserted “675” in the upper margin by hand and changed it to “253” at a later point.



Does this account of a dream justify us in taking it to belong to a new dimension of psychical existence? The continuous gradations from waking consciousness to dream proper need not preclude us from admitting such a new dimension. Dreams may be described as perceptions without sensation. Is there any difference in kind between perception with sensation and perception without sensation? The question would roughly resolve itself into the old question about the existence of a qualitative difference between impression and idea. The differentiae of impression and idea that are ordinarily proposed are not really satisfactory. As to the criterion of vividness it is altogether adventitious to knowledge as knowledge; besides ideas appear less vivid than sensations only when they coexist, and that, too, not in all cases. The criterion of being affected by movement is unsatisfactory, for in dreams, where we have admittedly nothing but ideas, objects are affected by our dream-movements; here, too, the test is useful only when impression and idea co-exist. As to the other criterion, inner coherence, it may be pointed out that the incoherence of a dream is not felt as such within the dream; besides, sensations as sensations have no coherence, and we may have incoherent perceptions riding roughshod over all our expectations. There is nothing left but the felt abruptness or given-ness (independence of self would be going) too far, as self-consciousness may not have been developed) of the impression, as distinct from the freedom, the playlike, easy, unquestioning movement of attention in ideas and dreams. In framing to ourselves a difficult combination of ideas, in introspection, in the effort to recollect, a resistance no doubt is offered by precepts or habits of thought generated by sense-experience; but as the self prevails against it, the ideal functioning is felt to be free, the easiest to the self.

This shows that sensation and idea are not co-ordinate in reality, and to overlook this is a fundamental vice of Empirical Psychology. The idea may unconsciously animate the sensation (perception is a presentative-representative cognition); but this unconscious working is absolutely

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(continued from the previous page) different from its conscious existence. The conscious idea, while recognising itself to have been operative in the percept absolutely disowns its unconscious sensuous character; e.g. when an illusion is corrected by careful observation, the idea stimulating a percept is known to be a mere idea, but the illusory percept vanishes altogether without caring to court a comparison with the true percept. Thus we have three distinct mental states throwing light on one another; (1) perception in which idea unconsciously works, (2) such perception co-existing with a conscious idea, where the idea is regarded as inferior in reality to the percept, and (3) the pure idea, hardly ever realised in waking consciousness (except probably in the

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<sup>484</sup> The original editor inserted "676" in the upper margin by hand.

fluid transparency of the poet's intuition, in spontaneous clairvoyance, or in the settled vision of the yogin), to which the waking world would appear unsubstantial. The last state is one which all have not access, and would be disbelieved altogether, were it not for the fact that we have a daily illustration of its possibility in our dreams. In dreams, the ideas do not consciously remember the corresponding waking precepts they are at once precepts.

Not that dream is truer than waking percept. Each is true within itself; but while 'the former is daily sublated, the latter is sublated only under exceptional circumstances' (sankara). The truth of this or that waking percept may sometimes be denied in a dream as it may be denied in waking life itself; but dreams do not deny the truth of waking life as a whole, for they never doubt their own waking character. Waking however, always denies the truth of dreams.

We have already, however, found reason to believe that the dream-world is wider in possibility than the waking world. The dependence of waking perception on sensation shows its limitation. Sensation, far from being the final standard of truth, is by itself the farthest from truth; belief is easiest in self-consciousness. Internal perception is prior to external, logically if not chronologically. The sensation is felt to give us reality, only because the idea unconsciously animates it. The element of representation in perception is the element of interpretation or knowledge. But then it must be borne in mind that this unconscious working of the idea is known only when we have come to be reflective or self-conscious. Even then the sense-conditioned consciousness informed with the idea is felt to be higher in point of truth than the mere idea set over against it. But that is because practical attention or the self is not yet dissociated from the body; anything not directly ministering to the life of the body is taken to be unreal. With the development of the mind, the self and its

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(continued from the previous page) interests come to be more and more dissociated from the body – we come to infer and deliberate and have abstract interests; still, except in very rare cases, the imperious call of the body dissociated mental processes are still felt to be rational only when ministering to the bodily life, though it may be indirectly.

(259-1)<sup>486</sup> The consciousness of knowing as distinct from thinking or imagining, is brought out, however, in dreams. This explains the importance that is attached in Indian Philosophy to this unique psychological phenomenon. There is no other

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<sup>485</sup> The original editor inserted "677" in the upper margin by hand and changed it to "255" at a later point.

<sup>486</sup> The paras on this page are numbered 7 through 8, making them consecutive with the previous page.

phenomenon in our ordinary psychic life like it; even in hallucination, as has been recently pointed out, there is some real sense-objective and some real peripheral excitation from within Dreams are, however, illusory. An idea is felt to be true so long as it is not contradicted by sense-perception. For though sensations do not produce knowledge, they signalise the occasions, cosmically determined, when breaches are effected in the leaden walls of insensibility, when the idea, in fact, unconsciously follows the law of truth. The ideal of knowledge is, however, attained when the idea freely or consciously follows, law without being drawn down to interpret a sensation. Dreams no doubt, are illusory; but then if only we possessed ourselves in dreams, if only we could exercise the control of attention over the riotous dance of the images which there comport themselves as precepts without sensations, if only having cut away from the moorings of this oppressively constant presentation of this body, we could find secure anchorage in a freer, purer more comprehensive self, we could assure ourselves of a far more complete vision of the truth than we could conceive ourselves to attain in this waking life. We could then transcend this space and time which have the body and the present moment as their points of reference.

(259-2) There are three suppositions: (1) perception without sensation; (2) the self-conscious knowledge of all space as one object, and of all time as one unfolded panorama; (3) the self swooning into the realisation of noumenon, life, self. The verose respectively are (1) Conscious dream, (2) self-conscious dream, and (3) dream-less sleep. That the conscious explains the possibility of perception without sensation has already been explained. The other two require elucidation. Most of our dreams are self-conscious. Here the self's relation with the object is peculiarly different from its relation in waking life. In waking life, as has already been indicated, the object reports itself by a sensational shock; here, however, the object comes in and goes out unquestioned without startling us. Besides, here the self is, or seems

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(continued from the previous page) at least to be, free from the body; sometimes it even sees the body lying asleep; it is not located anywhere and yet it looks at space. Violations of continuity do not surprise it at all, (section3), though the objects are still in space. This could be understood in the merely conscious dream, where each isolated image, as it floats up, turns into a percept; but how can there be self-conscious knowledge of such spatial objects violating the laws of space-continuity, unless we suppose that the self sees here with the whole of space as one function? Similarly with time. Besides here seeing is apparently creating (for here is no given abrupt sensation); the self seems to freely create its world, its space and time, its joys and sorrows. No doubt it only seems; really these creations are the images of waking precepts now freely accepted and so apparently created.

(260-1)<sup>487</sup> Dualism of subject and object has to be admitted, at least so long as we conceive ourselves to be individuals; only this correspondence between them is mysterious. It will not do to say that the object not only gives the sensation but also begets the association-traces which bring the right idea to the interpretation of the sensation. For so long as we admit that to know anything is to assimilate it, the *primum cognitum* cannot be explained by the causality of the object. We must admit an idea behind all presentation: a *regressus in infinitum* has to be accepted.

(260-2) Can we rise in knowledge above these functioning concepts or Karma-seeds? In self-conscious dream, there is time, though it is apparently created at every moment. But the hidden springs of these creations cannot themselves be in time. They are in timeless unity with the self. How, then, can knowledge transcend them? This, however, is shown to be possible by dreamless sleep or *sushupti* as it is called. In this stage, the self, dissociated not only from the body but also from the mind, rests in itself. It is then immediately conscious of itself, not conscious of itself as returning to itself in reflection. It is then identical with what Kant calls 'transcendental unity of apperception'; only it is then not the mere 'fringe' of determinate empirical consciousness but is in complete isolation. It is not a mere thought, an unreal abstraction, but a concrete reality.

Here we meet with an objection from ordinary Psychology. Admitting the existence of the self as an entity behind the mental states, one may hold that in dreamless sleep, the self is unconscious, not self-conscious. Let us dwell on the stock Vedantic argument on the point. When a man rises from dreamless sleep he becomes aware that he had a

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(continued from the previous page) blissful sleep which he was conscious of nothing. This he knows directly from memory. Now memory is only of a presentation. Therefore the bliss and the consciousness of nothing must have been presented during the sleep. If it be objected that only the absence during sleep of disquiet and knowledge is inferred from a memory of the state before the sleep and the perception of the state after the sleep, it is asked in reply, can we infer anything, the like of which was never presented? If reasoning is only a manipulation of rarefied images, the images can have been derived only from precepts. But it may be urged that the negative concept, at any

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<sup>487</sup> The paras on this page are numbered 9 through 10, making them consecutive with the previous page.

<sup>488</sup> The original editor inserted "679" in the upper margin by hand and changed it to "257" at a later point.

rate, could not have had any percept corresponding to it, and therefore one may justifiably hold the absence of knowledge and disquiet during sleep to have been inferred. To this it is replied that absence cannot be inferred, unless it be conceivable. The absence of knowledge cannot be referred to, unless the absence be the object of a direct consciousness of it during the absence. Like knowledge, the absence of knowledge cannot be known by external perception or any object. If the paradox were allowed, a psychic thing or absence of a psychic thing, if conceived, is actual. Its *esse* is its *concupi* – a peculiarity of hypothesis in Psychology which deserves to be noticed. Not that the absence of determinate knowledge need be known explicitly during the absence; one who is born blind is not conscious of not seeing. But if such a man comes to see, like Cheselden's patient, he will have an explicit perception of the previous absence of seeing which will at the same time be a recognition of the absence as that implicitly cognised during the absence.

If then, the direct consciousness during the absence be granted, then the consciousness of the absence immediately after the absence i.e. immediately on waking, would be called memory rather than inference. Now what is the direct consciousness of the absence of knowledge and disquiet during deep sleep? It can only be the 'undifferented knowledge and bliss set ever against negation. The mind or empirical consciousness lapses here altogether; we have pure consciousness against a 'dark ground', pure consciousness of a blank objectivity or 'object in general' (Kant). All sensation and all concrete image then lapse into a blank homogeneity. Through a right understanding of this *sushupti* state, we reach the conceptions of *chaitanya*, or the pure self, and of *avidya*, or the primal blank which is rendered definite by the self; so that to say that the pure self is immediately conscious of itself in deep sleep is only to state a verbal proposition.

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(continued from the previous page) The nature of the self, as pure consciousness, is often disputed, and the dispute turns on the way in which this *sushupti* is understood. It has been variously held against the foregoing view that in this state, the self is (1) non-existent, or (2) unconscious or (3) both conscious and unconscious. All these views find their parallel in the views which have been held about self-consciousness. To know is to recognise; when the self first comes to know itself, it recognises itself. But recognition means a previous moment of self-forgetfulness. Now when the self forgot itself, was it non-existent or only non-intelligent? (1) if the *esse* of the self is its *percipi*, the unknown self would be the non-existent self. (2) But if the present self-consciousness be taken as a proof of the eternal existence of the self, then the self should be taken as sometimes conscious – unconscious when dissociated from the empirical mind, conscious when associated with it. (3) Or if self-consciousness means consciousness of the self as having been operative, not merely existent, in the

consciousness preceding it (and giving the whole truth to it), then when the self forgot itself, it was both conscious and unconscious. Finally, if thyself, as it comes back to itself, feels that its self-alienated stage was utterly illusory, then it is not only eternally existent and consciously operative, but eternally self-conscious, too.

The empiricist, of when the dogmatic nihilist and the absolute sceptic are the logical descendants, holds the self before self-consciousness to be immediate negation. The abstract conceptualist holds it to be immediate position and that essentially, even during self-consciousness, as to him 'being cognised' is adventitious to the being of an object. The Kantian takes the self before self-consciousness to have been immanently operative in consciousness; yet when the self comes back to itself in empirical self-consciousness, in recognising itself it still feels that it does not know its essential nature, for the same thing cannot be at once subject and object. The self, as it comes back, just gives a flash of recognition, but anon it shoots forwards by its inertia, as it were, in a spiral rather than in a circular orbit. The self constantly aspires to catch itself and as constantly slips from itself. As long as self-consciousness is a process – and no determinate knowledge that is not a process is conceivable – it is thus a spiral motion, apparently beginning less and endless. The rapidity intermittent flashes of recognition appear to give a continuous line of light or a knowledge of the self, which is, however, only a paralogue of the pure reason. The Hegelian takes the motion to be in an eternal circular or perfect motion,

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(continued from the previous page) consciousness before self-consciousness being only an arc of the circle setting up for itself, each minute are itself a straight line; but when the circle is completed (i.e. when self-consciousness arises), the self recognises that these straight lines are only for the circle, that the circle is the truth that contains in itself the ideality of the straight lines. Here the Vedantist will, however, hold that the self at each point only illusorily fancies itself to be moving in a straight line; and as long as it moves, it can never take in the entire circle at once: and so even when it recognises itself, the illusion does not completely disappear. The blind impulse forward is real by reason of its very imperiousness; the flashes of self-recognition appearing now occasionally, now frequently, and at last continuously, the self feels at once in triumph and in humility that it is moving in a spiral inwards towards the centre of light (the true self), though the centre is still infinitely remote, content only to have more and more light; and ever as it presses forward with accelerated speed, it takes the past dimness as due only to his limitation of ignorance, till behold, it has reached the centre of light itself where it quiescently spins a circular motion. Who could have imagined that the spiral

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<sup>489</sup> The original editor inserted "681" in the upper margin by hand and changed it to "259" at a later point.

had the centre within a finite distance? This quiescent circular motion was all along the ideal of the process of knowledge; this was the content less aspiration towards the thing-in-itself this the formless indefinable sense of the Beyond in all determinate knowledge. Nor was the circle of light, constituted by the flashes of self-recognition, ever becoming more and more refulgent, altogether a 'paralogism'; for though the spread-out character of the process was false, the light was the reflection of this central self-manifesting light. Thus Vedanta reconciles Kant and Hegel by admitting the impossibility of the self being caught in a process of self-consciousness, and yet holding the process to be a self-manifestation of the self.

(263-1)<sup>490</sup> Knowledge according to Vedanta, is not only different from the knowing activity, it cannot even be described as the (contingent) result of the activity. Its essential character is its eternity, its self-manifestation (svayam-prakasatva). The mental mode, however, in which knowledge manifests itself is contingent, being the result of mental activity. So, too, in the case of such knowledge as leads to moksha or 'liberation', there is first a hearing of the Scriptural texts, a reflecting on them, a refutation of doubts, and a final fixing of the mind on the texts – all this repeated times without number, till the transparency of the mind is secured, and then knowledge shines through and is recognised to have been eternally complete. So, too, the Moksha that is reached is taken

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(continued from the previous page) to be Brahman itself, 'unchangingly eternal' (Kutasthamitya); it is not only quiescence itself: as just passing into it, one feels all the past strife after it to have been utterly illusory, and, what would sound paradoxical, the feeling of illusion itself lapses, there being nothing left but the self shining by itself. Of knowledge, not of Brahman only, but of any object, the object is not the cause in any sense. The knowledge, as it shines forth, is felt to shine as it were in free grace. So neither the activity of the object can be said to be a means to it; as Sankara characteristically declares there is no claim to knowledge. All this is expressed in another way by saying that perception as an (apparently) processless accomplished cognition is Brahman or the self itself – of course, in the murky atmosphere of sensation which, however, is only our limitation. Yet so long as we seek to know this self, this breath of knowledge, as a determinate object, it necessarily eludes our grasp. It is to be characterised as *neti, neti*, 'not that', not that.

Yet is not this suicidal, one might ask, to call this breath of knowledge the absolute self and yet to deny its positive conceivability? One feels as if the triumph gained over absolute scepticism was more imaginary than real, only a fond hope, not an

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<sup>490</sup> The para on this page is numbered 11, making it consecutive with the previous page.

accomplished reality. But here Vedanta points out that as the objective possibility of 'perception without sensation' and of knowledge of noumenon was demonstrated by dream and dreamless sleep, so the objective possibility (which is here indistinguishable from actuality) of this undifferentiated consciousness of the absolute lies in a concrete psychological state called the turiya or samadhi, state where this consciousness is isolated and is not a mere fringe of determinate consciousness.

The discussion of sushupti or dreamless sleep has thus brought us over to the consideration of this samadhi or ecstatic consciousness. Waking, dream, and dreamless sleep are intelligible facts easily performing the role of *veroe causae*, but this samadhi seems to explain *obscurum per obscurius*. It accordingly requires an elucidation. In the sushupti state, the mind is dissociated wholly from the self which is then in the immediately conscious attitude. It is conscious, but conscious of a blank only. It has then the direct cognition of the absence of specific cognition, the consciousness of a positive nothing, and hence it flashes back on itself. It is the light flashing in circumambient gloom, revealing nothing but the gloom. The sushupti state, however, gives the possibility only but not the actuality of the knowledge of noumena. Like the dream-state, it is a state in which the self has no control

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(continued from the previous page) over itself, not a state to which the self rises by a continuous effort. So if we could control ourselves in this state, we could promise ourselves the attainment of a far more potent and comprehensive species of knowledge than we could attain even in the actualised dream-state. The progress of knowledge in the waking state might be conceived to be in a line stretching away from us to infinity, and the end is the knowledge of all finite phenomena in their relations to one another. The progress of knowledge in the actualised dream-state as distinct from the passive uncontrolled state, is in infinity, though the knowledge is still phenomenal; the end here is the knowledge of the infinite of phenomenon getting determined into finites. The progress of knowledge in the actualised sushupti-state is from infinite to infinite and not phenomenal. The phenomenal infinite is turned by noumenal. The phenomenal infinite is turned by noumenal screws which are fixed like the axle or a revolving wheel.

(265-1)<sup>492</sup> Now what is the difference between sushupti and savikala samadhi? The difference, as ordinarily given, is that in the former the (empirical) mind with all its modes lapses altogether, whereas in the latter it does not lapse but only gets contracted

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<sup>491</sup> The original editor inserted "683" in the upper margin by hand and changed it to "261" at a later point.

<sup>492</sup> The paras on this page are numbered 12 through 13, making them consecutive with the previous page.



into one absolute irrelative mode which thus becomes actualised in the highest degree. The one represents the greatest dispersion of attention, the other its utmost concentration. In both, the consciousness of duality lapses; in both the self enjoys undifferented bliss; in both, the timeless seeds of knowledge and action (vidya-karma) persist, accounting for the recognition of the past on awaking from them. But whereas on awaking from sushupti, the self remembers that it was in the attitude of knowing object though the object was there a blank, on rising from samadhi it ought to remember it was the object in that state and not in the object-knowing attitude at all. In the former, the self as always limited was simply isolated; in the latter, it burst its bonds, destroyed the barrier between subject and object, and became the absolute.

(265-2) Generally the mind buzzes round an object, and then moves on to another and then returns to it; and thus if making progress at all, it moves in wider and more complicated figures, but still never effectually settles on any object. While science or philosophy is thus ever and anon moving in its figures, with or without a consciousness of the whole, one quite loses sight of the other discipline, viz. that of contemplating an individual object, of getting glued down to it, of sinking down to it, of sinking into the heart of it, by suppressing within us the urgency of distracting desires and the subtle caprices of thought, and by tranquilising the surface of the mind while holding before it a symbol of the object we

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(continued from the previous page) are seeking to know, instead of struggling to catch the object with a self-stultifying eagerness.

(266-1)<sup>493</sup> Waking, dream, dreamless sleep, and ecstasy with the intermediate stages constitute, then, a new dimension of the mind. This is not only a dimension of the mind but the one dimension of existence in which even the deepest of all distinctions viz. that between the subject and object, has place. The ordinarily conceived duality between them gives place in Vedanta to a conception of a gradation of existences, one pole of which is the lowest waking stage in which the self completely forgets itself, the stage of the mere object, and the other pole, the ecstatic stage in which the self not only denies the existence of everything else but denies the denial itself, the stage of the pure subject. The gradation is not eternally spread out; the samadhi state is not only a stage among stages, it is the truth of the other stages. So, too, in the series, each stage is the truth of the preceding stage. The gradation between subject and object is also the gradation between truth and untruth, between good and evil. The self, as identified with any stage, feels the stage below it to be illusory; thus there is a reconciliation between the

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<sup>493</sup> The para on this page is numbered 14, making it consecutive with the previous page.

absolute distinction of truth and untruth on the one hand, and the continuous gradations of truth on the other. The final duality of Brahman and Avidya (illusion) which at the same time is no duality of positives, is the exemplar of the relation between truth and untruth.

It remains to recognise the fact that each stage is not only present in its isolation but also unconsciously informs the lower stage. In fact on the waking plane we can trace the projections of all the other planes. Psychology recognises the stages, perception, imagination (reproductive and productive) thought, (understanding) with the explicit consciousness of subject and object, and the indefinable consciousness of the beyond (Spencer). Now the last three, as we have pointed out, might be regarded as the projections of dream, dreamless sleep and ecstasy on the waking plane. Of these, the earlier stages adumbrate the later, and the later react on the earlier. This is the empirical counterpart of Kant's a priori psychology. In the perception of object, there is the given matter of the sensations, fitted, partly as reproduced ideas, into the forms of space and time (generated, it may be, out of ideas), this time again shooting forth the rays of productive imagination, the schemata, to touch the categories, the eyes of the self or the synthetic unity of apperception; this self all the while feels the pressure of the thing-in-itself and so thinks the object under the form of infinity, i.e. in relation to the infinite world, to the subject, and the ens realissimum,

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(continued from the previous page) still failing, however, to catch the thing-in-itself and having only a contentless aspirations towards it. Vedantism finds the concretes of these a priori elements, which all operate in waking perception, in the distinguishable internal characters of the several stages, waking, dreaming, etc. The general correspondence between the Vedantic stages and the Kantian elements have been sufficiently made out.

(267-1)<sup>495</sup> The position of the pure subject and the material object in the Vedantic system has been indicated. The primary duality of self and negation, which is no duality of positives, has been found to transfigure every stage of existence. As a consequence of this unconscious transfiguration, each stage in the series, waking, dream, etc. in its unconscious form becomes co-ordinate with the lower stage. This is particularly apparent in the waking stage where the distinctions among the several aspects of

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<sup>494</sup> The original editor inserted "685" in the upper margin by hand and changed it to "263" at a later point.

<sup>495</sup> The paras on this page are numbered 15 through 18, making them consecutive with the previous page.

existence, adhyatma, adhibhuta, adhideva, adhiloka, etc. come out explicitly as co-ordinate with each other.

(267-2) In the waking stage, the sentient body is the adhyatma or subjective aspect, and the objects of sense-experience constitute the adhibhuta or objective aspect. They are so distinct here that language is strained in calling them aspects of the same thing. But they are related to one another. The self as identified with the body takes the object to be 'useful' to be subservient to its pleasure and pain. The experience of the object rouses desire, desire again begets experience – a restless whirl of relation.

(267-3) If the self be but relation, as Hegel takes it, it must be taken to depend on the nature or the limitation of the terms of the relation; even in the self-relation of the self, the selves that are related to each other are bounded by negation and hence their relation cannot be wholly free. If it be said that the relation is prior in reality, that it is the universal which freely particularises itself, it is replied that such a particularising is inexplicable in the last resort and therefore the universal that is in and through particulars is a fact to be accepted, not a free function of the reason. The last principle of philosophy for us must be a necessity of the reason founded on a given fact, though the aspiration of philosophy must ever be to reach a principle that is wholly rational.

(267-4) This is the famous principle of Maya, which is one yet manifold, the matrix of all 'names and forms'. These, too, must be eternal, coeternal with the pure subject. Yet this does not necessarily argue a despair of explanation is possible except that illusion is at its root. No universal can exhaust the infinite variety of the individual. If even we could trace a consecutive differentiation from the highest universal downwards

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(continued from the previous page) each step of the differentiation would be unintelligible. It is the very essence of differentiation to escape the universal. To recognise the necessity of this unknowability is to recognise the principle of maya.

(268-1)<sup>496</sup> Sankara argues that although rules of action may admit of exceptions or alternatives, a truth does not; truth does not depend on any one's choice. Two contradictory attributes, dvaita and advaita, dual and single, cannot both be true of the same thing. Yet the sea and its waves are said to be identical-in-difference. In fact the union of contradictories is not denied of phenomenal objects, it is denied only of the noumenon, the 'simple' eternal object (nitya-niravayava-vastu-vishayam hi

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<sup>496</sup> The paras on this page are numbered 19 through 20, making them consecutive with the previous page.

virudhatvam avochama dvaitadvaitasya na karya-vishaye savayave). Does not this remind one of Herbart's criticism of Hegel, that the union of contradictories is only an empiricism? The Vedantic doctrine of adhikari-bheda (accommodation), that the truth to be taught must be relative to the students' capacities or qualifications, is not only a practical principle of pedagogy, secular and religious, – it is founded on an epistemological truth. The duality of Brahman and the world is true to one steeped in desires, and encased in individuality; their unity is true to one who has come to know, to transcend individuality. Truth is relative to the knower, This, however, is no Protagorian subjectivism. So long as the individual is an individual, there is duality between teacher and taught, the teaching appearing to be something foreign, imposed from without; but when there is a flashing from below, there is one homogenous flame of advaita-jnana or monistic knowledge, when, however, the individual does not remain an individual to recognise the contradiction between it and the previous dvaita-jnana or dualistic knowledge. To us, from the outside, dvaita and advaita are both true, as possible stages of knowledge, but dvaita is inferior in reality to advaita; they are not co-ordinate. In every act of knowledge, the duality between subject and object presents itself only to give way to their identification.

(268-2) All knowledge is self-affirmation. The Vedantic self is as we have seen already, beyond this self-affirmation, something transcending determination, the indeterminate, the unknown and unknowable, that which being presupposed in all knowledge is incapable of being caught in any determinate mode of knowledge. This determine to self-affirmation, too, as (eternally) completed or accomplished, is beyond the self-affirming activity. This activity implies the consciousness of a limited unrealised agent or subject as (illusorily) identified with the self (which is really absolute, not only in the sense of

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(continued from the previous page) being above duality but above all determination also) is what Kant calls empirical self-consciousness. This activity itself is to be conceived as manifested in two grades, the intellectual and sensory, the synthesis of concepts and the synthesis of apprehension.

(269-1)<sup>498</sup> As an organ of simple apprehension, manas just raises the question, 'what is it' (sensation), but answers it not, just gives a start to attention; so its function on the

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<sup>497</sup> The original editor inserted "687" in the upper margin by hand and changed it to "265" at a later point.

<sup>498</sup> The paras on this page are numbered 21 through 23, making them consecutive with the previous page.

intellectual side is to doubt. Samkalpa is mental impulse (manasa karma), conation as it appears in desire or motor impulse in attention, even in objectification. This blind spontaneity is essentially that element in an assertion which goes out beyond the mere judgment, the element of free will in intellection to which Descartes attributed error. Vikalpa is just the negation of this samkalpa, a mental impasse, attention as homeless, not as fixing itself on an object but as moving away from it or in its transition from one object to another, will in the air, appearing as aversion, hesitation, doubt or as consciousness of difference.

(269-2) Yet after all it may be asked, why this limitation of a darkness at all? Why the illusion of an individuality at all? As we have seen already, the question itself is illegitimate, for while the individuality is there, it necessarily sees no beginning or end of itself, for all that it knows, it knows under the form of individuality; and when the individuality is transcended, not only is it felt to be an illusion even its having been illusorily present in the past is felt to be so; so nowhere does it appear as a contingent reality of which only we can demand an explanation.

But then how should the inconceivable be thought of, referred to at all? It must be because it reveals itself in a form which it at the same time condemns. But are not those to whom it reveals illusory also? Why then this illusory revelation in an illusory form to illusory subjects? Once again, this 'why' is an illegitimate demand, an atiprasna, as it has sometimes been called. As the individual is just passing into Brahman, it feels all this to be illusory and then the illusion vanishes. The highest consciousness then for the individual as individual is this consciousness of the illusoriness of his own individuality. This has to be simply accepted; there is no 'why' for this or for Brahman.

(269-3) The absolute consciousness in which Isvara is revealed is reached only when there is a perfect chastening of the spirit, when it is made the still mirror of truth, not simply by a discipline of the intellect but by an ethical discipline of the will, when all the desires of the individual self have been completely eliminated and the spirit is broadened out so as

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(continued from the previous page) to comprehend the truest interests of all beings.

(270-1)<sup>499</sup> Perception, as has already been explained is Brahman itself the immediate identity of knower and known. In fact the attitude of nirvikalpa-samadhi is retained in

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<sup>499</sup> The paras on this page are numbered 24 and 1 through 5. The first section is consecutive with the previous page.

the perception of phenomenal objects. There is a difference no doubt between the timeless knowledge; but even in the latter the knowledge by itself is timeless and quiescent, its manifestation only being in time. The image of dust-notes getting into a quiescent sunbeam will furnish an apt illustration. Presentations are in time; they manifest the self and limit it at the same time. All determinate knowledge is a self-abnegation, involving as it does a stratification of the pure consciousness or chaitanya into three forms: pramatri-chaitanya or determinate self-consciousness, vritt-chaitanya or modes of consciousness, and vishaya-chaitanya or empirical object.

## **The Ancient Wheel (Chinese Mystical Text)**

### THE ANCIENT WHEEL

(270-2) Life in everything is enslaved by the inferior will until it turns back to the nothing, when it spontaneously becomes free. Subsequently it is responsive to the superior will and capable of expressing it through anything. This 'turn back' symbolised dissolving self, the way by which the finite mind fermented clear into the Infinite mind.

(270-3) He who tries to govern the nation or his own being by wholly depending upon his finite sagacity, is himself the despoiler. All life depends upon the One Great Principle...

(270-4) When the Empty is forgotten, conceit and self-righteousness come into vogue as hypocritical substitutes. Therefore, by forgetting self-exoneration the primal memory of 'the turn-back' is revived.

(270-5) If the student does not revere his master and the master does not love the student then possibility of mutual good is deferred.

(270-6) 'If the virtuous follow a false doctrine, they reclaim it; but if the vicious profess a true doctrine, they pervert it.

## **Lankavatara Sutra (Translated by DT Suzuki)**

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LANKAVATARA SUTRA<sup>501</sup>

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<sup>500</sup> The original editor inserted "689" in the upper margin by hand and changed it to "267" at a later point.

(271-1)<sup>502</sup> The Bodhisattvas-Mahasattvas, Mahamati, will before long attain to the understanding that Nirvana and Samsara are one.

(271-2) The Yogins while entering upon a state of tranquillisation (samapatti) are not aware of the workings of the subtle habit-energy (or memory) within themselves; for they think that they would enter upon a state of tranquillisation by extinguishing the Vijnanas. But (in fact) they are in this state without extinguishing the Vijnanas which still subsist because the seeds of habit-energy have not been extinguished; and (what they imagine to be) an extinction is really the non-functioning of the external world to which they are no more attached.

(271-3) The Bodhisattvas will be instructed in the analysis and thorough examination of false imagination, and thereby they will have the passage purified which leads to the egolessness of things and persons, and get an illumination on the stages of Bodhisattvahood; and, further, going beyond the bliss of the tranquillisations. Entering upon this state of mental concentration the Sravakas will attain the blissful abode of exalted self-realisation in which there is the emancipation belonging to a Dhyana, the path and fruit of a Samadhi, and the deliverance of a Samapatti, but in which there is as yet no discarding of habit-energy and no escape from the imperceivable transformation of death. This, Mahamati, is the Sravaka's exalted state of self-realisation. Having attained this exalted and blissful condition of self-realisation as realised by the Sravakas, Mahamati, the Bodhisattva-Mahasattva may not enjoy by himself the bliss of cessation, the bliss of Samapatti, but should think compassionately of other beings and keep ever fresh his original vows. Mahamati, in whatever exalted and blissful state of self-realisation the Bodhisattva may find himself, he should never exert himself in the exalted and blissful state of self-realisation as attained by the Sravakas. Having had an insight into their own vehicle, they abide at the fifth or the sixth stage where they do away with the rising of the passions, but not with the habit-energy; they have not yet passed beyond the inconceivable transformation-death, and their lion-roar is, "My life is destroyed, my morality is established, etc."

(271-4) Those who, afraid of sufferings arising from the discrimination of birth-and-death, seek for Nirvana, do not know that birth-and-death and Nirvana are not to be separated the one from the other; and, seeing that all things subject to discrimination have no reality, imagine that Nirvana consists in the future annihilation of the senses and their fields.

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<sup>501</sup> This additional information was included with the title in the original: "A Mahayana text trans by DT Suzuki (from Chinese to Sanskrit)."

<sup>502</sup> The paras on this page are numbered 1 through 4.

(continued from the previous page) They are not aware, Mahamati, of the fact that Nirvana is the Alayavijnana where a revulsion takes place by self-realisation. Therefore, Mahamati, those who are stupid talk of the trinity of vehicles and not of the state of Mind-only where there are no images.

(272-1)<sup>503</sup> What is meant by the Dhyana practised by the ignorant? It is the one resorted to by the Yogins exercising themselves in the discipline of the Sravakas and Pratyakabuddhas, who perceiving that there is no ego-substance, that things are characterised with individuality and generality, that the body is a shadow and a skeleton which is transient, full of suffering and is impure, persistently cling to these notions which are regarded as just so and not otherwise, and who starting from them successively advance until they reach the cessation where there are no thoughts. This is called the Dhyana practised by the ignorant.

Mahamati, what then is the Dhyana devoted to the examination of meaning? It is the one (practised by those who), having gone beyond the egolessness of things, individuality and generality, the untenability of such ideas as self, other and both, which are held by the philosophers, proceed to examine and follow up the meaning of the (various) aspects of the egolessness of things and the stages of Bodhisattvahood. This is the Dhyana devoted to the examination of meaning.

What, Mahamati, is the Dhyana with Tathata for its object? When (the Yogins recognise that) the discrimination of the two forms of egolessness is more imagination, and that where he establishes himself in the reality of suchness (yathabhuta) there is no rising of discrimination, I call it the Dhyana with Tathata for its object.

What, Mahamati, is the Dhyana of the Tathagata? When (the Yogin), entering upon the stage of Tathagatahood and abiding in the triple bliss which characterises self-realisation attained by noble wisdom, devotes himself for the sake of all beings to the (accomplishment of) incomprehensible works, I call it the Dhyana of the Tathagatas. The Yogin, while in his exercise, sees the form of the sun or the moon or something looking like a lotus, or the underworld, or various forms like sky, fire, etc. All these appearances lead him to the way of the philosophers; they throw him down into the state of Sravakahood, into the realm of pratyekabuddhas. When all these are tossed aside and there is a state of imagelessness, then a condition in conformity with Tathata presents itself; and the Buddhas will come together from all their countries and with their shining hands

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<sup>503</sup> The para on this page is numbered 5, making it consecutive with the previous page.



(continued from the previous page) will stroke the head of this benefactor.

(273-1)<sup>505</sup> The Blessed One replied: The world where love grows, i.e. the desire for sexual embrace may give one momentary pleasures but is productive of future grief.

(273-2) When Mahamati, destroying all the evil habit-energy, they realise the egolessness of things, they who are now free from the evil habit-energy will not be intoxicated by the Samadhis and will be awakened into the realm of no-evil-outflows. Now being taken into a super world which is the realm of no-evil-outflows, they will gather up all the material for the attainment of the Dharmakaya which is of sovereign power and beyond conception. Though disengaged from the actively-functioning passions, they (the Sravakas) are still bound up with the habit energy of the passions; intoxicated with the liquor of the Samadhi, they still have their abode in the realm of outflows.

In this there is no course of finality, nor retrogression either; (losing himself) in the attainment of the Samadhi-body, he is not at all awakened even to the end of kalpas.

Like unto the drunkard who, being awakened from his intoxication, regains his intelligence, (the Sravakas) will have the realisation of the Buddha's truth, which is his own body.

(273-3) Materialism is asserted under various disguises which are explained by a hundred thousand different methods; there is in them (also) no truth existing by itself, and they do not recognise that theirs is a materialism because of their stupidity. I do not teach materialism. When it is recognised that there is nothing beyond what is seen of the Mind itself, the discrimination of being and non-being ceases; as thus there is no external world as the object of perception, discrimination abides in its own abode. This is not of materialism. As long as mentation goes on, there is materialism; when there is no rising of discrimination, the world is seen as of Mind itself.

(273-4) This is not understood by the ignorant who have fallen into the dualistic conception of continuity. Though they honour, praise, esteem, and reverse me, they do not understand well the meaning of words and definitions; they do not distinguish ideas. These deluded ones would declare that as words are so is meaning, that meaning is not otherwise than words. For what reason? Because meaning has no body of its

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<sup>504</sup> The original editor inserted "691" in the upper margin by hand and changed it to "269" at a later point.

<sup>505</sup> The paras on this page are numbered 6 through 9, making them consecutive with the previous page.

own and cannot be different from words. That the unintelligent declare words to be identical with

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(continued from the previous page) meaning, is due to their ignorance as to the self-nature of words. They do not know, Mahamati, that words are subject to birth and death whereas meaning is not. Mahamati, words are dependent on letters, but meaning is not. As meaning is freed from existence and non-existence, it is not born, it has no substratum. And, Mahamati, the Tathagatas do not teach the doctrine that is dependent upon letters. As to letters, their being or non-being is not attainable; it is otherwise with the thought that is never dependent on letters. Again, Mahamati, anyone that discourses on a truth that is dependent on letters is a mere prattler because truth is beyond letters. Mahasattva is not to become attached to the words of the canonical texts. Mahamati, owing to the functioning of the minds of sentient beings, the canonical texts sometimes deviate from their straight-forward course; religious discourses are given by myself and other Tathagatas, Arhats, Fully-Enlightened Ones in response to varieties of faiths on the part of beings, in order to remove them from (the bondage of) the Citta, Manas and Manovijnana, and not for the attainment and establishment of self-realisation which issues from noble wisdom. For instance, Mahamati, when a man with his finger-tip points at something to somebody, the finger-tip may be taken wrongly for the thing pointed at; in like manner, Mahamati, the people belonging to the class of the ignorant and simple-minded, like those of a childish group, are unable even unto their death to abandon the idea that in the finger-tip of words there is the meaning itself, and will not grasp ultimate reality because of their intent clinging to words which are no more than the finger-tip to them. For this reason, Mahamati, you should energetically discipline yourself to get at the meaning itself.

Mahamati, the meaning is alone with itself (vivikta) and is the cause of Nirvana. Words are bound up with discrimination and are the carrier of transmigration. Meaning, Mahamati, is attained from much learning, and this much learning, Mahamati, means to be conversant with meaning and not with words. To be conversant with meaning and not with words. To be conversant with meaning means (to ascertain) the view which is not at all associated with any philosophical school and which will keep not only yourself but others from falling into (the false views). Being so, Mahamati, this is said to be learned much in meaning. Therefore, let seekers for meaning reverently approach those (who are much learned in it), but those who are attached to words as being in accord with meaning, they are to be left to themselves and to be shunned by truth-seekers.

(275-1)<sup>507</sup> An insight into formlessness excels, and not an insight into form; as form causes another birth, it excels not. By formlessness, Mahamati, is meant the disappearance of discrimination.

(275-2) The abode and realm of Brahma, etc – I declare all to be of Mind-only, outside Mind-only, Brahma, etc., are not attainable. Those Bodhisattva-Mahasattvas who have reached the sixth stage as well as all the Sravakas and Pratyekabuddhas attain perfect tranquillisation. At the seventh stage, the Bodhisattva-Mahasattvas, giving up the view of self-nature as subsisting in all things, attain perfect tranquillisation in every minute of their mental lives, which is not however to cease with the Sravakas and Pratyekabuddhas; for with them there is something effect producing, and in their attainment of perfect tranquillisation there is a trace (of dualism), of grasped and grasping. They cannot attain to (the clear conviction of) an undifferentiated state of all things and the cessation of (all) multiplicities. Their attainment is due to understanding the aspect of all things in which their self-nature is discriminated as good and as not-good. At the eighth stage the Bodhi-sattva-Mahasattvas, Sravakas and Pratyekabuddhas cease cherishing discriminative ideas that arise from the Citta, Manas, and Manovijnana. At the eighth stage there is Nirvana for the Sravakas and Pratyekabuddhas and Bodhisattvas; but the Bodhisattvas are kept away by the power of all the Buddhas from (being intoxicated by) the bliss of Samadhi, and thereby they will not enter into Nirvana. When the stage of Tathagatahood is not fulfilled there would be the cessation of all doings, and if (the Bodhisattvas) were not supported (by the Buddhas) the Tathagata-family would become extinct. Therefore, the Buddhas, the Blessed Ones, point out the virtues of Buddhahood which are beyond conception. Therefore (the Bodhisattvas) do not enter into Nirvana, but the Sravakas and Pratyekabuddhas, engrossed in the bliss of the Samadhis, therein cherish the thought of Nirvana. The Sravakas and Pratyekabuddhas at the eighth stage of Bodhisattvahood are so intoxicated with the happiness that comes from the attainment of perfect tranquillisation, and, failing to understand fully that there is nothing in the world but what is seen of the Mind itself, they are thus unable to overcome the hindrances and habit-energy growing out of their notions of generality and individuality; and adhering to the egolessness of persons and things and cherishing views arising there from, they have the discriminating idea and knowledge

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<sup>506</sup> The original editor inserted “693” in the upper margin by hand and changed it to “271” by hand.

<sup>507</sup> The paras on this page are numbered 10 through 11, making them consecutive with the previous page.

(continued from the previous page) of Nirvana, which is not that of the truth of absolute solitude. Mahamati, when the Bodhisattvas face and perceive the happiness of the Samadhi of perfect tranquillisation, they are moved with the feelings of love and sympathy owing to their original vows, and they become aware of the part they are to perform as regards the (ten) inexhaustible vows. Thus, they do not enter Nirvana. But the fact is that they are already in Nirvana because in them there is no rising of discrimination. With them the discrimination of grasped and grasping no more takes place; as they (now) recognise that there is nothing in the world but what is seen of the Mind itself. The Bodhisattva-Mahasattvas of the eighth stage of Bodhisattvahood, after passing through the first up to the seventh stage, observe that there is no more rising in them of discrimination since all things are seen as like Maya, etc., when they have an intuitive understanding of the (true) nature of all things, and (further) observing that, therefore, there is the cessation of all things as to grasped and grasping which rise from one's ardent desire for things, and also observing how the mind and what belongs to it carry on their discrimination, the Bodhisattva-Mahasattvas never relax their efforts to practise the teachings of the Buddhas. Mahamati, they will exercise themselves to made those who have not yet attained the truth attain it. For the Bodhisattvas, Nirvana does not mean extinction. In the ultimate reality there is neither gradation nor continuous succession; (only) the truth of absolute solitude (viviktadharma) is taught here in which the discrimination of all the images is quieted. So it is said: The abodes and the stages of Buddhahood are established in the Mind-only which is imageless – this was told, is told, and will be told by the Buddhas. The (first) seven stages are (still) of the mind, but here the eighth is imageless; the two stages, (the ninth and the tenth,) have (still) something to rest themselves on; the (highest) stage that is left belongs to me. Self-realisation and absolute purity – this stage is my own. What gradation is there where imagelessness prevails?

(276-1)<sup>508</sup> As soon as an assertion is made, all is in confusion; when it is understood that there is nothing in the world but what is seen of the Mind itself, disputes never arise

(276-2) But Mahamati, there is the rising and disappearing of an external world of multiplicities of the ignorant as well as the holy ones. (Therefore), the Yogins, while walking in the noble path of self-realisation and abiding in the enjoyment of things as they are, do not abandon working hard and are never frustrated (in their undertakings.)

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<sup>508</sup> The paras on this page are numbered 12 through 13, making them consecutive with the previous page.

(277-1)<sup>510</sup> These individual objects are not solid (realities); they rise because of imagination; as the imagination itself is empty, what is imagined is empty.

(277-2) (Relative) knowledge (vijñāna) takes place where there is something resembling an external world; (transcendental) knowledge (jñāna) belongs to the realm of Suchness. When a turning-back (parāvṛtta) takes place, there is a state of imagelessness, which is the realm of the wise.

(277-3) To those who see (the world) clearly and properly, the separation between that which perceives and that which is perceived ceases; there is no such external world as is discriminated by the ignorant.

When the Mind is agitated by habit-energy (or memory) there rises what appears to be an external world; when the dualistic imagination ceases there grows (transcendental) knowledge (jñāna), the realm of suchness, the realm of the wise, which is free from appearances and beyond thought.

(277-4) The giving names to all things existent has always been going on for hundreds of generations past; this has been repeated, is being repeated constantly; an endless mutual discrimination is thus taking place. If this designating does not take place, the whole world falls into confusion; thus names are established in order to get rid of confusion. Things existent are discriminated by the ignorant in the threefold form of discrimination; there is delusion from discriminating names. Language belongs to the realm of thought, the truth becomes (thus) wrongly (represented).

(277-5) The inner realisation attained by the wise always abides in a state of non-memory.

(277-6) By passing on to Mind-only, he passes on to the state of imagelessness; when he establishes himself in the state of imagelessness, he sees not (even) the Mahayana. The state of non-striving (anabhoga) is quiescent.

(277-7) It is the habit-energy of people that brings out into view something resembling body, property, and abode; Mind is neither a being nor a non-being, it does not reveal itself because of habit-energy.

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<sup>509</sup> The original editor inserted “695” in the upper margin by hand and changed it to “273” at a later point.

<sup>510</sup> The paras on this page are numbered 14 through 22, making them consecutive with the previous page.

(277-8) Mind is not born of the elements (bhuta), Mind is nowhere to be seen.

(277-9) The Yogin should regard the world as removed from birth and death, as exempt from the alternation of being and non-being, though it is seen in the aspect of qualified and qualifying. When birth (and death) is not discriminated, the yogin before long will attain the Samadhi, the powers, the

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(continued from the previous page) psychic faculties, and the self-mastery.

(278-1)<sup>511</sup> As no pictures are separable from the wall, no shadow from the pose, so are no (Vijnana) waves stirred when the Alaya (-ocean) is pure (and quiet).

(278-2) The ignorant imagine that things originate from the accumulation of qualities, or atoms, or substances; but there is not a single atom in existence, and, therefore, there is no external world. Forms seen as external are due to the imagination of people, they are nothing but the Mind itself; there is nothing to be seen externally. As the elephant who is immersed in deep mud is unable to move about, so the Sravakas, who are deeply intoxicated with liquor of Samadhi, stand still.

(278-3) What is external is what is seen of the Mind itself, to the intelligent who know that the external world is the reflection of their own Mind.

(278-4) If a Mind is said to evolve on account of perceived and perceiving, this is the mind that is of the world; then the Mind-only obtains not. When it is said that there is something resembling body, property, and abode produced in a dream-like manner, a mind, indeed, is seen under the aspect of duality; but Mind itself is not dualistic. As a sword cannot cut itself, or as a finger cannot touch its own tip, Mind cannot see itself.

(278-5) The Samkhya, the Vaisesika, the naked philosophers, the Brahman theologians, followers of Siva, cherishing views based on being and non-being, are destitute of the truth of solitude.

(278-6) People with all their discrimination move alone, walk about in the Mind itself like a bird moving in the air.

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<sup>511</sup> The paras on this page are numbered 23 through 31, making them consecutive with the previous page.

(278-7) The elements being rejected, there is no birth of things, but as the elements as appearances are always the Mind, one understands what is meant by no-birth.

(278-8) The Mind is to be regarded as a reflected image originating in the beginningless past; it is something of reality but not reality itself; one should realise it truly as it is in itself. The nature of birth (or existence) is like an image appearing in a mirror, which, while it is devoid of oneness and otherness, is not altogether non-existent. Like the Gandharvas' city, Maya, etc. which appear depending upon causes and conditions, the birth of all things is not nobirth (in a relative sense).

(278-9) The ignorant addicted to dualism cherish (such thoughts as) dualities, atoms, original matter, and primary cause, and fail to understand the means of emancipation, because they adhere to the alternatives of being and non-being.

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(279-1)<sup>513</sup> The Samkhya and the Vaiseshika followers, the naked philosophers, and the advocates of Isvara the creator, are addicted to the dualism of being and non-being, and do not know what solitary reality is.

(279-2) The senses and their objective worlds are meant for the stupid but not for the wise; the ignorant grasp after names, the wise comprehend the meaning.

(279-3) Things are differentiated but the Mind is one – this is not perceived; the theorists (imagine it) to be causeless and not-functioning, which is a mistake. When the Yogin reflects upon the mind, he does not see the Mind in the mind; an insight comes forth from the perceived (i.e. the world); whence is the rising of this perceived (world)?

(279-4) Those who see (reality) as it is in itself will see their passions burst asunder; leaving the forest of bad analogies behind, they reach the realm of the wise.

(279-5) [(The lankavatara is a text of the yogacharya School)]<sup>514</sup>

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<sup>512</sup> The original editor inserted "697" in the upper margin by hand and changed it to "275" at a later point.

<sup>513</sup> The paras on this page are numbered 32 through 37, making them consecutive with the previous page.

<sup>514</sup> The original editor inserted "(The lankavatara is a text of the yogacharya School)" by hand

(279-6) ;prophecy from the Lankavatara: The domination of the barbarians will be succeeded by an upheaval which in its turn will herald the Kali Yuga. (Pundits regard the barbarians here as being the ancient Huns, who invaded India)

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## Annie Besant: The Changing World

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(281-1)<sup>517</sup> A transition age in which all movement is rapid, in which catastrophes are frequent, in which sudden changes make themselves felt, in which men grow in a year more than their fore fathers grew perhaps in a century. In such a transition age again the world is standing at the present time.

(281-2) If you look around you now, on every side you will see signs of a closing age; thoughts which have reached a point beyond which they cannot continue on the old lines and in the old methods, that which I have called a dead lock; in all the most important departments of human thought and human activity, rapid, extra-ordinarily rapid, growth. The changes which the elder amongst us have seen are marvellous exceedingly.

(281-3) Surely in these two thousand years men should have learned something more of wisdom, their eyes should have gained something more of insight, and the signs of a closing age should be more palpable to them than in the days of their forerunners in the closing age of Rome.

(281-4) The old methods have carried us as far as we can go, that they are breaking in our hands, that we no longer can use them for opening up new vistas of thought and hope for man. On every side there is a feeling of uncertainty, a feeling I might almost say, of distress; a questioning what is truth, what is reliable? where can we find some rock on which we may put our feet amid all the buffering of various opinions.

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<sup>515</sup> Blank page

<sup>516</sup> The original editor inserted "1" by hand and changed it to "277" at a later point.

<sup>517</sup> The paras on this page are numbered 1 through 8.



(281-5) The form changes, and cannot remain stable in a transitory world, and we find the ancient documents shorn of their ancient value; we find inspiration, limited and fettered to words instead of the spirit, failing to hold its own against the critical scholarship of the day.

(281-6) Is the chemist, the physicist, now obliged to turn to the mathematician to make for him an atom which will answer the demands of the science which is unable to discover it for itself? All the later arguments on the atom, if you notice, are based on mathematical formulae; they cannot observe; it is too fine, delicate, minute – it escapes them.

(281-7) There is nothing to regret, nothing to be sorry for nothing to wish otherwise in the world that is dying. It has done its work; but it is ours to come out of the dying world into a world that is new.

(281-8) I am not really going very far apart in taking up this particular subject of human misery and human suffering...And if you say to me: It is an old story that you are telling us; they my answer to you will be that until the evils are remedied it is necessary to repeat the story over and over again.

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(282-1)<sup>518</sup> The great civilisations of the past have perished from startling contrast of luxury and misery, and that what has happened over and over again in the past might quite well repeat itself amongst us to-day.

(282-2) They are far happier, partly because the belief in which they have grown up, under the thousands of years that lie behind them in that civilisation, has ever been that a man's condition in the present is due to causes that he himself has set going in the past. So that those people instead of blaming their neighbours, blame themselves for the discomfort of their own position, and sometimes determine that their next birth shall be happier one by making the very best they can of the disadvantages here.

(282-3) The great change must come from above, not from below, Starving, ignorant men can make riots, sometime even revolutions; but only wisdom and love can build up a new civilisation that shall endure. I remember that one day, when H.P. Blavatsky was asked: "Are you a Socialist?" her answer was, "I believe in the Socialism that gives; I do not believe in the Socialism that takes." There lies the keynote of the future. When

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<sup>518</sup> The paras on this page are numbered 9 through 14, making them consecutive with the previous page.

those who have are ready to sacrifice then the dawning of the new era will be seen in the sky that is over our earth; when wealth and education and power are hold as trusts for the common good, ah! then will come the laying of the foundations of a better and nobler State. When the educated man and woman remember: "This education of mine, bought by the ignorance of thousands who have laboured in order that I might become educated, really belongs to them, and I must give it back to them in service, in order to pay the debt that I have contracted to them"; when the wealthy man feels: "I am a steward, not an owner of this wealth which has come out of the labour of thousands; let it help the uplifting of thousands" – then Brotherhood is beginning to show itself upon earth.

(282-4) You can mutilate your body and lose your limbs, but you remain. Your emotions can grow worn out and be withered, but behind your emotions you still are there. Your mind may grow weaker, feebler, may become, as it were, paralysed for reasoning, and yet you are there, behind the failing mind.

(282-5) There would grow up a system of education in which one broad common basis would be given to every child alike up to about the age of ten or eleven years, and then there would come a differentiation according to the capacities of the children.

(282-6) Nobody should leave school until he has learned some method of being useful to the State while earning his own livelihood. Unskilled labour should be a thing of the past

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(continued from the previous page) in every department of human life. It is necessary that you specialise at an age which is early enough to enable a boy to learn effectively that which is to be his livelihood in later life.

(283-1)<sup>520</sup> And so to deal with these economic questions we want the best brains and the best hearts, the widest knowledge and the deepest sympathy. Those, and those only, can solve these terrible economic problems of the time. You cannot solve them by any rough-and-ready means, nor by any quick and sudden means. You must solve them by wisdom and by love, and by realising the nation's interest is a common interest, not of class against class, but of union of all for the common good of the community.

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<sup>519</sup> The original editor inserted "3" by hand and changed it to "279" at a later point.

<sup>520</sup> The paras on this page are numbered 15 through 18, making them consecutive with the previous page.

(283-2) Now, it is true that in this the theory is not complete and perfect unless you recognise the fundamental truth of Reincarnation. No otherwise can you trace the unfolding of the divine Spirit in man, save by giving him time and environment by which these successive stages may be accomplished. For, looking at humanity, we see that very many men disappeared in the savage state, where only the preliminary stage of human consciousness had been unfolded; others we find coming into the world above the savage state, but showing out only passions, strong, selfish emotions; others, again, further on, showing out mental powers, and in them the mind becoming predominant. But unless you admit here a sequential unfolding of the individual consciousness, you will find yourself surrounded by complicated difficulties when you try to understand human evolution.

(283-3) Or if you choose to look at it in the vast cycle of the past, then you will realise that you have before you animal man, passionate man, intellectual man, and you can hardly stop without thinking next of spiritual man.

(283-4) You will read in the pages of S. Clement the proclamation of the hierophant to whom the candidates presented themselves, he who had in his hands the key of that kingdom of heaven, and you will find that as they stood before him he told them that only those who for a long time had been conscious of no transgression might come and learn the teaching which Jesus gave secretly to His disciples. Those were the old words of challenge and the door of that kingdom of heaven was flung open, and only to such men and women was admission to the Mysteries possible. There they learned the inner secret teachings, those that are indicated in the Gospel story; for you remember how it was written of the Christ: "For without a parable spake He not unto them"; you remember how, when the disciples asked for an explanation, His answer was: "To you it is given to know the mysteries of the Kingdom of God, but to others in parables

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(continued from the previous page) You may remember again, how it was said that when His disciples were with Him in the house, then He told them things which to the multitude without He refused to reveal.

(284-1)<sup>521</sup> When He knew that His own earthly life was drawing to a close: "I have many things to say to you, but ye cannot bear them now." The Christian tradition of the Mysteries declared that those many things were told afterwards when the disciples were more ready to receive, when the pupils were fitter to be taught. Origen tells us

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<sup>521</sup> The paras on this page are numbered 19 through 24, making them consecutive with the previous page.

that all those teachings were kept in the Christian Mysteries, and made the secret teachings of the Church, given only to those who were worthy.

(284-2) That is the change which came over Christian teaching in those long ages of darkness that followed the vanishing of the mysteries that had kept the flame of knowledge alive, until there were no longer pupils willing to be taught, and by the absence of the pupils the teachings of the Masters were withdrawn.

(284-3) A small minority compared with the population of the world, is dominating that world by the force of its scientific mind, spreading everywhere, and making itself the very crest of the advancing wave.

(284-4) If you understand what the sacrament means and what its value is, you will never speak lightly, contemptuously of it, remembering that those who need it receive in it a real power, and that those who have gone beyond that necessity are those who are ever the tenderest to the souls that still require it, and are careful that with their wisdom they do not bewilder the ignorant, that they do not lessen the means of grace for those who are unable to reach knowledge for themselves.

(284-5) The spirit which is not able to recognise greatness when it sees it, but meets it with suspicion, doubt, slander, calumny; whichever supplies evil motives where there is no understanding of the reasons for action, and so paralyses those who know, and builds up barriers which even they cannot overstep. You saw it in the life of H.P. Blavatsky. Look back to that life of hers; see how her efforts, her endeavours to teach and spread the Wisdom, the message with which she was charged, were everywhere frustrated.

(284-6) When once you see the Light shine out through any human being, you hold to that human being, no matter what the mind may say. That is what spells success, and that was pre-eminently the case with H.P. Blavatsky, for anyone more confusing to the ordinary mind you could not possibly come across – awkward, athwart one's conventions in every way;; in speech, manner, actions, the very reverse of all that you could expect.

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(285-1)<sup>523</sup> Some of you think, but you think mistakenly, that you would recognise, say, a Master, or even a Christ, if He appeared. Are you so sure? They never have been

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<sup>522</sup> The original editor inserted "5" by hand and changed it to "281" at a later point.

recognised by the people of their time save by a small minority, and why should we be different?

(285-2) Intellectual growth can only come about by the freest of thought, the freest of discussion, the most absolute liberty to challenge everything and to controvert anything which appears to be illogical.

## **M.A. Buch: The Philosophy of Shankara**

THE PHILOSOPHY OF SHANKARA

M.A. Buch

(285-3) Science as well as ordinary experience require that causation must have unrestricted sway over the whole world. Morality requires that freedom of man and his responsibility should be recognised. Law and ethics are based upon this postulate. Individual freedom must be retained, and yet the reign of Law must be recognised. Omnipotence of God must exist side by side with these. To reconcile these somewhat contradictory aspects of the situation, the dogma of the beginninglessness of the Samsara is invoked. The solutions of the problems of free will and of evil are made to depend upon this basis. Men's actions indeed are subject to the law of caution. His actions form a sort of geometrical series in which each one follows the preceding ones with mathematical necessity. A man's action is never 'shot out of a pistol'; it is not an inexplicable whim of a mysterious freedom of will. It is merely a link in the chain of causes and effects. Every action of man is a part of the eternal procession of events called Samsara and as such has its place there determined by the laws of Samsara. The great law of Samsara is the law of Karma. It is the one bond which regulates the evolution or devolution of the universe as a whole or its individual items. "As the tree is evolved out of a seed so also the world is evolved under the operation of the Karman of all creatures."

(285-4) Shankara is fully alive to the necessity of somehow establishing man's freedom to a certain extent. If man were defined all initiative, if he be a mere tool in the hands of nature, all morality will be at an end. If man were swallowed up either in God or in nature there would be an end to all responsible life. The whole science of ethics with its "Thou shalt" and "Thou shalt not" will lose all its validity. Human effort will lose all significance, because arbitrary fiats of God and nature will take place of moral sanctions, moral rewards and punishments. The result will be a complete chaos. Hence man's responsibility and freedom of will must be preserved. Man can act. Freedom of

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<sup>523</sup> The paras on this page are numbered 25 through 26, and 1 through 2. The first section is consecutive with the previous page.

his actions does not mean the absence of their determination by previous antecedents. But then these previous antecedents.

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(continued from the previous page) But then these previous antecedents are not external causes; they do not belong to any outside agency; they are his own actions in a previous birth; and these are due to actions more previous still and so on ad infinitum, because there is no commencement in this series.

(286-1)<sup>524</sup> But plainly speaking, there is no place for freedom of will, for self-determination in this theory. Man is tied down helplessly to the series of events, to the operations of Prakriti. To invoke the eternity of Samsara is to take the problem back infinitely; it is not to explain it. And even then the freedom to act here and now – the most vital fact in our ethical life – is practically denied. Not only in his sufferings and happiness, but in all his actions man is dependent upon his own previous deeds. The present comes helplessly out of the past and the future from the present. Freedom of will is openly sacrificed at the altar of causality.

But all this is valid only in the empirical sphere. Here human actions are purely phenomena and the laws of time, space and causality governing all phenomena are paramount in the case of man's activities also. In the realm of Brahman, of pure spirit, man is free. All hindrances, all determinations disappear. But this freedom only means freedom from the categories of the understanding, of the restrictions of Avidya. It does not mean free activity, as we understand it, in our ethical discussions. Because activity is a feature only of the empirical existence, it therefore disappears along with its other features, as time, space, causality. The soul indeed is free; but this conception is negative, owing to the very limitations of our conceptual faculty and of our powers of expression.

(286-2) Every individual carries along with him in his journey of Samsara a Karma-ashraya, a moral substratum, which determines his character and destiny. In the Brihandaranyaka Upanishad, it is said that three factors accompany a soul: his knowledge, his actions and his previous experience. This last factor takes the form of impressions left behind in the soul by the experiences of previous deeds. This vasana influences a man's new actions and the results of actions already done. It is impossible for a man either to start any action or to enjoy the fruit of any previous action without

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<sup>524</sup> The paras on this page are numbered 3 through 4, making them consecutive with the previous page.

this factor. It is to its presence and its greater or less power that all the different degrees of skill and talents in the different departments of life are due.<sup>525</sup>

## **J.E. Esslemont: Bah'u'llah and the New Era: An Introduction to the Baha'i Faith**

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BAH'U'LLAH AND THE NEW ERA: AN INTRODUCTION TO THE BAHAI FAITH  
J.E. Esslemont

(287-1)<sup>527</sup> Starting from a very simple, apparently insignificant form, the human body is pictured as developing stage by stage, in the course of untold generations, becoming more and more complex, and better and better organised, until the man of the present day is reached. Each individual human body develops through such a series of stages, from a tiny round speck of jelly-like matter to the fully developed man.

(287-2) It is clear that this terrestrial globe in its present form did not come into existence all at once, but gradually passed through different phases until it became adorned with its present perfection.

(287-3) Q. Is the banner of universal peace going to be raised after this war?

A. Not now. We cannot abolish war with war; it is like trying to cleanse a bloodstain with blood. The nations of the world are like fighting-cocks. They fight, fight, fight, until they are exhausted. Then they stop and make peace. After they have rested awhile they go at it again!

(287-4) The peace proposals following the great war were only a glimmer of the dawn, and not the sunrise."

## **M.A. Buch: The Philosophy of Shankara**

THE PHILOSOPHY OF SHANKARA<sup>528</sup>  
M.A. Buch

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<sup>525</sup> Handwritten note at the bottom of page reads: "cont."

<sup>526</sup> The original editor inserted "307" and "83" by hand.

<sup>527</sup> The paras on this page are numbered 20 through 23, and 5 through 7. The second section is consecutive with the previous page.

<sup>528</sup> Handwritten note at the end of this title reads: "cont."

(287-5) The previous deeds of a man's life accompany a man in the form of an apurvam. This principle is used by Jaimini: "It is clear that a deed cannot effect a result at some future time, unless before passing away, it gives birth to some unseen result; we (therefore) assume that there exists some result which we call apurva, and which may be reviewed either as an imperceptible after-state of the deed or as an imperceptible antecedent state of the result.

(287-6) Morality is a factor of considerable value in one state of our existence, but it is necessarily transcended when we leave all empirical views and attain the beatific vision. The very distinction between the good and evil, between morality and immorality belongs to our limited point of view. Such is the super-moral attitude. A man, who has attained the absolute is, therefore, in a similar predicament. The law of Karma ceases to have any validity for him. He can do deeds but is not bound by their consequences. Because the power of Karma lies in "egotism and desire of rewards." in our Avidya.

(287-7) As soon as a man by virtue of his highest knowledge places himself above all laws of prakriti, his former sins also lose their force. In the same way all good works are destroyed also. But the actions by which this body has been brought into existence, will come to an end only when their effects have been fully worked out; for those actions have already commenced their effects Such is the reason why the

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(continued from the previous page) liberated sage continues to exist even after he realises the knowledge of Brahman.

## **A.P. Sinnett: Karma**

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A.P. Sinnett

(289-1)<sup>531</sup> It beings to suggest harmonies in nature where previously nothing had been discerned but an untelligible confusion. Putting a scientific colour on the broad

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<sup>529</sup> The original editor inserted "7" by hand and changed it to "283" at a later point.

<sup>530</sup> This additional information was included with the title in the original: "London Lodge Transactions Nos. 34 & 36 of Nov. 1899 & April 1902."

<sup>531</sup> The paras on this page are numbered 1 through 4.



assurance that whatsoever a man soweth that also shall he reap the doctrine of Karma, coupled with its inseparable law of reincarnation, reveals a subtle and previously indiscernible Justice operative in human affairs, and shows us how, in the long run, the seemingly hideous inequalities of human destiny may levelled in accordance with the strictest impartiality.

(289-2) We catch sight of a system in operation which brings order into what seemed a moral chaos. We realise the existence of a law on the moral plane as invariable and immutable as those which guide the affinities of physical matter. It provides that happiness on the physical plane shall be the consequence of meritorious behaviour, and suffering the consequence of evil doing. We know quite well that within the narrow compass of one life this law has not time to act; that the feeble attempts of primitive morality to make us believe that one need only be virtuous in order to be happy, are dismally delusive; but a suggestion which is no better than a mockery when applied to a theory of life that gives each tenant of the earth but one span of existence, becomes perfectly rational when illuminated by the idea of rebirth. We picture to ourselves the moral law in question operating with mathematical exactitude in each case. Every circumstance in life might be traceable, we feel, if we had adequate knowledge, to acts performed in the previous life. Or if not in the previous life, in some of those which have gone before, for at an early stage of thinking we realise that the ingenuity of Nature herself is inadequate to the task of making any one life a complete response to all the acts, good, bad and indifferent, that have characterised the last.

(289-3) Perfect justice will be vindicated and every circumstance of life find its appropriate explanation.

(289-4) In connection with the scientific view of nature we are familiar with the law described as the conservation of energy. Force (whatever that may be) in any of its manifestations is indestructible. If we seem to extinguish it in one aspect it turns up in another. The chemical action which gave rise, aeons ago, to the lump of coal in the grate, has been imprisoned ever since but not destroyed. It resolves itself into heat as its original work is undone by burning. And that heat could be turned into mechanical motion, and that motion into electricity, and that electricity back again into chemical action. The sum total of force is always in equilibrium. And any disturbance thereof must result in compensation. Now as soon as we begin to contemplate the karmic law as something

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(continued from the previous page) at once bigger and simpler than a method by which an all seeing Deity punishes and rewards human conduct, it begins to present itself to

the mind as a law analogous to the conservation of energy on the physical plane. Karma may be thought of as the conservation of energy on the moral plane. The forces of the moral plane may be so much more subtle than even those of the vibrating ether, that we cannot as yet follow their transformations, but the idea is intelligible. In a certain sense indeed we can see moral forces in operation and giving rise to effects. The sympathy with suffering that impels a genuinely philanthropic act is the primary force that sets the action going. The selfish impulse of the swindler, grasping at other people's money, is a force productive in the first instance of suffering for those who lose, and then, as we can readily conceive, though the transformation, as I say, is veiled from us, turning up again later on, perhaps thousands of years later on, in some shape that reacts on the original agent. The lapse of time may no more affect the working of such an arrangement than the lapse of time between the formation of the lump of coal and its consumption in the grate affects its power of giving out heat when at last that result is accomplished.

(290-1)<sup>532</sup> These faraway adjustments may seem unsatisfactory to people accustomed to thinking only of the one life, but in all occult study we must remember that Nature never this is only of the one life. Within those narrow limits, it would be simply impossible to adjust human affairs as to provide for perfect justice. If the great principle is found to have its vindication in a long series that is all we are entitled to expect.

(290-2) Suffering apparently undeserved at any given period, even having regard to the life immediately preceding, may really be the legitimate karmic penalty of some action in long previous lives. The careless act involving little or no moral blame may have been itself provoked, in a certain sense, by karmic agency. It is difficult to convey the idea without seeming to lean too much to the theory of Karma, which would represent it in the light of educational discipline, but for the moment we may assume that long habits of carelessness have got to culminate in some instructive disaster. Sooner or later the agencies that direct the law avail themselves of some specific act, apparently trivial in itself, and bring the inevitable catastrophe about. Then, if the immediate author thereof incurs in due course some consequences in the nature of penalty, we may feel that the whole series of events has involved no departure from the principle of justice.

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(291-1)<sup>534</sup> We are under the impulsion of what may be called the karmic programme of our lives. The careless observer ignores the idea of necessity, and assumes that he does

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<sup>532</sup> The paras on this page are numbered 5 through 6, making them consecutive with the previous page.

<sup>533</sup> The original editor inserted "9" by hand and changed it to "285" at a later point.

everything of his own freewill. Some philosophies have gone to the other extreme and have taught that nothing we do is to be traced to freewill that every act is determined by circumstance acting on and generating character; that from birth to death we are mere automata, and that freewill is a delusion throughout. Occult teaching on this subject is to the effect that while in a broad sense we are from moment to moment guided along a pre-determined course of action (that course being the expression of character and Karma coming down from previous lives) we are nevertheless in a position to exercise freewill to the fullest extent as regards the generation of fresh Karma, by the mere internal thinking and states of consciousness that accompany the all-but inevitable acts.

(291-2) Nor do I think that any satisfaction, in view of this condition of things, is to be derived from the ultra-common-place suggestion that people in a humble position may be very happy, and people in an exalted position very miserable. It is childish to ignore that, on the physical plane of life, wealth, distinction and influence are themselves, even though the best material advantages may be neutralised, as far as their happiness-giving power is concerned, by distresses of another sort.

(291-3) Taking a view of Karma that is more enlarged than the one which is merely concerned with the administration of justice. Karma, that is to say, may perhaps be regarded as not merely a law, – as for example gravitation is a law on the physical plane, – but as the whole volume of law which is, to the moral cosmos, what all the physical laws of Nature collectively are to the visible universe.

(291-4) The force of gravity will attract a feather as conscientiously as a planet, and there is no insult to nature in the assumption that if you bruise your knuckles there is a karmic cause for that mishap, just as there most probably must be if you break your neck, or even your leg. Petty reverses or successes in business or professional life may have a karmic explanation, as much as ruin and disaster on the one hand or a great fortune on the other.

(291-5) If a great result has got to come off it will be brought off somehow, – if not by one method then by another.

(291-6) If you had not thoughtlessly darted across the road in the way of that particular cart so as to get run over, you would have caught your foot in a stair-carpet and have been equally hurt in that, or in some other. The forces, or shall we say the intelligences, concerned in working out the karmic destiny of each person may merely take advantage of circumstances to fulfil their mission, they need not

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<sup>534</sup> The paras on this page are numbered 7 through 12, making them consecutive with the previous page.

(continued from the previous page) necessarily create the circumstance that suits their purpose.

(292-1)<sup>535</sup> The greatest events can be trusted to take care of themselves. It does not matter on to which of the minor events they hook themselves. Plenty of hooks will assuredly be available.

(292-2) The theory which would assign karmic causation to the pettiest acts and incidents of our lives seems to me so intolerably unacceptable that we must put it aside, even if it were better justified than it seems. All the more so I should say because it would be opposed to the profound moral necessity of maintaining, as regards the acts of life a certain limited range for the operation of free - will.

As already explained, the free - will that engenders Karma is mainly concerned with interior states of mind.

(292-3) The most striking examples that can be suggested of cases falling within the category just indicated may be derived from the considerations of great shipwrecks, natural convulsions like earthquakes, or semi-natural catastrophes like the floods that have sometimes ensued from the bursting of great reservoirs. In such cases you find hundreds of people killed all at once, or thousands in the case of natural floods that from time to time are reported from China. To my mind the notion that all the people thus hurried out of life are bound karmically to perish by a violent [death]<sup>536</sup>

(292-4) Students of theosophy may be led to imagine that they also should be careful within their own spheres of action not to interfere with Karma. Anxiety on that score is

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<sup>535</sup> The paras on this page are numbered 13 through 16, making them consecutive with the previous page.

<sup>536</sup> The original editor deleted "is unacceptable. To take the case of a big shipwreck with say 300 people lost. Certainly the enormous majority in such a case may be thought of as guided by karmic destiny on to that particular ship, but if only one among the number finds his way on board by perverse neglect of karmic pressure which aimed at keeping him out of the trouble that is enough for my argument. In such a case I believe that the percentage of people who need not have been drowned would be more than a third percent., but take it at that. As regards the victim of karmic accident himself the matter is not very serious. It may be an annoyance for him for the moment to be drowned but if he remained of his life by the karmic programme would have provided him with opportunities it would be permanently injurious for him to have missed, he will most assuredly recover those lost opportunities in his next life, and the transitory 'annoyance' referred to will be amply made up to him in some other way." from after "violent death" by hand.

needless on their part as it would be for them to shrink from going on a journey lest they should alter the balance of the Earth in space. Indeed, to put the matter paradoxically, it is their business to interfere with Karmic law as much as they possibly can, because it is only in that way that they

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(continued from the previous page) can obey it. In other words, whatever they can do to ameliorate the pressure of what may seem the karmic law on one another, falls into the domain of their karmic duty, and in fulfilling it they are but working out that which really was the karma imposed on them. Or, indeed, in a subtler way they were choosing among the alternatives of karma. For remember that however approximately rigid may be the map of life as regards the incarnations then current, the map of future lives is hardly yet sketched in outline for entities fairly advanced along the path of evolutionary progress, and not merely by thoughts and states of mind, but also sometimes by action, the map of the future may be modified. Thus supposing A has done an injury to B in a former life. In the current life it might be that it would be in the karma of A to be injured in turn by B. But suppose B's state of mind by reason of spiritual growth had become such that when the karmic temptation to injure A came on in course of events, he so controlled himself as to extinguish angry feeling, even perhaps doing some good to A instead. His forbearance would actually have interfered with the working of karma in the most satisfactory manner imaginable. It would probably happen that in some other way A would incur the suffering that was his due, but there would be an end of the whole transaction, whereas if the drift of events had been strictly in accordance with the normal karmic law, the oscillations so to speak of an evil pendulum would have been set up and would have gone on life after life entangling the two entities in mutual revenge and distress.

(293-1)<sup>538</sup> Belief in reality of the arrangement I have described may tend to induce a new variety of fatalism. People will argue: – It does not matter what I do, if I have got to bear so or so much suffering, it will assail me in some form or other, no matter what pains I take to ward it off; I may just as well take no pains at all and let things drift. But the first answer to this might be to this effect: – You can never know whether any specific line of activity in connection with your worldly welfare or that of others connected with you, would be in the nature of futile attempts to ward off inevitable Karma or in the nature of karmic opportunity.

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<sup>537</sup> The original editor inserted “11” by hand and changed it to “287” at a later point.

<sup>538</sup> The paras on this page are numbered 17 through 20, making them consecutive with the previous page.

(293-2) Almost the only clue of this nature that I have been able to obtain on anything like good authority, suggests that cruelty in one life is apt to engender physical suffering. – disease, or perhaps deformity, in the next.

(293-3) I do not think we should encourage ourselves too much to think of the law as an educational process, but at the same time it works educationally.

(293-4) The one sure certainly we may feel on the subject of karma as it affects our own destinies in detail, is the kind

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(continued from the previous page) of karmic causation which leads to the development, in later lives, of opportunities for making spiritual progress, is the one sort that is in no way veiled from our understanding. We may not be able to say what kind of action will secure wealth rank, influence, or even domestic happiness, but there is no ambiguity about the question as to what sort will secure conditions of life favourable for advancing along the path that leads to preferment in the general scheme of natural evolution.

(294-1)<sup>539</sup> In the long run each Ego must have its experiences of each sex fairly well equalised.

(294-2) We may imagine this result ensuing from the operation of a tendency observable in physics and probably running all through Nature, sometimes spoken of as the law of Persistence and Resistance. Start any kind of notion and it has a tendency to continue, but other tendencies begin at one – as a rule – to accumulate around it and to impede its continuance. Almost all vibrations exhibit both tendencies in operation. The swing of the pendulum goes on till the momentum is arrested by the accumulated force of gravitation. Molecular vibrations, if we thoroughly understood them, would be found no doubt, to exhibit the same play of conflicting forces. And the oscillations of sex incarnations are more or less accurate illustrations of the same principle. After the first life of any given series, the force of Persistence the swing of the pendulum – is at its maximum. After the second life it is still strong though slightly weakened. A very strong karmic force making for a change of sex would have to come into play to effect that result, but every time that the ego is reborn in the same sex as before, the force corresponding to momentum approaches nearer to exhaustion, and the force of karma making for a change is more and more likely to take effect.

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<sup>539</sup> The paras on this page are numbered 21 through 23, making them consecutive with the previous page.

(294-3) The oscillation from the one sex to the other is not an aimless oscillation. We have hitherto been looking at it as a mere law of alternation, but its motives and meaning lie deeply seated in the whole scheme of evolution. What, we may ask ourselves, is the real inner spiritual attribute in an ego which corresponds to sex, as we see that in physical manifestation on this plane? That is a question much more easily asked than answered. We may coin phrases which seem to give it an answer. We may play with those hard, ridden words "positive" and "negative," "active" and "passive," and by reference to the qualities which in this life seem to fit in with the position of the sexes as we look round the world of the present day, frame descriptions which seem to embody the essential principles of sex.

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(295-1)<sup>541</sup> Each sex has some lesson to learn from its special experiences.

(295-2) Sooner or later, it will have to learn the neglected lessons, and the longer the task is evaded the more arduous it will be found to be eventually, no doubt; but the truth is, that at the present stage of evolution, most Egos represent a more or less lop-sided development, whether that has to do with sex characteristics or the growth of the intellectual or spiritual faculties.

(295-3) Broadly speaking, external circumstances is very largely dependent on the aspirations and habitual currents of thought in the preceding or former lives.

(295-4) The man who leads a wholesome and temperate life in regard to all physical habits, is generating the karma of good health in the next, and vice versa, the man who misuses good health by a careless indulgence in excesses that a weaker physique would have rendered impossible, is coming within the range of the law which imposes penalties of one sort or another on all misuse of opportunities.

(295-5) The fundamental idea that people acquire, as their lives proceed, the external conditions that they persistently desire, would seem at the first glance incompatible with the enormous volume of poverty and external hardship in the world. If station in life is the response to desire, why is not every man, to quote the Irish bull, born with a comfortable income and another man to wait upon him?. The answer appears to be that desire must be animated by knowledge concerning the thing desire in order to be

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<sup>540</sup> The original editor inserted "13" by hand and changed it to "298" at a later point.

<sup>541</sup> The paras on this page are numbered 24 through 29, making them consecutive with the previous page.

effectual. Of course, independently of this consideration, it must always be born in mind that the most intelligent and knowledgeable desire for specific conditions of life must not be counteracted by bad karma of the kind that leads to the exact denial of the conditions desired. Such bad karma may defeat any thought energies which would otherwise have been effective.

(295-6) How is nationality determined? The interval between two lives is generally so long that the significance of nationality in any one, is entirely revolutionised by the time the next comes round. Repeated statements on good authority have given us assurance that, broadly speaking, the English people of to-day are the reincarnations of the Roman people of nineteen centuries ago or thereabouts. What Roman in the days of Titus or Domitian would have nourished the desire to be born in Britain? An Englishman to-day would be as likely to turn his aspirations towards a birth in Patagonia or Dahomey. But we can plainly see that the birth in Great Britain under Victoria has given the Roman of the early empire the essence of that which he may have desired if he identified all his longings with the nationality

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(continued from the previous page) of Rome. He has come back to physical life in the midst of the people constituting the world-empire of to-day. This may not precisely reproduce the conditions of the Roman State at the zenith of its grandeur, but it is the nearest approximation to that which the present organisation of the world affords. The karma of Rome as a state did not ensure the infinite continuity of its pre-eminence.

(296-1)<sup>542</sup> Early deaths, when these occur on the threshold of maturity, or after childhood has been left behind. Some such early deaths – probably the majority – have an intelligible karmic origin.

(296-2) The meek expression of faith that everything which is, for the vest, is not really a tribute of worship for Omnipotence, it is a misapprehension of facts which does injustice to Omnipotence by failing to recognise its power of evolving good from evil in the long run. At any given stage of the process a multitude of phenomena are in course of development, which are distinctly operative for the worst instead of for the best, even, if in the ultimate event they will somehow be circumvented.

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<sup>542</sup> The paras on this page are numbered 30 through 31, and 1 through 3. The first section is consecutive with the previous page.



## B.G. Tilak: Gita-Rahasya

GITA-RAHASYA

B.G. Tilak

(296-3) It is stated in the Mahabharata that:

yesam ye yani karmani prak srstyam pratipedire  
tany eva pratipadyante srjyamanah punah punah.

(Ma.Bha.San.231, 48, 49; Gi.8. 18 & 19).

that is, "those very Actions which have been committed by any being in the previous world, find him again and again (whether he may will it or not)."

(296-4) It is not that the rule that one has to suffer according to what one does, applies only to a particular individual. A family, a community, a nation, or even the whole universe cannot escape suffering the consequences of their Actions in the same way as an individual cannot do so; and in as much as every human being is born in some family, some community, or some country, it has to some extent to suffer on account of the Actions not only of itself, but also of the community or society, such as, the family etc. to which it belongs.

(296-5) Karma is divided into 'samcita' (Accumulated), 'prarabdha' (Commenced), and 'kriyamana' (Being-suffered). Whatever action has been performed by a man up to date, whether he has performed it in this birth or in the previous births, in his 'samcita' i.e. 'Accumulated' karma. This samcita is also known as 'adrsta' (invisible) or, in the terminology of the Mimamsa school, 'apurva' (strange). The reason for this terminology is, that any particular Action is visible only during that particular time when it is being performed

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(continued from the previous page) and when that time has gone, it does not any more remain in its actual form, but all that remains is its subtle, that is, invisible, or apurva, that is, strange effects. (Ve Su.Sam. Bha 3.2. 39,40). Whatever may be said, the words 'samcita' adrsta or apurva, undoubtedly mean the 'accumulation' of the effects of all the various Actions performed up to the moment of performing the last Action. It is not possible to suffer the effects of all these accumulated actions at the same time; because, the consequences of these Accumulated Actions can produce either good or bad, that is, mutually contrary effects. For instance, some Accumulated Actions lead to heaven, whereas others lead to hell; and, the results of all of them cannot possibly be enjoyed at

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<sup>543</sup> The original editor inserted "15" by hand and changed it to "291" at a later point.

one and the same time, but have to be enjoyed one after the other; and therefore, those out of the samcita (accumulated) Actions, of which the results are first begun to be suffered are known as 'prarabdha' (Commenced Actions), or that samcita, which has started.

(297-1)<sup>544</sup> Prarabdha is not the whole of Samcita, but that portion of samcita, the effects (karya) of which, one has begun to suffer for; and, therefore, 'prarabha' is also called 'arabdha-karya (commenced Action). In addition to Commenced and Accumulated Action, a third division of Karma is ordinarily made, namely, the 'kriyamana'. 'kriyamana' is a derivative participle indicating the present tense, and means 'that Action which is now going on, or which we are now performing.

(297-2) As once the wheel of the potter starts to revolve, it will go on revolving until the force of the revolution has been exhausted, so also does prarabdha, that is, that Karma for the results of which one has begun to suffer, go on. Whatever has been started, must come to an end; there is no escape from it. But, the same is not the case with the Karma, which is anarabdha-karya. One can totally annihilate all this kind of Karma by means of Knowledge. As a result of this important difference between the Commenced Karma (prarabdhakarya) and Uncommenced Karma (anarabdha karya), the scent has got to patiently wait for a natural death, even after having acquired Knowledge, that is to say, until the Karma, which has started with this body coming to birth, comes to an end. If instead of doing so, he puts an end to his life, then, although he may have destroyed his anarabdha Karma by means of Knowledge, yet, he will have to take another birth for suffering the effects of that prarabdha-karma, which made him take the former birth, and the suffering of which has remained incomplete as a result of his perversity in putting an end to his life; and both the Vedanta and the Samkhya philosophy have drawn the conclusion that on that account he will necessarily not attain Release (Ve.Su.4.1.13-15 and Sam.Ka.67). Besides, committing suicide in defiance of these natural law will be another Karma, which will have

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(continued from the previous page) been started, and it will be necessary to take another birth to suffer the consequences of that Karma. From this, it will be clear, that from the point of view of the doctrine of Karma, even suicide is a madness.

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<sup>544</sup> The paras on this page are numbered 4 through 5, making them consecutive with the previous page.

(298-1)<sup>545</sup> If the results of two accumulated Actions are contrary to each other, e.g. if the effect of one is heavenly happiness and that of the other, the tortures of hell, then, as it is not possible to suffer both at the same time and at the same place, it is impossible to exhaust the suffering for the effects of the entire samcita Karma by the Prarabdha which has been started in this life, and by the Actions which have to be performed in this life. It is stated in the Parasaragita in the Bharata that:

Kadacit sukrtam tata kutastham iva tisthati  
majjamanasya samsare yavad duhkhad vimucyate.  
(Ma.Bha.San.290.17.

That is, "sometimes, the meritorious Actions previously performed by a man wait (to give him their beneficial effects) until he has escaped from the pain of this worldly life"; and the same argument applied to the Accumulated sins.

(298-2) It is always said that in order to acquire this power, the Jivatman must first make the necessary effort, having regard to the principle enunciated in the Rg-Veda, that "na rte sramtasya sakhyaya devah" (Rg.4.33 11), i.e. "the gods do not help anyone except the man who makes effort, until he is tired."; and the principle of personal effort, and inferentially the principle of the Freedom of the Atman, is left intact.

(298-3) "The mind of a man is the only (eva) cause for his being bound (by Karma) or being Released; when the mind is enslaved by objects of pleasure, it is bound; and when it goes beyond those objects (becomes nirvisays) , that is, when it becomes desireless (niskama), or unattached (nihsanga), that it Release."..Maitryu Upanishads.

## **E. Douglas Fawcett: The Case for Reincarnation**

THE CASE FOR REINCARNATION  
E. Douglas Fawcett

(298-4) The Western nations are rapidly attaining that reflective stage of their sociological evolution, at which the misery of life becomes continually present to thought in addition to being the main constituent of emotional experience.

(298-5) Nature appears in her true light and subjects the most cherished illusions of optimism to revision. She is seem to furnish us, in Cardinal Newman's words, with a "vision to appal." The average man of culture is becoming keenly alive to this riddle, so mockingly propounded by the Sphinx of Life. He casts his eyes around him and usually finds Ahriman enthroned where Ormuzd ought to be.

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<sup>545</sup> The paras on this page are numbered 6 through 8, and 1 through 2. The first section is consecutive with the previous page.

# Lucifer (Edited by H.P. Blavatsky and Annie Besant)

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LUCIFER<sup>547</sup>

Ed. H.P. Blavatsky and Annie Besant

(299-1)<sup>548</sup> But<sup>549</sup> the world spirit does not build only to destroy; the millstones of evolution do not grind to no account; the world-factory does not resound with a vain activity which turns out no finished product. To what ulterior end does the consciousness of the terrestrial organism serve as a stepping-stone?

(299-2) The vast material mechanism, before running down, will have done its work – it will have served as the theatre of processes which are now growing a crop of human souls.

## Annie Besant: The Necessity for Reincarnation

THE NECESSITY FOR REINCARNATION

Annie Besant

(299-2) Such a question as that of Reincarnation, declared by Max Muller to be a belief held by all the greatest minds that humanity has produced.

(299-3) There is at least a good case for Reincarnation as a rational explanation of life, of human progress, of human character; if I can show you that it enables us to understand many of the problems of life; if I can show you, as I shall try to do, that science demands it now in order to complete its theory of evolution; if I can show you that it is a necessity from the moral standpoint, if we would keep our belief in divine justice and divine love in facing many of the terrible facts of human life and of human pain; if I can show you in is a necessity for human perfection; and then if, lastly, I can show you that, with all this pressing necessity to accept it, it is not a doctrine which belongs to Eastern religions alone; if I can show you that it is a doctrine that belongs to primitive Christianity as much as to other great religions of the world; if I can show you that in Christian antiquity it took its place unchallenged for five centuries among the doctrines taught by the great doctors and bishops of the Christian Church; if I can show you that it has never quite fallen out of Christian Thought, that it has never quite lost its place in

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<sup>546</sup> The original editor inserted “17” by hand and changed it to “293” at a later point.

<sup>547</sup> Volume V, September 1889 – February 1890.

<sup>548</sup> The paras on this page are numbered 19, and 1 through 3. The first section follows the paras on page 316.

<sup>549</sup> This para is a continuation of para 316-6.

Christian literature, and that its revival to-day is the revival of a truth partially forgotten, and not an effort to graft into the Christian Faith a doctrine from an alien creed; then, perhaps, having shown the necessity, I may clear away something of the confusion in the mind of the ordinary Christian, which almost makes him shrink from considering the doctrine.

(299-4) The late Professor Huxley, in his last lecture at Oxford in the Sheldonian Theatre, declared, in trying to deal with this problem, that you had to recognise that man, a fragment of the cosmos, set himself against the law of the cosmos; that he advanced by self-surrender, and not by the survival of the fittest; that he developed by self-sacrifice, and not by the trampling of the strong upon the weak, which was the law of growth in the lower kingdoms of nature And he asked the question: How is it that the fragment can

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## THE NECESSITY FOR REINCARNATION

Annie Besant

(continued from the previous page) set itself against the whole and evolve by a law which is against the law by which all the lower kingdoms developed? And he answered it in a tentative way: Is it because in man there is the same consciousness as that which underlies the universe? Whether he was prepared or not to answer the question in the affirmative we cannot say.

(300-1)<sup>550</sup> Even where a genius has a child, the child does not show the qualities of the genius, but for the most part is commonplace, tending even to be below the average of the time.

(300-2) We see now how the genius will have grown. He does not come suddenly into the world with nothing behind him, suddenly God-created. He comes with the qualities he has gradually developed by struggle in his past.

(300-3) This theory of Reincarnation is wanted in order to complete the theory and to make intelligible the progress of character and intelligence side by side with the evolution of the form. Moreover, the marks of growth that we see among men are clear signs of a past, of difference of soul-age, if I may use the word. Wherever you go through nature, looking at things of the same kind, you find them at different stages of growth; and you constantly find in the more developed creature marks of the past up which he has evolved.

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<sup>550</sup> The paras on this page are numbered 4 through 10, and 1 through 2. The first section is consecutive with the previous page.

(300-4) In this one country, in this one town, you could bring together thousands of men at different stages of evolution in intelligence and in moral capacity. How are they to be explained?

(300-5) One of the plainest teachings of it is found in the writing of that noblest of the Fathers, Origen. He lays it down distinctly that each person born into the world receives a body according to his deserts and his former actions; a very, very clear statement.

(300-6) When in the middle of the 6th century, it was condemned by a council, it was not condemned as a general doctrine, but only in the form on which Origen had put it.

(300-7) I know what it means for the heart-broken, who fall in despair before the puzzles of life, to have the light thrown upon it which makes life intelligible; for the misery of intellectual unrest is one of the worst miseries that we face in the modern world.

## **Annie Besant: Karma and Social Improvement**

KARMA AND SOCIAL IMPROVEMENT

Annie Besant

(300-8) Taking advantage of misunderstood Theosophical teachings a new view of human duty has been promulgated by a few – the duty to sit idly regarding the sufferings of the more unfortunate members of the human family, murmuring: “It is their karma. We cannot interfere with karma. We must not fight against karma.”

(300-9) Karma is used as a cloak for lacking sympathy and slothful indifference; they are as sensitive to pain for themselves

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(continued from the previous page) as they are insensitive to it for other people, and while they use Karma as an excuse for not helping others, they never allow it to avail as a reason for not helping themselves.

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<sup>551</sup> The original editor inserted “19” by hand and changed it to “295” at a later point.

(301-1)<sup>552</sup> Karma is not a person, a conscious agent: it is a law, impersonal and unconscious. It is, as Colonel Olcott said, "the law of ethical causation"; it is an invariable sequence, the expression on our terrestrial plane of a fundamental principle which binds together the Cosmos.

(301-2) Least of all does the knowledge that we are in a realm of law compel us to sit idly by, and watch, without effort to prevent, evils which are brought about by the action of the various forces at work around us. The observed tendency of bodies to move towards each other is described by men of science as "the law of gravitation." It would be idle "to fight against" this law; but it would be idiotic to allow a rock to fall on a child's head, when a little muscular action would divert its course, on the plea that we cannot fight against gravitation, and that the rock is moving in obedience to that law. This instance, simple as it is, gives the key to the riddle; we cannot change natural laws, but we can modify the results brought about by their action by the introduction of new forces.

(301-3) The Karma of the individual is the resultant of the forces flowing from the actions of that individual in this and in past incarnations. At any moment it is, so to speak, a fixed quantity, the resultant of all past unexhausted forces. But with each moment he is generating fresh Karma, and the force thus added to the previous combination must inevitably affect the resultant. In the endless chain of causation each effect, as it is born, becomes itself a new cause, and the totality is changed by the addition of that unit. Let us grant that at any given moment a man's misery-filled position is the inevitable result of Karma. In that position he is continuing to generate Karma. Is there any law which says that he must continue to generate evil Karma, creating fresh misery for a dreary and hopeless future? Nowhere have I read any such teachings, and the very fact of progress implies the contrary.

(301-4) We do not and cannot really interfere with Karma; every struggle for social improvement is the inevitable outcome of past causes, is itself part of Karma, and proves that some of the evil Karma generated in the past has worn itself out, has become exhausted.

(301-5) First any improvement that we can make in their lot must fall within the limitations of Karmic Law. We cannot escape from law. It may be that their evil is exhausting itself, and that the help we bring is as much deserved by them as was their previous suffering each of us is, in a sense, a

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<sup>552</sup> The paras on this page are numbered 3 through 7, making them consecutive with the previous page.

(continued from the previous page) Karmic agent, and if we can decrease human poverty and misery it is because, in the revolution of the centuries, the time has come for that social improvement to be made.

(302-1)<sup>553</sup> The second answer is that the principle of Brotherhood forbids us to stand aside looking on at the suffering of our brother, however that suffering may have been caused. A man may, by his own carelessness, have broken his leg. Are we therefore to look at him, as he lies in agony, refusing to bring him aid or to bear him home, because he has brought the suffering on himself? His Karma will work itself out in bodily suffering without our giving an additional pinch, and we need not be so nervously anxious to take the universe into our charge and to see that it works properly.

(302-2) A saner view of human life bids us see in the present the creation of the past, and in the future the creation of the present, and so spurs us to unceasing efforts to bring about physical and moral improvement, initiating the causes whose effects shall be a better condition of humanity.

(302-3) It is impossible to ignore the fact that collective life also generates a collective Karma, and that many may be whipped by the lash of this national fate.

(302-4) While not permitting it to paralyse our efforts to build the future better than we have built the present.

(302-5) The wise man learns experience from the past, he does not weep over it.

(302-6) With unsparing hand – for not a germ of deception must be left – it uproots all schemes of substitution, of sacrifice, vicarious or individual, or expiatory rites, of penances and compoundings and vows, clears the ground of every trace of intercession or of priestcraft, and uplifts the simple, intelligible precept – Character determines destiny.”

(302-7) A plant cannot grow in darkness, nor the flowers of live and purity in an atmosphere of vice and crime. True, the inherent force of humanity is such that it will bring forth some blossoms despite the most unfavourable circumstances, and we are often startled by flashes of the most unexpected nobility in the lowest depths; but the average amount of development will be conditioned by the surroundings.

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<sup>553</sup> The paras on this page are numbered 8 through 14, and there is one unnumbered para. The first section is consecutive with the previous page.



## Annie Besant: On Karma

ON KARMA  
Annie Besant

(302-8) Certainly consciousness in the mineral was a very feeble thing in its self-expression, frustrated, held back, imprisoned, as it were, in this matter into which it was pushed, unable to express itself through it for the time, expect by a dull groping.

## Mrs Sinclair Stevenson: The Heart of Jainism

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THE HEART OF JAINISM  
Mrs Sinclair Stevenson  
Karma

(303-1)<sup>555</sup> In our survey of the Nine Fundamental Categories of the Jaina faith we saw that the thought of karma – the energy accumulated by action – underlay them all, that five of them were concerned entirely with either the acquisition, prevention, impeding, or destruction of karma, and two others dealt with bondage to it or freedom from it. That seven out of the nine principles should be thus apportioned shows the enormous importance Jaina, in common with all other Indians, attach to Karma. For them it is the key that solves all riddles of this unintelligible world. Is a man born a cripple? It is owing to his karma. Are Indian immigrants badly treated in South Africa and made to live in special locations It is owing to the evil karma they themselves acquired when they oppressed the outcasts, and compelled them to live apart from their fellow men.

If a man plead that he personally never thus ill-treated his brother, the doctrine of Transmigration, the undivorceable spouse of karma, is brought in, and he is assured that he must have done so in some previous existence. Nothing is more extraordinary in Indian thought than the way in which the unproved doctrine of karma has been universally accepted as an axiom.

The root to the word karma is, the Jaina tells us, the verb kri (to do), and they believe it to be the result of actions springing from four sources.

The first source of karma is Avirati, or attachment to the things of this life such as food, raiment, lodging, women, or jewels. The unlimited use and enjoyment of any of these gives rise to karma, and the more one limits one's indulgence in them, the less karma one acquires. Karma is also engendered by giving the rein to anger, pride, deceit, or greed (Kasaya), or any of their sixteen divisions, or the nine Nokasaya.

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<sup>554</sup> The original editor inserted "21" by hand and changed it to "297" at a later point.

<sup>555</sup> The para on this page is unnumbered.

Karma is again produced by uniting one's body, mind and speech to worldly things (Yoga); and lastly, Mithyatva, or false belief, is a fruitful source of karma.

Karma can be arrested by not using one's own mind, body, or speech; by being careful not to cause any one else to use their mind, body or speech; and by never approving, or in any other way associating oneself with what another does by mind, body, or speech. That is to say, by never approving, or in any other way associating oneself with what another does by mind, body, or speech. That is to say, by never oneself doing any work, however useful or noble; never influencing any one else to do any such work; and never praising any work when done. 'As heat can unite with iron', say the Jaina, 'and water with milk, so karma unites with the soul, and the soul so united with karma is called a soul in bondage.'

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(continued from the previous page) We have already seen that it is the inequalities of life and the desire to account for them that have given the Jaina so firm a faith in karma; to prove that the same belief is shared by others they quote a Buddhist shloka,<sup>556</sup> in which a beggar says: 'In the prime of life I am deprived of all virility, my leg is injured, and I am a beggar. All this is the result of my karma'. The Jaina, however say that different from the Hindus in two main points. The Hindus, according to them, believe, that God (Paramesvara) inflicts punishment for evil karma just as a judge inflicts the penalties prescribed by the law. On the other hand, the Jaina, who do not believe in a Supreme God who takes any active part in the world's governance, declare that karma accumulates energy and automatically works it off, without any outside intervention.

The other point of difference they lay stress on is that while Hindus think of karma as formless (amurta), Jaina believe karma to have shape, and to prove this they argue that karma cannot be formless, because formless things can do us neither good nor harm. They say, they say, like space, is shapeless, and that does us neither evil nor good; but the karma, according to its origin, does inflict hurt or benefit it must have a form.

To further understand karma we may look at it as easy or difficult to expiate. A scarf may accumulate dust that can be easily shaken off, but it should get stained with oil it will need much washing; so, according to its nature, some karma is got rid of easily, but some only with great difficulty. As heat is latent in wood, oil in sesame seeds, and ghee in milk, so karma is latent in all actions. <sup>A</sup> Some people ask when karma attaches itself to the soul; this no one knows, but the Jaina say the important thing is not so much to know when the two were united, but how they may be

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<sup>556</sup> "sloke" in the original.

separated; for, just as when gold is found in the earth, the important matter is not to inquire how it became impure, but to free it by heat (representing austerities) from the clay and impurities which cling to it, so in the spiritual sphere, when the presence of karma is detected, the great thing is to free the soul from it.

There is also a difference between Hindus and Jaina with regard to the remembrance of karma. Some Hindus believe that it is owing to Maya (illusion) that all remembrance of the deeds done in previous births, which lead to the

<sup>A</sup> Compare the Hindu saying: 'As fragrance is inherent in flowers, oil in sesame seed, fire in wood, ghee in milk, sweetness in sugar-cane, so wise men should recognise the soul in a body'.

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Karma

(continued from the previous page) accumulation of karma, is forgotten; but Jaina hold that it is owing to Ajnana (ignorance), and when the soul by means of austerities and good actions has got rid of Ajnana, it attains omniscience and remembers all the births it has undergone and all that happened in them.

The Jaina divide karma according to its nature, duration, essence and content, quoting the following shloka:<sup>558</sup> "These are the four parts of karma; its nature, that is, its character; its condition, that is, the time it will last; its constitution, that is called its essence; its scope, or the whole of its content."

As long as the Jiva or atma is fettered by karma, so long must it undergo rebirth, and it must be remembered that karma is acquired through good as well as through evil actions. If the karma accumulated in the past life was evil, the soul is bound to the cycle of rebirth by iron fetters, if good, by golden chains, but in either case it is bound, and until the karma is worked out, it must be reborn again and again.

Karma is intimately bound up with the soul; accordingly, when the Jiva leaves one body, the weight of its karma draws it irresistibly to another gati (state), and there it forms round itself another body. Only when the soul is freed from good and bad karma alike can it attain the highest state and become a Siddha.

Here we notice another point of difference from common Hindu thought: the Jaina believe that once an atma has attained the highest state, it is absolutely indifferent to what is taking place on earth, and will never again undergo rebirth; so that the Hindu idea of incarnation in order to help mankind is quite foreign to the Jaina, and they could never use the famous shloka:<sup>559</sup> "O Bharata (Arjuna), whenever there comes a decline of

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<sup>557</sup> The original editor inserted "23" by hand and changed it to "299" and "3" at later points.

<sup>558</sup> "shloka" in the original.

<sup>559</sup> "shloka" in the original.

faith and irreligion uprised, then I will take birth. In every age for the protection of the good, the destruction of the wicked, and the establishment of faith I become incarnate.”..Bhagavad-Gita.

(305-1)<sup>560</sup> The Eight kinds of Karma. We have discussed various kinds of karma as we have worked laboriously through the long lists of divisions and subdivisions under which the Jaina classify the tenets of their faith; but it will probably make for clearness if in studying the most popular way of classifying this important doctrine of karma, we begin as it were de novo and divide the subject afresh under the eight headings which the Jaina themselves most frequently quote.

The first kind of karma is that which hides knowledge from us, As a bandage bound across our eyes prevents us from seeing, so does Jnanavaraniya karma prevent us receiving mental illumination for innumerable oceans of time. It is divided into 8 classes: first Matijnanavaraniya, which prevents our making right use of our conscience and intellect: this again is

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(continued from the previous page) subdivided into Utpatiki, which hinders the power of spontaneous thought; Vainayiki, the karma which prevents our getting those powers which are obtained by showing deference to our elders; Parinamiki, by which we are hindered from getting any benefit or knowledge from experience; and lastly Kamiki, a karma which impedes our obtaining any intellectual stimulus from memories of the past or from hope for the future. Perhaps these are nearly sufficient for our purpose, as showing how completely karma can prevent our gaining knowledge; but the Nandi Sutra goes into the subject at great length, and discusses 28 other minor ways in which Matijnanavaraniya karma may impede learning. It is important also to note the other kinds of Janavaraniya karma which prevent our getting any knowledge from reading of the sacred books (Srutajnjanavaraniya); or never allow us to know what is passing in the minds of others (Manahparyayajnjanavaraniya); or what is happening at a distance (Avadhijnjanavaraniya); and lastly prevent our ever attaining omniscience (Kevalajnjanavaraniya). But Jnanavaraniya karma not only impedes us in gaining true knowledge and sound learning, but actually gives rise to false and hurtful knowledge and misuse of the intellectual powers. For instance, weapons are invented which eventually kill people owing to Mati ajnana, or the misuse of the intelligence; again the knowledge gained through reading the scriptures may be misunderstood or misapplied (Sruta ajnana), and this might lead to practice of bhakti (devotion to a personal god) or to obscenity; or karma may hinder and falsify all spiritual insight (Vibhavana jnana) as

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<sup>560</sup> The para on this page is unnumbered and consecutive with the previous page.

well as physical sight. All this obstruction to knowledge and gaining of false knowledge can be traced back to a former life in which the jiva has been jealous of another's knowledge, or has failed to help another to gain knowledge, or has actually tried to prevent any one from gaining knowledge by employing them in ways which left no time for study, thus acquiring this evil karma.

The second of the eight great divisions of karma is Darsanavaraniya, the karma which prevents our beholding the real faith. As a door-keeper may prevent our getting into the presence of a chief, or a peon hinder our getting access to an English official, so Darsanavaraniya karma may prevent our ever seeing the true faith, however much we may long to follow it. There are nine divisions of Darsanavaraniya karma which we have already studied. It affects those jiva which in a previous birth have acquired evil karma by showing want of reverence to sacred books or to saints, or by hindering those who would like to believe in Jainism, or by imputing faults to Tirthankara, or by manifesting ill feeling to other religions.

Vedaniya karma, the third of the great divisions, causes

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(continued from the previous page) us to experience either the sweetness of happiness or the bitterness of misery. The Jaina think of this life as resembling two sides of a sword, the one smeared with honey and the other with opium, and it is Vedaniya karma which determines which side we taste. Satavedaniya is the karma that leads to happiness, and Asatavedaniya that which produces the reverse. One ensures happiness, or Satavedaniya karma, by showing reverence to our superiors and serving them, by extending forgiveness and mercy to any who have injured us, and by straightforward dealings with all mankind. But one must remember that good no less than evil karma has to be 'worked off' before one can go to moksa, and that though it is well to do good, it is better to do nothing at all after one has reached a certain stage in development, for karma lurks in all action. It may perhaps be owing to the influence of this belief, so inimical to anything like public spirit, that the Jaina have shown such apathy during the famines that from time to time have devastated India. They have a saying that one needs the ship of good deeds or punya to go from one harbour to another, but after reaching the harbour the ship is no longer needed; meditation alone will transport us to our native village or moksa.

Just as wine, say the Jaina, prevents a man speaking or thinking clearly, so does Mohaniya, the fourth and most dreaded karma, bemuse all the faculties. It results, generally speaking, from worldly attachments and indulgence of the passions, but each of the 28 divisions of Mohaniya karma springs from some special cause. We have

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<sup>561</sup> The original editor inserted "25" by hand and changed it to "301" and "5" at later points.

already (fortunately for the reader!) discussed most of these divisions, and only a few remain. The first of these, Mithyatvamohaniya karma, induces a man to believe good things to be unwholesome, or falsehoods to be true, just as a patient who is delirious often longs for harmful things and declines health-giving food; another type of this karma, Misramohaniya karma, forces us to vacillate, resting our faith sometimes on what is true and sometimes on what is false; while owing to Samyaktvamohaniya karma, though we know which is true, we cannot attain to full devotion and consecration to it. The Jaina liken the influence of these three classes of Mohaniya karma to the results arising from taking the grain Kodaro. If this grain be eaten without any preparation, it causes the most intense giddiness such as quite be wilder the eater. Such is the effect of Mithyatva; if the husk of the grain be removed, the result is less stupefying and resembles that of Misra; whereas, if the grain be thoroughly cleaned, the occasional slight uneasiness it may cause is comparable to Samyaktva. Another karma, Darsanamohaniya karma arises from taking life in the name of

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(continued from the previous page) religion (as Hindus and Mohammedans do when they slay goats at their religious festivals), or from misappropriating funds or falsifying true religion. Again, taking part in state intrigues, acting immorally, administering evil medicines, spreading false superstitions, and giving full play to all the passions give rise to Caritramohaniya karma. Only when Mohaniya karma, the greatest of them all, is extinguished can the soul reach moksa. The fifth great division, Ayu karma, determines the length of time which a jiva must spend in the form with which his karma has endowed him, for not only the prison but also the term of imprisonment varies according to the weight of karma acquired. There are four divisions of this karma, one of which (Deva ayu karma) decides how long a jiva who has become a god shall remain one. The Jaina believe in four classes of gods: those who inhabit the planets (Jyotis) evil ghost-gods (Vyantara), gods who travel in the celestial car (Vaimanika), and lastly Bhavanapati, the lords of the lower regions, who inhabit the space above hell. Each of these gods has a different ayu or term to serve.

Another branch of Ayu karma determines how long a jiva can wear human form (Manusya ayu karma). There are two classes of human beings on this earth, those who live in the land where work is done (Karmabhumi) and who exercise themselves in warfare (asi), in commerce, religion, or writing (masi), or in agriculture (kasi); and those who live in the land where no such work is done (Akarmabhumi), but where all needs are supplied by the ten kinds of desire-fulfilling trees; both classes of men only hold their position for the length of time their Manusya ayu karma determines. Again Ayu karma decides how long a jiva can be forced to inhabit the form of an insect, a bird, or a lower animal (Tiryanic ayu karma).

The fourth division of Ayu karma determines the period for which a jiva must dwell in one of the seven hells (Naraka ayu karma).

The comforting thing about all four divisions of Ayu karma is that it can never be accumulated to last beyond one re-in carnation, and that it can be acquired only once in one's life, generally at the period when about a third of life remains. It is accumulated in the following ways: a man wins Deva ayu karma, which will keep him in the position of a god for a certain time, by straightforward dealing, by avoiding anger, pride and greed, and by practising celibacy. In the same way, by being always gentle and honourable and checking all tendency to anger, pride and greed, a jiva gains the privilege of being a man for a period that varies according to his past virtue (Manusya ayu karma), and also enters a state in which he understands which gurus and gods are true

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(continued from the previous page) and which books reliable, and in obedience to them he protects all life and follows the dictates of the Jaina religion. But a man who gives way to craftiness and intrigue will be sentenced to pass some of his next life as a bird or beast (Tiryanc ayu karma); another by indulging in any of the following sins: gambling, drinking intoxicants, eating flesh unchastity, thieving, or hunting, is determined the time he will pass in hell (Naraka ayu karma).

In studying Ayu karma we have seen that a jiva may be sentenced to spend a certain time as a man, a god, an insect or a hell-being. Each of these four states or conditions is called gati, and it is according to our past deeds that we are born in the Manusya gati, Deva gati, Tiryanc gati, or Naraka gati, the karma that decides which of these four shall be our particular gati, i.e. in which prison we shall dwell, being called Nama karma. There are one hundred and three divisions of Nama karma, many of which we have already discussed when we were studying the categories of Papa and Punya.

An Indian's whole life, his occupation, the locality in which he may live, his marriage, his religious observances and even his good and fellow diners are determined by the caste in which he is born; so that it is small wonder if a Jaina attach the greatest importance to the accumulation of Gotra karma, which, as he believes, determines his caste in his next and subsequent lives. There are two main divisions of this karma: it decides whether the jiva shall be born in a high or in a low-caste family. Pride is one of the chief factors in determining a man's future caste: if he indulge in pride about his high caste, his form, his learning, his family, his fame, his strength, his success in commerce, or his austerities, he is laying up the inauspicious Gotra karma which will

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<sup>562</sup> The original editor inserted "27" by hand and changed it to "309" and "7" at later points.

surely cause him to be born in a low-caste and despised family in the next life; if on the other hand he sternly curbs his conceit and that constant criticising and censuring of others which is the surest proof of pride, and also in every possible way takes care of animals, then birth into a high caste will be his reward. All of us have been bewildered by the ineffectiveness of some people: they seem to have everything in their favour and yet the muddle away every opportunity that life offers them. The Jaina find the answer to this puzzle in their belief in Antaraya karma, the karma that always hinders. If we are healthy and generous that we long to revel in the keen joy of giving, and yet never do give, we know that in a past life we accumulated the karma which prevents giving (Danantaraya karma). If we realise the profit that is sure to follow a certain course of action,

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(continued from the previous page) and yet we never act on this realisation, we must have accumulated Labhantaraya karma. If in spite of our wealth we never really enjoy our possession or our luxuries, either continuously or even for an instant, the cause is either Bhogantaraya or Upabhogantaraya karma. The last hindering karma (Viryantaraya karma) prevents our using our will or our bodily strength as we should like to do. The convenience of this belief is obvious. Life in India is for Indians, as it is for Europeans, a constant and unending slackness, in which Europeans have the advantage of periodic visits to a cool climate to brace their moral as well as their physical fibre, and have also a tonic belief in the dignity of work and the gospel of exercise. Jaina have none of these advantages, but recline on the enervating doctrine of Antaraya karma, which provides those of them who are lazy with an excuse for every sort of inertia.

(310-1)<sup>563</sup> The arrangement of the 8 karmas. The Jaina have a special reason for the way then arrange the 8 karma: they say the first thing necessary is knowledge (jnana); without which we cannot behold the true faith (darsana); if we possess both knowledge and faith, we are indifferent to pain or pleasure (Vedaniya); mohaniya follows, because through pleasure or fear of pain we may become entangled in worldly attachments; that is the chief cause which determines the length of each imprisonment (ayu); when this has been determined, there still remains to be decided the state in which we shall be imprisoned (nama); on that again depends the caste and family (gotra); and a man's caste and family are after all either his greatest help or his greatest hindrance (Antaraya).

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<sup>563</sup> The paras on this page are unnumbered, and they are consecutive with the previous page.



(310-2) Ghatin and Aghatin Karma. The eight karma are also classified into the Ghatin karma, which can only be destroyed with great labour and which include Jnanavaraniya, Darsanavaraniya Mohaniya and Antaraya Karma: and the Aghatin karma, namely Vedaniya, Ayu, Nama and Gotra karma, which, important as their results are, can yet be more easily destroyed. The Jaina say that if the Ghatin are once burnt up in the burning glow of austerities (tapa), the Aghatin can be snapped as easily as a piece of burnt string (Here again will be noticed a difference from the interpretation of Govindananda (who thinks four karma 'are of use to enable one to know the truth; therefore they are Aghatins, i.e. not injurious, favourable'); and from Dr Bhandarkar, who considers the Ghatin Karman to mean 'the disabling Karmans'.

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(311-1)<sup>565</sup> Three tenses of Karma. The Jaina also divide karma according to the period when it was acquired, is being experienced, or will be experienced. The karma which we accumulated in the past lives they call Satta; that which we are even now in this present life sowing, and of which we shall reap the harvest in a future life, is named Bandha; and the karma whose fruits, good or evil, are now ripening and being experienced is Udaya. The Jaina illustrate these three divisions of karma by the three stages the water in a well passes through. When the water is in the well, they liken it to Satta karma; when it is in the leathern bucket that draws it up from the depths of the well, to Bandha karma, and as it flows along to the plants, to Udaya karma.

The whole teaching of Jainism on karma would lead to fatalism of the most mischievous kind, were it not for the belief that there are two great types of karma. One type, Nikacita karma, we have stored up for ourselves and we are bound to experience; but a ray of hope comes through the existence of Sithila karma, or what destiny which we may by extraordinary exertions evade. Only the Kevali know to which class a mortal's karma has been assigned, so that every man is left free to hope that he may by present exertion escape some of the suffering he has earned in his past history. It was probably seeing the tragic effect of absolute fatalism on Gosala which led Mahavira to incorporate this tenet into the body of his doctrine.

(311-2) The 14 steps to Liberation from Karma. So long as the soul is bound by karma, it can never attain deliverance, but the Jaina believe that there is a ladder of fourteen steps, (Cauda Gunasthanaka) by which a jiva mount to moksa.

The Jaina believe that the soul while on the first step ((Mithyatva Gunasthanaka) is completely under the influence of karma, and knows nothing of the truth. There are

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<sup>564</sup> The original editor inserted "29" by hand and changed it to "305" at a later point.

<sup>565</sup> The paras on this page are unnumbered, and they are consecutive with the previous page.

two divisions of this step: when a soul is on the lower (Vyaktamithyatva gunasthanaka), other people can see that it is mistaking false religion for the true faith; when one has advanced to the slightly higher step (Avyaktamithyatva Gunasthanaka), though one may continue in this mistake, one is not doing it so unhesitatingly as to be obvious to others. Just as taking an intoxicating drug prevents one's distinguishing white from yellow, so a soul on this step makes mistakes. A Jaina shloka<sup>566</sup> says:

'As a man blind from birth is not able to say what is ugly and what is beautiful, a man on the Mithyatva gunasthana cannot determine what is real and what is false!

The soul, whirled round and round in the cycle of rebirth, loses some of its crudeness and ignorance, and attains to

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(continued from the previous page) the state (called Granthibheda) when it begins to distinguish a little between what is false and what is true; unfortunately, it next moves into the state (named Upasama sankita), though it knows there is a distinction, it forgets it, and so is not able to put into practice; but when some faint remembrance comes back, it has arrived at the second step (Sasvasadana gunasthanaka) of the stairs to moksa. The Jaina say that Upasama sankita resembles fire hidden under ashes, for though a man's had qualities may be hidden and under control for a long time, they are bound to blaze out at last.

A soul that mounts to the 3rd step (misragunasthanaka) in an uncertain condition, one moment knowing the truth and the next doubting it. It is like the mixture formed by stirring together curds and sugar to make the sweetmeat called srikhanda, which is half sour and half sweet. No one will die in this mixed condition, but will either slip back to the second step or proceed onward to the 4th.

The man at the fourth stage, Aviratisamyagdristi gunasthanaka, has either through the influence of his past good karma, or by the teaching of his guru, obtained true faith. A famous shloka<sup>567</sup> runs: 'Liking for principles preached by Jina is called true faith, it is derived either from nature or from knowledge given by the guru'.

The soul is still unable to take those vows which help in the fight against karma and so the step is called Avirati. He can now, if he likes, control, anger, pride and greed and three branches of Mohaniya karma (Mithyatva, Misra, and Samyaktva), and it is a very dangerous thing not to destroy all of them, for they may lead to a man's falling back to the second step. Whilst on this fourth step, the jiva gains five good things: the power of curbing anger (sama); the realisation that the world is evil, and that since it is a place in which one has to reap the fruits of one's karma one need have little affection

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<sup>566</sup> "shloka" in the original.

<sup>567</sup> "shloka" in the original.

for it (Samavega); he also realises that his wife and children do not belong to him (Nirveda); and that he must try and relieve any one who is in trouble (Anukampa); and lastly he gains complete faith in all the victorious Jina (Asbha). We have seen that the distinguishing mark of this stage is that a man does not yet take the vows; he may wish to do so, but though he has destroyed excessive anger, pride and greed, he has not yet entirely escaped from their influence.

(312-1)<sup>568</sup> We may regard it in four ways, according to the place it was born. Jiva born in hell are called Naraki; those born<sup>569</sup>

## **Lucifer (Edited by H.P. Blavatsky and Annie Besant)**

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(313-1)<sup>571</sup> He studies current sociology and derives from it the conviction that Evolution, the fruit of aeons of agony and suffering, is conducting us into a cul de sac, that it is, in fact, a purposeless process with annihilation of conscious being as its final term. It accordingly appears to him that the preferable policy is to make the best of an unsatisfactory universe and life like the Positivist, without care for the metaphysical morrow. Unfortunately, to confine his attentions to concerns – immediate or remote – of “practical life” is only to court a sense of pessimistic ennui.

(313-2) His indictment as a whole is brilliant and incisive. It summarily disposes of the shallow optimism which reverences life as an enjoyable boon. Now this result the modernised doctrine of Reincarnation accepts as final, though it claims at the same time to reconcile optimism and pessimism by merging them in a deeper synthesis.

(313-3) The Argument from Justice – Having posited with Kant a World-Spirit, as a postulate of the moral intuition, we cannot to refuse to regard this Ideal as the fountain-head and archetype of those sublime moral qualities found in connection with a Buddha or Jesus. Among such attributes, if the postulate is in any sense valid, must be accounted that of absolute justice; a justice which allots to the individual Ego the most equitable treatment consonant with the maintenance of the scheme of Ego the most equitable treatment consonant with the maintenance of the scheme of Evolution in its

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<sup>568</sup> The para on this page is numbered 2, and is consecutive with the previous page.

<sup>569</sup> This para is continued in para 317-1

<sup>570</sup> The original editor inserted “31” by hand and changed it to “307” at a later point.

<sup>571</sup> The paras on this page are numbered 3 through 5; they are not consecutive with the previous page.

entirety. Turning from this certitude of the inner consciousness to the world of everyday experience, we are confronted with a standing enigma. Virtue in rags and vice in a palace is a familiar incident in the martyrdom of man. It puzzled Kant, it made Stuart Mill wonder at the decay of Manichaeism.... Inequalities differentiate society in every direction – inequalities of rank, of wealth, of intellect, of health, and of opportunity. Disease and mental distress appear to fasten arbitrarily on their victims, like leeches on the first horse driven into the pond. Accidents occur in a seemingly haphazard fashion, so that the world-process at first sight suggests nothing more than the ruthless reign of a blind and indiscriminating Force. Nature distributed her billets of misery with the apparent indifferentism of a column of infantry firing into a crowd.

Is it possible to reconcile hard facts such as these with our original presupposition? Nothing is more simple when the hypothesis of Reincarnation is introduced. When we recognise in the gradations of individual intellect, rank, opportunity, pleasure, pain, etc. the inevitable outcome of the Karma of a previous embodiment, the enigmas of Human Life soften

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(continued from the previous page) their hard outlines. The hereditary cripple, the victim of agonising disease, the passenger burnt to death in a wrecked train, are all, perhaps, reaping the harvest the seeds of which were sown in former lives. I say “perhaps,” because the suffering of one incarnation does not necessarily imply a previous commission of corresponding “vices” in the dark mysterious past. Many cases must occur where unmerited pain, unavoidably bound up with the carrying out of the world pain, simply goes to evoke a compensatory Karma in the future. That individual is systematically immolated for the time being on the altar of the species, the evidence of biology conclusively shows.

For this necessary sacrifice, only a blissful Devachan, followed by a fair environment in a future incarnation, can atone. Allowance has also to be made for the “failures of Nature” and torture incidental to organic evolution – matters of redress and nothing more. The important aspects of Pain as an educative factor and as Nature’s device to ensure the integrity of the organism, must not be lost sight of.

(314-1)<sup>572</sup> The anomalies characteristic of the dogma of Monogenesis entirely disappear when the hypothesis of rebirth is adopted. Men, for instance, have some cause to envy the intellectual or moral grandeur of a favoured few when Nature is supposed to bestow her gifts at random. But it is otherwise when the mental “make-up” of the present is regarded as the heritage of the past.

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<sup>572</sup> The paras on this page are numbered 6 through 9, making them consecutive with the previous page.

(314-2) What we honour as genius in the prowess of the poet, politician or philosopher, may but represent compound Karmic interest supervening on the plodding perseverance of an obscure scholar in ancient Rome. What we respect as the moral beauty of a friend may date from a painful war against the passions waged by him in forgotten days among the Pharaohs. All we now envisage is – Result.

(314-3) How often must every thoughtful mind have felt almost crushed at the apparent inconsistency of the existence of such a world as this under the domain of such a God as the New Testament discloses...Pass through the lanes and alleys of our great cities and see the wretched children of profligate parents, half-clad, half-starved, covered with sores, foul both in body and mind. Wander through the wards of such an asylum as Earlswood, and contemplate the forms of the drivelling idiots sitting through life listlessly in chairs.

(314-4) Life is a blend of freedom and necessity. Now Reincarnation excludes the possibility that any Ego can wreck itself by the shortcomings of one transitory existence. It may now sow the wind and reap the whirlwind, but a definite

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(continued from the previous page) quantitative and qualitative relation must subsist between an evil deed and its “karmic” consequence. Rome was not built in a day, neither is the fabric of the soul.

(315-1)<sup>574</sup> The volition of the lowest savage suggests a physical basis of little more than reflex action. He is, like the tiger, the child of circumstance. But acts, which are normal to a Fuegian, may constitute “crimes” when perpetrated by a Caesar Borgia or a Tiberius. This sliding scale of responsibility is, doubtless, in the case of a fully “adult Ego” influenced by the historical associations of any of its enforced reincarnations.

(315-2) The Argument from Precocity – The extraordinary precocity exhibited by certain children affords a striking illustration of the working of Karma. An Ego carrying over from its last incarnation a very marked mental or moral “tendency” will prematurely force the manifestation of this “tendency” as soon as it has attuned the plastic neuroses of the child-brain to its requirements. Inasmuch as heredity contributes its quota towards facilitating this process, the Ego will gravitate to that foetus which promises

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<sup>573</sup> The original editor inserted “33” by hand and changed it to “309” at a later point.

<sup>574</sup> The paras on this page are numbered 10 through 12, making them consecutive with the previous page.

most fully to satisfy its equation. Let me clearly signify the sense in which this seeming abstraction is employed. By “mental tendency” I understand a potential bias of ideation which stands in the same relation to actual ideation as potential energy does to kinetic energy in physics.

(315-3) When we come to consider the “variations” on parental and ancestral types, the advantage is wholly on the side of the advocate of Reincarnation. It is just those facts which appear to break with a general law from which we learn most. From the perturbations of the orbit of Uranus, Neptune was first inferred, finally discovered. Now just as the departure of that planet from its normal course indicated the presence of some undiscovered cause, so the variations on the rigid hereditary type demand a similar explanation. Evolutionists assume the “law of variation” with unhesitating zeal, but they fail to recognise that this merely empirical law itself calls for elucidation. In the domain of the higher mental phenomena, the need of such a solution is unmistakably apparent. Professor Ribot acknowledges that there are exceptions of a puzzling nature to the law of Heredity.

Mr Galton’s case of the twins who, with the same nurture and education developed into utterly dissimilar young men, will not be readily forgotten. Take the case of those large families which so often exhibit this differentiation in a very high degree. Take the case of the genius, the “black sheep,” the book-worm, etc., who turn up in utterly hostile mental and moral milieu. How simply all these are explained on the hypothesis of reincarnation.

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(316-1)<sup>575</sup> The Argument from the Conservation of Energy – It has been urged that the reincarnation of a Karma-laden Ego is deducible from the law of Conservation; mental tendencies representing much “energy” which finds its equivalent in a future birth or births. Expressed in this form, the inference is faulty. The principle expounded by Sir W. Goove and Professor Balfour Stewart is a physical truth applicable to physical things, and we are here dealing primarily with the realm of Mind. There is, however, every reason to postulate a complementary doctrine as veil of mental data. Analogy is in favour of it; the Association of Ideas and the phenomena of Attention are its expression.

(316-2) The Argument from the Life of Nations and Species: – Nations all pass through the phases of birth, maturity, decline, death or suspended animation. The Assyrians, Egyptians, and Romes have never discovered the elixir of life. Even where disruption and

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<sup>575</sup> The paras on this page are numbered 13 through 18, making them consecutive with the previous page.

disintegration are not the closing scene of the cycle, a vegetative apathy invariably supervenes.

(316-3) A far more pregnant and comprehensive solution is that which sees in the stages of national life, indications of the various grades of Egos at any time seeking incarnation.

(316-4) The Argument from mental evolution-Nothing is more unsatisfactory than the crude habit of regarding the human soul as a "constant." Theologians, and even liberal thinkers of the traditional Spiritualist school, seem to imagine that all human Egos, as such, stand on the same evolutionary level. But observation acquaints us with various strata of soul-development; with Buddhas, Shakespeares, and Mills, as well as with Bushmen and Mincopies. It reveals to us the gulf which divides the mathematical genius of a Leverrier from the coarse-grained reason of a savage who cannot count beyond five. Differences such as these inevitably attend the pilgrimage of Egos through a multiplicity of births – a process in which Merit and Experience count for everything.

(316-5) Reincarnation, in denying the possibility that one transitory life can serve as the antechamber to immortality, is enabled to solve some standing enigmas. That the cretin, the idiot, the one-year-old baby, the bestial savage, and other immature and irresponsible creatures, attain at dissolution the entree to an "eternal Heaven" or Hell, is an idle conception. Such Egos are both undeveloped and neutral in point of merit. But they cannot remain stereotyped as such under the sway of the "Power that makes for righteousness."<sup>576</sup> Reborn, therefore, must they be, one and all, in order to work out their salvation from the curse of terrestrial life by exercise of a matured moral freedom.

(316-6) The preponderance of pain over pleasure, which reaches its consummation in Man, excludes the possibility that consciousness as known to us constitutes and end in itself.<sup>577</sup>

## **Mrs Sinclair Stevenson: The Heart of Jainism**

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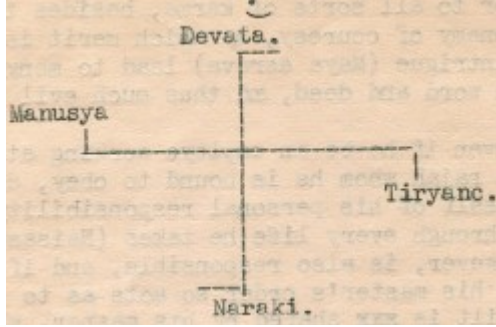
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<sup>576</sup> The original editor inserted quotation marks by hand.

<sup>577</sup> This section is continued in para 299-1.

<sup>578</sup> The original editor inserted "35" by hand and changed it to "311" at a later point.

(317-1)<sup>579</sup> in<sup>580</sup> a state lower than human and in hating the bodies of insects, birds, reptiles, animals or plants are named Tiryatc: Manusya are jiva born as human beings; and those who are born as spirits, whether gods or demons, are called Devata. These four possible places of birth are shown in the accompanying. Swastika sign, which is constantly seen in Jaina books and temples.



(317-2) Man creates his own karma according to his own character (prakriti): if we are by nature bitter and sharp, we shall have to endure bitter karma: if, on the other hand, we are sweet and pleasant, though we may accumulate karma, yet it will be sweet and pleasant. Karma can also be classed according to the time it takes to expiate (Sthiti): some will take a thousand years, some only a decade, and some can be worked out in a day. The intensity of karma (Anubhaga) also differs: it is much heavier at some times than at others; for instance, if two boys are playing and one hits a cow and repents, but the other when he hits the cow is rather proud of so good a shot, then the first boy will have far less heavy karma to expiate than the second.

(317-3) Karma (the accumulated result of action) is one of the central ideas of the Jaina faith, and the fifth principle of Jaina philosophy deals with the way karma is acquired by the human soul. Just as water flows into a boat through a hole in it, so karma according to the Jaina flows into the soul through Asvara and impedes its progress. No soul can attain to moksa till it has worked off all its karma, auspicious and inauspicious (Subha and Asubha). There are forty-two chief channels or Asrava through which karma enters a jiva; and of these, seventeen are regarded as major. The easiest way for karma to enter is through the senses: so the five indriya must be guarded...through the lust of the eye (Ankha asrava) he may be so entangled by the beauty of women or art as to be hindered from any progress and so evil would flow into his soul.

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<sup>579</sup> The paras on this page are numbered 3 through 4; they are not consecutive with the previous page – but they follow the paras on page 312.

<sup>580</sup> This para is a continuation of para 312-1



(318-1)<sup>581</sup> Karma may enter through the four emotions (kasaya) whose exercise ties the soul to the cycle of rebirth, for if anger be indulged (Krodha asrava), it burns the soul of his who gives way to it, as well as the soul of the person he may injure, and so both be harmed. Conceit and pride (Mana Asrava) are a terrible foe to progress and open the door to all sorts of karma, besides they are the deadly enemy of courtesy, by which merit is obtained Deceit and intrigue (Maya asrava) lead to many kinds of falseness in word and deed, and thus much evil karma is accumulated.

(318-2) A man, even if he be an employee working at the express command of a rajah whom he is bound to obey, does not therefore rid himself of his personal responsibility, but acquires evil karma through every life he takes (Naisastriki). The employer, however, is also responsible, and if a servant in obedience to his master's order so acts as to injure any jiva, his guilt is shared by his master, who will also have acquired evil karma.

(318-3) The Karma that has already been acquired can be dissipated and so liberation attained, if only no new karma accrue; 'As a large tank, when its supply of water has been stopped, gradually dries up by the consumption of the water and by evaporation, so the Karman of a monk, which he acquired in millions of births, is annihilated by austerities, if there is no influx of bad karman'. The Jaina themselves consider this principle of Samvara of supreme importance.

(318-4) Whilst the Brahmans believe that karma acts indirectly through the agency of God, the Jaina hold that it acts automatically.

(318-5) This conscious sentient principle, jiva or atma, so long as it feels desire, hatred and other attachments, and is fettered by karma, undergoes continual reincarnations. In each birth it makes its home in a new form, and there assumes those bodily powers or prana which its various actions in previous births have entitled it to possess, for the possession or non-possession of any faculty depends on karma.

(318-6) Every one possesses a body (Karmanasarira) round which his various karma accumulate, and without which one could never experience any of the happy fruits of merit; the very possession of this body is owing to punya, for every one has amassed merit of some kind.

(318-7) Every ailment and every illness is traced back to a fault in a previous birth: thus a rickety child must have committed some sin which prevented its gaining sthira

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<sup>581</sup> The paras on this page are numbered 5 through 11, making them consecutive with the previous page.

namakarma, for that would have given it strong and well-set limbs, fine teeth and a well-knit frame

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(319-1)<sup>583</sup> Sin in a previous birth hinders all exercise of the intellect, as dirt clogs the machinery of a watch. Another effect of sin on the intellect is to prevent our gaining any good from hearing or reading the scriptures.

(319-2) If any sin be very heinous, its fruit may ripen in the very life in which it was committed, so that the sinner may suffer for it before death without having to wait for rebirth, but usually the wages of sin accumulate and only affect a jiva in succeeding lives.

## **Pratap Chandra Roy: The Mahabharata**

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(319-3) The ignorant man having attained to an abject state, grossly abuses the gods, not knowing that it is the consequences of his own evil karma. The foolish, the designing and the fickle O good Brahmana, always attain the very reverse of happiness, or, misery. Neither learning, nor good morals, nor personal exertion can save them. And if the fruits of our exertion were not dependent on any thing else, people would attain the object of their desire, by simply striving to attain it. It is seen, that able intelligent and diligent persons are baffled in their efforts, and do not attain the fruits of their actions. On the other hand, persons who are always active in injuring others and in practising deception on the world, led a happy life. There are some who attain prosperity without any exertion. And there are others, who with the utmost exertion are unable to achieve their dues. Miserly persons with the object of having sons born to them worship the gods, and practise severe austerities, and these sons having remained in the womb for ten months, at length turn out to be very infamous scions of their race: and others begotten under the same auspices, decently pass their lives in luxury with hordes of riches and grain accumulated by their ancestors. The diseases from which men suffer, are undoubtedly the result of their own karma. They then behave like small deer at the

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<sup>582</sup> The original editor insertd "37" by hand and changed it to "313" at a later point.

<sup>583</sup> The paras on this page are numbered 12 through 13, and 1. The first section is consecutive with the previous page.

hands of hunters, and they are racked with mental troubles. And, O Brahmana, as hunters intercept the flight of their game, the progress of those diseases is checked by able and skilful physicians with their collections of drugs. And, A best of the cherishers of religions, thou hast observed that those that have it in their power to enjoy (the good things of earth), are prevented from doing so from the fact of their suffering from chronic bowel-complaints, and that many others that are strong and powerful, suffer from misery and are enabled with great difficulty to obtain a livelihood; and that every man is thus helpless, overcome by misery and illusion, and again and again tossed and overpowered by the powerful current of his own actions (karma) If there were absolute freedom of action, no creature would die,

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(continued from the previous page) none would be subject to decay, or await his evil doom, and everybody would attain the object of his desire. All persons desire to distance their neighbours (in the race of life), and they strive to do so to the utmost of their power; but the result turns out otherwise. Many are the persons born under the influence of the same star and the same auspices of good luck; but a great diversity is observable in the maturity of their actions. No person, O good Brahmana, can be the dispenser of his own lot. The actions done in a previous existence are seen to fructify in our present life. It is the immemorial tradition that the soul is eternal and everlasting, but the corporeal frame of all creatures is subject to destruction here (below). When therefore life is extinguished, the body only is destroyed, but the spirit, wedded to its actions, travels elsewhere’.

The Brahmana replied, – ‘O best of those versed in the doctrine of karma, and in the delivery of discourses, I long to know accurately how the soul becomes eternal. The fowler replied, – The spirit dies not, there being simply a change of tenement. They are mistaken, who foolishly say that all creatures die. The soul betakes itself to another frame, and its change of habitation is called its death. In the world of men, no man reaps the consequences of another man’s karma. Whatever one does, he is sure to reap the consequences thereof; for the consequences of the karma that is once done, can never be obviated. The virtuous become endowed with great virtues, and sinful men become the perpetrators of wicked deeds. Men’s actions follow them; and influenced by these, they are born again. The Brahmana enquired, – ‘why does the spirit take its birth, and why does its nativity become sinful or virtuous, and how, O good man, does it come to belong to belong to a sinful or virtuous race?’ The fowler replied. This mystery seems to belong to the subject of procreation, but I shall briefly describe to you, O good Brahmana, how the spirit is born again with its accumulated load of karma, the righteous in a virtuous, and the wicked in a sinful nativity. By the performance of virtuous actions it attains to the state of the gods, and by a combination of good and evil it acquires the human state, by indulgence in sensuality and similar demoralising

practices it is born in the lower species of animals, and by sinful acts it goes to the infernal regions. Afflicted with the miseries of birth and dotage, man is fated to rot here below from the evil consequences of his own actions. Passing through thousands of births as also the infernal regions, our spirits wander about, secured by the fetters of their own karma. Animate beings become miserable in the next world, on account of these

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(continued from the previous page) actions done by themselves, and from the reaction of those miseries, they assume lower births. And then they accumulate new stores of action, and they consequently suffer misery over again, like sickly men partaking of unwholesome food. And although they are thus afflicted, they consider themselves to be happy and at ease. And consequently their fetters are not loosened, and new karma arises and<sup>585</sup> suffering from diverse miseries they turn about in this world like a wheel. If casting off their fetters, they purify themselves by their actions and practise austerities and religious meditation, then, O best of Brahmanas, they attain the Elysian regions by these numerous acts. And by casting off their fetters and by the purification of karma, men attain those blissful regions where misery is unknown to those who go there. The sinful man who is addicted to vices never comes to the end of his course of iniquities.

(321-1)<sup>586</sup> The calf, immediately after its birth, sucketh the mothers teat. Persons feel pain in consequence of incantations performed with their statues. It seemeth, therefore O Yudhishthira, that creatures derive the character of their lives from their acts of former lives. Amongst mobile creatures man differeth in this respect that he aspireth, O bull of the Bharata race, to affect his course of life in this and the other world by means of his acts. Impelled by the inspiration of a former life, all creatures visibly (reap) in this world the fruits of their acts. Indeed, all creatures live according to the inspiration of a former life, even the Creator and the Ordainer of the Universe, like a crane that liveth on the water (untaught by any one)

(321-2) One must act for protecting as also increasing his wealth; for if without seeking to earn, one continueth to only spend, his wealth, even if it were a board huge as the Mimavat, would soon be exhausted.

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<sup>584</sup> The original editor inserted "39" by hand and changed it to "315" at a later point.

<sup>585</sup> This word was originally obscured by a hole punch, we have inserted "and" per the original source.

<sup>586</sup> The paras on this page are numbered 2 through 6, making them consecutive with the previous page.

(321-3) He that lieth at ease, without activity, believing in Destiny alone, is seen destroyed like an unburnt earthen pot in water. So also he that believeth in Chance i.e. sitteth inactive though capable of activity liveth not long for his life is one of weakness and helplessness.

(321-4) Whatever is thus obtained by Chance, by Providential dispensation, spontaneously, or as the result of one's acts is, however, the consequence of the acts of a former life.

(321-5) We<sup>587</sup> therefore say, that man is himself the cause (of what he doeth). O bull among men, it is impossible to number the acts of men, for mansions and towns are the result of man's acts. Intelligent men know, by help of their intellect, that oil may be had from sesame, curds from milk, and that food may be cooked by means of igniting fuel. They know also

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(continued from the previous page) the means for accomplishing all these. And knowing them, they afterwards set themselves, with proper appliances, with proper appliances, to accomplish them. And creatures support their lives by the results achieved in these directions by their own acts.

(322-1)<sup>588</sup> It is because a person is himself a cause of his work that he is applauded when he achieveth success. So the doer is censured if he faileth. If man were not himself the cause of his acts, how would all this be justified?

(322-2) The person that doth not act, certainly succumbeth, O Yudhishtira, the man of action is this world generally meeteth with success. The idle, however, never achieve success If success becometh impossible then should one seek to remove the difficulties that bar his way to success.

(322-3) The person that is idle and lieth as his length, is overcome by adversity; while he that is active and skilful is sure to reap success and enjoy prosperity. Intelligent persons engaged in acts with confidence in themselves regard all who are different as doubting and unsuccessful. The confident and faithful however, are regarded by them as successful. And this moment misery hath overtaken us. If, however, thou betakest to

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<sup>587</sup> This word was originally obscured by a hole punch, we have inserted "We" per the original source.

<sup>588</sup> The paras on this page are numbered 7 through 10, making them consecutive with the previous page.

action, that misery will certainly be removed.

(322-4) The acts of others, it is seen, are crowned with success. It is probable that ours also will be successful. How can one know beforehand what the consequences will be? Having exerted thyself thou wilt know what the fruit of exertion will be. The tiller tilleth with the plough the soil and soweth the seeds thereon. He then sitteth silent, for the clouds (after that) are the cause that would help the seeds to grow into plants. If however, the clouds favour him not, the tiller is absolved from all blame. He sayeth to himself, – What others do I have done. If, notwithstanding this, I meet with failure, no blame can attach to me. – Thinking so, he containeth himself and never indulgeth in self-reproach. O Bharata, no one should despair, saying, – Oh, I am acting, yet success is not mine! – For there are two other causes, besides exertion, towards success. Whether there be success or failure, there should be no despair, for success in acts dependeth upon the union of many circumstances. If one important element is wanting success doth not become commensurate, or doth not come at all. If, however, no exertion is made, there can be no success. Nor is there anything to applaud in the absence of all exertion. The intelligent, aided by their intelligence, and according to their full might, bring place, time, means, auspicious rites for the acquisition of prosperity. With carefulness and vigilance should one set himself to work, his chief guide being his prowess. In the union of qualities necessary for success in work, prowess seemeth to be the chief

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(323-1)<sup>590</sup> One should not return the slanders or reproaches of others, for the pain only that is felt by him who beareth, succeedeth also in appropriating the virtues of the slanderer. Indulge not in slanders and reproaches. Do not humiliate and insult others. Quarrel not with friends. Abstain from companionship with those that are vile and low. Be not arrogant and ignoble in conduct. Avoid words that are harsh and fraught with anger. Harsh words burn and scorch the very vitals, bones heart, and sources of life of men. Therefore he, that is virtuous, should always abstain from harsh and angry words. That worst of men, of harsh and wrathful speech who pierceth the vitals of others with wordy thorns, beareth hell in his tongue, and should ever be regarded as a dispenser of misery to men. The man that is wise, pierced by another's wordy arrows, sharp-pointed and blazing like fire or the sun, should, even if deeply wounded and burning with pain, bear them patiently, remembering that the slanderer's merits becomes his. He what waiteth upon one that is good or upon one that is wicked, upon

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<sup>589</sup> The original editor inserted "41" by hand and changed it to "317" at a later point.

<sup>590</sup> The paras on this page are numbered 11 through 12, making them consecutive with the previous page.

one that is possessed of ascetic merit or upon one that is a thief, soon taketh his colour from that companion of his, like a cloth from the dye in which it is soaked. The very gods desire his company who, stung with reproach, returneth it not himself nor causeth others to return it, or who, struck himself, doth not himself return the blow nor causeth others to do it, and who wisheth not the slightest injury to him that injureth him.

Silence, it is said, is better than speech; if speak you must, then it is better to say the truth; if truth is to be said, is it better to say what is agreeable; and if what is agreeable is to be said, then it is better to say what is consistent with morality. A man becometh exactly like him with whom he liveth, or like him whom he regardeth, or like that which he wisheth to be. One is freed from those things from which one abstaineth, and if one abstaineth from everything he hath not to bear even the least misery. Such a man neither vanquisheth others nor is vanquished by others. He neither injureth nor opposeth others. He is unmoved by praise or blame. He neither grieveth nor joyeth. That man is regarded as the first of his species who wisheth for the prosperity of all and never setteth his heart on the misery of others.

(323-2) Those that are of sinful acts have to take birth as persons of very indigent circumstances. From famine to famine, from pain to pain, from fear to fear, is their change. They are more dead than those that are dead. Possessed of affluence, from joy to joy, from heaven to heaven, from happiness to happiness, proceed they that are possessed of faith, that are self-restrained, and that are devoted to righteous deeds. They that are unbelievers have to pass, with groping hands, through regions infested by beasts of prey and

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(continued from the previous page) elephants and pathless tracts teeming with snakes and robbers and other causes of fear. What more need be said of these? They, on the other hand, that are endued with reference for gods and guests, that are liberal, that have proper regard for persons that are good, and that make gifts in sacrifices, have for theirs the path (of felicity) that belongs to men of cleansed and subdued souls. Those that are not righteous should not be counted among men even as grains without kernel are not counted among grain and as cockroaches are not counted among birds. The acts that one does, follow one even when one runs fast. Whatever acts one does, lie down with the doer when the doer lays himself down. Indeed, the sins one does, sit when the doer sits, and run when he runs. The sins act when the doer acts, and, in fact, follow the doer like his shadow. Whatever the acts one does by whatever means and under whatever circumstances, are sure to be enjoyed and endured (in respect of their fruits) by the doer in his next life. From every side Time is always dragging all creatures, duly observing the rule in respect of the distance to which they are thrown and which is commensurate with their acts. As flowers and fruits, without being urged, never suffer

their proper time to pass away without making their appearance even so acts one has done in past life make their appearance at the proper time. Honour and dishonour, gain and loss, destruction and growth, are seen to set in. No one can resist them (when they come). None of them is enduring, for disappear it must after appearance. The sorrows one suffers is the result of one's acts. The happiness one enjoys flows from one's acts. From the time when one lies within the mother's womb one begins to enjoy and endure one's acts of a past life. Whatever acts good and bad one does in childhood, youth, or old age, one enjoys and endures their consequences in one's next life in similar ages. As the calf recognises its dam even when the latter may stand among thousands of her species after the same manner the acts done by one in one's past life come to one in one's next life (without any mistake) although one may live among thousands of one's species. As a piece of dirty cloth is whitened by being washed in water, after, after the same manner, the righteous, cleansed by continuous exposure unto the fire of fasts and penances, at last attain to unending happiness. O thou of high intelligence, the desires and purposes of those whose sins have been washed off by long-continued penances well-performed, become crowned with fruition. The track of the righteous cannot be discerned even as that of birds in the sky or that of fishes in the water. There is no need of speaking ill of others; nor of reciting the instances in which others have tripped.

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(325-1)<sup>592</sup> "The worm said – A living creature, in whatever situation he may be placed, becomes attached to it. In even this order of being I am happy, I think, O thou of great wisdom! It is for this that I wish to live. In even this condition, every object of enjoyment exists for me according to the needs of my body, Human beings and those creatures that spring from immobile objects have different enjoyments. In my former I was a human being. O puissant one, I was a Sudra possessed of great wealth. I was not devoted to the Brahmanas I was cruel, vile in conduct, and a usurer. I was harsh in speech, I regarded cunning as wisdom. I hated all creatures. Taking advantage of pretexts in compacts made between myself and others, I was always given to take away what belonged to others. Without feeding servants and guests arrived at my house, I used to fill, when hungry, my own stomach, under the impulse of pride, covetous of good food, cruel as I was. Greedy as I was of wealth, I never dedicated, with faith and reverence, any food to the deities and the Pitris, although duty required me to dedicate food unto them. Those men that came to me, moved by fear, for seeking my protection, I sent adrift without giving them any protection. I did not extend my protection to those that came to me with prayers for dispelling their fear. I used to feel unreasonable

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<sup>591</sup> The original editor inserted "43" by hand and changed it to "325" at a later point.

<sup>592</sup> The para on this page is numbered 13, making it consecutive with the previous page.



envy at seeing other peoples' wealth, and corn, and spouses held dear by them, and articles of drink, and good mansions. Beholding the happiness of others I was filled with envy and I always wished them poverty. Following that course of conduct which promised to crown my own wishes with fruition, I sought to destroy the virtue, wealth, and pleasures of other people. In that past life of mine, I committed diverse deeds largely fraught with cruelty and such other passions. "Vyasa said, - It is in consequence of a meritorious act, O worm, that thou, though born in the intermediate order of being, are not stupefied. That act is mine, O worm, in consequence of which thou art not stupefied. In consequence of the puissance of my penances, I am able to rescue a being of demerit by granting him a sight only of my person. There is no stronger might than the might that attaches to penances. I know, O worm, that thou hast taken birth in the order of worms through the evil acts of thy past life. If, however, thou thinkest of attaining to righteousness and merit, thou mayst again attain to it. Deities as well as beings crowned with ascetic success, enjoy or endure the consequences of acts done by them in this field of action. Amongst men also, when acts of merit are performed, they are performed from desire of fruit (and not with disregard for fruit). The very accomplishment that one seeks to acquire are sought from

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(continued from the previous page) desire of the happiness they will bring. Learned or ignorant, (in a former life), the creature that is, in this life, destitute of speech and understanding and hands and feet, is really destitute of everything. He that becomes a superior Brahmana adores, while alive, the deities of the Sun and the Moon, uttering diverse sacred Mantras. O worm, thou shalt attain to that state of existence. Attaining to that status, thou wilt enjoy all the elements converted into articles of<sup>593</sup> enjoyment. When thou hast attained to that state, I shall impart to thee Brahma. Or, if thou wishest, I may place thee in any other status. The worm, agreeing to the words of Vyasa, did not leave the road, but remained on it. Meanwhile the large vehicle which was coming in that direction came to that spot. Torn to pieces of the assault of the wheels, the worm gave up his life-breaths. Born at last in the Kshatriya order through the grace of Vyasa of immeasurable puissance, he proceeded to see the great Rishi. He had, becoming a Kshatriya to pass through diverse orders of being, such as hedge-hog and Iguana and boar and deer and bird, and Chandala and sudra and Vaisya. Having given an account of his various transformations unto the truth-telling Rishi, and remembering the Rishi's kindness for him, the worm (now transformed into a Kshatriya) with joined hands fell at the Rishi's feet and touched them with his head.

Vyasa said, - I have to-day been worshipped by thee, O king, with diverse words

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<sup>593</sup> This word was originally obscured by a hole punch, we have inserted "of" per the original source.

expressive of reverence. Transformed into a worm, thy memory had become clouded. That memory has again appeared. The sin thou hast earned in a former life has not yet been destroyed, – that sin, viz. which was earned by thee while thou wert a Sudra covetous of wealth and cruel in behaviour and hostile to Brahmanas. Thou wert able to obtain a sight of my person. That was an act of merit to thee while thou wert a worm. In consequence of thy having saluted and worshipped me thou shalt rise higher, for, from the Kshatriya order thou shalt rise to the status of a Brahmana, if only thou castest off thy life-breaths on the field of battle for the sake of kin or Brahmanas. O prince, enjoying much felicity and performing many sacrifices with copious presents, thou shalt attain to Heaven and transformed into eternal Brahma perfect beatitude will be thine. Those that take birth in the intermediate order (of animals) become (when they rise) Sudras. The Sudra rises to the status of the Vaisya; and the Vaisya to that of the Kshatriya. The Kshatriya who takes a pride in the discharge of the duties of his order, succeeds in attaining to the status of a Brahmana, by following a righteous conduct, attains to Heaven that is fraught with great felicity.”

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(327-1)<sup>595</sup> Truly, there is nothing stable in the world of men, since thou, O tiger among men, liest on the bare Earth, stained with dust! Thou wert a king who had laid thy commands on the whole Earth! Why then, O foremost of monarchs, dost thou lie alone on the bare ground in such a lonely wilderness? I do not see Dussasana beside thee nor the great car-warrior Karna, nor those friends of thine numbering hundreds! What is this, O bull among men? Without doubt, it is difficult to learn the ways of Yama, since thou, O lord of all the worlds, thus liest on the bare ground, stained with dust! Alas, this scorcher of foes used to walk at the head of all Kshatriyas that had their locks sprinkled with holy water at ceremonies of coronation! Alas, now eatest the dust! Behold the reverses that Time bringeth on its course! Where is that pure white umbrella of thine? Where is that fanning yak-tail also, O king! Where hath that vast army of thine now gone, O best of monarchs? The course of events is certainly a mystery when causes other than those relied upon are at work, since even thou that wert the master of the world hast been reduced to this plight! Without doubt, the prosperity of all mortals is very unstable, since thou that wert equal unto Sakra himself hast now been reduced to such a sorry plight!

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<sup>594</sup> The original editor inserted “45” by hand and changed it to “321” at a later point.

<sup>595</sup> The paras on this page are numbered 14 through 15, making them consecutive with the previous page.

(327-2) “Kripa said, – We have heard all that thou hast said, O puissant<sup>596</sup> one! Listen, however, to a few words of mine, O mighty-armed one! All men are subjected to and governed by these two forces, viz. Destiny and Exertion. There is nothing higher than these two. Our acts do not become successful in consequence of destiny alone, nor of exertion alone, O best of men! Success springs from the union of the two. All purposes, high and low, are dependent on a union of those two. In the whole world, it is through these two that men are seen to act as also to abstain. What result is produced by the clouds pouring upon a mountain? What results are not produced by them pouring upon a cultivated field? Exertion, where destiny is not auspicious, and absence of exertion where destiny auspicious, both these are fruitless. What I have said before (about the union of the two) is the truth. If the rains properly moisten a well-tilled soil, the seed produces great results. Human success is this nature. Sometimes, destiny, having settled a course of events, acts of itself (without waiting for exertion). For all that, the wise, aided by skill have recourse to exertion. All the purposes of human acts, O bull among men, are accomplished by the aid of those two together. Influenced by these two, men are seen to strive or abstain. Recourse may be had to exertion. But succeeds through destiny. It is in consequence also of destiny that one who sets himself to

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(continued from the previous page) work, depending on exertion, attains to success. The exertion, however, of even a competent man, even when well-directed, is, without the concurrence of destiny, seen in the world to be unproductive of fruit. Those, therefore, among men, that are idle and without intelligence, disapprove of exertion. This, however, is not the opinion of the wise. Generally, an act performed is not seen to be unproductive of fruit in the world. The absence of action, again, is seen to be productive of grave misery. A person obtaining something of itself without having made any efforts, as also one not obtaining anything even after exertion, is not be seen. One who is busy in action capable of supporting life. He, on the other hand, that is idle, never obtains happiness. In this world of men it is generally seen that they that are addicted to action are always inspired by the desire of earning good. If one devoted to action succeeds in gaining his object or fails to obtain the fruit of his acts, he does not become censurable in any respect. If any one in the world is seen to luxuriously enjoy the fruits of action without doing any action he is generally seen to incur ridicule and become an object of hatred. He who, disregarding this rule about action, liveth otherwise, is said to do an injury to himself. This is the opinion of those that are endued with intelligence. Efforts become unproductive of fruits in consequence of these two

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<sup>596</sup> This word was originally obscured by a hole punch, we have inserted “puissant” per the original source.

reasons, viz. destiny without exertion and exertion without destiny. Without exertion, no act in this world becomes successful. Devoted to action and endued with skill, that person, however, who, having bowed down to the gods, seeks the accomplishment of his objects, is never lost. The same is the case with one who, desirous of success, properly waits upon the aged, asks of them what is for his good, and obeys their beneficial counsels. Men approved by the old should always be solicited for counsel while one has recourse to exertion. These men are the infallible root of means and success is dependent on means. He who applies his efforts after listening to the words of the old, soon reaps abundant fruits from those efforts. That man who, without reverence and respect for others (capable of giving him good counsel) seeks the accomplishment of his purposes, moved by passion, anger, fear, and avarice, soon loses his prosperity. This Duryodhana, stained by covetousness and bereft of foresight, had, without taking counsel, foolishly commended to seek the accomplishment of an undigested project. Disregarding all his well-wishers and taking counsel with only the wicked, he had, though dissuaded, waged hostilities with the Pandavas who are his superiors in all good qualities. He had, from the beginning, been very wicked. He could not restrain himself. He did not do the bidding of friends. For all that,

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(continued from the previous page) he is now burning in grief amid calamity. As regards ourselves, since we have followed that sinful wretch, this great calamity hath, therefore, overtaken us. This great calamity has scorched my understanding. Plunged in reflection I fail to see what is for our good. A man that is stupefied himself should ask counsel of his friends. In such friends he hath his understanding, his humility, and his prosperity.

One's actions should have their root in them. That should be done which intelligent friends, having settled by their understanding, should counsel. Let us, therefore, repair to Dhritarashtra and Gandhari and the high-souled Vidura and ask them as what we should do. Asked by us, they will say what, after all this, is for our good. We should do what they say. Even this my certain resolution. those men whose acts do not succeed even after the application of exertion, should, without doubt, be regarded as afflicted by destiny.

(329-1)<sup>598</sup> Behold the reverses brought about by time. This scorcher of foes that used to walk at the head of all crowned kings, now eateth the dust, struck down (by the foe). He who had formerly struck down many foes and caused them to lie of the bare

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<sup>597</sup> The original editor inserted "47" by hand and changed it to "323" at a later point.

<sup>598</sup> The paras on this page are numbered 16 through 17, making them consecutive with the previous page.

ground, alas, that king of the Kurus lieth to-day on the bare ground, struck down by foes. He to whom hundreds of kings used to bow down in fear, lieth to-day on the field of battle, surrounded by beasts of prey. The Brahmans formerly used to wait upon this lord for wealth, Alas, beasts of prey wait upon him today for feeding upon his body.

(329-2) O king Why even this is the final end of all creatures. Everything massed together ends in destruction; everything massed together ends in destruction; everything that gets high is sure to fall down. Union is certain to end in separation; life is sure to end in death. The Destroyer, O Bharata, drags both the hero and the coward. Why then, O bull amongst Kshatriyas, should not Kshatriyas engage in battle? He that does not fight, is seen to escape with life. When, however, one's time comes, O king, one cannot escape. As regards living creatures, they are non-existent at first. They exist in the period that intervenes. In the end they once more become non-existent. What matter of grief then is there in this? The man that indulges in grief succeeds not in meeting with the dead. By indulging in grief, one does not himself die. When the course of the world is such, why dost thou indulge in sorrow? Death drags all creatures, even the gods. There is none dear or hateful to death, O best of the Kurus. As the wind tears off the tops of all blades of grass, even so, O bull of Bharata's race, Death overmasters all creatures. All creatures are like members of a caravan bound for the same destination. (When death will

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(continued from the previous page) encounter all) it matters very little whom he meets first. It behoveth thee not, O king, to grieve for those that have been slain in battle. If the scriptures are any authority, all of them must have obtained the highest end. All of them were versed in the Vedas; all of them had observed vows. Facing the foe, all of them have met with death. What matter of sorrow is there in this? Invisible they had been (before birth). Having come from that unknown region, they have once more become invisible. They are not thine, nor art thou theirs. What grief then is there in such disappearance? If slain one wins heaven. By slaying, fame is won. Both these, with respect to us, are productive of great merit. Battle, therefore, is not bootless. No doubt, Indra will contrive for them regions capable of granting every wish. These, O bull among men, become the guests of Indra. Men cannot, by sacrifices with profuse gifts, by ascetic penances and by learning, go so speedily to heaven as heroes slain in battle. On the bodies of hostile heroes constituting the sacrificial fire, they poured their arrowy libations, Possessed of great energy, they had in return to endure the arrowy libations (poured upon them by their enemies). I tell thee, O king, that for a Kshatriya in this world there is not a better road to heaven than battle. They were all high-souled Kshatriyas; possessed of bravery, they were ornaments of assemblies. They have attained to a high state of blessedness. They are not persons for whom we should

grieve. Comforting thyself by thy own self, cease to grieve, O bull among men. I behoveth thee not to suffer thyself to be overwhelmed with sorrow and to abandon all action. There are thousands of mothers and fathers and sons and wives in this world. Whose are they, and whose are we? From day to day thousands of causes spring up for sorrow and thousands of causes for fear. These however, affect the ignorant but are nothing to him that is wise. There is none dear or hateful to Time, O best of the Kurus. Time is indifferent to none. All are equally dragged by time. Time causeth all creatures to grow, and it is time that destroyeth everything. When all else is asleep, Time is awake. Time is irresistible. Youth, beauty, life, possessions, health, and the companionship of friends, all are unstable. He that is wise will never covet any of these. It behoveth thee not to grieve for what is universal. A person may, by indulging in grief, himself perish, but grief itself, by being indulged in, never becomes light. If thou feelest thy grief to be heavy, it should be counteracted by not indulging in it. Even this is the medicine for grief, viz. that one should not indulge in it. By dwelling on it, one cannot lessen it.

On the other hand, it grows with indulgence. Upon the advent

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(continued from the previous page) of evil or upon the bereavement of something that is dear, only they that are of little intelligence suffer their minds to be afflicted with grief. This is neither Profit, nor Religion, nor Happiness, on which they heart is dwelling. The indulgence of grief is the certain means of one's losing one's objects. Through it, one falls away from the three great ends of life (vi. religion, profit and pleasure). They, however, that are wise, are, on the other hand, unaffected by such vicissitudes. One should kill mental grief by wisdom, just as physical grief should be killed by medicine. Wisdom hath this power. They, however, that are foolish, can never obtain tranquillity of soul. The acts of a former life closely follow a man, insomuch that they lie by him when he lies down, stay by him when he stays, and run with him when he runs. In those conditions of life in which one acts well or ill, one enjoys or suffers the fruit thereof in similar conditions. In those forms (of physical organisation) in which one performs particular acts, one enjoys or suffers the fruits thereof in similar forms. One's own self is the witness of one's acts, good and evil. From good acts springs a state of happiness, of one's sinful deeds springs woe. One always obtains the fruit of one's acts. One never enjoys or suffers weal or woe that is not the fruit of one's own acts.

(331-1)<sup>600</sup> All those things about which we are anxious, O bull among men, is ephemeral. The world is like a plantain tree, without enduring strength, Since the wise

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<sup>599</sup> The original editor inserted "49" by hand and changed it to "325" at a later point.

and the foolish, the rich and the poor, all, divested of their anxieties, sleep on the crematorium, with bodies reft of flesh and full of bare bones and shrivelled sinews, whom amongst them will the survivors look upon as possessed of distinguishing marks by which the attributes of birth and beauty may be ascertained (When all are equal in death) why should human beings, whose understandings are always deceived (by the things of this world) covet one another's rank and position? The learned say that the bodies of men are like houses. In time these are destroyed. There is one being, however, that is eternal. As a person casting off one attire, whether old or new, wears another, even such is the case with the bodies of all embodied beings. Onson of Vichitravirya, creatures obtain weal or woe as the fruit of their own acts. Through their acts they obtain heaven, O Bharata, or bliss, or woe. Whether able or unable, they have to bear their burdens which are the result of their own acts. As amongst earthen pots some break while still on the potter's wheel, some while partially shaped, some as soon as brought into shape, some after removal from the wheel, some while in the course of being removed, some after removal, some while wet, some while dry, some

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(continued from the previous page) while being burnt, some while being removed from the kiln, some after removal there from, and some while being used, even such is the case with the bodies of embodied creatures. Some are destroyed while yet in the womb, some after coming out of the womb, some on the day after, some on the expiration of a fortnight or of a month, some on the expiration of a year or of two years, some in youth, some in middle age, and some when old. Creatures are born or destroyed according to their acts in previous lives. When such is the course of the world, why do you then indulge in grief? As men, while swimming in sport on the water, sometimes dive and sometimes emerge, O king, even so creatures sink and emerge in life's stream. They that are of little wisdom suffer or meet with destruction as the result of their own acts.

(332-1)<sup>601</sup> Since the wise and the ignorant, the rich and the poor, the high-born and the low-born, the honoured and the dishonoured, all go the place of the dead and sleep there freed from every anxiety, with bodies divested of flesh and full only of bones united by dried up tendons, whom amongst them would the survivors look upon as distinguished above the others and by what signs would they ascertain the attributes of birth and beauty?. When all, stretched after the same fashion, sleep on the bare ground, why then should men taking leave of their senses, desire to deceive one another?

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<sup>600</sup> The para on this page is numbered 18, making them consecutive with the previous page.

<sup>601</sup> The paras on this page are numbered 19 through 22, making them consecutive with the previous page.

(332-2) This grief for the death of thy sons that has arisen in the heart, like a blazing fire, should always be extinguished O king, by the water of wisdom.

(332-3) What cause of sorrow is there in all this? By indulging in grief, one cannot get back the dead. By indulging in grief one cannot die himself. When such is the course of the world why dost thou indulge in grief? One may die without having engaged in battle. One also escapes with life after having engaged in battle. When one's Time comes, O king, one cannot escape. Time drags all kinds of creatures. There is none dear or hateful to Time, O best of the Kurus. As the wind tears off the ends of all blades of grass, even so all creatures O bull of Bharata's race, are brought by Time under its influence. All creatures are like members of the same caravan bound for the same destination. What cause of sorrow is there if Time meets with one a little earlier than with another?

(332-4) If in consequence of the instruction imparted, the instructed commit any sin, that sin, attaches to the Brahmans who imparted the instruction. The man of wisdom, therefore that desires to earn merit, should always act with wisdom. That instruction which is imparted in barter for money

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(continued from the previous page) always pollutes the instructor. Solicited by others, one should say only what is correct after settling it with the aid of reflection. One should impart instruction in such a way that one may, by imparting it, earn merit. I have thus told thee everything respecting the subject of instructions. Very often persons become plunged into great afflictions in consequence of imparting instruction. Hence it is meet that one should abstain from giving instruction unto others.

## **H.T. Buckle: History of Civilisation in England**

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(333-1)<sup>603</sup> When therefore, modern doctrine of conservation of force, becomes firmly coupled with the older doctrine of conservation of matter, we may rest assured that the human mind will not stop there, but will extend to the study of Man, inferences

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<sup>602</sup> The original editor inserted "51" by hand and changed it to "327" at a later point.

<sup>603</sup> The para on this page is numbered 1.



analogous to those already admitted in the study of Nature. Having once recognised that the condition of the material universe, at any one moment, is simply the result of every thing which has happened at all preceding moments, and that the most trivial disturbance would so violate the general scheme, as to render anarchy inevitable, and that, to sever from the total mass even the minutest fragment, would, by dislocating the structure, bury the whole in one common ruin, we, thus admitting the exquisite adjustment of the different parts, and discerning, too, in the very beauty and completeness of the design, the best proof that it has never been tampered with by the Divine Architect, who called it into being, in whose Omniscience both the plan, and the issue of the plan, resided with such clearness and unerring certainty, that not a stone in that superb and symmetrical edifice has been touched since the foundation of the edifice was laid, are, by ascending to this pitch, and elevation of thought, most assuredly advancing towards that far higher step, which it will remain for our posterity to take, and which will raise their view to so commanding a height, as to insure the utter rejection of those old and eminently irreligious dogmas of supernatural interference with the affairs of life, which superstition has invented, and ignorance has bequeathed, and the present acceptance of which be tokens the yet early condition of our knowledge, the penury of our intellectual resources, and the inveteracy of the prejudices in which we are still immersed. It is therefore, natural, that the physical doctrine of indestructibility applied to force as well as to matter, should be essentially a creation of the present century, notwithstanding a few allusions made to it by some earlier thinkers, all of whom, however, groped vaguely, and without general purpose. No preceding age was bold enough to embrace so magnificent a view as a whole, nor had any preceding philosophers sufficient acquaintance with nature

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(continued from the previous page) to enable them to defend such a conception, even had they desired to entertain it. Thus, in the case now before us, it is evident, that while heat was believed to be material, it could not be conceived as a force, and therefore no one could grasp the theory of its metamorphosis into other forces; though there are passages in Bacon which prove that he wished to identify it with motion.

(334-1)<sup>604</sup> The theory of indestructibility of force has been applied to the law of gravitation by Professor Faraday, in his Discourse<sup>605</sup> on the Conservation of Force; an

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<sup>604</sup> The paras on this page are numbered 2 through 4, making them consecutive with the previous page.

<sup>605</sup> This word was originally obscured by a hole punch, we have inserted "Discourse" per the original source.

essay full of thought and power, and which should be carefully studied by every one who wishes to understand the direction which the highest speculations of physical science are now taking. I will quote only one passage from the opening, to give the reader an idea of its general scope, irrespective of the more special question of gravitation. "The progress of the strict science of modern times has tended more and more to produce the conviction that force can neither be created nor destroyed; and to render daily more manifest the value of the knowledge of that truth in experimental research."... "Agreeing with those who admit the conservation of force to be a principle in physics as large and sure as that of the indestructibility of matter or the invariability of gravity, I think that no particular idea of force has a right to unlimited or unqualified acceptance, that does not include assent to it."

(334-2) Wave your hand; the motion which has apparently ceased, is taken up by the air, from the air by the walls of the room etc. and so by direct and reacting waves, continually comminuted, but never destroyed, It is true that, at a certain point, we lose all means of detecting the motion, from its minute subdivision, which defies our most delicate means of appreciation, but we can indefinitely extend our power of detecting it accordingly as we confine its direction or increase the delicacy of our examination. Thus, of the hand be moved in unconfined air, the motion of the air would not be sensible to a person at a few feet distant; but if a piston of the same extent of surface as the hand be moved with the same rapidity in a tube, the blast of air may be distinctly felt at several yards' distance. There is no greater absolute amount of motion in the air in the second than in the first case, but its direction is restrained, so as to make its means of detection more facile.

(334-3) It is suggested, with considerable plausibility, that Persistence of Force would be a more accurate expression than Conservation of Force. See Mr Herbert Spencer's FIRST PRINCIPLES. The title of this book gives an inadequate notion of the importance of the subjects with which it deals, and of the

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(continued from the previous page) reach and subtlety of thought which characterise it. Though some of the generalisations appear to me rather premature, no well-instructed and disciplined intellect can consider them without admiration of the remarkable powers displayed by their author.

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<sup>606</sup> The original editor inserted "53" by hand and changed it to "329" at a later point.

(335-1)<sup>607</sup> That great doctrine of the indestructibility of force, which, I make no doubt, is destined to revolutionise our habits of thought, and to give to future speculations a basis infinitely wider than any previously known.

(335-2) What is termed latent heat, is exhibited in the following manner. If, in consequence of the application of heat, a solid passes into a liquid, as ice, for instance, into water, the conversion occupies a longer time than could be explained by any theory which had been propounded down to the middle of the 18th century. Neither was it possible to explain how it is, that ice never rises above the temperature of 32 degrees until it is actually melted, no matter what the heat of the adjacent bodies may be. There was no means of accounting for these circumstances. And though practical men, being familiar with them, did not wonder at them, they caused great astonishment among thinkers, who were accustomed to analyse events, and to seek a reason for common and every-day occurrences.

Soon after the middle of the 18th century, Black, who was then one of the professors of the University of Glasgow, turned his attention to this subject. He struck out a theory which, being eminently original, was violently attacked, but is now generally admitted. With a boldness and reach of thought not often equalled, he arrived at the conclusion, that whenever a body loses some of its consistence, as in the case of ice becoming water, or water becoming steam, such body receives an amount of heat which our senses through aided by the most delicate thermometer, can never detect. For this heat is absorbed; we lose all sight of it, and it produces no palpable effect on the material world, but becomes as it were, a hidden property. Black, therefore, called it latent heat, because, though we conceive it as an idea, we cannot trace it as a fact. The body, is properly speaking, hotter; and yet its temperature does not rise. Directly, however, the forgoing process is inverted, that is to say, directly the steam is condensed into water, or the water hardened into ice, the heat returns into the world of sense; it ceases to be latent, and communicates itself to the surrounding objects. No new heat has been created; it has, indeed, appeared and disappeared, so far as our senses are concerned; but our senses were deceived, since there has, in truth, been neither addition nor diminution. That this remarkable theory paved the way for the doctrine of the indestructibility of

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(continued from the previous page) force, will be obvious to whoever has examined the manner in which, in the history of the human mind, scientific conceptions are

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<sup>607</sup> The paras on this page are numbered 5 through 6, making them consecutive with the previous page.

generated. The process is always so slow, that no single discovery has ever been made, except by the united labours of several successive generations. In estimating, therefore, what each man has done, we must judge him, not by the errors he commits, but by the truth he propounds. Most of his errors are not really his own. He inherits them from his predecessors; and if he throws some of them off, we should be grateful, instead of being dissatisfied that he has not rejected all. Black, no doubt, fell into the error of regarding heat as a material substance, which obeys the laws of chemical composition. But this was merely an hypothesis which was bequeathed to him, and with which the existing state of thought forced him to encumber his theory. He inherited the hypothesis, and could not get rid of his troublesome possession. The real service which he rendered is, that, in spite of that hypothesis, which clung to him to the last, he, far more than any of his contemporaries, contributed towards the great conception of idealising heat, and thus enabled his successors to admit it into the class of immaterial and supersensual forces. Once admitted into that class, the list of forces became complete; and it was comparatively easy to apply to the whole body of force, the same notion of indestructibility, which had previously been applied to the whole body of matter. But it was hardly possible to effect this object, while heat stood, as it were, midway between force and matter, yielding opposite results to different senses; amenable to the touch, but invisible to the eye. What was wanting, was to remove it altogether out of the jurisdiction of the senses, and to admit that, though we experience its effects, we can only conceive its existence. Towards accomplishing this, Black took a prodigious stride. Unconscious perhaps, of the remote tendency of his own labours, he undermined that doctrine of material heat, which he seemed to support. For, by his advocacy of latent heat, he taught that its movements constantly baffle, not only some of our senses but all of them; and that, while our feelings make us believe that heat is lost, our intellect makes us believe that it is not lost. Here, we have apparent destructibility, and real indestructibility. To assert that a body received heat without its temperature rising, was to make the understanding correct the touch, and defy its dictates. It was a bold and beautiful paradox, which required courage as well as insight to broach, and the reception of which marks an epoch in the human mind, because it was an immense step towards idealising matter into force. Some, indeed, have spoken of invisible

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(continued from the previous page) matter, but that is a contradiction in terms, which will never be admitted, as long as the forms of speech remain unchanged. Nothing can be invisible, except force, mind, and the Supreme cause of all. We must, therefore,

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<sup>608</sup> The original editor inserted "55" by hand and changed it to "331" at a later point.

ascribe to Black the signal merit that he first, in the study of heat, impeached the authority of the senses, and thereby laid the foundation of everything which was afterwards done. Besides the relation which his discovery bears to the indestructibility of force, it is also connected with one of the most splendid achievements effected by this generation in inorganic physics; namely the establishment of the identity of light and heat. To the senses, light and heat, though in some respects similar, are in most respects dissimilar. Light for instance, affects the eye, and not the touch. Heat, affects the touch, but, under ordinary circumstances, does not affect the eye. The capital difference, however between them is, that heat, unlike light, possesses the property of temperature; and this property is so characteristic, that until our understandings are invigorated by science we cannot conceive heat separated from temperature, but are compelled to confuse one with the other. Directly, however, men began to adopt the method followed by Black, and were resolved to consider heat as supersensual, they entered the road which led to the discovery of light and heat being merely different developments of the same force Ignoring the effects of heat on themselves, or on any part of the creation, which was capable of feeling its temperature and would therefore be deceived by it, nothing was left for them to do, but to study its effects on the inanimate world. Then, all was revealed. The career of discovery was fairly opened; and analogies between light and heat, which even the boldest imagination had hardly suspected, were placed beyond a doubt.

(337-1)<sup>609</sup> The march of our knowledge on these points was so swift, that before the year 1836 had come to a close, the chain of evidence was completed by the empirical investigations of Forbes and Melloni, they themselves little witting that everything which the accomplished was prepared before they were born, that they were but the servants and followers of him who indicated the path in which they trod, and that their experiments, ingenious as they were, and full of resource, were simply the direct practical consequence of one of those magnificent ideas which Scotland has thrown upon the world, and the memory of which is almost enough so to bribe the judgment, as to tempt us to forget, that, while the leading intellects of the nation were engaged in such lofty pursuits, the nation itself, untouched by them, passed them over with hold and contemptuous indifference.

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(continued from the previous page) being steeped in that deadening superstition, which turns a deaf ear to every sort of reason, and will not hearken to the voice of the charmer, charm he never so wisely.

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<sup>609</sup> The para on this page is numbered 7, making it consecutive with the previous page.

By thus considering the descent and relationship of scientific conceptions, we can alone understand what we really owe to Black's discovery of latent heat. In regard to the method of the discovery, little need be said, since every student of the Baconian philosophy must see, that the discovery was of a kind for which none of the maxims of that system had provided. As latent heat escapes the senses, it could not obey the rules of a philosophy, which grounds all truth on observation and experiment. The subject of the inquiry being supersensual, there was no scope for what Bacon called crucial experiments, and separations of nature. The truth was in the idea; experiments, therefore, might illustrate it, might bring it up to the surface, and so enable men to grasp it, but could not prove it.

(338-1)<sup>610</sup> Black's Lectures on Chemistry. the editor of these lecture says 'Nothing could be more simple than his doctrines of latent heat. The experience of more than a century had made us consider the thermometer as a sure and accurate indicator of heat, and of all its variations. We had learned to distrust all others. Yet, in the liquefaction and vapourisation of bodies, we have proofs uncontrovertible of the entrance of heat into the bodies. And we could, by suitable processes, get it out of them again. Dr Black said that it was concealed in them – latent – it was as much concealed as carbonic acid is in marble, or water in Zeolite – it was concealed till Dr Black detected it. He called it Latent Heat. He did not mean by this term that it was a different kind of heat from the heat which expanded bodies, but merely that it was concealed from our sense of heat, and from thermometer.

(338-2) Such hidden processes of nature, that even now we are not justified either in confidently admitting them or in positively denying them, Black was led to that great doctrine of indestructibility of heat, which, as I have pointed out, has, in its connexion with the indestructibility of force, a moral and social importance even superior to its scientific value. Though the evidence of which he was possessed was far more scanty than what we now have, he, by the reach of his commanding intellect, rather than by the number and accuracy of his facts, became so penetrated with a conviction of the stability of physical affairs, that he not only applied that idea to the subtle phenomena of heat, but, what was much harder to do, he applied it to cases in which heat so entirely escapes the senses, that man has no cognisance of it, except through the medium of the imagination.

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<sup>610</sup> The paras on this page are numbered 8 through 9, making them consecutive with the previous page.

<sup>611</sup> The original editor inserted "57" by hand and changed it at a later point.

(continued from the previous page) According to his view, heat passes through an immense variety of changes, during which it appears to be lost; changes which no eye can ever see, which no touch can ever experience, and which no instrument can ever measure. Still and in the midst of all these changes, it remains intact. From it nothing can be taken, and to it nothing can be added.

(339-1)<sup>612</sup> Black, after stating what would probably happen, if the total amount of heat existing in the world were to be diminished, proceeds to speculate on the consequences of its being increased. Were it possible for any power to add to it ever so little, it would at once overstep its bounds; the equilibrium would be disturbed; the framework of affairs would be disjoined. The evil rapidly increasing, and acting with accumulated force, nothing would be able to stop its ravages. It must continue to gain ground, till all other principles are absorbed and conquered. Sweeping on, unhindered, and irresistible, before it, every animal must perish, the whole vegetable world must disappear, the waters must pass into vapour, and the solid parts of the globe be merged and melted, until, at length, the glorious fabric, loosened and dissolved, would fall away, and return to that original chaos out of which it had been evolved.

(339-2) About 30 years after Black propounded his famous theory of heat, Leslie began to investigate the same topic, and, in 1804, published a special dissertation upon it. (See Leslie's *Experimental Inquiry into the Nature and Propagation of Heat*. London.1804 and Leslie's *Treatise on Philosophy*)

(339-3) His real merit was, that, notwithstanding the difficulties which beset his path, he firmly seized the great truth, that there is no fundamental difference between light and heat. As he puts it, each is merely a metamorphosis of the other. Heat is light in complete repose. Light is heat in rapid motion, directly light is combined with a body, it becomes heat; but when it is thrown off from that body, it again becomes light. Whether this is true or false, we cannot tell; and many years, perhaps many generations, will have to elapse before we shall be able to tell. But the service rendered by Leslie is quite independent of the accuracy of his opinion, as to the manner in which light and heat are interchanged. That they are interchanged, is the essential and paramount idea.

(339-4) He distinctly recognised that, in the material world, there is neither break nor pause; so that what we call the divisions of nature have no existence, except in our minds.

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<sup>612</sup> The paras on this page are numbered 10 through 13, making them consecutive with the previous page.

(continued from the previous page) He was even almost prepared to do away with that imaginary difference between the organic and inorganic world, which still troubles many of our physicists, and prevents them from comprehending the unity and uninterrupted march of affairs. They, with their old notions of inanimate matter, are unable to see that all matter is living, and that what we term death is a mere expression by which we signify a fresh form of life. Towards this conclusion, all our knowledge is now converging; and it is certainly no small merit in Leslie, that he, sixty years ago, when really comprehensive views, embracing the whole creation, were scarcely known among scientific men should have strongly insisted that all forces are of the same kind, and that we have no right to distinguish between them, as if some were living, and others were dead.

## **Priya Nath Sen: Philosophy of Vedanta**

PHILOSOPHY OF VEDANTA  
Priya Nath Sen

(340-1)<sup>613</sup> They further maintain that the existence of a creator of the universe determining the results of human actions can not be established by any of the known modes of proof; actions themselves are competent to produce their own results, and thus explain the varied fortunes of men.

(340-2) The performance of action is intended to suit the requirements of worldly people who are not competent to pursue the quest after higher knowledge, for the performance of right actions wipes away the perplexities and impurities of mind, and thus facilitates the pursuit of truth, and prepares the mind for the reception of the highest knowledge as inculcated by the Vedanta.

(340-3) The difficulty appears still more insuperable when we come to deal with the problem of the inequality of human happiness. All persons are not equally happy, and it can hardly be denied that this inequality is, to a great extent, determined by the differences in the conditions, capacities, and susceptibilities characterising different individuals from the very outset. Now, if the Jivas are beings created by God, these primordial or connote differences require some justification or explanation, in the absence of which, it may very well be contended that the Creator is neither impartial nor merciful. You cannot get over the difficulty by saying that although the differences,

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<sup>613</sup> The paras on this page are numbered 1 through 3. In addition, there is a partial, unnumbered para at the top of the page that is consecutive with the previous page.



so far as the present life is concerned, appear to be primordial, they are really derivative being the effects of differences in actions performed in the past lives, for, assuming that the individual souls had an origin in time, the difficulty is sure to recur a few steps back; thus the problem is only shifted but not solved, for if you admit an original diversity in the conditions, capacities, and dispositions of different individuals affecting their happiness in the course of life, the impartiality of the Creator

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(continued from the previous page) remains as questionable as ever.

(341-1)<sup>615</sup> Is it reasonable to suppose that during the course of its existence an individual soul enters into this world, or, in other words, becomes embodied only once? I maintain that it is not. To hold otherwise would mean to hold that this world is a scene of a constant flow of new individuals, so that he who comes into it never came before, and, when once out of it will never return. Certainly this advent into the world should be held to have a determining cause, and also a final end; if it has a cause, is it unreasonable to suppose that it may operate more than once to determine a series of births? And if it has an end is it unreasonable to think that it may not be realised within the short space of a single life? The Vedantists maintain that so long as an individual cannot free himself from the sway of limited worldly desires, those desires would lead to the recurrence of a worldly life, and that this course of metempsychosis can only be put an end to by the attainment of knowledge which enables the individual to realise his real nature and thus extricate himself from the ties of desires. It seems to me that this view furnished a very reasonable hypothesis, and ought not to be discarded in favour of the other view which makes worldly life appear as a sport of accident.

(341-2) When a man is born, then on the assumption that an individual is born only once, you have either to say that this birth furnishes the commencement of his existence which will continue after death but that there will be no renewal of birth or re-assumption of body, or to maintain that the individual soul existed in a disembodied state before this birth and will so exist after death so that only once in the midst of this course of existence it enters into the arena of the world. Both these alternatives seem to me to be equally objectionable; some objections have been already noticed, let us take a few more. To deal with the former alternative first: it is an indubitable fact that the circumstances under which a man is born together with his connate dispositions exercise a potent influence upon his subsequent conduct; it can also be hardly denied

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<sup>614</sup> The original editor inserted "59" by hand and changed it to "335" at a later point.

<sup>615</sup> The paras on this page are numbered 4 through 5, making them consecutive with the previous page.

that this conduct does, to a considerable extent, determine his pleasures and pains in this life; if, then, you hold that this birth constitutes the commencement of his existence, what justification can you advance for the inequalities that exist among different individuals both at the moment of birth and in the course of subsequent life? You cannot say that these inequalities will be mended after death, so that so far as pleasures and pains to be undergone by different individuals are concerned there will be an equality on the whole, for to say so would imply that a person who is less happy than another in this life

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Priya Nath Sen

(continued from the previous page) will be happier in the life to come irrespective of the nature of their conduct, a position which is absolutely untenable. The latter alternative also seems to be equally untenable, for if an individual soul exists, in a disembodied state during the whole course of its existence excepting a short interval of time in the middle, what was there to determine this short-lived transformation?

(342-1)<sup>616</sup> It has been said that the idea that we reap in this life the fruits of our actions in the past is not in keeping with our notion of justice, for, as we do not remember our actions in the past life, it is not just that we should be either rewarded or punished for them. I must confess I am unable to appreciate this criticism, for I do not see why the vestiges of past actions should not produce their effect simply because there has been a breach in the consciousness of personal identity.

## **S.A. Desai: The Vedanta of Shankara Expounded and Vindicated**

THE VEDANTA OF SHANKARA EXPOUNDED AND VINDICATED

S.A. Desai

(342-2) The Law of Karma, so far as we are here concerned with it, teaches that every act, good or evil, which a man does, has its 'fruit' attached to it; that if the act is done, it is necessarily and inevitably followed by its fruit; and that the man who does the act has to experience that fruit, when the proper time and circumstances arise. From this it necessarily follows that what any man now is, is solely due to what he had been in the past, and that what he will be is completely determined by what he now is. In other words, a man always reaps, and must always reap, what he has sown.

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<sup>616</sup> The paras on this page are numbered 6, and 1 through 2. The first section is consecutive with the previous page.

(342-3) Since the Law of Karma presupposes that each human soul, that is born on earth, has many previous lives, it is but natural that those, who, like the Christians, hold the dogma that every human soul was created by God for the first time at the beginning of that soul's present earthly life, should object to that law on account of its being inconsistent with that dogma. This objection, however, can be easily disposed of. For, in the first place, no one has yet proved this dogma. In the second place, many individual Christian thinkers of eminence have come to regard the present earthly life of the human soul as not its first life. In the third place, it is generally admitted by all thinkers that the progress of man in future is to be eternal, to achieve which each human soul will have to live infinite lives, and each of these lives will be the outcome of the soul's previous lives. But if this is true, if the differences which will exist between the different human souls in each of their future lives are to be accounted for by their past lives, – is it not consistent with this view to hold, as the Vedanta does, that even the differences, which exist between different human souls in their present earthly life, are the outcome of their previous lives?

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THE VEDANTA OF SHANKARA EXPOUNDED AND VINDICATED  
S.A. Desai

(343-1)<sup>618</sup> In the case of each man, the past accumulation of his works, at any given time, must be almost infinite. Hence in order to exhaust them, he must live an almost infinite number of lives, even supposing what is impossible that during none of these lives he does any new works which would lead to the production of further fruit and, therefore, new lives. According to this aspect of the Law of Karma, therefore it would seem that it is not possible for any human being, now living, to get himself freed from birth and death. It is this aspect of the Law of Karma which is regarded by its critics as the source of utter despair.

(343-2) 'The Spirit can bear the thought of a decision of its destiny once for all, determined for all eternity; but the endless migration from world to world, from existence to existence, the endlessness of the struggle against the pallid power of that ever-recurring destruction, a thought like this might well fill the heart even of the brave with a shudder at the restlessness of all this unending course of things.

(343-3) The fact is that this aspect of the Law of Karma will be a source of depression and despair only when the believers in that law come to look upon all temporal existence as such, here or hereafter, as an evil, and find no means to get rid of it.

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<sup>617</sup> The original editor inserted "61" by hand and changed it to "337" at a later point.

<sup>618</sup> The paras on this page are numbered 3 through 6, making them consecutive with the previous page.

(343-4) One of these objections is that it would bring no consolation to a man who is suffering from poverty, disease, grief, etc. to be told that his suffering is due to his own past deeds. Perhaps it would not. But that does not prove that the Law of Karma is wrong. All that it may prove is simply that it is of no use in bringing consolation to a man in distress. But even in such cases, a firm belief in this Law of Karma may be of immense use in as much as a man who holds that belief, that is, a man, who believes that he himself has brought on the distress on himself, will not complain about it, but suffer it quietly and patiently.

Another objection, which is brought against the Law of Karma, is that law can not be true because God would not punish us for our past deeds unless he let us know what those deeds were. For, it is said, even human justice requires that the accused should be properly informed of the offence with which he is charged, and given the full opportunity of defending himself, before he is punished for that offence. But this objection is wholly due to a confusion between the imperfection of human justice and the perfection of divine justice. For, in the first place, the judge presiding over a court of law, being human and finite in all his powers, cannot judge properly even within his limited capacity, unless he listens to all that the accused has to say in answer to the charge which is brought against him. And the accused cannot answer the charge, or defend himself

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THE VEDANTA OF SHANKARA EXPOUNDED AND VINDICATED

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(continued from the previous page) unless he knows what the charge is which is brought against him. One of the most fundamental conditions, therefore, of human justice is that the accused should be definitely informed as early as possible of the charge which is brought against him. But the judge who, according to the Law of Karma passes judgments upon our deeds and executes them, is believed by the followers of that law, to be all-wise, all-knowing and perfectly just and impartial. It is not necessary, therefore that he should inform us of the ill-deeds for which we are made to suffer under the Law of Karma. Having, therefore, implicit and absolute trust in the infinite wisdom, perfect knowledge, and absolute justice of God, the Vedanta, instead of requiring God to let us know our ill-deeds for which we are made to suffer, teaches us to infer the quality of our past lives by the condition in which we are placed by God in this life.

(344-1)<sup>619</sup> Dr Royce, an eminent American thinker, expresses this objection as follows: – “Admit that here or in former ages as its penalty every ill, physical or moral, that

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<sup>619</sup> The paras on this page are numbered 7 through 8, making them consecutive with the previous page.

appears as besetting just this sufferer to-day. Admit that, and what logically follows? It follows, so I must insist, that the moral world itself, which this free-will theory of the source of evil.. was to save, is destroyed in its very heart and centre. For consider. A suffers ill. B sees A suffering. Can B, the on-looker, help his suffering neighbour, A? Can he comfort him in any true way? No, a miserable comforter must B prove.. so long as B, believing in our present hypothesis, clings strictly to the logic of this abstract free-will explanation of the origin of evil. To A he says: "Well, you suffer for your own ill-doing. I, therefore, simply cannot relieve you. This is God's world of justice. If I tried to hinder God's justice from working in your case, I should at best only postpone your evil day. It would come, for God is just. You are hungry, thirsty, naked, sick, in prison. What can I do about it? All this is your own deed come back to you. God himself, although justly punishing, is not the author of this evil, You are the sole originator of the ill.' "Ah! So A may cry out; but can you not give me light, insight, instruction, sympathy? Can you not at least teach me to become good?

(344-2) The law of Karma, as understood and taught by the Vedanta, is in no way inconsistent with efforts on the part of man for self-improvement or the improvement of others Here, however, we meet with the last and most formidable objection that is brought against the Law of Karma. This objection is that the Law of Karma, if true, leaves no room for what is called the freedom of the will.

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THE VEDANTA OF SHANKARA EXPOUNDED AND VINDICATED  
S.A. Desai

(345-1)<sup>621</sup> Whatever freedom of the will I might have had at the beginning, I have now completely lost, having become a plaything, as it were, in the hands of my past, and, therefore, having no power to determine my future as I think fit.

(345-2) Shankara explains this shloka<sup>622</sup> as follows: – "If it be asked, how are they not afraid of the punishment which must follow the transgression of God's teaching? The answer is that every one, whether wise or foolish, acts according to his swabhava, which is the result of his good or evil deeds done in former lives, manifesting itself at the beginning of his present life. No restraint, even if imposed by God, can be of any use."

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<sup>620</sup> The original editor inserted "63" by hand and changed it to "339" at a later point.

<sup>621</sup> The paras on this page are numbered 9 through 12, and 1 through 3. The first section is consecutive with the previous page.

<sup>622</sup> "shloka" in the original.

(345-3) The law of Karma, as forming an integral part of the teaching of the Vedanta, does indeed deprive a man of freedom to this extent; but it must the same time be added that it does so for the sake of his own highest good.

(345-4) The law of Karma, being one of the laws of Parameshvara can neither be suspended nor violated by any thing or any being, not even by God himself. It is eternally true and operative. Though, however, it can neither be suspended nor violated, still it can be counteracted.

## **Annie Besant: Lectures on Political Science**

### LECTURES ON POLITICAL SCIENCE

Annie Besant

(345-5) The ignorance and poverty of the villager are quite modern products, the result of western civilisation destroying without replacing, the institutions which had endured for millennia.

(345-6) But Rome has also made her great contribution to western civilisation, and Mr J.A. Smith has stated it with a terseness and a clearness which I have not met before, though the general ideas are familiar. He points out, and this, I think, is now:

“We are accustomed to think of her empire as a gigantic military power, but in reality it was in aim and result essentially pacific, and so appeared to those who lived under her sway. To them the name of her empire was the “Roman Peace.” It was as such that the memory of it haunted the minds of men when it too broke down from internal economic disorders and external pressure and a distracted and divided Europe looked back to it as the pattern, for a restored civilisation. The aim and result of the Roman Empire was Peace, a worldwide Peace.”

(345-7) He concludes: “The Roman ideal must be transformed, must be reborn, if it is not to lead our anticipations and our actions wholly astray...Yet the spirit which gave it life and efficacy is immortal, and the study of the secret of its vitality and power is a necessity for us. In the work of reconstruction, we must learn from the Romans the value of system and order, of Justice and Law, as from Greece we have ever afresh to learn the love of freedom and Truth.

(346-1)<sup>623</sup> Charles Bradlaugh, in his “House of Brunswick” dealt with trenchantly with the robbery of these rights of the villagers. The turning of arable land into pasture under the Tudors, and, later, the confiscation of common village lands were the two main causes of the decay of agriculture in England, the lessening of food-production and the multiplication of landless men, the proletariat, with only their labour to sell; hence the wage-slavery of masses of the people, now<sup>624</sup> partially broken by Labour Unions.

(346-2) The immense disproportion between incomes was gradually produced – before the advent of power-machinery – by this absolute vesting of the land, as private property, in the hands of a privileged class, and the accompanying dispossession of the people, changing the “Merrie England” of the older days to the discontented and restless England of the 18th and 19th century. Out of these conditions, aided by the aggregation of people in towns, the springing up of huge centres of population round factories, and the creation of large stores of capital by the introduction of power machinery and the increase of the labourer’s productiveness, while he was excluded from sharing the results, all these led to the struggles between capital and labour, the formation of Trade Unions to equalise the conflicts between the capitalist and the skilled wage-slaves, and the crushing down of the unskilled into brutalising conditions, and finally to the birth of Socialism, and the demand for the reconstruction of Society on a better foundation than competition.

(346-3) A BIRD’S-EYE VIEW.: Taking Government as the supreme power in a State, and looking over the past and the future, we may discover by such a bird’s-eye view that Humanity has passed through a period of childhood, in which, as in a family, the Elders governed as a matter of course; then through a period of youth, in which innumerable experiments were tried by States at various stage of their development; now, in early manhood, the most civilised States are reaching, or have reached, the conclusion that the interests of all are best served by power being vested in the hands of all, and are seeking methods by which that consummation may be reached in a self-disciplined and justly-ordered State. Many will be the struggles and the failures and the renewed efforts to attain that condition, before Humanity reaches its Golden Age; but the main outline is clear; Individualism is passing, in the most advanced States, out of its combative self-assertion – a necessary condition for its development – and will pass into the associative stage, wherein the common good will be sought by mutual co-operation instead of by competition, and Democracy in its true

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<sup>623</sup> The paras on this page are numbered 4 through 6, making them consecutive with the previous page.

<sup>624</sup> This word was originally obscured by a hole punch, we have inserted “now” per the original source.

(continued from the previous page) not in its Aristotelian, sense, will be the form of Government, a Socialism of common agreement, not of compulsion and confiscation applied to the rich by the poor for the benefit of the latter, but of wisely adapted and mutually beneficial and enjoyable adjustment of capacities and functions, willingly worked for and adopted by all, when the ideal of Proudhon shall be attained, and the rule shall be for every citizen: "From each according to his capacity; to each according to his [need.]"<sup>626</sup>

## C. Jinarajadasa: How We Remember Our Past Lives

### HOW WE REMEMBER OUR PAST LIVES

C. Jinarajadasa

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<sup>625</sup> The original editor inserted "65" by hand and changed it to "341" at a later point.

<sup>626</sup> The original editor deleted the paras after this para by hand. It originally read: "and unravel the unity between 'That' and 'thou'.

"Nidhidhyasana" i.e. contemplation is to fix the clear mind in Brahman.

If you devote yourself every day to these, you will surely be liberated.

15. The practice must be kept up so long as the sense of the seer and the seen persist in you. No effort is necessary, thereafter. For then you will be pure, eternal consciousness which remains untainted like the ether. Those who are thus liberated even here while alive will forever as That after being disembodied also.

16. Were passions casually to rise, they also disappear instantly because they cannot make an inroad into the mind of the Brahmaid. Such sages live just like others in society but yet remain detached like water on lotus leaf. They may look like fools; they may not show forth their knowledge but remain mute owing to the intensity of their Bliss.

17. "Prarabda" i.e. Karma which is now bearing fruit, differs according to the actions of the person in the past incarnations. Therefore the present pursuits also differ among the jnanis who are all however liberated even here. They may perform holy tapas; or engage in trade and commerce; or rule a kingdom; or wander about as mendicants.

18. Even the immemorial Vedas declare that single-minded devotion to a holy sage is not only pleasing to Brahma, Vishnu and Siva together but also secures the rewards of all the Vedic rites and finally liberation from the cycle of rebirths.

"Now listen, how liberation here and now leads to liberation after disembodiment also."

19. The karma which is in store waiting to bear fruit in later incarnations is altogether burnt away in the fire of jnana like cotton in a huge conflagration.

As for karma which is accumulating, it will certainly not count for the jnana because it is stillborn.

But the karma which has brought about the present incarnation, must be exhausted by experiencing its fruits."



(348-1)<sup>627</sup> [The]<sup>628</sup> strange fact is that reincarnation is found everywhere as a belief, and its origin cannot be traced to Indian sources. We hear of it in far-off Australia.

(348-2) It was taught by the Druids of ancient Gaul, and Julius Caesar tells us how young Gauls were taught reincarnation, and as a consequence they had no fear of death.

(348-3) If we have some clear ideas as to the mechanism of memory, perhaps we may be able to understand why we do not (or do) "remember" our past days or lives.

(348-4) But for our ability to forget, life would be impossible. If each time we tried to move a limb, we were to remember all our infantile efforts at movement and the hesitation and doubt and perhaps the actual pain involved, our consciousness would be so overwhelmed by memories that the necessary movement of the limb would certainly be delayed, or not made at all. Similarly it is with every function now performed automatically which was once consciously acquired; it is because we do forget the process of acquiring, that we can utilise the faculty.

(348-5) We know as a fact that we forget these causative memories one by one; it would be foolish if as I write a particular word I were to try to call up the memory of the first time I saw it. The brain is a recording instrument of such a kind that, though it records, it does not obey the consciousness when it desires to unroll the record, except in certain abnormal cases. To want to remember is not necessarily followed by remembrance, and we have to take this fact as it is.

(348-6) Clearly then it would be useless to try to remember our past lives by the mere exercise of the mind; though thought can recall something of the past, it is only a fraction of the whole. But on the other hand, let us but feel or act, and then at once our feeling and action is the resultant of all the forces of the past that have converged on our individuality. If therefore we are to trace memories of our past lives in our present normal consciousness, we must note how we feel and act, expecting to recover little of such memories in a mere mental effort to remember.

(348-7) Two people meet in the seeming fortuitous adjustment of human events.

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<sup>627</sup> The paras on this page are numbered 1 through 8.

<sup>628</sup> The original editor deleted the para before this para by hand. It originally read: "7. Of these, ignorance is to lose sight of the fact that the inner self is no other than Brahman; veiling does not show forth Brahman and therefore His existence is denied; plenty is the result of the root-thought "I am a man" and its deri-."

(348-8) Whence came this first impression? Reincarnation offers a solution, which is that the injured had suffered in past lives at the hands of his injurer and it is the memory of that suffering that flashes to the mind as the intuition.

349<sup>629</sup>

## HOW WE REMEMBER OUR PAST LIVES

C. Jinarajadasa

(349-1)<sup>630</sup> Wherever we have the intuitive understanding of a foreign people, we have one mode of remembering our past lives.

(349-2) The second reason for our not directly remembering our past lives is this: the I who asks the question, "Why don't I remember?" has not lived in the past. It is the Soul that has lived, not this I with all its limitations.

(349-3) The questioner is but the personality, and the body of that personality has a brain on whose cells the memories of a past life have not been impressed.

(349-4) All are eager to reform; thousands are willing to co-operate. But none knows where to begin, in the true reconstruction. Each is indeed terrified lest in trying to pull one brick out of the present social edifice, to replace it by a better, he may not pull the whole structure down, and so cause misery instead of joy. This is the crisis present before our eyes, confronting not nation but all.

## **Annie Besant: History of the Great French Revolution**

### HISTORY OF THE GREAT FRENCH REVOLUTION

Annie Besant

(349-5) When authors are subsidised their independence is gone; genius cannot work in fetters, nor thought be turned into channels dug for it by the hands of a King. When the writer beings to think of what will best please his Royal patron, he has prostituted his intellect; he no longer writes the truth he sees, but he endeavours to see only the half truth, or the falsehood, which will be acceptable at court. Louis purchased French thought; he bound her to the steps of his Throne; he drugged her from the Circean cup of court favour. For a while she lay silent and apparently dead; but in the succeeding reign she awoke from her lethargy, and in the bound she made towards Freedom she dragged down the Throne

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<sup>629</sup> The original editor inserted "67" by hand and changed it to "343" at a later point.

<sup>630</sup> The paras on this page are numbered 9 through 12, and 1 through 5. The first section is consecutive with the previous page.

(349-6) The Government farmed out the taxes to officials who squeezed from the people double the sum which they paid into the treasury.

(349-7) It was one of these farmers of taxes, Foulon by name, who, when told that the people had not money to buy bread, answered "Then let them eat grass," and who, on the outbreak of the Revolution of force, was hanged by the Parisians with a tuft of grass in his mouth, first victim of the Lanterne. You call this act the blood-lust of a mob? I call it the righteous sentence of a long-suffering, but at last indignant people.

(349-8) Such corrupt men shall never call me friend. They may offer me treasures; I prefer dying with Republicans to triumphing with wretches.

(349-9) "How different" cried Robespierre, "is the God of nature from the God of the priests. I know of nothing which so much resembles Atheism as the religions they (priests) have made.

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## HISTORY OF THE GREAT FRENCH REVOLUTION

Annie Besant

(continued from the previous page) By disfiguring the Supreme Being, they have annihilated him in themselves. They have made him a globe of fire, a bull, a tree, a man, a king. Priests have created God in their own image; they have made him jealous, capricious, greedy, cruel, implacable.....The true priest of the Supreme Being is nature his temple is the Universe; his service is virtue; his festivals are the rejoicings of a mighty nation assembled beneath his eyes to knit the bonds of universal fraternity. Priest! by what title have you proved your mission? The sceptre and the censer have conspired to dishonour heaven and usurp earth."

(350-1)<sup>631</sup> Gen Hoche was but six-and-twenty, bold and prompt, full of confidence and enthusiasm. "With bayonets and bread we can conquer Europe" he would say gaily.

(350-2) "Europe is on its knees before the shadows of the tyrants whom we punish; it thinks life impossible without kings and nobles; we think it impossible with them.

## Annie Besant: Theosophy and World Problems

### THEOSOPHY AND WORLD PROBLEMS<sup>632</sup>

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<sup>631</sup> The paras on this page are numbered 6 through 7, and 1 through 4. The first section is consecutive with the previous page.

(350-3) For here we are dealing not with words, but with the very facts of life. It is not difficult to deceive an ignorant crowd with phrases, but you cannot juggle with natural laws by phrases. The laws of Nature work themselves out, and pay very small attention to the statements of politicians, of statesmen, of theorists; and while it is very easy to mislead and delude an ignorant crowd with words which are not definitely related to facts, it is not so easy to convince them of the results that grow out of the blunders, the errors and the follies which such a crowd may carry out under the impulse of words, which have not facts and reality behind them. This means anarchy, misery all round; this means throwing the Nation back, delaying perhaps for a century its advance, even if it does not go down, as so many Nations of the past have gone down, into absolute death of Nationality and disappearance from the map of mankind.

(350-4) They find that these Rshis are not people who wander about in the clouds having no relation to ordinary human life, but that on the contrary They have been particularly active in human life.

(350-5) These Rshis, cannot therefore be unconcerned with any department of human life. It embraces everything; and if that<sup>633</sup> great Hierarchy is concerned in the fate of Nations, in the progress of events, in the shaping of civilisations, in the guidance of evolution, then those who are its servants have also to labour in all these many departments of human life.

(350-6) It is the duty of the Theosophists of the present time, each man in his own particular department, with his intellectual and moral equipment, to play his part in the fate of his own country primarily, and of all

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## THEOSOPHY AND WORLD PROBLEMS

Annie Besant

(continued from the previous page) generally; and thus to help the world through the present dangerous state of transition, crossing that tumultuous sea of unrest on the bark of Principles that is able to outride the storm. If we cannot do that, I fail to see of what use our studies for all these many years have been.

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<sup>632</sup> This additional information was included with the title in the original: "(by Besant & others)."

<sup>633</sup> These words were originally obscured by a hole punch, we have inserted "if that" per the original source.

<sup>634</sup> The original editor inserted "69" by hand and changed it to "345" at a later point.

(351-1)<sup>635</sup> Our aim has been the increase of knowledge in order that mankind as a whole may be benefited by it.

(351-2) We may realise why this particular type of civilisation is breaking down, without possibility of revival. We have come to a point where we cannot afford to go any further along that particular road, for it leads to mutual destruction among the leading Nations of mankind. War must cease. Arbitration must be substituted for War, Justice for Force.

(351-3) the next stage of human evolution was that of the concrete mind, the lower manas, which must develop its power, and on that foundation an individualistic civilisation must needs be built. So we had a religion founded upon the same fundamental truths as the former religions, but emphasising the value of the individual rather than his obligations. That is why, as I have often before remarked, the doctrine of reincarnation became submerged in Christianity; while you find it in various forms in the teachings of the early writers of the Church, it was branded as a heresy by a Church Council in the sixth century, and was forgotten by the orthodox Christians. You can see how necessary that was for the growth of this strong combative individuality. For if you have a large number of lives, each individual life loses something of its importance, since what you fail to do in one life, you may accomplish in another. If you have only one life, and if on that life your everlasting destiny depends, the destiny of everlasting happiness or everlasting misery, then this one short human life becomes of supreme importance, and although the reason cannot ultimately admit the justice of such a scheme, still it would enormously stimulate effort, and the main result would be a great increase in the sense of the value of the single individual life, and thus would come about the development of great individual strength. And thus evolution of the lower mind went on all through the Middle ages in Europe.

(351-4) With the revival of concrete knowledge came gradually the rise of what is called Democracy, which only organised itself from the end of the 18th century, and with growing power insisted on having education, and thus the general level of mind was raised.

(351-5) Law is wanted to restrain men from behaving like wild beasts, for there is a natural tendency in men to live upon other like beasts of prey, quarrelling with each other,

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<sup>635</sup> The paras on this page are numbered 5 through 8, making them consecutive with the previous page

(continued from the previous page) fighting with each other.

(352-1)<sup>636</sup> That is the civilisation that is passing, having done its work; and now we have either to go forward or backward. We cannot continue as we are. It is too intolerable to be borne. Some people want to go backward. They say all this modern civilisation is really a curse. So they say: "Let us go back to the simple life. Let us wear as little cloth as possible, and feed on as simple food as possible. Let us live like villagers, like peasants, let us get rid of all the things that this concrete mind has been discovering for these hundreds of years. "This is what I may call the physical side of Mr Gandhi's ideals...He wants to have no government, because all government is satanic. He does not want any modern science, nor any doctors, for hospitals are also the work of the devil... He wishes that we all should go back to the ordinary pastoral stage of a long-ago civilisation, the simple village life which was a stage in the growth of mankind. Everything else is to be swept away....I know it sounds absurd when you put it sentence after sentence in this way, but it is moving great masses of people who do not in the least understand what it means, but who know that they are suffering, and have a blind faith in his imagined "supernatural powers" of which he has given no sign. But the question for us is what is the ideal towards which we should move, and his ideal is going back to a very simple state of human life. We cannot stand still. We must either go backward or forward. Well, many of us do not wish to go back. We do not wish to force the cultured to the level of the illiterate, but to raise the illiterate to the many-aspercted life of the cultured we do not wish to make the rich poor, but to life the poor so that they may share the comforts and refinements of the life of the highest class; we do not wish to go back into a simpler, more animal, and merely primitive condition, with a few mighty and outstanding geniuses, but to develop all to a level of high intellectual and emotional life.

Now what must going forward mean? It must mean starting from an entirely different basis as regards the conception of man. It means the lifting up of a new Ideal.

(352-2) Now is the great opportunity, when the world has proved the failure of struggle and combat, has seen their end to destruction, and is ripe to receive the message of peaceful and ordered advance, when law will no longer have for its object the mere prevention of injury to another, but will try to help forward the good of all, a positive not a negative endeavour to bring about the happiness of all. In fact the whole atmosphere is entirely changed. And let me say, as I spoke of the individualistic tendency of Christianity, that was not the whole existence-doctrine of the

353<sup>637</sup>

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<sup>636</sup> The paras on this page are numbered 9 through 10, making them consecutive with the previous page.

<sup>637</sup> The original editor inserted "71" by hand and changed it to "347" at a later point.

(continued from the previous page) value of the individual; there was another doctrine shown out in the life of its Founder, shown out in the teaching of the Christ, which was that when strength was attained it was to be used for service and not for tyranny. "The greatest among you" he said, "is he that doth serve" – not he that tries to force others into obedience unto his will, to work for his profit. That is the great teaching, the teaching of the service of the poor and the weak, that authority means helpfulness.

(353-1)<sup>638</sup> The inspiring motive held up to the believer in the Christ was, that though "He was rich, yet for our sakes He became poor, that we by His poverty might be made rich." That was the life, that the example, which raised a very passion of devotion, and efforts to copy that self-sacrifice.

(353-2) Authority which is according to law is based on wisdom, character, and power to inspire by illuminating the intelligence and directing the emotions. All other authority is usurpation, no matter what the trappings. Such leaders of men are ever Kings ruling by the Grace of God, Kings by Divine Right. These are they after whom modern Democracy is groping, the way to find whom, and the way to put them in the Seats of power, Democracy will one day discover. The counting of heads without regard to what they contain is emphatically not the way.

We have been getting wider and wider electorates in the West, time after time. What is called there "reform" has been the enlargement of the electorate, and the extension of the suffrage that been held as the triumph of Democracy. After all the value of a head depends very much upon its contents, and I have sometimes unkindly said that if you multiply nothing by a thousand there remains nothing at the end. These electorates determine difficult questions of commerce and industry, although the larger number of them do not know anything of production and distribution. They will elect legislators to deal with all questions, with the solution of which they are absolutely ignorant, and to which they are largely indifferent. The result is that one who has a sweet tongue wins his way, and a man who suits himself to the weaknesses and follies and prejudices of the people often gains their suffrages. I do not believe in that kind of Democracy. It is Democracy in its infancy. One day Democracy will find out its best men. The people long for happiness; they do not know how to obtain it. They know their object, but not the way to it. Wisdom and character must show the way, and power to inspire must induce the people to tread it. Every man has the right to go his own way, provided he wants nothing from anybody else. When he wants anything from Society then certain obligations come in.

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<sup>638</sup> The paras on this page are numbered 11 through 12, making them consecutive with the previous page.

(354-1)<sup>639</sup> Carlyle once said that men need and desire a leader. There is a certain truth in that. All men seek leading of some kind and search for it, and find it sometimes in very curious places.

(354-2) If the people are nearer to them, they are apt at times to be rejected and ostracised; but they know what they have seen, they know what they are aiming at, and they wait until enough people see to make the realisation possible. A true<sup>640</sup> leader is a Server of men, he who can serve best; and that means understanding, that means knowledge, that means experience, that means study and insight.

(354-3) I would give every man and woman of mature age in a village, a vote in the government of the village, i.e. a vote in the election of the Village Council, because they are the people to know exactly what the village wants, who know exactly the characters of the villagers, the grievances of the villagers, who know how they may be remedied; and my universal suffrage would be for those who are living in a limited area, the wants and grievances of which they understand. That is what I want: to limit votes to dealing with things about which the voters have knowledge. Coming to a larger area, I want higher qualifications - better education, greater experience in service. And coming up to a district, larger knowledge, larger education and larger experience and coming to the province still higher qualifications, and higher still for the nation. That is: everyone would have one vote, and could win the additional votes in larger areas by knowledge and service. As an ordinary member of society, you go for your needs to the best man you can find and afford. You go to a man who understands his job. You do not go to a carpenter, and ask him to make an iron plough. You go for that to a blacksmith. It is not the carpenter's job. You suit the job to the capacity, and to the ability of the man who has to do it. In reorganising Society, you must see that all the functions of the Nation are discharged by the people who are best fitted for exercising the power which is placed in their hands, from the sweeper to the Head of the State.

(354-4) The men you send to Legislative Councils have to deal with education, with economics, with law and order, with agriculture, with the Nation's wealth and health and finance. How do you choose them? Do you demand sound knowledge on any one of these vital matters?

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<sup>639</sup> The paras on this page are numbered 13 through 17, making them consecutive with the previous page.

<sup>640</sup> This word was originally obscured by a hole punch, we have inserted "true" per original source.



(354-5) The basis of production and distribution will be "For use not for profit," and there lies the solution of the problem of property and riches. Land and capital for use, not for profit; the workman to produce for use and not for profit.

(354-6) Without doubt, change is coming all around you; you can

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## THEOSOPHY AND WORLD PROBLEMS

Annie Besant

(continued from the previous page) see the signs of it everywhere; your only choice is whether you will go back to the system which has broken down; or go back further still to that primitive condition from which you have emerged, renouncing all that you have gathered up in you your age-long struggles and difficulties, the results of many generations of human dreamers, of human workers; or whether you will gather up all that has been gained, and go forward to your goal in the future. If you choose the last, then you must see if out of your past, with your intelligence and inspiration, you can plan out a specific basis of service, of duty to the community, of helping humanity.

(355-1)<sup>642</sup> "THEOSOPHY AND CULT OF BEAUTY" by C. JINNARAJADASA: All the more frightful horrors which modern science promises to us in a future war. Our present stage of upheaval, of intense discomfort, is a transition stage, and in a transition the ignorant man find chaos, but the wise man sees the arising of a new order. Now what is this new order which is arising? It is arising very largely as the result of materialistic science...Yet in spite of all these disadvantages which science brings us, there are certain advantages which every thoughtful man can see. They consist in the linking together of cultures, of nations, by means of the telegraph, the printing press, and the steamer. I hold that no man or woman can now be a representative of the best of his land, unless he has enlarged the boundaries of his national life, and lives in some part of his life, in the other nations of the world. It is this large thought of the world which science has given us.

(355-2) Today there it is, and in every newspaper is now reflecting something of a world problem, of a world destiny. We talk now of the "world's needs." These very lectures are based upon that new conception, the relation which Theosophy bears to "world problems." Because there does now exist the thought of a world destiny, there is therefore a new conscience in the world. This new conscience is as yet feeble, but it is trying to express itself today at the Disarmament Conference in Washington; it is trying to speak out its message in the deliberations of the League of Nations. All of us here in

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<sup>641</sup> The original editor inserted "73" and "347A" by hand.

<sup>642</sup> The paras on this page are numbered 18 through 19, making them consecutive with the previous page.

India are removed by thousands of miles from Washington, and yet are parts of that world conscience there, which is at this present moment struggling to make itself heard. It is a characteristic, then, of the world as it is today, that there is something new which did not exist before. That is why the President pointed out that every problem must be seen from a new direction, and that new motives must be brought out of men's lives in order to fulfil the new need.

## C. Krishnamachar: The Theory of Relativity

THE THEORY OF RELATIVITY<sup>643</sup>

C. Krishnamachar

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(356-1)<sup>644</sup> The Absolute and the Relative: There are two parties to every observation, the observer and the observed. What we see depends not only on the object seen, but also on our own circumstances including personal idiosyncrasies. Generally we try to eliminate our own share in the observation so as to obtain a picture of the world acceptable to all observers on the earth. This is essentially the first step in the development of knowledge. We do not thereby get rid of an observer; we only specify him definitely.

The question naturally arises, is it possible to obtain absolute knowledge, i.e. knowledge which is the same to all. The answer to this question was in the affirmative according to ancient Greek philosophers. It was based on the Socratic doctrine of innate ideas, according to which the mind by its very nature has the capacity to think of absolute ideas of hardness, coldness, motion, etc. The root of the word absolute signifies "taking away" i.e. removing the qualities from the things and grasping the idea of coldness apart from anything that is cold, motion apart from any moving body. Thus sitting in his easy chair, a Socratic observer, by referring everything to his innate absolute ideas of all qualities, can describe knowledge that is absolute, i.e. the same to all.<sup>A</sup> Thus all physical laws will be described in exactly the same way, whatever be the "circumstances of the observer."

The modern view however is that a law of nature is merely a statement of the mutual relations between various physical quantities.<sup>B</sup> A phenomenon is observed by various individuals each from his standpoint. These are reviewed; the parts due to the view points of the observers are removed, and a law is then written down, not any absolute law of nature, but one as general as possible concerning the inter-relations of physical events. In this way, "modern science and philosophy reveal with increasing emphasis that we superimpose our own human qualities on external nature to such an

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<sup>643</sup> This additional information was included with the title in the original: "(Mys.Uni.Mag)."

<sup>644</sup> The para on this page is numbered 1.

extent that it has been seriously asked whether the external world has any real or absolute existence outside our minds." This is

<sup>A</sup> "The absolute may be defined as a relative which is always the same, no matter what it is relative to" ..Eddington.

<sup>B</sup> Cf. Poincare (Science and Hypothesis):- "Experiments only teach us the relations of bodies to one another."

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(continued from the previous page) the general tendency of the Einstein doctrine of relativity as opposed to the Socratic theory of innate ideas. Whereas according to the latter absolute knowledge exists, and can be comprehended by the human mind, the former challenges any such claim, and asserts that all knowledge is purely relative<sup>A</sup>.

In particular Einstein has pointed out that we very often confuse perceptions and conceptions. Suppose an infinite empty space in which there is a single material body. Is there any method of determining whether the body is at rest or in motion? It is not getting nearer to or farther from any object, for there is no object for it to get nearer to or farther from. If somebody should say that it is moving with a velocity of hundred miles a second, we can as well say that its velocity is a million miles a second. Who shall say, who is right? Motion is purely relative; and in the world we perceive only relative motion. In spite of this difficulty of conceiving absolute motion, Newton laid down the law of inertia viz. a body continues in its state of rest or of uniform motion in a straight line unless disturbed by external agents. The external agents are of course material bodies, and this law lays down the state of rest and motion of a body in empty space without any other bodies as though motion is absolute.

Another notable instance of this confusion leading us to false ideas about the absolute character of our knowledge is our conception of space and time. These are the most fundamental of all, being the frame in which everything else is set. They are merely ideas, not sense-perceptions. We perceive matter; we infer space<sup>B</sup>. But for matter, we should have no conception of space. Similarly we perceive events following one another; we conceive time. Space and time are not real in the sense that matter is real. We have been hitherto thinking of them as absolute and independent of each other. This seems a very reasonable hypothesis; but Einstein has shown that this is false; that space and time are not independent, but are indissolubly connected with each other through the motion of the observer.

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<sup>645</sup> The original editor inserted "75" by hand and changed it to "349" at a later point.

<sup>A</sup> It is interesting to notice that the views of ancient Hindu philosophers in this as in agreement with the modern view. According to them, the world and everything we see is Maya.

The word Maya is generally translated as illusion but the translation appears to be incorrect. What they meant by Maya was merely that the world is not what you see it to be; what you see is due to the circumstances and idiosyncracies of your own mind. You impose your qualities to such an extent that the world as it exists (i.e. its reality) is different from the world you see (i.e. as perceived by the senses). Only God and the knowledge of God are absolute; and they cannot be comprehended by the relative senses.

<sup>B</sup> cf. Poincare (Science and Hypothesis): – “None of our sensations life isolated, could have brought us to the concept of space; we are brought to it solely by studying the laws by which those sensations succeed one another.” A sensation is an equivalent of perception.

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## THE THEORY OF RELATIVITY

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(358-1)<sup>646</sup> The importance of a frame of reference: What is to be understood by the term “a point in space?” Space is a vague word of which we have not any definite conception, and a point in space is meaningless unless it can be made to coincide for observation with a certain point of a rigid body. When a point does not coincide with a point of a rigid body, we imagine the existing rigid body to be supplemented in such a way that the object whose position is required is reached by a completed rigid body. Thus in the familiar method of specifying the position of a point in a plane by the distances from two mutually perpendicular lines, or in space by the distances from three mutually perpendicular planes, the sets of axes together with the measuring scales must be supposed rigid. Three measurements are necessary to fix a point in space, and for this reason space is said to be of three dimensions and the measurements are called coordinates<sup>A</sup>. For physical purposes the above system of coordinates must be supplemented by clocks to determine the times at which events occur e.g. if a point is in motion, it is not enough if only the various positions of the point are specified; it is necessary also to state the times at which the point occupies them. A system of axes with its clocks is called a Frame of Reference, and every observer must carry with him such a frame. All objects which partake of his motion form his system i.e. his system will consist of all those objects which are at rest relative to him.

It is at once obvious that the observer can attach his coordinate axes to any rigid body belonging to his system, and fix them in any direction he pleases. If for any reason, he

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<sup>646</sup> The para on this page is unnumbered, and it is consecutive with the previous page.

<sup>A</sup> Thus the position of a point P. in a plane is fixed by OM, ON which are called the co-ordinates of P. The rigid system of two rods OX, OY is supplemented by another MP so that P coincides with an extremity of this rod. In practice however, the coordinates are not actually determined by constructions with rigid rods but by indirect means.

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(continued from the previous page) prefers to use a new reference frame, the co-ordinates and the old which is termed a transformation of co-ordinates. A question therefore arises: is there any particular frame referred to which natural laws assume a simple mathematical form? Does it make a difference in the mathematical expression of a physical law if you use different reference frames? The answer to this question is embodied in the principle of Relativity according to which no one frame is more suited than any other.

Suppose we wish to investigate the laws of motion of a material body. If a particle is moving in a straight line, it is obvious that the motion is most simply expressed by taking a fixed point on the straight line as the origin from which to measure distances. If a particle is moving along a curve, the student of mechanics is aware that in some cases the problem is simply expressed by taking accelerations along the tangent and the normal, whereas in others we take the accelerations parallel to the axes. Again for terrestrial observations and experiments a reference frame attached to the earth as a rigid body is most suitable. But when we consider the motions of the stars and planets, with a system of reference attached to the earth as a rigid body the paths become such a complicated system of "eccentrics and epicycles" that we are compelled to consider whether another will not do better. We then drift on the Copernican system in which the sun is the rigid body of reference, and find that the planets move in very simple curves, viz. circles found the sun which is the next step of approximation turn out to be slightly elliptic.

Again consider the question of time. Let me here make a preliminary remark. Time and space are connected with each other through motion. or in the above consideration we measure time with the rotating earth as time-keeper. Thus when we say that it is noon at Bangalore, we mean that the meridian of the place is just opposite to the sun. When we say that it is 2 p.m. there, we mean that the meridian has rotated through 30 degree or it is 30 degrees to the east of that which is opposite to the sun. Thus we experience different conditions of heat and cold, different positions of bodies etc. we find everything in motion (changing) and it is this that produces on our minds the sensation of time<sup>A</sup>. If everything in the universe were still, I imagine that the conception

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<sup>647</sup> The original editor inserted "77" by hand and changed it to "351" at a later point.

<sup>A</sup> Thus it is manifest that the science of mechanics does not describe the motion of bodies in its quantitative dependence upon time, showing at a constant rate (Newton) but literally gives only sets of simultaneous states of motion of the various bodies, the time-keeper itself being included.” – SILBERTEIN.

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(continued from the previous page) of time would be absent, e.g. if the sun were a fixed body in the atmosphere of the earth as the earth is in that of the moon.

And it is one of the cardinal points of the Relative Theory that space and time are not independent of each other but are related to one another through the motion of the observer.

These considerations show that by “equal intervals” of time” we mean those in which a body not acted upon by external forces describes equal paths. When we say that the motion of a body is uniform we merely define equal intervals of time.

(360-1)<sup>648</sup> If with a certain reference frame and clock, we obtain a particular simple expression to hold when we change the co-ordinate system and retain the same clock. But it is possible that with a different time-keeper we may obtain a similar simple expression. Thus the choice of the axes of co-ordinates to a certain extent must be made along with a time-keeper, mathematically  $x$ ,  $y$ ,  $z$ , and must be selected as one whole, and we are led to conclude that the form and the degree of simplicity of the statement of a physical law depend essentially on the selection of the frame of reference.

(360-2) Principle of causality: We should attribute a relation between two events as cause and effect only if the relation can be observed. We observe only the motions of bodies relative to one another, hence absolute motion is meaningless. This principle is again a cardinal point of the Einstein theory and shows how it is not any metaphysical theory, but is based on the necessity of reconciling theory and observation.

(360-3) Professor Einstein pointed out that the theory of relativity was not of any speculative origin, but had its origin solely in the endeavour to adapt the theory of physics to facts observed. It must not be considered as an arbitrary act, but rather as the result of observations of facts, that the conceptions of space, time and motion hitherto held as a fundamental, had now been abandoned.” – Report of Einstein’s lecture at King’s College, London.

(360-4) An observer of the system B writes down certain equations of motion of particles which remain the same whether B is at rest or has a motion of uniform translation in a

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<sup>648</sup> The paras on this page are unnumbered, and are consecutive with the previous page.

straight line. No experiment conducted within the system can reveal its uniform motion. This result may be expressed thus: – “By no mechanical experiment conducted on his own system can an observer detect the unaccelerated motion of his system.” This is fully confirmed by experiment. It is illustrated by the familiar difficulty we experience in determine whether a train in which we sit is in motion or the adjacent one. To determine it, we wait for bumps (i.e. accelerations) or else look at the fixed surrounding objects (such as the station buildings or trees) i.e. perform an experiment on an object out-side the [system.]<sup>649</sup>

## **A.D. Howell Smith: Review (of Professor L. Susan Stebbing: Philosophy and the Physicists)**

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A.D. Howell Smith

(361-1)<sup>652</sup> EVERYONE who has at least a bowing acquaintance with the recent developments of physics is aware that a revolution has been taking place which has shaken to its foundations the vast mechanical structure so laboriously conceived by Newton, Boyle, Dalton, Soule, Clerk Maxwell, and other great physicists and mathematicians during the last two centuries. The Daltonian atom, a solid, impenetrable “billiard ball” never to be found except in groups of varying sizes known as “molecules” has been resolved into extremely complex systems of electric charges. The unit of matter is now the electron, which is not “solid” in the old sense, and energy and matter have become interchangeable terms. If fact, the basic structure of matter is no longer picturable and the physicist is now reduced to devising equations for relating unthinkables.

The Victorian scientist believed that the atoms which constituted his cosmos were ceaselessly changing their positions and mutual relations in a space that was simply boundless extension waiting to be filled, and in a time that consisted of an ever expansible addition sum of equal moments, which gave the same measure of duration for all the contents of Space. Einstein’s Theory of Relativity, which probably the majority of physicists accept today, has got rid of space and time as absolutes, and substitutes an infinity of space and time as absolutes, and substitutes an infinity of space-time measurements, which are concerned with “point-events” these

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<sup>649</sup> Handwritten note at the bottom of the page reads: “(finis).”

<sup>650</sup> The original editor inserted “85” and “309” by hand and changed them to “353” at a later point.

<sup>651</sup> This additional information was included with the title in the original: “in THE LITERARY GUIDE.”

<sup>652</sup> The para on this page is unnumbered.

measurements varying according to the "frame of reference" of the observer. Time is the fourth dimension, in the sense that the position or the size of a three-dimensional object cannot be precisely ascertained without taking it into account. We can conveniently ignore the time factor in our ordinary measurements because to all intents and purposes the same frame of reference exists for all terrestrial intelligences. But stars moving at an immense distance from us cannot belong to our frame of reference.

The Quantum Theory, formulated by Planck, involves the strangest of paradoxes. According to this theory, energy is discontinuous; it operates in isolated shocks, vanishing as it would seem in and out of existence. The Conservation of energy as the Victorians understood it, is a discredited principle. The electrons resemble the angles of medieval speculation, for they jump from orbit to orbit without passing over the intermediate space. According to Heisenberg's Uncertainty Principle, their own movements are

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(continued from the previous page) indeterminate, for it is impossible to ascertain with precision both the velocity and the position of the electron. Planck denies that this means that electronic behaviour is strictly uncaused. Other physicists, however, like Sir Arthur Eddington, argue that electronic indeterminism lies, not in the physicist's inability to measure, but in the objective facts. Laws of Nature are matters of averages and are not universally applicable.

The universe is finite yet boundless, because space is curved and returns on itself. As time is held to be a dimension of space, it would seem that time too is limited yet boundless, and the idea of eternal recurrence, mooted by Zeno, the founder of the Stoic philosophy, and hymned by Nietzsche as a strong wine which only higher men could quaff without flinching, may be reasonably deduced from the premises of modern physicist speculation. At any rate, according to the Second Law of Thermodynamics, also known as the principle of Entropy, the universe is very slowly, though steadily, dissolving into radiant heat, so that ultimately all energy will be uniformly distributed and the possibility of further cosmic activities brought to a final end. Some physicists believe they can find traces of a rebuilding of atoms out of radial energy – the mysterious cosmic rays are adduced – but these speculations have at present a very dubious foothold in fact.

On the basis of all these discoveries and theories some of our physicists have sought to construct a religious philosophy more or less orthodox in character. From the resolution of atoms into systems of electrons which have become data solely for the mathematician the inference has been drawn that the cosmos is a thought – a mathematical thought – in the mind of a "Great Mathematician." Matter having vanished, Materialism has received its final refutation, and "Spirit" (all-pervading consciousness) has been now demonstrated to be the source and moulder of things.



Since the Second Law of Thermo-Dynamics proves that the Universe is doomed to irreversible inactivity – virtually annihilation – it must have had a beginning at a time not infinitely remote. So there must have been a Creator.

Electronic indeterminacy, it is argued, has rendered more feasible the idea of a human free will. Since causation is not a universal category for the phenomena of Nature, one may, without violence to any canon of Science, exempt conscious volitional effort from a deterministic scheme.

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(continue from the previous page) The chief advocates of this new ideology are Sir Arthur Eddington, a very important mathematician, and Sir James Jeans, who is prominent in the field of astronomy, and it is with the arguments of these two distinguished men that prof. Stebbing concerns herself in her able, witty, and illuminating little book. It is written, she tells, us, “by a philosopher for other philosophers and for that section of the reading public who....devour with great earnestness the popular books written by scientists for their enlightenment.”

Without calling in question the validity of the main contentions of our modern physicists prof. Stebbing insists that the theological inferences which Sir James Jeans and Sir Arthur Eddington draw from the new theories are quite unwarranted. Sir James’s idea of a “Great Mathematician” concreting his mathematical thought as a time-space cosmos – is Sir James just an equation in the divine Super-Einsteinian mind? – betrays a hopelessly anthropomorphic outlook by one who warns his readers not to indulge in anthropomorphism

Sir Arthur Eddington’s too ingenious symbology and lavish use of metaphors to press home the significance of his idealism on a public mostly ignorant of science and philosophy leads him to a strange confusions and contradictions.

Professor Stebbing’s criticism of his procedure is the most brilliant part of her work. The metaphysical founders of Sir James Jeans make him too easy a quarry.

Professor Stebbing argues that the principle of indeterminacy has no real bearing on the problem of free will. Nor does she find in the Second Law of Thermo-Dynamics a proof of creation ex nihilo at a definite moment in the remote past – a view from which Sir Arthur Eddington himself shrinks, though he states that he can “make no suggestion to evade the dead lock.”

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<sup>653</sup> The original editor inserted “87” and “311” by hand and changed them to “355” at a later point.

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## Teachings of Sri Ramakrishna (Regarding: Avatara)

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TEACHINGS OF SRI RAMAKRISHNA

Regarding: Avatara

(365-1)<sup>656</sup> Ramakrishna: Just take the case of the ocean. It is a wide and almost infinite expanse of water. But owing to special causes, in special parts of this wide sea, the water becomes congealed into ice. When reduced to ice it can be easily manipulated and applied to special uses. An Incarnation is something like that. Like that infinite expanse of water, there is the Infinite power, immanent in matter and mind, but for some special purposes, in special regions, a portion of that Infinite power, as it were, assumes a tangible shape in history, that is what you call a great man; but he is, properly speaking, a local manifestation of the all pervading Divine Power; in other words, an Incarnation of God. The greatness of men is essentially the manifestation of Divine Energy.

(365-2) Think not that Rama and Sita Krishna and Radha, were mere allegories and not historical personages; or that the scriptures are true only in their inner or esoteric meaning. Nay, there must have been human being of flesh and blood who personified the ideals of Rama and Sita, and because they were also divinities, their lives can be interpreted both historically and allegorically.

(365-3) On the tree of Sat-chit-ananda grow innumerable fruits such as Rama, Krishna, Christ and others: one or two of them come down now and then to this world, and they work wonderful changes in society.

The Avatars are to Brahman what the waves are to the ocean. The Avatara or Saviour is the messenger of God. He is like the viceroy of a mighty monarch. As when there is some disturbance in far-off province the king sends his viceroy to quell it; so whenever there is prevalence of irreligion in any part of the world, God sends His Avatara for its destruction.

The Locomotive engine, in reaching the destination itself, draws also and takes with it a long train of loaded wagons. In the same way, act she Saviours. They carry multitudes of men, burdened with the cares and sorrows of the world, to the feet of the Almighty.

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<sup>655</sup> The original editor inserted "89" and "313" and changed them to "357" at a later point.

<sup>656</sup> The paras on this page are unnumbered.

(365-4) The Lord takes the human body for the sake of those pure souls who love the Lord. No one knows the immensity of the sacrifice which God makes when He incarnates Himself.

(365-5) A divine Incarnation is hard to comprehend. It is the play of the Infinite on the finite.

When Bhagavan Sri Ramachandra came to this world, only twelve sages recognised Him as an Incarnation of God. So when God descends to this world there are few who recognise His Divine Nature.

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## TEACHINGS OF SRI RAMAKRISHNA

Regarding: Avatara

(366-1)<sup>657</sup> As the elephant has two sets of teeth, the external tusks and the inner grinders, so the God-men like Sri Krishna, act and behave to all appearances as common men, while their heart and soul are absorbed in the Highest.

(366-2) The Divine power must be understood to be in greater quantity in those who are honoured, respected and obeyed by a large following than in those who have no such influence.

Those who come with the Avatars are either souls who are eternally free, or who are born for the last time. A great raft of timber, floating down a stream can carry a hundred men on it, and still it does not sink, but a floating reed may sink with the weight of a crow. So when a Saviour comes incarnate, innumerable are the men who find salvation by taking refuge in him. The Siddha saves only himself and that with much toil and trouble.

There are two sorts of men. The Guru said to one of his disciples, "What I impart to thee, my dear, is invaluable, keep it to thyself" and the disciple kept it to himself. But when the Guru imparted that knowledge to another of his disciples, the latter, knowing its inestimable worth and not liking to enjoy it alone, stood upon a high place and began to declare the good tidings to all the people. The Avatars are of the latter type, while the Siddhas (perfect ones) are of the former.

As when going to a strange country, one must abide by the directions of one who knows the road, while taking the advice of many would lead to confusion, so in trying to reach God one should follow implicitly the advice of a single Guru who knows the way to God.

He who thinks his spiritual guide a mere man cannot make much progress in the spiritual life.

The disciple should never carp at his own Guru. He must obey implicitly whatever his Guru says. Says a Bengali couplet: Though my Guru may frequent a

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<sup>657</sup> The paras on this page are unnumbered, and are consecutive with the previous page.

grog-shop, yet he is the holy Nityanandarai. Take the pearl and throw the oyster-shell away. Follow the teaching given to you by your Guru and throw out of consideration his human frailties

Listen not, if any one criticises or censures your Guru Leave the presence of such a one at once.

The jar when it is filled makes no noise and so the man who has realised God does not talk. But what, you will say, about Narada and others? Yes, Narada, Suka Deva, and a few others like these come back several steps after the attainment of Samadhi, and out of mercy and love they taught mankind.

## **Pandit Sitanath Tattwabhusan: Vedanta and its Relation to Modern Thought**

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VEDANTA AND ITS RELATION TO MODERN THOUGHT

Pandit Sitanath Tattwabhusan<sup>659</sup>

Karma and Rebirth<sup>660</sup>

(367-1)<sup>661</sup> The other pivot on which the Vedantic doctrine of immortality turns, is, the doctrine of Karma – the doctrine that every action must be followed by its proper effect. This doctrine is sometimes stated in a shape so abstract as to give it the appearance of a law of mechanical causality; but really in its application to rational beings, it has an ethical aspect also. As an ethical law, it lays down, when stated in its most general form, that every moral action must have a moral effect. In its popular form it prescribes happiness as the result of every virtuous act and suffering of every vicious act.

(367-2) Hindu thinkers, on the other hand, distinctly deny the personal character of the law of Karma. In aphorism 34 of the 1st pada, second chapter, of the Brahma Sutras as well as in the commentary thereon, the results of the moral action of rational beings are described as irrespective of the Divine activity and as dependent on the free activity of individual agents.

(367-3) Every moral action must have, as the law lays down, a moral effect. If the effect is pleasant, the pleasantness is only incidental; it must lead to a certain elevation or degradation of the soul, as the case may be, but ultimately to the former, – to moral progress. If the effect is painful the pain is only an instrument, like pleasure, for bringing about a certain moral effect. Moral actions, again have a certain collective

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<sup>658</sup> The original editor inserted “173” by hand and changed it to “359” at a later point.

<sup>659</sup> “S. TATTVA BHUSHAN” in the original.

<sup>660</sup> The original editor inserted “KARMA & REBIRTH” by hand.

<sup>661</sup> The paras on this page are numbered 1 through 3.

effect. They all tend to the building of a moral character, – a character with fixed tendencies to thoughts, feelings and actions of a definite nature. Every rational being must be moral by virtue of his possessing reason – has such a character at the time of death, and the law of karma demands that this character must be perpetuated – must continue to have the effects which exist potentially in the moral forces embodied in it. To suppose a cessation of life and activity at the destruction of the body, is first of all, to suppose a violation of the law of universal causation understood in its broadest sense. The law of causation requires not only that every cause should have an effect but that the effect should be adequate to the cause. Human character is an aggregate of moral causes, moral forces; its effects also must therefore be moral, and there can be no moral effects in the true sense without a conscious, personal centre of activity, – without the perpetuation, that is, of the lives of moral agents. Secondly, to suppose an extinction of the soul at the death of the body is to pronounce rational and moral life as purposeless, – to deny

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(continued from the previous page) the moral order of the universe and to conceive it as the play of blind forces. If, therefore, there is a moral order in the universe, if rational life has a purpose, that purpose cannot be anything higher than moral progress – the attainment of perfection by rational beings – and such a purpose necessarily requires the perpetuation of the conscious life of individuals. The gradual elevation of the mere race, to which the moral efforts of individuals contribute – an idea which seems to satisfy some thinkers, – does not fully meet the requirements of the case. There is no meaning in the elevation of a race unless the individuals composing it are conceived as elevated, and to say that one set or generation of individuals exists in order to contribute to the elevation of another set or generation, is to deny the most essential characteristic of a rational being – that of his being not an instrument or means to any other being or thing, but an end unto himself. Individuals do indeed contribute to the elevation of other individuals, but to say that an individual lives only for other individuals is to make everything hopelessly relative, to deny the existence of an absolute end, and to eviscerate moral worth of its every essence – its personal character. We thus see that the law of Karma, understood as just explained, guarantees the perpetuation of the moral life of every rational being and his gradual progress and final attainment of perfect union with the All-good, the ultimate end of his existence.

(368-1)<sup>662</sup> The Vedanta is decidedly of opinion that every individual soul passes through a practically infinite number of incarnations – incarnations determined by its own moral

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<sup>662</sup> The para on this page is numbered 4, making it consecutive with the previous page.

activity and determining it in turn. The formation of a soul, i.e. of a complex intellectual and moral organism, in the course of a few months or a few years, it apparently conceives as an impossibility. It will appear so also to the modern intellect, if we take a number of most important facts into serious consideration. It is undeniable that we are born with definite intellectual and moral characters. Circumstances indeed affect and contribute to the formation of character; they, however, do not act upon empty minds and souls equal and identical in their blankness, but upon clearly defined moral powers and tendencies of infinite variety both in quality and quantity. If, in mature life, all formations, whether intellectual or moral demand a history, an explanation in the form of a series of previous actions, and all differences a difference of history, does not the complexity and variety of endowments with which our present life begins demand a similar explanation, a similar history projected into the unknown past? A striking confirmation of the Vedantic

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(continued from the previous page) doctrine of the soul's pre-existence is supplied by the theory of evolution now so widely accepted. This theory seems distinctly to militate against the current supposition that the human soul is the work of about nine months' time. The human body has an almost incalculably longer history behind it. Its present form, with its nice adaptations and its wonderful capacity for multiplying itself, is the result of a series of evolutions extending through millions of years during which it has passed through innumerable lower and tentative forms. It is a law of nature that the time required for the evolution of an organism is long in proportion to its richness, niceness and complexity. The human mind, then, – the richest, nicest and most complex of organisms, – far from requiring only nine months for its formation, would seem to demand for its evolution a much longer period than any physical or physiological structure whatever.

(369-1)<sup>664</sup> The theory of the transmission of acquired powers from father to son cannot, it seems, go farther than explaining the superior richness and adaptability of the organism with which succeeding generations are favoured, compared with those possessed by their ancestors. The net result of experience, the acquired niceness of the organism its fitness for higher action and thought, may be, as it is said to be, transmitted to its reproductions. But unless the favoured organisms are occupied by superior minds, unless the laws that govern physiological evolution are acknowledged as obtaining in the spiritual world also, the current theory of transmitted experience does

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<sup>663</sup> The original editor inserted "175" by hand and changed it to "361" at a later point.

<sup>664</sup> The para on this page is numbered 5, making it consecutive with the previous page.

not seem sufficient to explain the variety and complexity of the human soul at its birth. The direct transmission of powers from one soul to another and the origin of the soul of the child from that of the father – suppositions which underlie current thinking on the subject – are theories without any rational grounds whatever and are hardly even conceivable.

On the other hand, the analogy of physiological evolution points to a parallel process of spiritual evolution, – the gradual development of souls by experience gathered in each life, and their re-birth in fresh lives, the extent of their development determining the quality of the organisms occupied by them. In these reincarnations, the souls may be conceived to carry with them the result of their previous experiences, with the details dropped from memory, but the substantial progress in intellectual and moral power uninterrupted and ready to determine and be increased by fresh experiences.

Now, if these considerations help to solve the problem of pre-existence, they also help to solve the allied problem

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(continued from the previous page) of re-incarnation. But I shall discuss the latter problem a little further. I have in some of my previous writings, referred to the phenomena of sleep and re-awakening and of forgetting and recollecting as having very important bearings on the philosophy of mind, and as facts from which our old Vedantins drew the legitimate conclusions. I shall now show how these phenomena help in solving the problem of re-incarnation. It seems to me that in relation to this problem they have a double bearing (i) that of proving the continuance of the contents of the individual consciousness, with all their variety and limitations intact, even without the instrumentality of the body, and (ii) the necessity of the body for the re-manifestation of those contents after their suspense in death. In profound, dreamless sleep, our individuality, or rather the manifestation of individual life, suffers a partial suspense. The wave that constitutes it seems to return to the ocean. But this temporary suspense of individuality is not a merging, not a total sublation of difference. The contents of every individual life are maintained intact, – in all their fullness and distinction. There is no loss, and no mingling. When the time comes, each individual starts up from the bosom of the Eternal, the Ever-waking, with its wealth of conscious life undiminished with its identity undimmed. Every one gets back what is his own, and nothing but his own.

(370-1)<sup>665</sup> As Sankara says in his commentary on the Brahma Sutras:- “Unless there exists one relating principle in the past, present and future, one which is unchangeable and sees all things, the facts of remembrance, recognition etc., which depend upon mental impressions requiring space and time and occasional cause, cannot be explained” However instrumental our brain-cells may be in the reproduction of the contents of our conscious life in the state of re-awakening, they cannot explain their persistence in the hours of sleep; far less can they be identified with those contents.

(370-2) A valid induction from these patent facts is that the reappearance of individual consciousness after the dissolution of the present body will require a fresh organism with essentially the same properties.

(370-3) An ever-recurring objection against the doctrine of pre-existence and re-incarnation is that we have no memory of a previous existence and cannot possibly remember the events of this life if we should be re-born, and that the enjoyment or suffering of the fruits of actions which have passed out of memory involves an apparent injustice. The phenomena of sleep and re-awakening, and those of forgetting and recollecting, to which I have already referred, supply an answer to this

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(continued from the previous page) objection. They prove an important truth which is often overlooked and the overlooking of which lies at the basis of the objection just mentioned. That truth is, that by passing out of our memory, a fact does not cease to have connection with mental life, and even to determine it materially. In an independent, self-sustained mind like the Divine, the presence or absence of an idea can mean nothing less than its presence or absence in consciousness. If anything could possibly pass out of its cognisance, it would cease to have any existence for it. But this is not true of our finite minds, which are contained in and perpetually sustained by the infinite. Facts are constantly going out of our individual consciousness and returning to it from the Divine mind, which forms its eternal base, and in which they are perpetually held. At the present moment, for instance, when I am intent upon reading this paper, how few of the manifold facts of my life are actually present with me! But they are nevertheless determining my present action from the back ground of my consciousness in which they lie hidden. How many events have preceded and made the preparing and delivering of this lecture possible! Most of them cannot, by any efforts I may make,

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<sup>665</sup> The paras on this page are numbered 6 through 8, making them consecutive with the previous page

<sup>666</sup> The original editor inserted “177” by hand and changed it to “363” at a later point.



be recalled, and will not perhaps revisit my mind, any more. Some can be recalled, but are absent now. Others are starting into consciousness from the dark chambers of the mind in which they lay concealed only a few moments back. My present action is, it is clear, due to a certain permanent form which my mind has taken as the combined effect of these various classes of facts and to the recurrence of a certain number of them. In the same manner, the moral character which I now possess, and which determines the ethical quality of my present actions, is the combined result of a long series of thoughts, feelings and actions many of which have passed entirely out of my consciousness, and many more which may be recalled only with great difficulty. But all these facts are, in a sense, present with me in their effects i.e. my character, and if I now suffer in consequence of sins committed before but now forgotten, or enjoy the fruits of righteous conduct equally forgotten, I do not feel myself wronged in the one case or specially favoured in the other. In sound, dreamless sleep, again, the facts of life, as we have already seen, beat a complete retreat from the field of consciousness and leave it utterly empty so far as its individual manifestation is concerned. But they are, by no means, lost in consequence of this temporary disappearance, and do not cease to determine waking life. Now, considered in the light of these facts, the objections to pre-existence and re-incarnation referred to are seen to be

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(continued from the previous page) groundless. That we have at present no recollection of any previous state of existence, does not, in the first place, prove that it will never come back to our memory. For aught we know, its re-appearance may be waiting for conditions to be hereafter fulfilled. In the second place, even if it should so happen that no such facts will recur to us under any circumstances, it would not follow that they never occurred and are not determining our present life. As we have already seen, the richness and complexity of our minds even at the moment of birth, and their speedy development in definite lines under the varying circumstances of this life, point to a long mental history through which we must have passed in the unremembered past. In the third place, it, in our present life, we have to lose and gain constantly in consequence of actions which we have utterly forgotten, but which have nevertheless left lasting effects on our character, there can be no injustice in our enjoying or suffering the fruits of actions which were done in previous states of existence, and which, though forgotten now, have yet made us what we are.

(372-1)<sup>667</sup> The law of evolution in the physical and physiological world point, as we have seen, to a similar law in the spiritual world. Does not the same law, we may now

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<sup>667</sup> The para on this page is numbered 9, making it consecutive with the previous page.

ask, testify to the reasonableness of the Vedantic view that the animating principles of all creatures are substantially of the same nature and the transmigration of these principles from one species to another is quite possible? If man's body is historically linked to, being the development of, the bodies of lower animals, where is the unreasonableness of thinking that his soul also has passed through a similar process of gradual development, having animated lower organisms in the more remote periods of its pre-existence, gaining in intelligence and moral strength as it migrated into higher and higher organisms and at last attaining humanity both physically and spiritually? Current European thought draws a hard and fast line between man and the lower animals and practically sets down the latter as soulless beings. Apart from the progress of philosophical speculation, the recent discoveries of natural historians as regards the highly developed social feelings of some of the lower animals, and the existence in them of sentiments akin to the ethical, have been showing more and more clearly, day by day, the hastiness of such a view, and it now seems impossible to imagine a gap between human consciousness in its lowest forms and the consciousness of the higher brutes. It seems quite probably, therefore, that psychological science will, in not a very distant future, confirm the anticipations of the Vedanta philosophy and link together all

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(continued from the previous page) conscious existence by a law similar to the law of physiological evolution. We shall then see with the eyes of science, as we already see with the eye of intellectual intuition, that the humanity of which we are proud is an acquisition which has come to us as the result of a long struggle carried on through millions of years, leading us under the slow but beneficial law of Karma, through organic and spiritual conditions of an infinitely diverse nature, to that which seems to be the nearest to God. But the reverse process – from humanity to animality – which the old Vedantists seem to have thought as likely as the other – seems to be quite improbable in the light of both natural and moral science. Progress from seed to tree, from child to man, from the jelly-fish to the highest mammalian, from barbarism to the highest civilisation – is the order of Nature, and so, while the teachings of the Vedanta, interpreted scientifically, inspires the hope that we shall one day be gods and partake of the Divine blessedness, they leave no room for the fear that we may one day descend to that brute condition from which we have arisen.

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<sup>668</sup> The original editor inserted "179" by hand and changed it to "365" at a later point.

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VEDANTA AND ITS RELATION TO MODERN THOUGHT

Pandit Sitanath Tattwabhusan  
Cosmic Mind<sup>671</sup>

(375-1)<sup>672</sup> Such a mind is surely not the Absolute Mind to which things must be eternally present in all the fullness of their properties and modifications. Such a mind is, again, far more than a mere sensibility. In its essence, it must have all the characteristics of our minds, sensibility, understanding and reason; but in its objective contents and capacities it must be inconceivably greater than any individual mind, however great, since it underlies and explains all cosmic changes, far and near, – past, present and future. It is such a mind that the Vedanta postulates under the name of Brahma or Hiranyagarbha. Of this cosmic mind I say in my Hindu Theism: “This world-soul, implied in finitude and change, and postulated under various names in the Upanishads and their commentaries, is significantly called the Karya-Brahman, the Effect-God.

(375-2) This effect-God then, the first and highest emanation from the Supreme cause, is the totality of created existence – the whole of which so called inanimate objects as well as finite souls are parts. Things that seem to us quite apart from any conscious life, events that appear to be entirely objective, – all cosmic changes in fact – are apprehended in the all-containing consciousness of Brahma. It is to be remembered, however, that these distinctions of Brahman, Isvara and Brahma are only so many standpoints from which the same Being is looked at. They do not imply any divisions in him who, though variously contemplated, is one and indivisible. It is the same Being that, contemplated as absolutely self-identical, as one and without a second, is Brahman; as the cause of the world, Isvara, and as conscious totality of all effects, Brahma or Hiranyagarbha.”... “THE VEDANTA & ITS RELATION TO MODERN THOUGHT” BY PANDIT TATTWABHUSHAN.<sup>673</sup>

VEDANTA AND ITS RELATION TO MODERN THOUGHT

Pandit Sitanath Tattwabhusan  
Cosmic Mind

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<sup>670</sup> The original editor inserted “181” and “367” by hand.

<sup>671</sup> The original editor inserted “COSMIC MIND” by hand.

<sup>672</sup> The paras on this page are unnumbered, and are consecutive with the previous page.

<sup>673</sup> “TATTAVABHUSHAN” in the original.

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# The Ratnavali of Nagarjuna (Translated by Giuseppe Tucci)

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THE RATNAVALI OF NAGARJUNA<sup>676</sup>  
Trans. Giuseppe Tucci  
Karma

(377-1)<sup>677</sup> Those men who, disregarding the great road of the supreme law, clear on account of generosity, moral conduct, and patience, wander through the wrong paths of that wilderness which are bodily penance, enter indeed a terrific forest, viz Samsara which has infinite rebirths as its trees, while beasts of prey, namely moral defilements, lick their limbs.<sup>678</sup>

(377-2) Those<sup>679</sup> who kill any living being shall have a short life in a new<sup>680</sup> existence; those who do harm to others shall suffer many offences; by stealing one shall be thwarted in worldly enjoyments; an adulterer shall get enemies.

(377-3) The fruit of telling falsehood is repulse, of slandering breaking the friendship, of cruel speech hearing things unpleasant, of futile expressions unfortunate words.

(377-4) Covetousness causes the failing of every desire, hatred is said to be the source of fears, wrong views produce incapacity of seeing aright, drinking of intoxicating liquors is the cause of mental confusion.

(377-5) Avarice is the cause of poverty, bad livelihood of being deceived, pride of low birth, envy of scanty personal strength.

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<sup>675</sup> The original editor insertd "183" by hand and changed it to "369" at a later point.

<sup>676</sup> This additional information was included with the title in the original: "in the journal of The Royal Asiatic Society of Great Britain & Irleand. 1934."

The original editor insertd "translated by" and "KARMA" by hand.

<sup>677</sup> The paras on this page are numbered 1 through 11.

<sup>678</sup> This word was originally obscured by a hole punch reinforcement sticker, we have inserted "limbs" per the original source.

<sup>679</sup> This word was originally obscured by a hole punch reinforcement sticker, we have inserted "Those" per the original source.

<sup>680</sup> This word was originally obscured by a hole punch reinforcement sticker, we have inserted "new" per the original source.

(377-6) Anger of bad colour; stupidity is derived from not asking wise men (about the law); this fruit is ripened when one is reborn as a man; but first of all there is the rebirth in conditions of existence.

(377-7) All those sins are called vices; their consequence has been explained above. All virtuous actions bring forth an effect quite contrary to that.

(377-8) From sinfulness every pain and every unhappy destiny are derived; from sinlessness every happy destiny and every pleasure in life are derived.

(Footnote) According to the Abhidharma the effect of our actions is, in fact, triple: the first is rebirth in the various conditions of existence according to the Karman of a previous life; the second is an effect of compensation, viz. the necessity of undergoing the same experiences of which we have been the cause to others; the third effect affects the entourage and the physical surroundings in which we shall have a rebirth. "Colour" means also "caste."

(377-9) The<sup>681</sup> assumption of an ego exists as long as there is the assumption of the five groups; when there is the assumption of an ego there is again karman, and from this a new birth.

(377-10) This whirl of life which has no beginning, no middle, and no end, like a whirling firebrand, whirls round with its three successions (personality, karman, and birth) which are the cause one of the other.

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THE RATNAVALI OF NAGARJUNA

Trans. Giuseppe Tucci

Karma

(378-1)<sup>682</sup> In so far as the ego cannot be demonstrated as being produced either by itself or by another or both by itself and another, nor as being produced either in the past or in the present or in the future, the ego vanishes; then karman and lastly new birth.

## **Buddhism: An Illustrated Review (Edited by Ananda Metteya)**

BUDDHISM: AN ILLUSTRATED REVIEW<sup>683</sup>

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<sup>681</sup> This word was originally obscured by a hole punch reinforcement sticker, we have inserted "The" per the original source.

<sup>682</sup> The paras on this page are numbered 12, and 1 through 5. The first section is consecutive with the previous page.

(378-2) When an intention is carried into effect it manifests itself in act or speech; when not, it remains a thought. Thus Kamma comes to denote Act, Word, or Thought, as determined by the will; in the mass, it signifies Character. Character in the domain of Buddhist Ethics connotes Moral Law, Moral Authority, Moral Obligation, Moral Responsibility and Moral Retribution or Justice. In the province of physical Science it answers to a special individualised force or energy. Therefore Kamma in its Physical and Ethical aspects may be rendered by the Force of Character.

(378-3) An individual in the world of sense builds up his Character out of innumerable acts, words and thoughts; and this character is according to Buddhist ideas, transmitted from one life to another, from link to link, in the endless chain of existence. This transmission of character, in its physical aspects corresponds then in the domain of life to that conception of the world of matter which has received the sanction of science under the name of the Conservation of Energy. Critics have held that Buddhists have not accepted scientific heredity. This charge is not well founded, for Buddhists do acknowledge heredity as a hand-maid of the Theory of Kamma – the Doctrine of the Transmission of Character. Of course, the teaching as He does the supremacy of Kamma thus, the Buddha rightly assigns a subordinate place to heredity.

(378-4) Heredity does not cover all the phenomena of variation in the conditions of life; as, for instance, the difference in the characteristics of twins is not accounted for by heredity.

(378-5) These personalities are, to adopt a Buddhist simile, like beads strung on a rosary; each, though similar, is never identical with another. Each rosary represents an individual, and all individuals are parts of a greater whole. But so long as the sense of separateness exists, so long will there be separate individual beings; – each working out its individual destiny, a destiny individualised by that very delusion of the separate self.

(378-6) A being is reborn in a particular family because of the general affinity of its character to that of the family in question; so that which appears to be only the hereditary transmission of some special trait of character or aspect of form is oftentimes in reality but the direct manifestation, through this selective operation of Kamma, of the characteristics of the line of life that being now inherits; –

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<sup>683</sup> This additional information was included with the title in the original: “(Burma).”

(continued from the previous page) characteristics sufficiently akin to those of the parents of the present birth to enable that being to find in them the Upadhi or Basis for its further existence and development. And if betimes a good soil yields but a sorry plant, or barren ground breaks into unexpected verdure; we, looking less to the soil than to the seed of bye-gone actions, know that here there is no exception to the Universal Law.

(379-1)<sup>685</sup> The Blessed One made answer: – Every living being has alone Kamma as its possession; its inheritance, its cause, its Kinsman and its refuge. Kamma alone it is which differentiates all beings thus, high and low conditions.

(379-2) Some in this world, heedless and cruel, deprive living things of life; they upon death either sink in the scale of being, (to the lower spheres) or, if reborn in the World of Men, live but a little while. Others, protecting creatures lives, either mount on death in the scale of being (to higher spheres); or, if reborn as men, live long on earth. Some in this world oppress other creatures, injuring them in various ways; they upon death either sink in the scale of being; or, if reborn as men, are weakly and ailing in health.

(379-3) Some in this world are selfish, and give naught in charity; they either sink in scale of being, or, if reborn as men are poor and needy. Others, benevolent and liberal, either rise to higher spheres, or, if reborn in the world of men are wealthy. Some in this world are proud, arrogant, and discourteous; they after death either sink in the scale of being; or, if reborn as men are low-born.

(379-4) The Sattaloka or World of Beings is also classified under different arrangements. It must be borne in mind that these are states: – mental states, resultant from mental functionings and not localities.

(379-5) Under a given set of conditions the action of an individual his 'choice' of one out of two or more lives of action – is absolutely determined by the nature of his Character at the time; but it is one of the leading principles of Buddhist philosophy that, whilst it is impossible for a being to act in any other way but that which his Character

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<sup>684</sup> The original editor inserted "185" by hand and changed it to "371" at a later point.

<sup>685</sup> The paras on this page are numbered 6 through 11, making them consecutive with the previous page.

determines for him, he may, by dint of mental and moral training, alter the nature of that Character itself.

(379-6) It naturally follows that, for the most part, the effects of such mental training are manifested in the subsequent existence. During one life, a man may, by dint of great and constant effort, modify to a certain extent the Kamma with which he took birth in this life, but by far the greater part of such modification as is produced by mental training takes effect in the next life, and in this respect a relatively small effort of training may produce the greatest results. We may compare the action of Kamma in this respect

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BUDDHISM: AN ILLUSTRATED REVIEW

Ed. Ananda Metteya

The Forces of Character

Maung Shwe Zan Aung

(continued from the previous page) to that of a man walking. One foot is at any time on the ground passively supporting the whole weight of the body; determining with but a small degree of freedom, the exact position of the man. This position corresponds with the present Character of the man; the relationship between that position and the man's surroundings corresponds with the Destiny or environment of the individual, - which is necessarily dependent on the Character, according to Buddhist views. The foot upon which the man's weight rests, - whereby he is supported and maintained in that relationship to his environment, is the analogue of the Passive Side or Upapattibhava of the Character; this, as we have seen, being in its turn determined by the Active Side or Kammabhava of the past lives. Standing thus on one foot, the man makes an effort to move in some definite direction, the active foot, - corresponding to the Kammabhava, - is raised, and moved forwards in the desired direction; - this action corresponds with the mental training; whether that be consciously effected in a given direction, or, as is unhappily the case with a majority of men, is merely the outcome of the reaction to environment, and of temporary desires. And, just as we have seen that this mental training, this Active Side of the present existence, produces at most but a slight alteration of the immediate character and Destiny of the man, so does the action of lifting the foot and moving it forwards produce but a slight visible change in the man's position; though, if the action be intense enough, - if a sufficiently long stride be taken, - some portion of the effect is so apparent. But this action, so slight in its immediate effect produces a sudden and entire change in the man's position, the moment the moving foot is set to the ground; the whole body follows it; and at once the position of the man himself, and of his relationship with surrounding objects is changed; - changed, that is, in precisely that direction at which the walker had, consciously or unconsciously aimed. The former active foot now becomes the passive, and so the process is repeated, till the goal of the whole series of actions is attained.



(380-1)<sup>686</sup> The Buddhist view of life accepts alike the opinion of the Necessitarian and of the believer in Free-will; steering, as usual with it, a Middle course between these two extremes of thought; and thereby avoiding the difficulties of either position as considered alone. For if the will be entirely unfettered, then Law reigns not in the Universe; – and, indeed, we see palpably and clearly that it is not unfettered, and falls short always of attaining to its fulfilment. But, on the other hand, if there be no freedom of Will at all, if every thought and action of a man be dictated by a fatal and an inexorable Necessity, then there were no hope of ever attaining to that freedom from the Conditioned Universe

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(continued from the previous page) which is the central aim, the goal of Buddhist effort. And, just as the will always palpably falls short of the attainment of its object, and so demonstrates the falsity of the belief that it is absolutely free; so also does the very fact that beings in a conditioned Universe should aspire after, – or even conceive of, – a State free from all these conditionings, demonstrate that in some measure there is freedom. Thus do the arguments of the upholders of Free-will and of Necessity respectively appear to the Buddhist, cognisant of that Middle Way whereof the Master taught, much as the contentions of the two knights in the story; who, looking each at one side of a shield whereof one side was black and the other white, fell to disputing on the shield's true colour.

(381-1)<sup>688</sup> First as regards Reproductive Kamma. This, it is generally held does not extend in its action beyond the moment of rebirth. ...The function of Supportive character is to maintain or assist the action of this Reproductive Kamma, so that it may be carried into effect.

(381-2) A child, for example, is born in a rich and well-born family; he grows up in happiness and prosperity. His birth is due to Reproductive Character; his continued comfort and prosperity are due to the action of Supportive Character.

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<sup>686</sup> The paras on this page are numbered 12, making them consecutive with the previous page

<sup>687</sup> The original editor inserted "187" by hand and changed it to "373" at a later point.

<sup>688</sup> The paras on this page are numbered 13 through 15, making them consecutive with the previous page.

(381-3) Counteractive Character has a tendency to weaken, interrupt obstruct or retard the fruition of Reproductive Character; by counteracting, here and there, now and again, the action of Supportive Kamma. Here, especially, the quality of the Counteractive Character comes into play; for if good (Kusala) it may so counteract a definite Bad (Akusala) Supportive Kamma as to prevent an existent Bank Reproductive Character from bearing fruit. Thus Virtue and Charity, which are the principle causes of Good Counteractive, as well as of Good Supportive Character, may not only result in maintaining a happy state of life; but may also result in the attenuation, through this occasional action, of Counteractive Kamma, – of bad characteristics and of bad environment. Destructive Kamma is similar to the last, but so much more powerful in its effect as both to completely annul a Supportive Kamma of opposite nature, and further to produce its own direct effect. As an instance of the operation of Destructive Kamma we may cite the case of George Bidder, whose special and remarkable mathematical powers suddenly disappeared in middle life.

A brief study of a few of the most important events the life of the musician, Wolfgang Mozart, may here be made, in illustration of the operation of the four great classes of Kammic operation. According to Buddhist views, Mozart will have inherited the Kamma of an extraordinary skilful musician. On the death of that individual, the result of the Reproductive

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(continued from the previous page) Kamma he had made by the intensity of his mental action in the musical sphere, was such that his Sankhara took re-birth in the family of Leopold Mozart, a violinist of some considerable repute at Salzburg; by reason of the fact, already stated, that the forces of Character tend to cause re-birth in a family, and under conditions, of similar nature to the mental action which has brought them into being. But the intuitive grasp of music, and those great abilities for which Mozart later became famous, were of so remarkable a nature as to be inexplicable solely by hereditary causes: – the gulf that separated the son's abilities from the father's was too great to be the outcome of a single generation's evolution. and, moreover, Mozart's sister, with the same heredity, did not possess any special musical gift at all. The appearance, at an early age, of the intuition in musical matters, and of the musical gifts, which he possessed, was due to the Supportive Character, bringing into operation those Reproductive forces which had already caused him to take birth in a musical family. The effect of this class of Kamma on his life was manifest at the early age of three, when first he shared his sister's lessons at the harpsichord, and even then he manifested quite unusual abilities. The cultivation of those abilities by his training at his father's hands will have given rise to new Supportive Character, which would bear fruit both in this

and the next life; forming, as they did, a large part of the functions of the Active Side of his life as Mozart. The quite unusual nature of his abilities would be due, as described, to the Reproductive and Supportive Kamma, acting as we have shown, being enforced by Cumulative Character (which I shall have occasion to refer to later on), resulting from the cumulative training and experience in musical matters, of several lives; – one alone being too short a time to serve for the evolution of a genius.

The many worldly successes which attended his career, – his favourable reception at various Courts, the assistance of men of high position in life, and so forth, are to be attributed to the Supportive Side of his Character, both of the past, and in less degree of the present life. On the other hand, the suppression in 1767 A.C. of his work, *La Finta Semplice*; by a cabal at Vienna; his cold reception at Paris in 1778; when his usual success seemed to have deserted him; the intrigue at Vienna to mar his prospects; his unhappy marriage; his burden of indebtedness; his mean treatment at the hands of Hieronymus, the Archbishop of Salzburg; and his many other disappointments, may be ascribed to the operation of Counter active Kamma. And, finally his failure to complete the Requiem

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(continued from the previous page) would be due to Destructive Character.

To illustrate the different functions of the various classes of Character, we may consider the case of a projectile fired upwards from a gun. The energy imparted by the explosion in the gun corresponds to the Reproductive Character; the inertia resembles the Supportive force. The friction of the air, where by the motion is checked in varying degrees (according to the square of its velocity) is analogous to counteractive Character. Lastly, the action of gravity, which first reduces, and then annuls the tendency to move upwards, and finally (when the projectile has attained the highest point of its trajectory) causes the moving body to fall back on the earth, to move in the opposite sense to its original direction, corresponds in every way with the action of Destructive Kamma; which, as we have seen, is able not only to altogether annul the operation of an opposite Supportive force, but further to cause a contrary movement on its own account.

(383-1)<sup>690</sup> Bad Weighty Kamma belongs exclusively to the World of Sense, and is produced by (a) Five Grievous Crimes, which may result in some signal and terrible

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<sup>689</sup> The original editor inserted “189” by hand and changed it to “375” at a later point.

<sup>690</sup> The paras on this page are numbered 16 through 17, making them consecutive with the previous page.

punishment even in this life, and (b) Permanent Scepticism; – the confirmed mental attitude of the denial of the existence of the Moral Law.

(383-2) As this appearance of “Scepticism” amongst the causes of the most grievous Evil Character (which the Reader must remember throughout is interchangeable with Destiny in Buddhist eyes) that a man can generate may give rise to misapprehension in the West, we must explain what is really involved. The ‘Scepticism’ referred to is not, of course, the mere disbelief, – a state resultant from lack of knowledge, – of the principles of the Buddhist Religion; – in the most tolerant Religion in the world such a doctrine would of course be totally out of place. But it is the confirmed mental attitude of denial of all good that is implied; – the steadfast and persistent denial of the Existence of any Law or power of Righteousness whatever; – the denial of any good or holy or noble purpose in all highest and holiest deeds, – the consistent misattribution of all nobility and charity and magnanimity to the basest and most selfish motives. It is this, – and not that attitude of suspended judgment which in the West is generally associated with the word ‘Scepticism’, – that is here classified amongst the terrible crimes of parricide, etc. And the reason is obvious. Since it is the mental attitude of a man which is constantly building the Character of his future life, and since it is the individuals own mind that is as it were projected upon the Universe he sees, it in the first place follows that whoso is guilty of this mental attitude must himself be devoid of those good qualities which are the means of redemption; and, secondly,

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(continued from the previous page) by allowing this attitude to become confirmed, he is not only launching on the world a monster devoid of every moral guidance; but, by his words and intercourse with mankind tends to poison with the same evil doctrine all weak-minded persons with whom he comes in contact...Ed. Buddhism.

(384-1)<sup>691</sup> Weighty Kamma takes precedence of all others in respect to the period in which its effects appear. As regards the different sorts of Weighty Kamma itself, it is said that the most serious of all, – and therefore the most immediate in its effects, is the creating of a schism in the Sangha. When we bear in mind that, in the Buddhist view, it is by Sangha that the teaching of the Dhamma, – whereby for all who accept it comes Deliverance, – is maintained, it is not difficult to see why this should be regarded as the worst of all crimes; in as much as its effect may be the leading of innumerable men

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<sup>691</sup> The paras on this page are numbered 18 through 20, making them consecutive with the previous page.

away from the Path; and the partial subversion of the Dhamma itself. For the same reason, the attempt or intent to murder a Buddha, resulting in His wounding, comes next in order of precedence; because that would involve, were it possible to kill Him, the loss on the part of myriads of beings of all chance of entering the Paths for the period of a Buddha age. Next come, in succession, the murder of an Arahant, – whereby again some who might have learned from him the Way to Peace are cut off therefrom, – the crime of matricide, and lastly parricide. Of the last two, it is said that if a man kills both father and mother, the latter is the more grievous crime, and takes effect first, except only if the father be a person of vastly superior virtue to the mother; when the order is reversed.

Next in power and precedence to Weighty Kamma comes Death-proximate Character. The idea here is that the thoughts in the mind of a man nigh unto death are of supreme importance in determining the Character of the next life. The Kamma thus formed by the thoughts rising in a man's mind at the point of death takes precedence of all classes of Kamma save only the Weighty; and, like the latter it may operate in all of the four modes of the first classification.

(384-2) It is not improbable that it is an instinctive recognition of the supreme importance of the Death-proximate mental action that has given rise in the West to the idea of the value of a 'death-bed repentance.' At the moment of death, the Kamma may be conceived to make a move per saltum, – the Kamma-bhava changing over to Upapatti-bhava as already described; – and it is the direction then given to it which will, in the absence of Weighty Kamma, largely determine the course of the future life.

(384-3) It is most important to avoid, not only a repetition of an evil thought or action, but to avoid thinking of one's

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(continued from the previous page) evil acts and thoughts. In this respect, Buddhism presents a curious contrast to Christianity, for where the latter Religion inculcates what is known as 'repentance', – the brooding over one's failings, and regarding them as 'sinful;' – the Buddhist would hold that this practice is exceedingly unwholesome; tending as it does to make an occasional offence into an habitual one (in the next life), by converting it by much brooding, from Cumulative to Habitual Kamma. So the Buddhist method would rather be: – having realised the evil inherent in a given line of thought or of action, make a powerful effort to determine that you will not repeat it,

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<sup>692</sup> The original editor inserted "191" by hand and changed it to "377" at a later point.

rectify where possible what ill-effects on others may have resulted from it, and then, as far as you are able, dismiss it altogether from your memory; and, in any case, do not brood over it, thinking again and again 'Then I did wrong, and thus and so' lest you, by brooding, convert it into the most powerful form of habitual Kamma.

Last in this classification comes Cumulative Character. This includes all Kamma that cannot be included under Weighty, Death-proximate, or Habitual. It is the accumulated store, the reserve fund, as it were, which one inherits from every past existence; a bundle of potentialities, each distinct from the others; and each awaiting a favourable opportunity, – of environment, of absence of more powerful opposing forces, and so on, – to develop and bear fruit in life; and though less powerful than the classes above enumerated, it forms by its mere quantity a large part of the effective Kamma of all beings.

(385-1)<sup>693</sup> Immediately-effective Character derives its name from the fact that its results appear immediately, in the same existence in which it is generated. It is the initial Cognitive which produces this effect; and if it is unable, by reason of powerful opposing Kamma, to come to fruit in the present existence, it fails to produce any effect at all, and becomes inoperative for ever, because it is devoid of Reproductive power.

(385-2) Remotely-effective; because it is only able to work out its effects after the present existence. If sufficiently strong, it produces its effect on the next life through the Reproductive function; but if it be so weak as to be unable to effect reproduction or conception (i.e. to take its place amongst the Kamma that take part in production) then it is equally too weak to effect Support, Counteraction or destruction during the course of life; and so becomes inoperative for ever.

(385-3) Such is a brief resume of the classification of the Forces of Character found in the Abhidhamma and its Commentaries

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(continued from the previous page) I have endeavoured to show the analogy existing between these and modern concepts of physical forces; how the doctrine of the Kamma supplements and makes clear the effects of Heredity, and explain certain phenomena, – as these of Genius, – inexplicable by Heredity alone; and also in what manner this doctrine bears upon the two conceptions of Necessity and Freewill.

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<sup>693</sup> The paras on this page are numbered 21 through 23, making them consecutive with the previous page.

(386-1)<sup>695</sup> The Buddhist system of rewards and punishments is far less distressing and repellent. There is hope in it for every man and woman, for every created thing; the principle of being, once existence, has innumerable permutations to accomplish before it can attain the Eternal Rest.

(386-2) There are superior beasts, such as elephants and cattle which lead harmless and sometimes useful lives; and there are animals on the down-grade, such as tigers and king-fishers which for past evil are doomed to live by taking life, thus being the cause of suffering, both to themselves and others.

(386-3) No matter how low and desperate and degraded the state of the being is, it can always look forward to a time when it will be merged in the undying Peace.

(386-4) Prayers to a divinity will not alter a jot the judgment which is being built up for the guilty, for the divinity himself cannot escape from the universal Law which is called the consequence of one's acts. A divinity who should endeavour to wrest the course of justice from its path would himself imperil his future state.

There is no virtue in prayers, for they only show the will not the accomplishment. There is no buying or selling of indulgences, for on one can improve his prospects but the individual himself, and there is no profit in transferring capital from one pocket to another. It is in vain to endeavour to corrupt an imaginary divine power by making costly presents to the shrines. That is of no avail whatever. You cannot buy an upward step; you must earn it.

(386-5) They know that his fate is solely decided by his doings; and that divinities themselves could do nothing to change it; but they also are fully persuaded that one day all will be saved, all will attain the eternal calm, perhaps after myriads of years, perhaps to-morrow; none can be damned eternally.

The being has an infinity of time before it to mend its ways. Buddhist divine justice refuses to recognise a tribunal which seeks to do nothing but condemn to punishment. Chastisement is no more than a means of enabling the being to recognise its past errors. It is a correction rather than a castigation. The wrong committed is emphasised and a wholesome repentance is engendered.

This is clear enough to most, but it is too abstract

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<sup>694</sup> "The Cycle of Transmigration" by Sir George James Scott was published in *Buddhism: An Illustrated Review*, October 1905, Volume II, NO. 2.

<sup>695</sup> The paras on this page are numbered 24 through 28, making them consecutive with the previous page.

(continued from the previous page) and metaphysical for the peasant; and so philosophers, – those who have gone far on the upward path, – and commentators have tried to make this judgment of the life where a Supreme Being is not recognised, clear to those who can only grasp the material, the ponderable and palpable. An imagined King of the Invisible world has brought before him the book in which the two guardians who accompany every man, and every created thing on earth, have written down, day by day, all his actions. The Invisible King makes no comments and delivers no sentences. Before him stand the scales. For every good deed an inferior spirit throws a small red counter into one side of the balance; for every bad action a small green counter is thrown into the other. The sum of a man's life is thus made concretely visible. The balance inclines to the good or the bad and indicates even-handedly the degree of punishment or the amount of reward. Not until the last counter has been, thrown is the result known and then it takes automatic effect.

This unchanging and unchangeable result of all a man's acts from the beginning of Buddhism, prevented all traffic in matters which referred to a Supreme Being.

## **Sister Nivedita: The Master as I Saw Him**

THE MASTER AS I SAW HIM

Sister Nivedita

(387-1)<sup>697</sup> First of these special conceptions, with which India might be said to be identified, was that of the cyclic character of the cosmos. On the relation of creator and created, as equal elements in a dualism which can never be more than a relative truth, Hinduism had a profound philosophy, which Vivekananda with his certainty of grasp, was able to set forth in a few brief words. The next doctrine which he put forward, as distinctive of Indian thought in general, was that of reincarnation and karma, ending in the manifestation of the divine nature of man. And finally, the universality of truth, whatever the form of thought or worship, completed his enumeration.

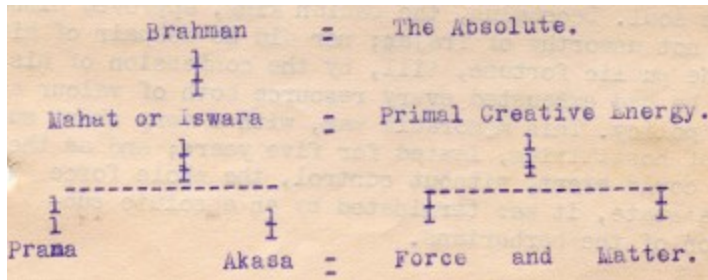
(387-2)

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<sup>696</sup> The original editor inserted "193" by hand and changed it to "379" at a later point.

<sup>697</sup> There are two unnumbered paras on this page. In addition, there is a partial, unnumbered para at the top of the page that is consecutive with the previous page.





The eschatology will be explained from the Adwaitic

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(continued from the previous page) standpoint only. That is to say, the dualist claims that the soul after death passes on to the Solar Sphere, thence to the Lunar Sphere, thence to the Electric Sphere. Thence he is accompanied by a purusha to Brahmaloaka (Thence, says the Adwaitist, he goes to Nirvana).

Now on the Adwaitic side it is held that the soul neither comes nor goes, and that all these spheres or layers of the universe are only so many varying products of akasa and prana. That is to say, the lowest or most condensed is the Solar Sphere, consisting of the visible universe, in which prana appear as physical force, and akasa as sensible matter. The next is called the lunar sphere, which surrounds the Solar Sphere. This is not the moon at all, but the habitation of the gods, that is to say, Prana appears in it a psychic forces, and Akasa as Tanmatras, or fine particles. Beyond this is the Electric Sphere, that is to say, a condition in which the Prana is almost inseparable from Akasa, and you can hardly tell whether Electricity is force or matter. Next is the Brahmaloaka, where there is neither Prana nor Akasa, but both are merged into the Mind-stuff, the primal energy. And here – there being neither Prana nor Akasa – the jiva contemplates the whole universe as Samashti, or the sum-total of Mahat, or mind. This appears as a Purusha, an abstract universal Soul, yet not the Absolute, for still there is multiplicity. From this, the jiva finds at last that Unity which is the end.

## Edward Gibbon: The History of the Decline and Fall of the Roman Empire

THE HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE<sup>698</sup>

Edward Gibbon

(388-1)<sup>699</sup> The first exploits of Trajan were against the Dacians, the most warlike of men, who dwelt beyond the Danube, and who, during the reign of Domitian, had insulted,

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<sup>698</sup> "GIBBONS DECLINE AND FALL OF THE ROMAN EMPIRE" in the original.

with impunity, the majesty of Rome. To the strength and fierceness of barbarians they added a contempt for life, which was derived from a warm persuasion of the immortality and transmigration of the soul. Decebalus, the Dacian king, approved himself a rival not unworthy of Trajan; nor did he despair of his own and the public fortune, till, by the confession of his enemies, he had exhausted every resource both of valour and policy. This memorable war, with a very short suspension of hostilities, lasted for five years; and as the emperor could exert, without control, the whole force of the state, it was terminated by an absolute submission of the barbarians.

## **L.B. Allen: The Next Peace**

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THE NEXT PEACE<sup>701</sup>

L.B. Allen

(389-1)<sup>702</sup> With the present war scarcely begun we are already hearing current talk about "the next peace." What will it be like? What principles will guide the peace-makers? How will it affect this country and that? Will it be a more permanent peace than the last one? These questions, and speculative answers to them, are finding a place in current articles, speeches, and conversation.

We are beginning to see that it is possible to win a war and then, so to speak, lose the peace which follows. Unless the peace is as wisely and strategically planned as the conduct of the war itself, the peace is likely to evaporate. The story of the past two decades makes this plain.

(389-2) I. After the signing of the Versailles Treaty of 1919, the next ten years witnessed several outwardly significant achievements in stabilising the peace. Starting with the formation of the League Of Nations in 1919 the peace momentum gained strength from the Washington Conference in 1921 setting a limit to naval expansion, from the Locarno Pact of 1925 guaranteeing European frontiers, from Germany's entrance into the League in 1926, and finally from the Kellogg Briand Pact in 1928 pledging over sixty nations of the world to renounce war. Hopes ran high for a permanent peace.

But all was not well. Beneath the surface another motive was discernible cutting into this apparently smoothly conducted symphony of peace. Some nations were not

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<sup>699</sup> The para on this page is unnumbered. In addition, there is a partial, unnumbered para at the top of the page that is consecutive with the previous page.

<sup>700</sup> The original editor inserted "195" by hand and changed it to "381" at a later point.

<sup>701</sup> This additional information was included with the title in the original: "(In 'THE CRY.')" The original editor inserted "May 1940," "(Burma)," and "organ. of muslim students Rangoon" by hand.

<sup>702</sup> There is an unnumbered para and a para numbered I on this page.

satisfied and were becoming vocal and demonstrative about it. Whispers began to go around about "the next war." A strange uneasiness was abroad.

Then came the next decade. In 1931 the war in Manchuria broke out. In 1933 and 1934 came the Nazi "putsch" and "purge" in Germany. Late in 1935 the Abyssinian War broke out. Then came the opening of Spanish Civil War in 1936 with all its international complications. This was followed the next year by the outbreak of war in China. The Austrian "Anschluss" and the Czechoslovakian crisis on 1938 were but preludes to the seizure of Bohemia and Moravia and the destruction of Poland in 1939. And now four major powers of Europe are at war. Just as the decade from 1918 to 1928. saw the brightening of peace prospects so the last decade has seen a steady gathering of war clouds. The storm has broken.

This is not the first time the world has been disillusioned with its peace plans. The past three centuries in Europe have all begun with striking similarity in this respect. The eighteenth century opened with the Peace of Utrecht in

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(continued from the previous page) 1714, bringing to a close the aggressive wars of Louis XIV. The generation following this peace was not unlike the past twenty years of our own times - pacts and alliances to bolster up the peace, frustrated powers upsetting the carefully laid peace plans of statesmen, and finally the outburst of pent up hatred and ambition in 1740 and again in 1756. Then came the early years of the nineteenth century bringing the aggressive wars of Napoleon to a close with the Peace of Vienna in 1814. Again the peace was guaranteed by alliances and agreements but before the century was half over a series of revolutions aimed at the repressive peace shook Europe. Similar to both the previous centuries the first quarter of the twentieth century witnessed in 1918 a great peace congress at Versailles. The disillusionment which followed that peace has already been related.

A bewildered world asks why this process must be repeated generation after generation, century after century.

(390-1)<sup>703</sup> II. In reply to this question an examination of mankind's attempts in making peace settlements will reveal certain fundamental mistakes, a repetition of which could well be avoided when "the next peace" is made. In the first place, it has been demonstrated in history and in recent events that to frame a peace in such a way as to restrict the natural development of a people is to invite another war sooner or later. This was clearly shown in the peace system following the Napoleonic wars when Metternich attempted to extinguish the national development of nationalism and democracy by a kind of European "fire department. "For a generation this unnatural

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<sup>703</sup> The para on this page is numbered II, making it consecutive with the previous page.

repression by Metternich's "firemen" continued till the revolutions of 1848 blew the lid off the tyrannical system and landed Metternich in England, an exile.

In the second place, to arrange a peace which does not provide for a fair distribution of material goods to all, including the defeated nation, is bound to produce further conflict. No statesman confers a benefit on his country by framing a peace which deprives a defeated neighbour of fundamental necessities. A hungry neighbour is a dangerous neighbour. Clemenceau pressed hard at the Versailles peace conference to deprive his vanquished neighbour of basic economic resources. Did not his success, partial though it was help to make necessary the construction and now the use of the Maginot Line?

In the third place, to arrange a peace of vindictiveness and humiliation is a sure way to breed another war. Germany

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(continued from the previous page) reaped in 1918 a full harvest for her vindictive peace against France in 1871. The German seizure of Alsace Lorraine, the huge indemnity extracted from France at the point of the bayonet, and the insult to France of crowning the German Emperor at Versailles in 1871 have all been dearly paid for by Germany since 1918. And are not the humiliation of the "guilt clause" in the Versailles Treaty and the vindictiveness of the Ruhr occupation in 1923 purely responsible for the present situation on the European continent? Vengeance is a breeder of many ills, and never more so than when it helps to dictate a peace treaty.

If we are to have a peace treaty and not just another illusive armistice at the conclusion of this war these three fundamental mistakes, at least, must be avoided. Or, to put the matter in positive terms: in place of restriction there must be the readiness to aid and encourage the natural development of all peoples, including the defeated enemy; in place of maldistribution there must come a fair sharing of markets and raw materials; and in place of Vengeance there must be a spirit of inclusion and forgiveness.

(391-1)<sup>705</sup> III. Already leaders in politics are talking about "the next peace" in these very terms. The Premier of Great Britain in a speech on October 12, said: "It is no part of our policy to exclude from its rightful place in Europe a Germany which will live in amity and confidence with other nations. On the contrary, we believe there is no effective remedy for the world's ills that does not take account of the just claims and needs of all countries" In a speech early this month Mr Arthur Greenwood said: "When the war is over we shall see that there is freedom not only for ourselves, but for the German people and all other peoples. It shall be a peace without rancour against other peoples

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<sup>704</sup> The original editor inserted "197" by hand and changed it to "383" at a later point.

<sup>705</sup> The para on this page is numbered III, making it consecutive with the previous page.

and without territorial or political ambitions – a peace worthy of the sacrifices which have been made. “Mr Attlee in formulating Labour’s peace aims recently said: “Firstly, while there must be restitution to the victims, all ideas of revenge or punishment must be excluded. Secondly, all nations, great or small, must have the right to live and to develop their own characteristics provided they do not infringe on others’ rights. The German must recognise that the pole, the Czech, and the Jew has the same right as he to a place in the world. Equally the Briton must concede the same right to the Indian and the other inhabitants of the British Empire!” Speaking about the economic aspect of “the next peace” Mr Attlee says:”.... there must be an equal access for all nations to all markets and raw materials.

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(continued from the previous page) The time has come when many people see that to adopt these principles in the framing of “the next peace” is not vague idealism. Rather it is the most sane and practical realism. History has shown, and the events of the last twenty years have confirmed, that we can neglect these principles only at the peril of sowing the seeds of yet another war.

(from “The Cry” organ of Muslim Students Association Rangoon)

## **The Aryan Path Magazine: Reincarnation Number**

393<sup>706</sup>

THE ARYAN PATH MAGAZINE

Reincarnation Number

(393-1)<sup>707</sup> “In the doctrine of transmigration, whatever its origin, Brahmanical and Buddhist speculation found, ready to hand, the means of constructing a plausible vindication of the ways of the cosmos to man....This plea of justification is not less plausible than others; and none but very hasty thinkers will reject it on the ground of inherent absurdity.

Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality; and it may claim such support as the great argument from analogy is capable of supplying.”... T.H. HUXLEY.

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<sup>706</sup> The original editor inserted “199” and “385” by hand.

<sup>707</sup> The paras on this page are numbered 1 through 4.

(393-2) Merton S. Yewdale: Whereas the body reaches its full growth in one earth life, the soul requires many earth lives to evolve a personality which shall allow it full expression.

(393-3) The growth of the body is, in terms of time, a miniature presentment of the growth of the soul. As the body matures in the visible world of time, its age is determined by the gathering of years. But as the soul is eternal and of the invisible world in which there is no time, its age in earth life is determined by the results achieved by its successive comings to earth. In the long process of unfolding in the material world, the incarnated ray of the Divine passes through its own periods of infancy, childhood, youth, young manhood or young womanhood, middle age and old age. Thus there is one age for the body and another for the incarnated soul – a body age and a should age.

(393-4) How often it is said of a child, that it is very old for its years; and of an old man, that he is undeveloped for his age. The distinction is that the soul incarnated in the child has got on farther with its task through efforts carried on in previous lives.

If we closely observe human beings, we can discern what we may, then, loosely term their soul age, by their response to the demands of earth life. The personality of what we may call the infant soul is instinctive, ingenuous, looking wide-eyed upon the world as a place of strange mystery, and living through earth life in haze of wondering innocence. The personality of the child soul sees life as a playground, and experiences in its daily work and pleasure all the swiftly changing joys and sorrows of a child in the seriousness of its play. The personality of a soul approaching spiritual adolescence, as it were views life through the eyes of romance, and at the same time becomes vividly aware of the pairs of moral opposites, which are at once informing and perplexing. The soul of young manhood and of young womanhood is awakened to the serious duties of life, to the reality and presence of the Divine Consciousness the necessity of developing

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(continued from the previous page) a harmony between the soul and the body. These are the stages in the life of the young soul.

The soul of middle age, so to speak, having lived through many earth lives and completed a great part of its work, returning after each life to its own plane of Divine Consciousness and impressing ever greater spiritual understanding upon each successive personality, seeks to live on earth by the spiritual laws, thereby demonstrating the power of the Spirit to enrich human life and to solve the difficult problem of earthly existence.

In what we may call the soul of old age, the incarnated ray and its Parent Soul are one. The personality, made dynamic by deep absorption into its own Divine

Consciousness and acting under Its guidance, lives on earth not for self but for humanity; acting as guardian of the concealed wisdom and expounder of the revealed, the spiritual and aesthetic truths of the invisible world.

(394-1)<sup>708</sup> Mahendranath Sircar: The Hindu differs from the emergent evolutionist in denying the formation of the soul without a past history in the time-process.

(394-2) The psychic experience can grow so luminous that it can revive memory of many past lives. such adepts are called Jatismaras. Such advanced souls sometimes see the past lives of other souls too. (Patanjali, III 18, 19).

(394-3) From The Ocean of Theosophy of W.Q. Judge: "For five hundred years after Jesus the doctrine was taught in the church until the Council of Constantinople. Then a condemnation was passed upon a phase of the question which has been regarded by many as against reincarnation, but if that condemnation goes against the words of Jesus it is of no effect....Christianity is a Jewish religion, and this doctrine of reincarnation belongs historically by succession from the Jews, and also by reason of its having been taught by Jesus and the early fathers of the church... The Theosophist holds that whenever a professed Christian denies the theory he thereby sets up his judgement against that of Jesus.....For alone in reincarnation is the answer to all the problems of life, and in it and Karma is the force that will make men pursue in fact the ethics they have in theory. It is the aim of the old philosophy to restore this doctrine to whatsoever religion has lost it; and hence we call it the 'lost Chord of Christianity.'"

(394-4) John Middleton Murry. Karma is transmitted from individual to individual, until by this process of refinement, in the perfectly righteous man the will to live is extinguished.

(394-5) The doctrine of Reincarnation as developed in the famous eschatological myth with which Plato concludes The Republic. The ethical profundity of this doctrine lies in the fact that

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(continued from the previous page) the souls, on the completion of an existence, actually choose the life of their next incarnation.

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<sup>708</sup> The paras on this page are numbered 5 through 9, making them consecutive with the previous page.

<sup>709</sup> The original editor inserted "201" by hand and changed it to "387" at a later point.

There came also the soul of Odysseus, having yet to make a choice, and his lot happened to be the last of all. Now the recollection of former toils had disenchanted him of ambition, and he went about for a considerable time in search of the life of a private man who had no cares; he had some difficulty in finding this, which was lying about and had been neglected by everybody else; and when he saw it he said that he would have done the same had his lot been first instead of last, and that he was delighted to have it.

(395-1)<sup>710</sup> In the *Phaedo* Socrates appeals to the Orphic doctrine, and supports it by further argument, and concludes: "I am confident in the belief that there truly is such a thing as living again, and that the living spring from the dead.

(395-2) No human soul is perdurably doomed, we must needs have a religious system which offers the opportunity of redemption to all, and continues to offer it until the redemption of all, and continues to offer it until the redemption of all is accomplished. Those who are now blind to the necessity of the spiritual life must journey on till their eyes are at last opened. And there is no denying that the doctrine of Reincarnation declares this in a form acceptable to the ordinary imagination. Nevertheless, the fact remains that the doctrine has had but an intermittent existence in the West, perhaps because it was in disaccord with the Western passion for activity. Salvation, for the Western mind, has had to be a business of urgency; and on the lower levels of religion, Western Christianity has been largely concerned with reducing turbulent passions to some kind of order.

(395-3) In short it is that form of the doctrine of purgation which does the least possible violence to the sensitive human conscience.

(395-4) "Pythagoras was reported to have been the first of the Greeks to teach the doctrine that the soul, passing through the "circle of necessity" was bound at various times to various living bodies...Diogenes Laertius.

(395-5) Raj. Narain. The phenomenon of sleep, moreover, may be said to have helped the growth of the doctrine, for, if the soul can leave an individual during sleep and re-enter him, it should be able to enter and be reborn in another individual.

(395-6) If higher biological types have appeared successively to, and not simultaneously with, the lower species then it seems also likely that higher psychological types within the same biological species would not be suddenly

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<sup>710</sup> The paras on this page are numbered 10 through 15, making them consecutive with the previous page.



(continued from the previous page) created, but would be produced as the result of a natural development of lower types. It is a fact of experience that higher stages of intellectual or moral power are attained by effort, training, sacrifice and voluntary mortification. The mere existence of a higher stage implies, therefore, preceding efforts, and if in our actual life there has been no room for these, we are justified in admitting that the necessary efforts were made in the forgotten past of each higher spirit, and, in the case of human spirits, they could have been made only in past human incarnations, implying, as they do, a knowledge and an experience of human conditions which could be acquired in that way alone. The analogy between the evolution of organisms and the growth of a soul shows the necessity of many human incarnations for each individual spirit, so that the greatness manifested in a brief lifetime may be considered as having developed in the course of numerous preceding lives.

(396-1)<sup>711</sup> If we exclude arbitrary supernatural intervention as an explanation of the enormous inequality of human capacities, then we have to admit a past existence in which these capacities might have arisen and developed. Human skill and ability grow only through practice and exercise. If Mozart therefore, plays the piano at the age of five as well as the ordinary piano players after years of practice, we ask where and when this child has learnt what others learn at a much later age? He has had no time for it since his birth, so that he must have existed previously in conditions which allowed practice on the piano, and this could have been only in a past human incarnation.

(396-2) Great romantic love, whenever it happens, rare though it be, is a great revelation of pre-existence. Mutual exclusiveness and permanence, the objective characteristics of romantic love, imply an exceptional intensity of subjective feeling in contrast to the usual mutability of sexual passion.

(396-3) Colonel De Rochas published a book, Les Vies Successives in which he mentions several cases of reminiscence produced through magnetic suggestion of retrogression of memory.

(396-4) Short of complete reminiscence, certain dreams may imply forgotten lives. If somebody born in the North dreams often of a southern country and always sees in his dreams the same persons, whom he has never seen in this life then he may become in course of time convinced that he lived once in the country of his dreams and that he has

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<sup>711</sup> The paras on this page are numbered 16 through 20, making them consecutive with the previous page.

there known the friends seen in these dreams. Sometimes people and places known from dreams are met later in the waking state and recognised.

(396-5) It marks a decided moral advance in the life of an individual

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(continued from the previous page) and the race, for it gives all conduct a moral meaning, and makes every man realise the seriousness of life and his own personal responsibility, In short we may uphold it as a great pragmatic truth.

(397-1)<sup>713</sup> Ph.D. The doctrine of reincarnation offers to substitute order and justice for the chaos which thoughtful people in increasing numbers have come to see in the world. The sense of relief which its acceptance has afforded the sensitive mind was admirably expressed by Algernon Blackwood when he wrote in Julius Le Vallon: – “To Julius Le Vallon the soul was indeed unconquerable, and man master of his fate. Death lost its ugliness and terror; the sense of broken, separated life was replaced by the security of a continuous existence, whole, unhurried, eternal, affording ample time for all development, accepting joy and suffering as the justice of results.

(397-2) The East began to knock with growing insistence at the closed door of Western thought, a door locked about 550 A.D. when the Council of Constantinople anathematised the heresy of the soul’s pre-existence.

(397-3) Arnold Bennett records in The Glimpse Morrice Loring’s remarkable vision of his past lives, “one anterior to another, mere moments between the vast periods that separated them...And one life was not more important to me than another. All were equally indispensable and disciplinal.”

(397-4) The elusive half-memories of an earlier life and lives gleam through now and again like lambent embers glowing fitfully beneath the ashes of forgetfulness.

(397-5) S.V. Visvanatha. The Book of the Dead reveals that the Egyptians had known and taught the doctrine of Transmigration, as Madame Blavatsky points out in The Secret Doctrine. They themselves appear to have got it from India. When Apollonius of Tyana visited India, the Brahman Iarchus told him. “The truth concerning the soul is as

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<sup>712</sup> The original editor inserted “203” by hand and changed it to “389” at a later point.

<sup>713</sup> The paras on this page are numbered 21 through 26, making them consecutive with the previous page.

Pythagoras taught you, and as we taught the Egyptians" and mentioned that he (Apollonius) in a previous incarnation was an Egyptian steersman, and had refused the inducements offered him by pirates to guide his vessel into their hands."

(397-6) "It is, I think, a really consoling idea that our present capacities are determined by our previous actions and that our present actions again will determine our future character. It seems to liberate us from the bonds of an external fate, and make us the captains of our own destinies. If we have formed here a beautiful relation, it will not perish at death, but be perpetuated, albeit unconsciously, in some future life. If we have developed a faculty

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(continued from the previous page) here, it will not be destroyed, but will be the starting point of later developments. Again, if we suffer, as most people do, from imperfections and misfortunes, it would be consoling to believe that these were punishments of our own acts in the past, not mere effects of the acts of other people, or of an indifferent nature over which we have no control. The world on this hypothesis would at least seem juster than it does on the positivist view, and that in itself would be a great gain." ...Professor G. Lowes Dickinson.

(398-1)<sup>714</sup> J.S. Collis. Believe with three-quarters of the human race that you have lived before and will always live."

(398-2) I regard myself in these matters as an inquirer rather than a critic, but I feel that simple objections are the ones which the majority of mankind must necessarily advance and that the danger of too subtle answers to these objections is that they do not command more than intellectual allegiance.

(398-3) Douglas Pope: If man could accurately define what his business here is, and the position he holds in relation to other things, the likelihood of such a thing as reincarnation could more easily be gauged. Is man only an articulate animal, or is he more?

(398-4) I cannot prove whether this is only a concoction of my mind or not. I can only have my feelings about it. One of the arguments against reincarnation is that one remembers nothing of one's former life or lives. This incident may serve as some sort of defence.

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<sup>714</sup> The paras on this page are numbered 27 through 33, making them consecutive with the previous page.

(398-5) A civilisation cannot help collapsing when the religion it has been built on loses its power. When the people of that civilisation lose their faith, there is nothing left to work for; they have expressed themselves, forming just one more example and lesson for future civilisations.

(398-6) Lucian. First dealer: Where do you come from? Pythagoreanism: From Samos. F.D. Where did you get your schooling:

P. From the sophists of Egypt. F.D. If I buy you, what will you teach me? P. Nothing. I will remind you...You have to learn that you yourself are not the person you appear to be. F.D. What, I am someone else; not the I who am speaking to you? P. You are that you now: but you have formerly inhabited another body and borne another name. And in course of time you will change once more. F.D. Why, then I shall be immortal and take one shape after another? But enough of this.

(398-7) Marjorie Livingston: Herodotus, in his famous history, states that the doctrine of Reincarnation originated in Egypt and he found the belief well established in that country when he visited it in the third century B.C. In Book II 23, he states: "The Egyptians are, moreover, the first who propounded

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(continued from the previous page) the theory that the human soul is immortal, and that when the body of anyone perishes, it enters into some other creature that may be born ready to receive it, and that, when it has gone the round of all created forms, on land, in water and in the air, then it once more enters a human body born for it; and this cycle of existence for the soul takes place in three thousand years. Pythagoras, who studied for many years in Egypt, is the best known of all exponents of Reincarnation, and the subject was an integral part of his great teaching.

(399-1)<sup>716</sup> In the West, this intellectual deterioration of the concepts of re-incarnation led to the final blow in the sixth century A.D., when the Christian Fathers pronounced it to be a heresy. From that time onwards, with the State in control of the Church, and later on with a powerful Vatican at Rome, and later still, with the uncompromising and superficial religious views of the Reformation, this innate teaching inseparable from a true understanding of the occult significance of human purpose, was lost to the philosophy of the West. Even in the 20th century, there is a large body of people who

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<sup>715</sup> The original editor inserted "205" by hand and changed it to "391" at a later point.

<sup>716</sup> The paras on this page are numbered 34 through 37, making them consecutive with the previous page.

consider the doctrine of Metempsychosis to be un-Christian. Yet it is inconceivable that the Founder of Christianity did not only accept this philosophy, but actually taught it.

Considering the matter logically, and returning to the source of contemporary opinion, it is well known to students of the Occult that the Laws of Moses were founded in the Egyptian Temples where he himself studied prior to the exodus of the children of Israel from Egypt..

(399-2) Honore De Balzac.: "Then follow other existences – all to be lived to reach the place where Light Effulgent shines. Death is the post-house of the journey. A lifetime may be needed merely to gain the virtues which annul the errors of man's preceding life....The virtues we acquire, which develop slowly within us, are the invisible links which bind each one of our existences to the others – existences which the spirit alone remembers, for Matter has no memory for spiritual things. Thought alone holds the tradition of the bygone life. The endless legacy of the past to the present is the secret source of human genius.

(399-3) Mr Alban G. Widgery. Empirically it could only be justified as the universal principle it is affirmed to be, if the whole of all lives could be surveyed.

(399-4) What then is the basis for a doctrine so widespread? Apparently a notion of causality and a moral apprehension of justice. There is a passage of thought from the conviction that it is the sinner and he alone who should suffer-

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(continued from the previous page) and that in proportion to his sin, – to the affirmation that existence is so constituted that in the long run it is always so.

(400-1)<sup>717</sup> "Among them (the Druids) the doctrine of Pythagoras had force, namely, that the souls of men are undying, and that after a fixed number of years they begin to live again, the soul passing into another body." – Didorus of Sicily.

(400-2) "Were an Asiatic to ask me for a definition of Europe, I should be forced to answer him: It is that part of the world which is haunted by the incredible delusion that man was created out of nothing, and that his present birth is his first entrance into life." – Schopenhauer.

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<sup>717</sup> The paras on this page are numbered 38 through 41, and 1 through 7. They are consecutive with the previous page.

(400-3) "What is incorruptible must also be ungenerable. The soul therefore, if immortal, existed before our birth... The metempsychosis is therefore the only system of this kind that philosophy can hearken to,..." David Hume.

(400-4) "It is not more surprising to be born twice than one; everything in Nature is resurrection"...Voltaire.

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(400-5) Gerald Heard. The convulsive efforts of the totalitarian states, the bewilderment of the democracies, are symptoms of the same thing: man has discovered that he cannot live as an individual and is seeking for a larger life in which to blend and fulfil himself.

(400-6) Science also shows us that we are not separate persons who can set sure bounds to our responsibilities, but, rather, are nodes where the threads of innumerable heredities cross for a moment before again passing out to make fresh nexus.

(400-7) What we require is a direct sense of our kinship with all life. For this sense would give driving force to the intellectual proposition of Western science that all life is one.

(400-8) This is only possible when we have found a way of living not based on the cash nexus, not based on mutual self-interest, but on an awareness of a common life, an awareness as vivid as the consciousness of self.

(400-9) It is the best explanation of certain ethical facts. It introduces law and order with moral life. The individual is made responsible for all he is and all he does. No outside power can help him. There are no miracles in morals. The individual must work his way, in patience and perseverance, in a process of life which goes beyond the limits of the present life of the body. He cannot shift his burden on to some one else, or enjoy the fruits of other's labours.

(400-10) What is the nature of that which goes from body to body? Can it be wholly or entirely immaterial?

(400-11) We hold that the distinction of the soul from the body is

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<sup>718</sup> The original editor inserted "207" by hand and changed it to "393" at a later point.

(continued from the previous page) a necessary stage in our thought. But it is only a stage. It is not the final truth.

(401-1)<sup>719</sup> We have to admit that consciousness can and does exist in its own right, and that with the disintegration of the body the intelligence that was the individual does not cease to exist.

(401-2) Life, mind, intellect, in short everything that we can analyse out in the entire being that is the individual, is merely a sheath, a body, and so unintelligent. It is a hard notion for a Westerner who identifies consciousness, and so the ultimate principle of intelligence, with the mind taken in a very general sense. According to Advaitism, mind is jada. It is in itself unintelligent. The true principle of intelligence is beyond it. The mind is part of the subtle body. It is this body which at death may be said to leave the physical body and to transmigrate. And then what is the relation of the body, understood in this wider sense, to the ultimate principle of intelligence or the Atman as it is called? The Atman, our true self, is not enclosed in the body. It is truer to say that the body is in the soul rather than that the soul is in the body.

(401-3) This unity is not to be won through co-operative action. It is not to be won at all. It is an eternal fact to be known. When it is known, there is no scope for ethics left. Our individuality, and so the individuality of others, is simply illusory. All bonds fall off, and the individual is released from the shell of his individuality. There is nothing left for him to be realised through action; for all action is individualistic; it is governed by the karmic law. The realisation of the self as the universal self is the highest destiny of the individual. But this is no private or selfish gain. For the individual has completely shed his separateness, his otherness, his privacy. These are illusory to him. The doctrine of karma has its necessary complement in the doctrine of knowledge. It is truth that shall make you free, not action.

A third objection against the karmic law is that if it is true then karma can never begin. What we are at a particular moment of time is what we have made ourselves in earlier time. We can never be said to have begun absolutely. If we can be said to have begun absolutely in the limitless past, why not suppose that we can begin with this life itself? If karma can be begun, then at that very point karma ceased to be true. The first karma become absolutely free and undetermined. Why place it unnecessarily in the distant past? And then, can there be an end of karma? That

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<sup>719</sup> The paras on this page are numbered 8 through 10, making them consecutive with the previous page.

(continued from the previous page) too is not possible. If what we sow we reap, there will never come a time when we shall not need to have to sow at all. All action leads to certain results. But those results can only be impermanent. The process would never end. There will never come a time when we shall be free from Karma, free from the law. What then is the prospect which the law of Karma opens to the individual? What is the beginning and what is the end? Is our life part of a machine which works inexorably without beginning and without end? The answer to this is that Karma has indeed no beginning. If the soul is never created, it cannot also have a history which begins with time. But there is a sense in which Karma can have an end when the individual realises the illusory character of his individuality, when he sees that he is not part of any cosmic process, that he does not really transmigrate, and that he is timeless, free without blemish, and eternally fulfilled in himself. The cosmic process is real to him only so long as he had identified himself with the body or the not-self. But when this false identification is broken, he can look on his so-called past history of what is alien to him. He will cease to identify himself with his historical existence, and with such absolute detachment his Karma will have ceased for ever.

(402-1)<sup>720</sup> We conclude that we cannot escape the law of Karma. But it is a law which only governs our empirical existence. When we see the face of reality, a reality which is timeless, which does not grow or diminish, which has no individuated being, and which sums up all our aspirations, the law of Karma ceases to be true. The ultimate reality is an eternally accomplished fact. It is beyond the law.

(402-2) Hugh I'A. Fausset. Few contemplating the pronounced differences in human character and in what we might call the spiritual age of people can doubt that behind each individual born into the world there is a line of development, a genealogy of experience, varying in length and complexity. We are manifestly not all born into this world at the same stage of growth. Some are more spiritually mature than others, some more oppressed, baffled or afflicted, This is explained by those who accept the doctrine of Reincarnation by the number of lives which the individual has previously spent on earth and the degree to which he has profited by them.

(402-3) To our direct ancestors we owe our bodies and to some extent the physical circumstances under which we live. From them we inherit tendencies to physical strength or weakness which our own conduct of life can only modify to so extent, and in the case of the most crippling disabilities, hardly at all. It may well be true that each of us is inevitably drawn

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<sup>720</sup> The paras on this page are numbered 11 through 13, making them consecutive with the previous page.



(continued from the previous page) to the parents, the body and the physical environment which we have earned in previous existences and which is exactly suited to our spiritual needs in this one.

(403-1)<sup>722</sup> That every generation inherits its circumstances and to some extent its capacities from its predecessors, while being no less responsible for its own behaviour, is obvious.

(403-2) We are members of one family whose intertwining branches stretching out over earth, reach into unseen worlds and that there is no single thought or act of ours which is not felt within it.

(403-3) The harvest a man reaps, as I have suggested, may not be exclusively his own and just as we share in and suffer through the Karmas of others, so we could not redeem our own without helping to redeem theirs. In the affairs of ordinary human life and even in the natural world this principle of mutual help is apparent. Each doubtless has his own predetermined cross to bear, but he can be aided in the bearing of it and the rigid law of cause and effect to that extent modified by the deeper creative law of charity. Why then should the possibility of vicarious suffering be irreconcilable with a true conception of Karma?

(403-4) Cecil Palmer: But although it appears to be fairly apparent that Fate has the trump card in the game of life, it is expedient that we should remind ourselves occasionally that we are not dump-driven cattle being led to the slaughter.

(403-5) THE ABSOLUTE AND TIME by G.R. MALKANI: It appears to us quite untenable that time or duration can have any beginning or end. Accordingly also, we cannot admit that time represents a single and continuous line of progress.

(403-6) You are timelessly perfect. Your effort in time does not make you perfect. It can only reveal your timeless perfection. This explains the Vedantic theory of time. Time has no beginning; for wherever we start, there is a moment earlier. But time has an end when we realise our eternally divine nature. Effort then ceases. We wake up as from a dream. Our whole temporal existence together with all our strivings, appears part of this unreal dream.

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<sup>721</sup> The original editor inserted "209" by hand and changed it to "395" at a later point.

<sup>722</sup> The paras on this page are numbered 14 through 20, making them consecutive with the previous page.

(403-7) All processes in time are part of a dream. The other standpoint which we confuse with this is that of the finite individual who has not realised his divine nature. Time is quite real for him, as is everything else that constitutes his temporal being. But then it is quite unreal for him that he is eternally perfect and divine in nature. There is no via media between these two standpoints. We have an ultimate choice here. For if the Absolute alone is, nothing else can possibly be. How can time be real? The only truth behind time is the Timeless Duration.

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(404-1)<sup>723</sup> RELIGION IN THE WEST BY C.E.M. JOAD: There is a growing recognition that science has not said the last word with regard to the constitution of the universe. This recognition is bound up with the decline of materialist science. Under the influence of nineteenth century science physicists were dominated by the notion that to be real a thing must be of the same nature as a piece of matter. Matter was something lying out there in space. It was hard, simple and obvious; indubitably it was real, and as such calculated to form an admirable foundation upon which the horse sense of the practical man could base his irrefragable convictions. Now matter was something which one could see and touch. It followed that whatever else was real must be of the same nature as that which one could theoretically see and touch. Hence, to enquire into the nature of the things we saw and touched, to analyse them into their elements and atoms, was to deal directly with reality: to apprehend values or to enjoy religious experience was to wander in a world of shadows common sense, under the influence of science, took the same view; to use the eye of the body to view the physical world, was to acquaint oneself with what was real; to use that of the soul to see visions was to become the victim of illusion. And the views of the universe to which the visions led had, it was urged, no objective reality.

To-day the foundation for this whole way of thinking, the hard, obvious, simple lumps of matter, has disappeared. Modern matter is something infinitely attenuated and elusive; it is a hump in space time, a "mush" of electricity, "a wave of probability and undulating into nothingness"; frequently it was not matter at all but a projection of the consciousness of its perceiver. So mysterious, indeed, has it become, that the modern tendency to explain things in terms of mind is little more than a preference for explanation in terms of the less unknown rather than of the more.

The imaginative conception of reality no longer being limited by likeness to the things we can see or touch, there is room for wider views.

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<sup>723</sup> The paras on this page are unnumbered, and are consecutive with the previous page.

(404-2) A RELIGIOUS SURVEY by A.R. WADIA: There is a belief that there is no such thing as evil: what appears to be evil is only due to our ignorance, to our incapacity to understand the scheme of things.

(404-3) EDUCATION IN ANCIENT INDIA by Radhakumud Mookerji. In the words of Gautama describing his own training for his attainment of Buddhahood or Enlightenment his first teacher was Alara Kalama who was so used to meditation that "he would not, sitting on the roadside, be conscious of a caravan of 500 carts rattling past him." He taught Gautama the

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(continued from the previous page) doctrine of Nirvana. Gautama said: - Very speedily I learned the doctrine and so far as concerns uttering with mouth and lips the words, "I know, I understand," I, and others with me, knew the word of wisdom and the ancient lore. We speedily acquired this doctrine so far as concerns lip-profession. Then the thought occurred to me, "when Alara kalama declares: having myself realised, and known this doctrine, I abide in the attainment thereof, it cannot all be a mere profession of faith; surely, Alara kalama sees and knows this doctrine."

Very soon, Gautama states, he achieved the stage at which he was able "to abide in a realisation and knowledge of the doctrine."

(405-1) TENDENCIES IN MODERN SCIENCE by H.S. Redgrove. The trend of modern science, especially of mathematical physics, is towards an idealistic philosophy of the universe, as exemplified in the words of Eddington, Jeans and other authorities. Not only what were termed the secondary properties of matter, such as colour, but also its so-called primary properties, shape and size, are seen to depend on the observer. In short, matter evaporates into a mental phenomenon. Moreover, the "iron" laws governing the behaviour of physical bodies are seen to be no more than statistical laws, and determinism reduces to probability. But some laws seem wedded to materialism in spite of all evidence to the contrary. Professor Levy realises that the old materialism is dead, and so endeavours to create, by avoiding all important issues, a new materialism. This is a pity, as his view that science proceeds by the methods of "isolation" is essentially a sound one, only what science does do is to isolate certain elements of experience for investigation, not certain aspects of matter. The longest chapter in the book is devoted to a defence of "scientific determinism." Whether determinism holds with respect to the conduct of individuals can easily be settled by a simple test. Will

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<sup>724</sup> The original editor inserted "211" by hand and changed it to "397" at a later point.

Professor Levy determine what I shall eat for breakfast on a certain day to be chosen by himself and notify me of his determination: I will then prove him to be wrong by eating something else. Of course, Professor Levy will reply that he is not sufficiently acquainted with my past history and the various influences affecting my conduct to make the determination. But does he contend that given all this information it would be impossible for me to prove his determination to be wrong by acting contrary to it?

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On Reincarnation

Algernon Blackwood

(406-1)<sup>725</sup> Our forgetting of the actual circumstances in which we acquired love, virtue, wisdom, the same admirable thinker shows to be a gain rather than a loss. And the clinching statement of the Ancient wisdom expressed my own feelings adequately: Souls without a past behind them, springing suddenly into existence, out of nothing, with marked mental and moral peculiarities, are a conception as monstrous as would be the corresponding conception of babies suddenly appearing from nowhere, unrelated to anybody, but showing marked racial and family types.

(406-2) Of course he loses something in losing the actual knowledge but is not even this loss a gain? For the mere accumulation of knowledge, if memory never ceased, would soon become overwhelming, and worse than useless. "What better fate," asks Professor M'Taggard, "would we shigh<sup>726</sup> for than to leave accumulations behind us, preserving their greatest value in the mental faculties which have been strengthened by their acquisition."

KARMA, THE GREAT EVOLUTIONARY FORCE

Gerald Nethercot

(406-3) What then is karma? It will be better if, at the start, we clear our minds of preconceived ideas, and state definitely what it is not. In the first place we must throw overboard any impression that is retributive punishment. That is the common error in the west. There is no vengeance in Nature.

(406-4) Without it the universe could not be. To come to scientific terms, it is the perfectly adjusted law of cause and effect, that "conservation of energy" which cannot be affected in one part without affecting the whole.

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<sup>725</sup> The paras on this page are numbered 1 through 2, 1 through 4, and there is one unnumbered para. They are consecutive with the previous page.

<sup>726</sup> It is unclear what this word is a typo of, we have left it as is.

(406-5) They admit these ideas because of their inherent reasonableness, and because they fit so well into the known scheme of things. It is the same with Karma and Reincarnation. There is no proof at our present stage of evolution, but the thing is so essentially sane and reasonable, and explains so many things which otherwise seem chaotic, that any unprejudiced person is bound to admit that it is at least worthy of being regarded as a possible explanation of life.

(406-6) Is the Karmic laws which bring the individual down into incarnation. This gives rise to the question: What is the reincarnating principle in man?

B.T.

(406-7) "The teachings embodied in the doctrines of Karma and Reincarnation are rapidly gaining credence and popularity. Gradually the profounder aspects of these laws as well as the deeper teaching of Theosophy regarding the destiny of man, the genesis and death of planets, solar systems and sidereal universes are also diluting and thus purifying the refuse of current superstition and materialistic thinking." ..by B.T

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Rebirth

Christian Immorality and Hindu Reincarnation

Venkata Rao

(407-1)<sup>728</sup> McTaggart and James Ward are the only prominent philosophers in the West who favour the hypotheses of rebirth. Professor Pringle-Pattison thinks it worth discussing, though he concludes in favour of immortality. Professor A.E. Taylor expresses surprise that a philosopher of the distinction of Dr McTaggart should afford it the dignity of a serious discussion. Adopting the words of Kant Dr James Ward characterises this attitude of speculative philosophers of the West with regard to the doctrine of rebirth as an "arrogance of negation." Both rebirth and immortality, perhaps, stand on the same footing so far as scientific proof is concerned, but Karma is more comprehensive and includes the truth of immortality in a form more congruent with the scientific view of the universe as a system of self-acting law.

(407-2) Professor A.G. Hogg's criticism that the hypothesis of karma and rebirth has no connection with grace and redemption cannot be accepted. In the Hindu view of life, Samsara is an educative process which necessarily leads to salvation. The journey is either long or short, pleasant or unpleasant in accordance with the will of the

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<sup>727</sup> The original editor inserted "213" by hand and changed it to "399" at a later point.

<sup>728</sup> The paras on this page are numbered 1 through 3, and are consecutive with the previous page.

individual.

(407-3) Rebirth is denied consideration on certain familiar grounds

(1) The most common objection is lack of memory. If we had a past life we should remember it. But certain people do claim to remember the incidents of their earlier embodiments. This is a matter for patient investigation and not dogmatic denial. Further, memory is not essential to growth, forgetting does not necessarily mean dropping from consciousness. Dispositions, Vasanas in Hindu Phraseology, remain. Just as psycho-analysis claims by a special process to revive memories buried in the unconscious, it may be possible for souls at a high stage of evolution to remember all their experiences acquired at earlier stages.

(2) Professor Taylor objects to reincarnation as "senseless repetition," but goes on to postulate stages of growth in heaven. But the karma hypothesis does not admit of mere repetition. The present sums up the past and foreshadows the future.

(3) Professor Hogg objects that karma leaves no room for history and progressive evolution. He does not take the extreme position that Karma implies no freedom at all but argues that the freedom allowed by it is negligible in effect, in view of the overwhelming results of past karma in innumerable embodiments. But surely the spell of the past may be broken by the vision of illimitable future. Hogg's difficulty

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(continued from the previous page) arises from the aversion of the eye from future lives.

(408-1)<sup>729</sup> McTaggart points out that rebirth gives scope for the realisation of all our capacities, bad as well as good. "We cannot learn the lesson alike of Galahad and of Tristram and of Caradoc. And yet they are all so good to learn. Would it not be worth much to hope that what we missed in one life might come to us in another?" (Some Dogmas of Religion. p. 138)

(408-2) It is objected that the modus operandi of reincarnation is inexplicable. But so is that of the first incarnation. As Dr Ward points out, "what to us seems complicated or impossible may be really as simple as say, movement into a third dimension, which yet a being confined to two may fail to understand." (Realm of Ends. p. 405). McTaggart hazards the speculation that souls find the parentage suited for them by a kind of

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<sup>729</sup> The paras on this page are numbered 4 through 5, making them consecutive with the previous page. In addition, there is a partial, unnumbered para at the bottom of the page.

chemical attraction.

It is sometimes urged that heredity accounts sufficiently for the original differences in endowment and aptitude between individuals. But the moral question of justification still remains. Why should a person suffer for the misdeeds or physical defects of his ancestors? Qualities of mind and body are part of the stuff that the soul has to confront. Karma offers the hypothesis that the whole environment, physical, mental and social, into which a soul is placed is the reward or punishment accorded to it, not by any external law-giver but by the natural working of the inherent laws of the universe; so that souls may choose their heredity just as individuals may choose their hats. (McTaggart). Thus destiny is forged by every act and attitude of the soul. In this light the objections urged by Pringle-Pattison and Hogg that karma postulates a judicial tribunal of external nemesis become meaningless.

## THE ETHICAL VALUE OF THE DOCTRINE OF REINCARNATION

Saroj Kumar Das

(408-3) It is undoubtedly a commonplace of critical scholarship that in evaluating the true import of a doctrine of pre-historic antiquity, one has to cultivate that mental alertness which refuses to be persuaded by its traditional sense or popular appeal without examining de novo its credentials. It is all the more urgently needed in those cases where clusters of associations, incidental or accidental, precipitated by long standing prejudices, spring up, overshadowing the main theme, and the result is that one cannot see the wood for the trees. But, then, on closer inspection it is sure to appear that the fault originally lay with our defective vision.

The doctrine of reincarnation calls for just this circumspection and level-headedness that alone can ensure the best

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The Ethical Value of the Doctrine of Reincarnation

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(continued from the previous page) interests of a critical study as contemplated here.

(409-1)<sup>731</sup> Karma is no other than the moral counterpart of the scientific Law of Causation. Or, to put it simply, it gives us the Law of Ethical Causation. As you sow, so will you reap – that is how it is usually understood in popular parlance. Academically speaking, the doctrine of Karma illustrates the inviolability of the cause-and-effect relation in the moral life of man. On closer inspection it will be found that it

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<sup>730</sup> The original editor inserted “215” by hand and changed it to “401” at a later point.

<sup>731</sup> The paras on this page are numbered 2 through 3, making them consecutive with the previous page.

serves as a double-edged weapon – implying, on its positive side, what is known as the rejection of *krta-pranasa* or annihilation of what has been realised or done, and on the negative, the rejection of *akrta-bhyupagama* or appropriation of what has not been realised or done. In and through these twin correlated aspects, the law of Karma vindicates itself as the law of moral causation and retributive justice. To borrow the technique of modern thought, it stands for the conservation of the moral values. Whatever is sown must be reaped: no moral effort or aspiration, not thing of spiritual energy is ever lost in this “value of soul-making.” Contrariwise, what has not been sown cannot be reaped: there can be no spontaneous or unconditioned origin of moral deserts. It is as much prospective as it is retrospective in significance. But attempting, as it does, more often to account for what is happening in one’s present life rather than what would happen in the life to come, its appeal usually is to the past rather than the future. Anyway, on the argumentative side, there is perfect parity.

Now, rebirth or reincarnation follows as a logical sequel to the *modus operandi* of the law of Karma. The *raison d’être* of every form of earthly existence is fruition of Karmic potentialities, these being mainly two varieties of Karma, initiated (*prarabdha*) and accumulated.

(409-2) What seems to be a formidable difficulty in the way of its acceptance is the absence of a felt continuity between the successive incarnations, a continuity which is made possible only by memory of previous births. And without memory the point of retributive justice is nullified, and therewith the penal purpose of incarnation is rendered abortive. It is further contended that in the absence of memory, notwithstanding the identity of a soul-substance, the different incarnations would be nothing short of different persons, and the juridical motive of incarnation would stand abrogated thereby. For, there is no point in punishment unless the victim is made to realise the head and front of his offence and that the punishment is deserved by him. And it would be extravagant to assume that this individualisation of punishment is best secured by

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(continued from the previous page) the individualising force which is a mere word, signifying no reality. Now, what one would like to suggest, in the first instance, in meeting this charge, is that the juridical point of view has been pressed rather too far, and too high a premium has been imposed upon the penal purpose of incarnation. But, then, it would not do to forget that reincarnation is primarily and essentially an ethical postulate, and in such an ethical rendering of the theory of reincarnation, the juridical demand for a conscious continuity and reciprocity between wrong-doing and suffering



which is only made possible by memory of past lives – must necessarily be of subsidiary and secondary importance.

(410-1)<sup>732</sup> What this accumulation and fruition of Karma in and through a series of incarnations does, and what it signifies is the formation of character. Indeed, one might remark in the words of Browning, adapted to the needs of this theory that a series of reincarnations is the “Machinery just meant To give thy soul its bent, Try thee and turn thee forth, sufficiently impressed.” In such a context, memory is not an indispensable necessity, in the sense that without it belief in reincarnation would be an utter absurdity. If it is to be admitted in any capacity, it is only as an extra belief (aberglaube). What is of supreme importance in the interest of soul-making is the creation and conservation of the moral values, in and through a succession of live, so that men “may rise on stepping-stones of their dead selves to higher things.”

QUOTED IN ARYAN PATH

(410-2) “Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly...”

LUCIFER  
H.P. Blavatsky

(410-3) In 1889 H.P. Blavatsky wrote (Lucifer, Vol. IV, p. 188): “If the doctrines of Reincarnation and Karma, in other words, of hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast.”

M.A. VENKATA RAO

(410-4) Karma implies that the destiny of the individual is in his own hands. It literally means Action, and the fruits of Action i.e. Re-action. Man is therefore free to act in this world, free to choose his own purposes. The popular view of Karma as a species of Fatalism is of course a misunderstanding. Kant is unable to account for the mystery of how a free being can act in a heteronomous world, bound in the chains of causality and substance. Nature and man fall apart in Kant, and the moral function of the

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M.A. Venkata Rao

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<sup>732</sup> The paras on this page are numbered 4, and three paras are unnumbered. The first section is consecutive with the previous page.

<sup>733</sup> The original editor inserted “217” by hand and changed it to “403” at a later point.

(continued from the previous page) Universe is not brought out. The karma view, on the contrary thinks of the universe as the "Field of Realisation" Karyakshetra or arena of achievement, Punyabhumi.

(411-1)<sup>734</sup> An immortality of waiting in a shadowy world is of no use. If the function of man is moralisation, if he has a supersensible element in him, which cannot be exhaustively realised in one life, the only logical development is to go forward and demand a series of lives, a continuity of effort through many scenes and situations. In a word, karma and Rebirth are more natural, more in consonance with the nature of morality as continuous effort, than an immortality of "waiting somewhere." The refusal to regard this world as the scene of future lives is perhaps a case of familiarity breeding contempt. Of course, the actual manner in which souls take on organisms is a profound mystery.

CRATYLUS

(411-2) This issue – the question of whether the number of monadic existences that theism and philosophy speak of as finite selves is in effect a number increased in each moment by the birth of every babe, or whether it represents the infinitely smaller number which a belief in palingenesis would suggest – is one which philosophy has to reckon with. And it has to be said, emphatically, that it is an issue on which the finest thinkers of British philosophy are for the most part mute. It is, indeed, Lutoslawski's contention that there is a conspiracy of silence on this matter based largely on class and professional interests; and, although the doctrine has been treated with great respect by Rashdall and other theologians who do not themselves subscribe to it, the idea cannot be wholly scouted. In any case the fact remains that this conception itself is not canvassed so frankly as its vital importance demands, and that it is not in the interests of philosophy or of the race that so vital an issue should be shelved.

(411-3) A study of that concept of the individuality subsisting through each dissolution of the empirical ego which constitutes the philosophic substrate of the doctrine of rebirth. Behind this conception of re-birth the wisdom of the East is enthroned and Western Philosophy can only disregard it to its own detriment.

(411-4) The conclusions of modern psychology suggest powerfully that the unity of self-consciousness which is the bond between the phenomenal and the transcendental in experience may best be viewed as the abiding individuality persisting and developing through incarnational succession.

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<sup>734</sup> The paras on this page are numbered 2, 2 through 3, and there are two unnumbered paras. The first section is consecutive with the previous page.

(411-5) Carneades, of the second century B.C. was the greatest orator in the history of the Academy and was appointed leader of the distinguished embassy sent

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Mary Mills Patrick

(continued from the previous page) from Athens to Rome on the well-known political mission in 156 B.C. Carneades in his lecture in the Forum at which all the leading Romans of his time were present, Cato the elder at their head, spoke so eloquently on the general theme of justice, that he was urged to speak again the following day. This he did, this time on the theme of abstract justice. He is reported to have said: "If you Romans were just, you would restore to others all that you have taken from them and would yourselves return to your huts."

#### FETTERS OF DESTINY

(412-1)<sup>735</sup> The seeds of destiny develop from within without, in the soil of our civilisation. This implies country, race, family. The soul with its seeds is not born into a particular family, country or race by accident or by chance. It is attracted to its own circumstances and surroundings. What we call obstacles arising from our circumstances are but the necessary resistances offered by the soil to the seeds of destiny. This teaching that our circumstances, our bodily and other limitations, are our own self-made destiny, has been wrongly applied and large numbers of people, in the name of contentment and resignation, sit down with folded arms and say: "Karma, Kismet, Fate:" There is truth in the charge levelled against India, that its present fallen condition is largely due to the misunderstanding and the misapplication of this doctrine of Karma or destiny. Such an attitude is wrong because it overlooks the aspect of present exertion, self-choice and use of free will. And that brings us to the very important practical teaching - the central teaching of our subject: DESTINY MANIFESTS ITSELF IN TERMS OF EXERTION.

In our destiny we have good and bad aspects, strong and weak forces. These aspects and forces precipitate themselves in our lives through our present actions. It is possible to starve out the evil forces of destiny by abstaining from evil actions in the present. It is also possible to bring about the beneficent forces and aspects by the performance of righteous actions. Exertion and destiny are like positive and negative electricity; exertion is positive, destiny is negative. At any given moment, in any particular situation the descent of fate depends on what we choose to do now, and how we exert ourselves to fulfil that choice. Without present action past destiny cannot

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<sup>735</sup> The para on this page is unnumbered, and is consecutive with the previous page.

show itself. Hour by hour, in act after act, we make a canal for the good waters of destiny to flow into. Similarly, hour by hour, we can build a dam to prevent the dirty waters of destiny from

413<sup>736</sup>

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Fetters of Destiny

(continued from the previous page) drowning us. This philosophical principle is highly practical and on its understanding and correct application depends the answer to our question – How can a man defeat his destiny?

MY VIEW OF REINCARNATION  
Clifford Bax

(413-1)<sup>737</sup> Reincarnation is an idea which a vast majority of Western persons are not disposed to consider seriously, and the objections which people bring against it are almost innumerable. It has never taken root in the West.

(413-2) The only other way in which we could prove that reincarnation is a fact would be to see it in action, and this, manifestly, would be an achievement of the utmost difficulty. Theosophical writers used to declare that, as a rule, there is an interval of about fifteen hundred years between one life and another. Buddhists, I understand, maintain that there need be hardly any interval at all: and indeed, under different time-conditions, a soul after death might well pass through a thousand experiences in what we can only call a moment. Everyone knows how much may be experienced in a moment of mere sleep.

THE GOOD LIFE AND HINDUISM  
Swami Nikhilananda

(413-3) If you do not believe in the law of Karma, you have to believe in a whimsical God who is responsible for endowing the human mind with evil, besides good, propensities. Nay, congenital blindness, deformity of limbs and brain, death of children and their suffering and similar other apparent facts of life must be attributed to the caprice of the Creator. This theory is neither edifying nor rational. The law of Karma helps us to form a just conception of the moral law governing the universe. Absence of the memory of the past is no argument against it. We forget many things even in this life. But we cannot escape from their effects. The law of Karma is the counterpart, in

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<sup>736</sup> The original editor inserted “219” by hand and changed it to “405” at a later point.

<sup>737</sup> There are two unnumbered paras and a para numbered 2 on this page. In addition, there is a partial, unnumbered para at the top of the page that is consecutive with the previous page.

the moral world, of the physical law of causation. The impressions of the past life are hold to be responsible for one's present tendency or conditions. But it must be clearly understood that man is not a mere automaton subjected exclusively to a mechanical laws. Vedanta says man is potentially free and this freedom tries to manifest itself every moment of his life. This freedom, though covered by the integument of his past Karma, never fails to produce the urge at every moment. This urge manifests itself in the form of man's free will which the law of Karma does not ignore. The law of Karma teaches a man not to curse God for his present misery nor to make his ancestors or environment entirely responsible for it. It teaches him to look upon his present condition as a result of his own past actions

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The Good Life and Hinduism

Swami Nikhilananda

(continued from the previous page) and also urges him to mould his future into a better state. This law makes him all the more responsible to society and his fellow-beings. For, by doing good to others in a disinterested spirit he can store up good impressions for his future. This expansion of the ego and its gradual identification with the universe are the criteria of moral life. Therefore a man under the influence of this law learns to do self-less service for others by which alone he can aspire to bring the utmost benefit to himself.

NEW ERA GLEANINGS

(414-1)<sup>738</sup> "The fateful executor of a command unknown" So Pushkin, the great Russian poet, wrote of Napoleon. Napoleon himself felt the same thing. "I feel my self driven" he said, "to an unknown goal." His whole life was spent in following his irrational feeling that he was not so much a man as a destiny. "I am the Revolution," he said. When his counsellors asked him at what he was aiming in a proposed action, he told them that he did not know. All he knew was the action came to him as the appropriate the destined, the inevitable action.

(414-2) He followed the laws of his own being and compromised with no one. He was sure of himself. He saw himself as an instrument of fate; and he knew that when fate had sufficiently used him it would finish with him and case him aside. Trusting himself to his star, he was able to seem unalterably fixed, remote from influence, entirely self-possessed.

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<sup>738</sup> There is an unnumbered para and a para numbered 2 on this page. In addition, there is a partial, unnumbered para at the top of the page that is consecutive with the previous page.

## Shinran

415<sup>739</sup>

SHINRAN

Tannisho<sup>740</sup>

Yuien<sup>741</sup>

(415-1)<sup>742</sup> “When the thought is awakened in us to recite the numbutsu, (literally ‘thinking of the Buddha’), believing that our rebirth in the Pure Land of Amida will surely take place by virtue of the miraculous power of his Vow, we then come to share in his all-embracing grace. The Original Vow makes no distinctions whatever as to age or moral merit; all that is needed is a believing heart. For the Vow is to save us – those sentient beings who are deeply immersed in sins and incessantly burning with passions. This being the case, when we believe in the Original Vow, no other merits are needed, for there are no merits that excel the nembutsu; nor are we to be afraid of evil deeds, for no evils are strong enough to stand in the way of Amida’s Original Vow.”

### THE GUTOKU-SHO

(415-2) According to Shinran, the founder of the Shin branch of the Jodo doctrine, Buddhism is divided into two grand groups, Mahayana and Hinayana; and Mahayana into two further sections, the one to be known as Abrupt and the other as Gradual. In the Abrupt section of Mahayana Buddhism there are two Teachings and two kinds of Leaping: the two Teachings are the Difficult Practice which is the doctrine of the Holy Path, and the Easy Practice which is the doctrine of the Pure Land (Jodo); two kinds of Leaping are Leaping Straight-ahead by which is meant enlightenment attained by the doctrine of identity, and Leaping Athwart by which is meant rebirth in the pure Land through faith in the Original Vow of Amida. In the Gradual section of Mahayana Buddhism there are also two Teachings and two kinds of Outgoing. The two Teachings are the Difficult Practice which is the doctrine of the Holy Path as advocated by followers of the Hosso (Dharmalaksha sect), and the Easy Practice which is the doctrine of the Pure Land as explained in the Sutra of Meditations, for instance. The two kinds of Outgoing are Straight Outgoing by which is meant enlightenment attained after a laborious moral discipline for ages, and Athwart Outgoing by which is meant rebirth in the outskirts of the Pure Land.

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<sup>739</sup> The original editor inserted “406” by hand.

<sup>740</sup> This additional information was included with the title in the original: “SHINRAN (in Tannisho, a short collection of Shinran’s sayings compiled by Yuinembo, one of his immediate disciples).”

<sup>741</sup> “Yuinembo” in the original.

<sup>742</sup> The paras on this page are unnumbered.

This somewhat complicated classification may be rendered clearer when presented in a tabular schema as follows:

Buddhism	Hinayana	Gradual Group	Holy Path- Straight outgoing.
			Pure Land- Athwart
Mahayana		Abrupt Group	Holy Path- Leaping Straight-ahead, (Zen included here)
			Pure Land- Leaping Athwart (meaning Shin).

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SHINRAN

The Gutoku-Sho

(continued from the previous page) It is evident as is seen here that Shinran considered Zen occupying the same position in the Holy Path system as Shin does in the Pure Land system, as both belong to the Abrupt Leaping group though the one is the “straight-ahead” kind while the other is the “athward.”

#### NOTES ON THE YUISHINSHO<sup>743</sup>

(416-1)<sup>744</sup> “When the faith is acquired, the rebirth is assured. When the rebirth is assured, one abides in the condition of no-retrogression. When one abides in the condition of no-retrogression, one is settled in the order of steadfastness.”

SHUJISHO<sup>745</sup>

(416-2) “To be reborn in the Land of Purity, all that is needed is faith, and nothing else matters. Such a great event as the rebirth is altogether beyond the limits of finite knowledge. The only thing we can do is to leave everything in the hands of the Buddha. Not only we who are finite but even Bodhisattva Maitreya who is to be a Buddha after another birth, are unable to fathom the incomprehensibility of Buddha-wisdom. The limited intelligence of an ignorant being is of no avail. My repeated advice, therefore, is to trust ourselves entirely to the Original Vow of the Buddha. Such a trusting one is called one who has awakened faith in ‘other-power’.

Therefore, as far as we ourselves are concerned, let us not be troubled with the thought whether we should be reborn in the Pure Land or in Naraka. As I (meaning

<sup>743</sup> This additional information was included with the title in the original: “a little treatise on the doctrine of faith alone.)”

<sup>744</sup> The paras on this page are unnumbered, and are consecutive with the previous page.

<sup>745</sup> This additional information was included with the title in the original: “in which are recorded some of the most important sayings of Shinran by Kakunyo, one of the most illustrious and learned followers of Shinran, who quotes his master thus.”

Shinran) was told by my late master just to follow him wherever he was destined, I am ready to go even to Naraka (hell) if he is to be there. In case I had no opportunity to meet my good master in this life, I as one of ignorant beings was sure to go to Naraka. But, instructed by the holy teacher, I have now learned of Amida's Original Vow, and his all-embracing love is cherished deeply in my heart; I have cut asunder the bonds of birth-and-death and know that my destiny is in the Pure Land where it is so difficult to obtain a rebirth. This surely cannot be the work of a limited being. It is possible that the taking refuge in the Buddha-wisdom of Amida and saying the nembutsu were really a deed destined for Naraka; misinterpreting which, however, my late master might have deceived me, saying that it would be the cause of rebirth in the Pure Land. Even in this case I have no regret whatever, for I should most willingly go to Naraka. Why? Because if I did not meet him my destination after death would have been nowhere else but Naraka itself; but if I go there now deceived by my wise teacher, I should be there with him, I should not be alone; and so long as I were with him,

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SHINRAN

Shujisho

(continued from the previous page) it did not matter where I went, either to the Pure Land or to one of the evil paths; I am decided to follow him. The faith I now cherish is not most assuredly the designing of any finite being."

This idea of not caring for one's destination after death if once faith is awakened in the Original Vow, is in most unmistakable manner expressed in the following passage taken from the Tannisho, in which are presented some of the most remarkable views held by Shinran, the founder of the Shin sect: "Whether the nembutsu is the seed from which a rebirth is obtained in the Land of Purity, or whether it is a deed meant for Naraka, I have no knowledge whatever. I only follow the teaching of my good master who told me to say the nembutsu and be saved by Amida. This is the whole content of my faith."

#### LETTERS OF SHINRAN

(417-1)<sup>746</sup> He is never weary of talking about the unfathomable depths of Amida's wisdom deprecating all the petty contrivances of a finite and sinful being. The following is an abstract made out of one of his sayings with the heading "On Being True to Self-nature.":

"By 'being true to self-nature' is meant that the mysterious power of the nembutsu is wholly due to the virtue of the Original Vow itself and that the devotee's will or contrivance has no share in it. As the Buddha willed it so, so it is; there are no other wills entering into it. It is therefore said that the nembutsu transcends all

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<sup>746</sup> The paras on this page are unnumbered, and are consecutive with the previous page.



determination as to its meaning, which is the very meaning of it. In other words, the nembutsu is not a matter of thought, it demands faith and not the understanding. Therefore, what the devotee has to do is simply to take in what Amida freely gives and not to put forward anything of himself, he need not think of what is good for himself or what is not, but just to abandon himself to the free natural working of the Original Vow. And as the Vow is to take every mortal being to Amida's own Land of Bliss and Purity where he can have a full realisation of Buddhahood, it is said that the nembutsu works out itself, that is, true to its self-nature, and that its meaninglessness is the very meaning of it. Indeed, even where this much is asserted, something of meaning gets attached to the nembutsu. How beyond the ordinary comprehension of mortal beings is the Buddha-wisdom!"

SHINRAN

(417-2) Shinran, founder of the Shin school of Buddhism in Japan, declared that he had no disciples or followers but friends and comrades. Nevertheless the centuries have turned his school into a sect, which is now the enemy of his own spirit.

(417-3) Shinran Shorin (lived 1173-1262) was the founder of Japanese Protestantism (Buddhistic). He brought about the Reformation of the 13th century.

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SHINRAN

(418-1) The Shin Sect was the only Buddhist sect in Japan until the present modern era which advocated marriage for all including its priests.<sup>747</sup>

## **Central Hindu College: Text Book of Hindu Religion and Ethics**

419<sup>748</sup>

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Karma

(419-1)<sup>749</sup> Karma literally means action, but as every action is triple in its nature, belonging partly to the past, partly to the present, partly to the future, it has come to

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<sup>747</sup> Handwritten note at the bottom of the page reads: "{illegible} copy".

<sup>748</sup> The original editor inserted "221" by hand and changed it to "407" at a later point. "I." in the original.

mean the sequence of events, the law of causes and effects, the succession in which each effect follows its own cause. The word Karma, action simply, should however remind us that what is called the consequence of an action is really not a separate thing but is a part of action and cannot be divided from it. The consequence is that part of the action which belongs to the future, and is as much a part of it as the part done in the present. Thus suffering is not due consequence of a wrong act, but an actual part of it, although it may be only experienced later. A soldier is sometimes wounded in battle, but in the excitement does not feel any pain. Afterwards, when he is quiet he feels the pain; so a man sins and feels no suffering, but later the suffering makes itself felt. The suffering is not separated from the wound, any more than heat from fire, though experienced as a result.

Hence all things are linked together indissolubly, woven and interwoven inseparably; nothing occurs which is not linked to the past and to the future.

“How shall there be in this Samsara an uncaused action?” (Devi Bhagavata)

The Jivatma, then, comes into a realm of law and must carry on all his activities within law. So long as he does not know the law in its various branches, called the laws of nature, he is a slave, tossed about by all the currents of natural energies, and drifting withersoever they carry him; when he knows them, he is able to use them to carry out his purposes.

So a boat without oars, sails, or rudder is carried about helplessly by the winds and currents, and the sailor finds himself drifting along under the pressure of forces he can neither change nor direct. But a clever sailor, with oars, sails and rudder can send along his boat in any direction he pleases, not because he has changed the winds and the currents, but because he understands their directions, and can use those that are going in the direction he wants, and can play off, the one against the other, the forces that oppose him. So can a man who knows the laws of nature utilise those whose forces are going his way and neutralise those which oppose. Therefore is knowledge indispensable; the ignorant are always slaves.

420<sup>750</sup>

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Karma

(continued from the previous page) It must be remembered that a law of nature is not a command to act in a particular way, but only a statement of the conditions within which action of any kind can be done. “Water boils at 100° C under normal pressure.” This is a law of nature. It does not command a man to boil water, but states the conditions under which water boils at 100°C. If he wants boiling water at that temperature those are the conditions which are necessary. If he is on a high mountain

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<sup>749</sup> The para on this page is unnumbered.

<sup>750</sup> “II” in the original.

where the pressure is much less than the normal, his water will boil at a temperature not sufficiently high for cooking purposes. How then does the law help him? It tells him how to get his boiling water at 100°C by increasing the pressure; let him shut his water up in a pot from which the steam cannot escape, and so add to the pressure the weight of the steam given off, till the temperature of the water rises to 100°. And so also with every other law of nature. The laws state conditions under which certain results follow. According to the results desired may conditions be arranged, and, given the conditions, the results will invariably follow. Hence law does not compel any special action, but only renders all actions possible, and knowledge of law is power.

The Jivatma, as we have seen, is three-fold in his nature; he consists of Ichchha, Jnana and Kriya, Will Wisdom and Activity. These, in the lower world of upadhis, of forms, express themselves as Desire, knowledge and Action, and these three fashion a man's Karma, and each works according to a definite law.

Desire stands behind Thought, stimulating and directing it; Thought, energised and determined by Desire, stands behind Action, expressing itself therein in the world of objects.

"Man verily is desire-formed; as is his desire, so is his thought; as (his) thought is, so he does action; as he does action, so he attains." (Brhadaranyakopanishad).

On which shloka Shankara comments that Desire is the root of the world.

We have then to study three laws, which, taken together, make up the Law of Karma. We shall then understand the conditions under which things happen, and can shape our future destiny according to the results we have chosen.

(420-1) Desires carry the man to the place where the objects of desire exist, and thus determine the channels of his future activities.

421<sup>751</sup>

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Karma

(continued from the previous page) "So indeed the desirer goes by work to the object in which his mind is immersed." (Ibid).

Desire attaches a man to the objects of desire, binding him to them with links unbreakable; wherever is the object of desire thither must go the man who desires it. The object of desire is called Phala, fruit, and the fruit which the man has sought he must consume, in whatever place it is found.

The man "impelled by desire, attached to fruit, is bound." (Bhagavad-Gita). Whether the fruit be good or evil, pleasurable or painful, the law is the same. So long as a man desires fruit, he is bound by his attachment to that fruit, and is said to have

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<sup>751</sup> The original editor inserted "223" by hand and changed it to "409" at a later point. "III" in the original.

“good or bad Karma” according as the fruit is pleasant or painful. When a man understands this law, he can watch over his desires, and allow them to attach themselves only to objects the possession of which will yield happiness; then, in another life, he will have opportunities of attaining them, for they will come and place themselves in his way. This is the first law, belonging to the desire-nature.

(421-1)<sup>752</sup> The second law concerns the mind. Mind is the creative power, and a man becomes that which he thinks.

“Now verily man is thought-formed (Chandogyopanishad); as a man thinketh in this world, so having gone away hence, he becometh.”

As Brahman created by meditation, so does Manas, which is His reflection in man, have creation as its essential activity; Brahma embodies Kriya, activity, but we find that his activity consisted in meditation, thought, and this gave birth to the world; hence action is only thought thrown outwards, objectivised, and man’s actions are only his past thoughts materialised. As Brahma created His world, so Manas creates his vehicles, and by the same means, thought. Character, the nature of man, is thought-created; this is the first of the three factors of Karma. What the man essentially is in himself, that is the outcome of his thinking. As he is thinking now, so hereafter he will himself be. If he thinks nobly, he will become noble; if he thinks basely, he will become base. Thus knowing, a man can deliberately shape his character by dwelling in his mind on all that is good and pure and elevating, and driving out of it all that is evil, foul and degrading. This is the second law, belonging to the mind.

422<sup>753</sup>

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Karma

(continued from the previous page) The third law concerns action.

(422-1)<sup>754</sup> The circumstances are made by actions:

“Devoted to the fruits of acts, whatever kind of acts a person covetous of fruits accomplishes, the fruits, good or bad, that he actually enjoys, partake of their character. Like fishes going against a current of water, the acts of a past life are flung back on the actor. The embodied creature experiences happiness for his good acts, and misery for his evil ones.”

Nothing can sprout forth without a seed. No one can obtain happiness without having accomplished acts capable of leading to happiness.”

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<sup>752</sup> The para on this page is numbered 2, making it consecutive with the previous page.

<sup>753</sup> “IV” in the original.

<sup>754</sup> The para on this page is numbered 3, making it consecutive with the previous page.

If a man spread happiness round him, he will reap happiness hereafter; if he spread misery, he will reap misery. Thus knowing the law, he can prepare himself favourable or unfavourable circumstances, as he prepared a good or bad character, and pleasure-giving or pain-giving objects. This is the third law, belonging to actions.

These three laws cover the making of Karma, for the Jivatma consists of Will, Wisdom and Activity, and these show themselves in the world by desires, thoughts and actions. When we have divided the factors in a man's destiny into opportunities, character – or capacities – and surrounding circumstances, we have covered them all. Nothing else remains.

We find, then, that we are always making new Karma, and experiencing what we have made in the past. We are obliged to act now in the conditions we have created in our past; we have only the opportunity of obtaining the objects then desired; of using the capacities then created; of living in the circumstances then made. But the living Jivatma, that then desired, thought and acted, is still the same powerful agent as he then was, and can put out his powers within the limits he has made, can modify and slowly change them, and create better conditions for the future. Therefore Brahma places exertion above destiny.

A view of Karma that paralyses human efforts is a crude and mistaken one, and men should see in Karma a guide and not a paralysing of action.

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Karma

(423-1)<sup>756</sup> One very commonly felt difficulty in connection with Karma is this: men ask "If I am destined by my Karma to be bad or good, to do this or not to do it, it must be so; why then make any effort?" The fallacy of this line of thought should be very clearly understood, if the above has been grasped, for it turns upon a complete misunderstanding of the nature of Karma. The effort is part of the Karma, as much as the goodness or badness; Karma is not a finished thing awaiting us, but a constant becoming, in which the future is not only shaped by the past but is being modified by the present. If a man desires to be good, he is putting forth an energy which presently will make him good, however bad he may be now. A man is not a helpless being, destined by his Karma to be either bad or good but he becomes that which he daily chooses as desirable – badness or goodness. He always is, and always must be, making efforts, merely because he is alive, and his only choice lies in making an effort to move in one direction rather than in another; his quietude is merely a choice to let past choices have their way, and to go in accordance with them. He does not eliminate the

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<sup>755</sup> The original editor inserted "225" by hand and changed it to "411" at a later point.

"V" in the original.

<sup>756</sup> The para on this page is numbered 4, making it consecutive with the previous page.

element of choice by doing nothing. He simply chooses doing nothing. A man has only to desire, to think, to act, and he can make his Karma what he chooses. Thus the Gods have risen to their high estate, and thus may others rise.

“By his Karma may a Jiva become an Indra, by his Karma a son of Brahma. By his Karma he may become Hari’s servant, and free from births.

“By his Karma he may surely obtain perfection, immortality. By his Karma he may obtain the four-fold (Mukti), Salokya and the rest, connected with Vishnu.

“Godhood and manhood and sovereignty of a world-empire may a man obtain by Karma, and also the state of Shiva and of Ganesha.”

The main thing is to see in Karma not a destiny imposed from without, but a self-made destiny, imposed from within, and therefore a destiny that is continually being remade by its maker.

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Karma

(424-1)<sup>758</sup> Another mistake sometimes made as to Karma is that which leads a person to say respecting a sufferer: “He is suffering his Karma; if I help him I may be interfering with his Karma.” Those who thus speak forget that each man is an agent of the Karma of others, as well as an experiencer of his own. If we are able to help a man, it is the proof that the Karma under which he was suffering is exhausted, and that we are the agent of his Karma bringing him relief. If we refuse to carry the karmic relief, we make bad Karma for ourselves, shutting ourselves out from future help, and someone else will have the good Karma of carrying the relief and so ensuring for himself aid in a future difficulty. Further “Ifs” and “maybes” are no ground for action. “If I do not help him I may be interfering with his Karma is as valid an argument as “If I help him.” Action should be based on what we know, and we know it is right and good to help others; it is constantly commanded by the wise. Only a full and clear knowledge of the causes in the past resulting in the suffering of the present could justify refusal to help on Karmic grounds.

(424-2) Karma is said to be the three kinds: Prarabdham, Sanchitam, and Vartmanam, called also Agami. Prarabdha Karma is that which is ripe for reaping and which cannot be avoided; it is only exhausted by being experienced. Sanchita Karma is the accumulated Karma of the past and is partly seen in the character of the man, in his powers, weaknesses and capacities. Vartamana Karma is that which is now being created.

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<sup>757</sup> “VI” in the original.

<sup>758</sup> The paras on this page are numbered 5 through 6, making them consecutive with the previous page.

“That which was in the olden time produced in many births is called Sanchitam.

“That Karma which is being done, that is called Vartamana.

“Again, from the midst of the Sanchitas is selected a portion, and, at the time of the beginning of the body, Time energises this; it is known as Prarabdha Karma.”

“The Sanchita Karma is the Karma which is gathered, collected, heaped together. It is the mass which lies behind a man, and his tendencies come from this. The Vartamana Karma is the actual, that which is now being made for the future, or the Agami, the coming Karma. While the Prarabdha Karma is that which has begun, is actually bearing fruit.

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(continued from the previous page) Now this Prarabdha Karma is, as said in the Shloka above-quoted, selected out of the mass of the Sanchita Karma. In Vedantic literature it is sometimes compared to an arrow already shot. That which is sufficiently congruous to be worked out in one physical body is selected by the Devas who rule this department of nature, and a suitable physical body is built for it, and placed with the parents, nation, country, race, and general surroundings necessary for the exhaustion of that Karma.

Prarabdha Karma, as said above, cannot be changed; it must be exhausted by being experienced. The only thing that can be done is to take it as it comes, bad or good, and work it out contentedly and patiently. In it we are paying our past debts, and thus getting rid of many of our liabilities.

“The exhaustion of Prarabdha Karma is possible only by the suffering of the consequences of it....”

Sanchita Karma may be largely modified by the additions we make to it; vicious tendencies can be weakened, virtuous ones can be strengthened, for with every thought, desire and action we are adding to that which will be the Sanchita Karma in our next birth.

Vartamana Karma may, to a great extent, be destroyed in the same life – balanced up – by one who deliberately expiates a wrong done, by restitution, voluntarily paying a debt not yet due, instead of leaving it to fall due at a future time.

(425-1)<sup>760</sup> There remains the question: how can a man become free from Karma?

From the general Karma of the universe he cannot be freed so long as he remains in the universe; devas, men, animals, plants, minerals, all are under the sway of Karma;

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<sup>759</sup> The original editor inserted “227” by hand and changed it to “413” at a later point.

“VII” in the original.

<sup>760</sup> The para on this page is numbered 7, making it consecutive with the previous page.

no manifested life can escape from this everlasting law, without which the universe would be a chaos.

“All, Brahma and the rest, are under its sovereign rule, O King!” (Devi Bhagavata)

If a man would escape this universal Karma, he must go out of the Universe – that is, he must merge in the Absolute.<sup>761</sup>

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Karma

(426-1)<sup>763</sup> Manas, joined by Kama, was gradually purified by a life led according to Vaidika rules. Such a Manas, become pure, was further developed in capacity by the study of the Angas, was trained and developed, and thus became capable of the strain of philosophic thought. To a mind thus trained to see and to understand the many, the Veda would unfold its deeper occult meanings, such as intellect could master and apply. The end of all this study was to make possible the evolution of Pure Reason, Buddhi, which cannot unfold unless Manas is developed, any more than Manas can unfold without the development of the senses. It thus led up to the Darshnas, which develop the Pure Reason, which see the One in the many, and then realises its unity with all, which therefore hates and despises one, but loves all. To the Buddhi, thus unfolded to see the One, the Veda would unveil its spiritual meaning, its true end, Vedanta, intelligible only to the pure compassionate Reason. Then, and then only, is man ready to reach the goal; the Para-vidya is attained, Atma beholds itself. Thus utterly rational, orderly and complete is the Sanatana Dharma, the Aryan Religion.

The Dharma does not recognise an unscientific creation, a making of something out of nothing. The supreme Ishvara evolves all beings out of Himself.

(426-2) Brahmandani, literally Eggs of Brahma or, as we should say, world systems, are numberless we are told. Four-faced, five-faced, six-faced, seven-faced, eight-faced, successively up to the number of a thousand-faced portions of Narayana, in whom the Rajoguna is predominant. Creators each of one world-system, preside in them.

(426-3) Grains of sand are perhaps numerable, but of the universes (there is) not any (numbering). “So there is no numbering of Brahmas, Vishnus, Shivas, and the rest. In each of these Universes there are Brahma, Vishnu, Shiva and other (devas).

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<sup>761</sup> Typed note in the lower right margin reads: “PTO.”

<sup>762</sup> “VIII” in the original.

<sup>763</sup> The paras on this page are numbered 8 through 11, making them consecutive with the previous page.



(426-4) The only God, Janardaha, takes the designation of Brahma, Vishnu, and Shiva accordingly as he creates, preserves, or destroys, and creation, preservation and destruction must go on in every world-system. God must manifest in each in these three Forms.

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(427-1)<sup>765</sup> Brahma is the Creator, and His Shakti is Sarasvati, the Goddess of Wisdom, without whom Activity could not be wisely guided. He is pictured as with four heads, one looking towards each quarter, as the Maker of the four quarters and their contents.

Brahma, as the creative God, is spoken of as appearing first, born in the Golden Egg which grows out of the seed of the One in the Waters of Matter... He having meditated desiring to produce various being from His own body, first put forth the waters; in these he placed the seed. "That became a Golden Egg, equal in radiance to the thousand-rayed (the sun). In that was born Brahma Himself, the Grandsire of all worlds."

(427-2) Here the Waters, Matter, Mulaprakriti, receive the seed of Life, and this becomes the Hiranyagarbha, the Golden Egg in which the creator is born, in order to form His world-system. Hence a world-system is called a Brahmanda, a Brahma-Egg, a very significant epithet, as world-systems are oval, like an egg, and seen from outside present exactly an egg-like form, each planet following an egg-like orbit. Of this Egg we read in the Vishnu Purana that within it Brahma and the world-system were contained, while it was invested externally by seven envelopes, water, fire, air, ether, the origin of the elements, (Ahamkara) Mahat and Primal homogeneous Matter, which surrounds the whole.

The manifestation of Ishvara as the Trimurti, in the forms of Creation, Preservation and Destruction, Brahma, Vishnu and Shiva.

(427-3) Everything is within him, the fullness of divine wisdom and power, but this capacity has to be unfolded, and that is the object of living and dying. Such a view of man's nature gives dignity and strength and sobriety to life. It has been believed in by wise men in all ages, and has been a part of every ancient religion.<sup>766</sup>

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<sup>764</sup> The original editor inserted "229" by hand and changed it to "415" at a later point. "IX" in the original.

<sup>765</sup> The paras on this page are numbered 12 through 14, making them consecutive with the previous page.

<sup>766</sup> Typed note in the lower right margin reads: "PTO."

(continued from the previous page) While the general movement is one of progress, there are little ebbs and flows, like the waves that run on and fall back in a rising tide. This unbroken physical inheritance from form to form causes what science calls heredity, the passing on of characteristics from parents to offspring. But it has been observed by scientific men that mental and mortal (moral?) characteristics do not pass from form to form, and they are puzzled to account for the evolution of consciousness. Their theory needs to be completed by the acceptance of transmigration. For just as physical continuity is necessary for physical evolution, so is the continuity of consciousness necessary for the evolution of mental and moral characteristics.

## **Govinda Das: Hinduism and India: A Retrospect and a Prospect**

(429-1)<sup>769</sup> After a certain period, which varies for each Jiva, depending as it does upon the amount of good done by it in its previous birth, and upon the exhaustion of the fruits of which he is again hurled back into embodied existence in this world, its new life commences again as man or woman. This is the famous doctrine of transmigration on which all our philosophy of life is based, and a large part of our theology and ritual has been evolved in the hope of expediting the Jiva's path towards liberation from repeated birth and death. Hindu teaching about rebirth, however, is not that of a progressive evolution from lower to higher; all sorts of "frog-jumps" are indulged in. A human Jiva as the result of Karma may become in its next earth-life a tree, a stone, a filthy vermin. This doctrine, enunciated in most of the current Smritis and Puranas, does not appeal to the thoughtful mind and is not in accord with the law of evolution. Curiously, even the beauty-loving and logical Greeks held to this irrational and absurd belief. Abu-Yakub, of Sijistan, a country beyond Sindh, seems to have been the first teacher, according to Alberuni, who evolved a more sensible system out of this bewildering chaos, so repugnant to human dignity, about 1100 years ago. He definitely

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<sup>767</sup> "X" in the original.

<sup>768</sup> The original editor inserted "231" by hand and changed it to "417" at a later point.

<sup>769</sup> The para on this page is unnumbered.

taught that the soul never over-stepped the barriers of the species in the process of reincarnation. The great Persian Sufi poet, Maulana Rmuni, has also taught this.

Every thought, desire and conation, whether it eventuates in a visible act or not, leaves behind it a *samskara* (sometimes also called a *vasana*) i.e. a disposition, a tendency, an impression, a seed-germ, a modification of the substance of the mind, which bears fruit; and when the proper time comes, necessarily determines the course of future thoughts desires and conations. It is to this *Samskara* that Sri Krishna has referred when, in advising the unwilling Arjuna to fight, he says "There is that in thee which will not allow thee to refuse to battle." Thus stated, it is easy to perceive that this law of Karma means neither free-will nor Fatalism; but that it corresponds to what western psychologists call "determinism." This determination of the present by the past, the unphilosophic call *adrishta* (unseen cause); *apurva* (without a visible cause) etc.<sup>770</sup>

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## HINDUISM AND INDIA: A RETROSPECT AND A PROSPECT Govinda Das

(continued from the previous page) This Karma is divided into three kinds, namely: -

(1.) *Sanchita* "gathered up in previous births," a name given to the aggregate of the force of past thoughts desires and actions, which exists as the potential cause of endless future births; that which is not likely to be manifested into activity during present life; it is a sort of reverse of character not to be drawn upon during present life.

(2.) *Prarabdha* (begun), a name given to the active factor of the Karma, that which is to take effect in one definite incarnation of the Jiva. *Prarabdha* includes those tendencies which have become so fixed that it is not possible to prevent their manifestation. They can be exhausted only by manifestation.

(3.) *Agami*. "Augmentative" is a name applied to the forces set in motion by the actions done by the Jiva during the present life. But *Agami* (also called *Kriyamana*) Karma, as well as *Sanchita*, may be neutralised in a certain way. Such generally is the educated belief on the subject.

The way this law affects the Jivas is that when a Jiva is born, it begins from the moment of its birth to experience and work out the results of his Karma, and this process goes on and on until the *Prarabdha* Karma is exhausted and the Jiva attains to *Brahma-Jnana*; after this, even though he continues to perform actions, he gathers no *Agami* Karma; these do not affect him personally in any way because his *Ahamkara* has fallen off. The force, however, set in motion by these actions cannot be wholly destroyed. It gets deflected and is utilised in the helping of other Jivas. These actions thus having no binding force for the Jiva, he attains *Mukti* (deliverance) after having

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<sup>770</sup> Typed note in the lower right margin reads: "PTO."

<sup>771</sup> "II" in the original.

worked off all his Prarabdha Karma. The Sanchita Karma also becomes neutralised with the dropping of the sense of separate individuality.

## Hastings: Encyclopaedia of Religion and Ethics

431<sup>772</sup>

ENCYCLOPAEDIA OF RELIGION AND ETHICS

Hastings  
On Karma

(431-1)<sup>773</sup> The conviction that every individual enters again after death upon a new existence, in which he gather the fruit of merit earlier acquired, and has to endure the consequences of the sins previously committed, meets us.

Reincarnation is the passage of the soul from one body to another, usually of the same species, among higher races often with ethical implications, the lot of the soul on earth being determined by its behaviour in a former life. Transmigration, metempsychosis, and other terms are often used in an almost identical sense, but also in a vaguer way, implying at times that the soul itself assumes an animal form, sometimes permanently, sometimes only as a prelude to another reincarnation or to final destruction or absorption.

The thought of a return of the soul to the earth, to be embodied again in human or animal form, or even in the form of an insect or plant, is common to nearly all primitive peoples and is undoubtedly of great antiquity. The distinct thought of a recompense of felicity or suffering in another world for the deeds done upon earth is neither universal nor so old. It has usually been accepted as an alternative to the earlier view of the soul's future destiny, superseding or displacing but not amalgamating with it. The contribution which the Upanishad thinkers made was in effect to combine these ideas by transferring the retribution from an unknown and future sphere to the known and visible present, and by asserting the precise equivalence of the recompense after death to the deeds, good or evil, of the earthly life. Thus all the elements of the Indian doctrines of karma and transmigration are found in the oldest Upanishads. They obtain here their final and fullest expression. No evidence or proof, however, is offered in support of these theories, nor is any reference given to previous history or development which might explain or justify the statements made. They are supported, as is all the teaching of the Upanishads, by an appeal to the authority of eminent teachers of the past. It seems strange that no attempt should be made to fortify so important a doctrine as transmigration by reference to analogy or to a wider and reasoned view of life as a

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<sup>772</sup> The original editor inserted "233" by hand and changed it to "419" at a later point. "I." in the original.

<sup>773</sup> The para on this page is unnumbered.

whole. They are simply recorded as the definite and complete statement of the final destiny of the soul.<sup>774</sup>

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ENCYCLOPAEDIA OF RELIGION AND ETHICS

Hastings  
On Karma

(432-1)<sup>776</sup> Importance of doctrine: The Indian solution of the great riddle of the origin of suffering and the diversity of human conditions is to be found in the word karma, which, through the theosophists, has become familiar to European ears. Hindus believe that souls have been transmigrating from the beginning; they practically hold that the wellbeing or the suffering of everybody is only the result of former acts. This solution of the great riddle is not altogether satisfactory, as we get no answer concerning the "very beginning"; but it is a happy one, eminently moral, and to a large extent a true one.

No beginning is known of the eternal revolution (samsara) of the beings, streaming and flowing to and fro in the ocean of births and deaths, being covered by ignorance and fettered in thirst. In this vast ocean of renewed births there are innumerable streams of existences, conditioned by their respective deeds and retributions, flowing uninterruptedly not only in the continuity of the individual being but also in the solidarity of groups of existences. Now the groups of existences are classified into five 'courses', 'modes of life', – the heavenly life, the human life, the animal life, the ghostly life, and the purgatorial (or hellish life), or into six, by adding the asura (or furious spirits). Another classification is that of the 'realm', the cosmic installation of beings, into three – the formless heavens, the heavens with forms, and the material worlds with desires and greed. In this connection it is to be noted that the Buddhist doctrine of transmigration emphasised the affinity and solidarity of the karma and all consequences within a group of existences, whether a specific world in the cosmic system, the local division of the abode or the class division in social life; in short, any and every link, material, physical, moral, emotional, intellectual, or social, is the cause and a manifestation of the solidarity of existence due to the common karma.

The act which is a final protection from suffering, i.e., which leads to nirvana, is good, since it is 'pure', but not meritorious.

Retribution: The fruit of retribution of acts includes not only the sensation but also everything that determines the sensation – organs, etc. The three kinds of acts produce agreeable sensation, disagreeable sensation and indifferent sensation. The first two are easily understood; the proper sphere of retribution for the third is the fourth,

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<sup>774</sup> Typed note in the lower right margin reads: "PTO."

<sup>775</sup> "2." in the original.

<sup>776</sup> The para on this page is unnumbered, and is consecutive with the previous page.

ecstasy. Acts may be (a) determinate (niyata) and (b) indeterminate (aniyata) – i.e. they involve or do not involve a necessary retribution.

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## ENCYCLOPAEDIA OF RELIGION AND ETHICS

Hastings  
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(continued from the previous page) The retribution of all other acts may be arrested (1) by the acquisition of the spiritual stage called (patience) (ksanti), which brings one past the stage of retribution of acts leading to evil destiny, just as a man may escape his creditors by, emigrating; (2) by, the acquisition of the quality of the anagami [who never returns]<sup>778</sup> one passes beyond the sphere of desire; only those acts bear fruit which must bear fruit in this present existence; (3) by the acquisition of Arhatship; all karma is destroyed, with the reservation already noted. When, by so-called worldly perfection (loukika) i.e., not properly Buddhist, man obtains birth into higher spheres and detachment from all affection for the sphere of desire, the retribution of acts to be rewarded in the sphere of desire is suspended, since the lower sphere cannot be finally abandoned except by the 'noble path'. Good acts of the body, voice and thought are purification; they arrest either temporarily or finally, soiling by passions of bad acts. A distinction is also drawn between (a) the act felt in the same life in which it is accomplished; (b) the act felt in the following life; and (c) the act felt later.

Projection of karma: An existence is projected or caused by an act; but a number of acts combine to condition an existence, and hence the variety of human fortune. Here the theory of white-black act applies. Every bad act is black; the act that is good in relation to the higher spheres is white; the act that is good in relation to the sphere of desire is white-black, because, being always weak, it is always mixed with evil. It is good in itself, but co-exists in the 'series' (soul) along with bad acts.

A human existence cannot be projected except by a good act. But, supposing this existence follows an infernal existence, the latter has been projected, in the course of the existence pending it, by a bad act 'to be punished in a following existence'; the former has been projected, in the course of the same preceding existence, by a good act 'to be rewarded in an existence following the following.' In a human existence following upon an infernal existence, a man may have a short life, or may suffer scarcity of food and property, or may wed an unfaithful wife, etc.<sup>779</sup>

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<sup>777</sup> The original editor inserted "235" by hand and changed it to "421" at a later point. "3." in the original.

<sup>778</sup> "who never returns" was typed above the line and inserted with a caret.

<sup>779</sup> Typed note in the lower right margin reads: "PTO."

<sup>780</sup> "4" in the original.

(continued from the previous page) This doctrine might be called the essential element, not only of all moral theories in India, but also of popular belief. If a person is born deformed or unhealthy, it must be – so people say – because of sins committed in his former life. It is in Buddhism, however, that the doctrine of Karma reaches its climax and assumes a unique character. Elsewhere it meets with correctives; there are counteractions to human acts, but in Buddhism it may be said that karma explains everything, or ought to.

(434-1)<sup>781</sup> Ego and Karma: Other Indian philosophies admit the existence of a self-existent soul or an ego. In Buddhist philosophy the ego is merely a collection of various elements constantly renewed, which are combined into a pseudo-personality only as the result of action. It has, therefore, been asserted that Buddhism does not admit transmigration; when a being dies a new being is born and inherits his karma; what transmigrates is not a person, but his karma. This explanation is justified by some texts; but it would be more exact to put the matter in a different way; an existence is a section of the existence of a certain soul – or, to use Buddhist terms, of a ‘series’ composed of thoughts, sensations, volition and material elements. This series never had a beginning. It has to ‘eat’ the fruits of a certain number of acts under certain conditions, and the experience of those acts constitutes an existence. When this existence comes to an end, there are still some acts to be ‘eaten’ both new and old. The series, therefore, passes into another existence and lives a new section of life, under new conditions. It cannot be said that acts are the sole material cause of this reincarnation, for the physical elements of the new being, blood and seed, are not intelligent; karma is not intelligent; while the new being is intelligent from the embryo. It is the series as a ‘whole’ with all its moral and material elements, that is incarnated. If the series does not dissolve at death, if it becomes reincarnate, it is because its acts must entail retribution. The new being is what its acts have made it; all the pleasant and unpleasant experiences to which it will have to submit are simply the retribution of acts. In fact, there is no agent there is nothing but the act and its fruit; organs, thoughts and external things are all the fruits of acts, in the same way as pleasant and unpleasant sensations.

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<sup>781</sup> The para on this page is unnumbered, and is consecutive with the previous page.

<sup>782</sup> The original editor inserted “237” by hand and changed it to “423” at a later point. “5” in the original.

(435-1)<sup>783</sup> Roots of Karma: The good act (kusala) has three roots: the absence of lust, of hatred and of error. All bad acts are in contradiction to good acts; but false doctrine alone – ‘denial of good and bad, of fruit, of salvation’ – cuts ‘roots of the good act.’ It must, however, be strong. Only man can cut the roots; gods cannot, because they know the retribution of acts; women cannot, according to some teachers, owing to their instability of mind. In order to cut the root a man must be an ‘intellectual’ (dristicharita), a being capable of strong determination to sin; this excludes ‘passionate men’, eunuchs, the damned and animals. The roots are restored by doubt as to the existence of good and evil, and by recovery of belief in good and evil.

(436-2) Classifications of karma: Acts are distinguished as of three kinds: good, bad, and indifferent, i.e., beneficial, pernicious, and neither the one nor the other; i.e., acts projecting from suffering either temporarily (by assuring a happy lot) or finally leading to Nirvana, acts followed by unpleasant retribution, and indifferent acts.

## **C.W. Leadbeater: A Textbook of Theosophy**

A TEXTBOOK OF THEOSOPHY  
C.W. Leadbeater

(435-1)<sup>784</sup> The life of man as a soul is of what to us seems enormous length, and that what we have been in the habit of calling his life is in reality only one day of his real existence. He has already lived through many such days, and has many more of them yet before him.<sup>785</sup>

(435-2) There are stages in the acquirement of this knowledge and we may learn much, if we will, from those who themselves are still in process of learning; for all human beings stand on one or other of the rungs of the ladder of evolution. The primitive stand at its foot; we who are civilised beings have already climbed part of the way. But though we can look back and see rungs of the ladder below us which we have already passed, we may also look up and see many rungs above us to which we have not yet attained. Just as men are standing even now on each of the rungs below us, so that we can see the stages by which man has mounted, so that from studying them we may see how man shall mount in the future. Precisely because we see men on every step of this

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<sup>783</sup> There are two unnumbered paras and paras numbered 1 through 2 on this page. The first section is consecutive with the previous page.

<sup>784</sup> Handwritten note in the left margin reads: “start.”

<sup>785</sup> Handwritten note in the left margin reads: “no” with an arrow pointing to the previous section.



ladder, which leads up to a glory which as yet we have no words to express, we know that the ascent to that glory is possible for us.

(435-3) Every one of us has a long line of these physical lives behind him, and the ordinary man has a fairly long line still in front of him. Each of such lives

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(continued from the previous page) is a day at school. The ego puts upon himself his garment of flesh and goes forth into the school of the physical world to learn certain lessons. He learns them, or does not learn them, or partially learns them, as the case may be, during his school-day of earth-life; then he says aside the vesture of the flesh and returns home to his own level for rest and refreshment. In the morning of each new life he takes up again his lesson at the point where he left it the night before. Some lessons he may be able to learn one day, while others may take him many days.

(436-1)<sup>786</sup> For this is a school in which no pupil ever fails; every one must go on to the end. He has no choice as to that; but the length of time which he will take in qualifying himself for the higher examinations is left entirely to his own discretion.

(436-2) The first great law is that of evolution. Every man has to become a perfect man, to unfold to the fullest degree the divine possibilities which lie latent within him, for that unfoldment is the object of the entire scheme so far as he is concerned. This law of evolution steadily presses him onward to higher and higher achievement. The wise man tries to anticipate its demands – to run ahead of the necessary curriculated, for in that way he not only avoids all collision with it, but he obtains the maximum of assistance from its action. The man who lags behind in the race of life finds its steady pressure constantly constraining him, a pressure, which, if resisted, rapidly becomes painful

(436-3) There is in nature no such idea as that of reward or punishment. But only of cause and effect. Anyone can see this in connection with mechanics or chemistry; the clairvoyant see it equally clearly with regard to the problems of evolution. The same law obtains in the higher as in the lower worlds; there, as here, the angle of reflection is always equal to the angle of incidence. It is a law of mechanics that action and reaction are equal and opposite. In the almost infinitely finer matter of the higher worlds the reaction is by no means always instantaneous; it may sometimes be spread over long periods of time, but it returns inevitably and exactly.

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<sup>786</sup> The paras on this page are numbered 4 through 7, making them consecutive with the previous page.

(436-4) The action of this law affords the explanation of a number of the problems of ordinary life. It accounts for the different destinies imposed upon people, and also for the differences in the people themselves.

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(continued from the previous page) If one man is clever in a certain direction and another is stupid, it is because in a previous life the clever man devoted much effort to practice in that particular direction, while the stupid man is trying it for the first time. The genius and the precocious child<sup>788</sup> are examples not of the favouritism of some deity but of the result produced by previous lives of application. All varied circumstances which surround us are the qualities of which we find ourselves in possession. We are what we have made ourselves, and our circumstances are such as we have deserved.

(437-1)<sup>789</sup> The effects of his actions are varied in character. While some of them produce immediate results, others need much more time for their action, and so it comes to pass that as the man develops he has above him a hovering cloud of undischarged results, some of them good, some of them bad. Out of this mass (which we may regard for purposes of analogy much as though it were a debt owing to the powers of nature) a certain amount falls due in each of his successive births; and that amount, so assigned, may be thought of as the man's destiny for that particular life.

All that it means is that a certain amount of suffering and a certain amount of joy are due to him, and will unavoidably happen to him; how he will meet this destiny and what use he will make of it, that is left entirely to his own option. It is a certain amount of force which has to work itself out, nothing can prevent the action of that force, but its action may always be modified by the application of a new force in another direction, just as in the case of mechanics. The result of past evil is like any other debt; it may be paid in one large cheque upon the bank of life – by someone supreme catastrophe; or it may be paid in a number of smaller notes, in minor troubles and worries in some cases it may even be paid in the small cheque of a vast number of petty annoyances. But one thing is quite certain – that, in some form or other, paid it will have to be. The conditions of our present life, then, are absolutely the result of our own action in the past; and the other side of that statement is that our actions in this life are building up conditions for the next one. A man who finds himself limited either in powers or in

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<sup>787</sup> The original editor inserted "425" by hand.

<sup>788</sup> This word was originally obscured by a hole punch, we have inserted "child" per the original source.

<sup>789</sup> The para on this page is numbered 8, making it consecutive with the previous page.

outer circumstances may not always be able to make himself or the conditions all that he would wish in this life

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(continued from the previous page) but he can certainly secure for the next one whatever he chooses.

(438-1)<sup>790</sup> One who causes annoyance to another will suffer proportionately for it somewhere, somehow, in the future, though he may never meet again the man whom he has troubled; but one who does serious harm to another, one who wrecks his life or retards his evolution, must certainly meet his victim again at some later point in the course of their lives, so that he may have the opportunity, by kindly and self-sacrificing service, of counterbalancing the wrong which he has done. In short, large debts must be paid personally, but small ones go into the general fund.

(438-2) The action of the law of evolution, which if left to itself would do the very best possible for every man, is restrained by the man's own previous actions.

## Excerpts on Yogic Breathing

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Excerpts on Yogic Breathing<sup>792</sup>

(439-1)<sup>793</sup> "For, in this breath-control practice, the Consciousness gets stultified by being subverted, cornered, and eventually smothered, so much so, it takes to the course exactly opposite, eventually becoming unconscious. And out of this unconsciousness, all those powers known as "Siddhis," with which the modern demonstrator assuming the name 'Yogi', amuses the audience by getting himself buried alive and coming out unscathed, stopping heart-beats, swallowing nails, poisons, and molten liquid, fire-walking, rope-trick, and by a host of those feats. All these juggleries though excellent in themselves, do not lead the Consciousness Godward surely." ...Suddha Dharma Journal.

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<sup>790</sup> The paras on this page are numbered 9 through 10, making them consecutive with the previous page.

<sup>791</sup> The original editor inserted "426" by hand.

<sup>792</sup> The original editor deleted "IV-A" from after "BREATHING:" by hand.

<sup>793</sup> The paras on this page are numbered 1 through 3.

(439-2) "It is a common experience of the yogi that when thought ceases breathing ceases – the entire kumbhak effected by the Hathayogin with infinite trouble and gigantic effort, establishes itself easily and happily – but when thought begins again the breath resumes its activity." – Aurobindo Ghose.

(439-3) "Close up then your right nostril and breathe out all air within your body through the left nostril. Inhale air so long you count 16 mentally and rhythmically. Strike out the air taken in to the very bottom of Kundalini or in other words, the Sacral plexus. Keep it there till you count mentally 64 meanwhile concentrating yourself upon the Heart or Head. Or you may keep the drawn-in-air at a place which is 12 inches from the nose, inside the body. Then exhale the air till you count 32 mentally through the right nostril which is to be done by closing up your left nostril with the thumb of your right hand. (Even when you breath in the air called 'Pooragam' you must close the right nostril with the thumb of the right hand). The exhaling air is called 'Rechakam'. Do the above in the ratio of 1:4:2. You may decrease the matras i.e. the counting mentally to any convenient number you wish to begin with but be careful to reduce the proportion accordingly and find whether the ratio is 1:4:2. Thus if breathing is conducted and retained and left out with strict adherence to the rules given above, with full and deep concentration upon the Heart – even meditation is good – it is sure to find the divinity in the heart of Oneself. He will find the effulgent rays of the Supreme Atman or Self in whole of his body, his body itself daily becoming sane and healthy, removed from all sorts of bad indulgences, outwardly. At a time practice 10 times the breathing in and out, or do as you wish according to the suitability of your body. The mind and the breathing come up from the very same source. So when breathing is stilled the mind is calmed and suppressed. The emerging light of the self from the Kundalini makes the practitioner forget the

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Excerpts on Yogic Breathing

(continued from the previous page) senses, the mind and other things which existed before the practice and makes him merge deep in that calm cool and tranquil and clear state of Mental Equilibrium or Samadhi or trance as other religionists call. This renews the body and vitiates the nerves one by one." ...From the Tamil Original by TIRUMOOLAR, an ancient South Indian Yogi.)

(440-1)<sup>794</sup> It is important to get rid of all the residue of air in the lungs, to expel all the old air gently but fully THROUGH THE MOUTH. The expelling of this air also expels magnetic and psychic forces which returned purified and transformed, affecting the brain to such an extent as to induce complete calm, and in time mild ecstasy. The

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<sup>794</sup> The paras on this page are numbered 4 through 11, making them consecutive with the previous page.

consciousness is to be gradually drawn down from the head to the heart, until you feel like reduced to a mere point in the right breast, with the heart expanding rhythmically sideways during the realisation.

(440-2) The advanced practice of this exercise brings a sense of lightness to the whole being and a peculiar heat in the back of the neck. This is an indication that the pineal gland is becoming awakened.

(440-3) The breath exercise will [magically]<sup>795</sup> calm the minds of those who live in a turmoil of activity and thought: better, it gives the inexperienced novice something to 'do' which mere meditation does not seem to provide.

(440-4) The regulation of the supply of oxygen affects the oxidation of the brain-cell substance, stops mentation, and conserves during those furtive moments energy which biological and psychological press-buttons would otherwise send to waste normally.

(440-5) When we hold the breath, it will be found that thinking becomes difficult, that emotions are lulled into submission and that the bodily disturbances will be reduced to a minimum.

(440-6) A given weight will not require the same effort to be made by a strong man as by a weak one, so that the inhalation should be more emphasised by the latter than by the former.

(440-7) A hot-tempered individual will do well to exhale more than usual when faced by an opportunity for ire; whereas a timid man should brace himself up with adequate inhalations when he does not feel equal to handling a difficult situation.

(440-8) The dangers of practising breathing exercises indiscriminately and without proper supervision are very real. For any misdirection of the practice may lead to lung injury or lung disease, such as phthisis, pneumonia and pleurisy, not infrequently with fatal results. This has been verified by a doctor who practised in a district called Rishikesh, North India where yogis abound.

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Excerpts on Yogic Breathing

(441-1)<sup>796</sup> "My first two years as a young student I studied under a Hatha Yoga teacher giving several hours every day to the postures until my limbs became numb and I felt

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<sup>795</sup> The original editor inserted "magically" by hand.

<sup>796</sup> The paras on this page are numbered 12 through 14, making them consecutive with the previous page.

self-tortured. After that I met my Master who said: “You have been practising with breath and body, but where does the great change of self-realisation take place? In the heart.” Later when I took initiations, I felt this as being literally true for it was my heart expanding that was affected.” – Adept Ra-Mak-Hotep.

(441-2) “Practise in stopping the perpetual activity of life manifesting itself in the constant rising and setting of the vital current (Prana) which is an external expression of our being in perpetual flux internally. This stopping of the activity of the prana can be brought about by practice in lengthening the usually unnoticed moments of rest which occur when one current of the vital breath has set in and the other has not yet taken its rise. This moment of rest in breathing activity corresponds to that experience of rest in consciousness, however fugitive it may be in our ordinary life, when one idea has ceased to occupy the focus of consciousness and the other has not yet appeared therein.” ..from The Philosophy of Yoga Vasistha.

(441-3) “Our states of mind powerfully condition it; lust, fear, anger, infatuation, all quicken it, making it irregular and forceful, thoughts of sympathy, kindness, humility, tranquilise and regulate it. Rapid, irregular, forced and noisy breathing presage confusion strife, excitement, waste, weariness, unhappiness, disease and suffering. Quiet, gentle, deliberate, regular breathing are sure forerunners of calmness, insight and wisdom.

To practice Right Breathing so that it may become habitual one should sit quietly with empty and tranquil mind, restraining all rising thoughts, keeping the mind fixed on its pure essence. At first, as you breathe in, you should think of it as filling the whole body to the top of the head, then momentarily pressing it downward to the abdomen, but instantly relaxing the pressure, breathe out just as gently, deliberately, evenly, as you breathed in. This separates and discriminates the brain from the body, the in-breathing from the out-breathing. The second step is to unify these discriminations: ignore the act of breathing entirely, restraining all thoughts about it, fix the mind’s attention at a middle point between the eyes, letting the breathing, in and the breathing out merge into one composite breathing, still gentle, deliberate even, but unconditioned by the mind’s or body’s activities or states. In this quiet state, the defilements of the mind will be cleared away.” ..Dwight Goddard.

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Excerpts on Yogic Breathing

(442-1)<sup>797</sup> “The breathing exercise of Pranayam in yoga consists in (1) timing the processes of inspiration and expiration in a particular way, (2) in varying the depth of respiration and (3) in gradually increasing the length of the respiratory pause. It is said

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<sup>797</sup> The paras on this page are numbered 15 through 18, making them consecutive with the previous page.

the inferior type of Pranayama is accompanied by sweating; the medium kind by shivering. In the superior kind, there occurs a sense of joy, sleepiness or mental agitation, horripilation, auditory experience of internal origin, tendency to ramble in speech, and fainting." ...Professor Sen Gupta.

(442-2) "I teach so many women to breathe and find so many breathe raising their shoulders and making hollows round the collar bones at the throat, because they do not use all the lungs. But if I tell them to breathe deep, they breathe deep and push their stomach and abdomen out and then when they breathe out they let the chest fall. Two women started the Yogi breathing and had retroversion of the uterus and had to [go]<sup>798</sup> to their doctor. Here in New Haven where I have so many women to deal with I find if I tell them to breathe wide and feel the ribs gently expand under the armpits, they avoid those mistakes and really get all the lungs functioning without pushing down on the abdominal organs, then as they breathe out, I ask them to keep the chest up and not let it sink down. It is not easy to teach correct breathing for habits are so long established, especially by writing. This will give you an idea of how to make others benefit." ..Edith M. Barton, New York.

(442-3) "These two airs going in and out of the nose should be made still." – Bhagavad Gita.

(442-4) "As one would live with breath restrained, seeking something fallen into water, so should the seeker dive into the Heart. It is a process comparable to the diving into water by one who seeks to recover something that has fallen into it. The simile suggests that the seeker of the Self must suspend his breathing first. Without such suspension the mind will never cease to be body-conscious, and so will not turn inwards. So long as the vital breath flows in the body, the mind will remain bound to the body and unable to forget it; for the force, which is the cause of breathing, is an inseparable part of the mind; where that force is, there will the mind be. Hence it is necessary to disconnect the vital force from the body – thus liberating the mind from the body and at the same time endowing it with the force needful for the dive into the Heart. But the suspension will take place automatically without the practice of breath-control – by the devotion to the Quest taught here – i.e. by the force of the mere resolve to find the source of ego." ...Dr Laxman Sharma in "Revelation."

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<sup>798</sup> The original editor changed "to" to "go" by hand

(443-1)<sup>799</sup> “When holding the breath, in yoga exercise this should NOT be done with the throat, but only with the abdominal muscles.” ...Dr Kennell.

(443-2) “Thought-force is nothing more or less than refined breath-force... The process of breathing seen from inside is wholly spiritual.” ... Rudolf Steiner.

(443-3) “The interplay of the expanding and contracting ethers constitutes, in twenty-four hours, one out breathing and one inbreathing of the Earth. The human being normally breathes 18 times a minute, 1,080 times in an hour, and 25,920 times in a day of 24 hours. The latter number (25,920) is the same as the number of years it takes the Sun to complete its apparent journey through all the twelve constellations of the Zodiac. Day and night, the lunar phases, the months, the seasons, and the year, are all variations of “breathings.” If we study our own breathing we shall discover that it creates a constant medium between two other kinds of activity – the one, which we feel is connected with our head, our brain, our thinking and our senses; and the other which we can only describe – quite simply out of our ordinary feeling and sensation – as in some way a kind of tension or concentration of the will. In any supreme exertion we breathe in, and hold the breath. We have to be entirely “filled up” with ourself; whereas, if we note the sensation of out-breathing, remaining for a moment empty of breath, we feel a kind of lightness in head. A partial exhalation, or a slow and shallow breathing sustains thought; and complete exhalation seems to suggest a “dying into the light” – a floating away of thoughts as though we could be transformed into dreams and visions. When we die, we breathe out entirely. When we are at the point of falling asleep, we emit a deep exhalation, a sigh, and feel the approach of dream. And when we wake, we draw the breath inwards with intensity, and feel how we “come to ourselves” in doing so. These moments are pointers, so to say, which indicate that this which is more than ourselves, our soul, is like a guest who comes and goes in and out of the house of the body. When we are awake, and so have breathed ourselves in, we are active from within outwards, because we are in the day.” ..Dr Kolisko in Modern Mystic.

(443-4) The advanced yogic breathing exercises are intended to generate inner heat. Which is necessary to arouse the kundalini.

(443-5) “The ordinary hatha yoga pranayams are dangerous if the student is not celibate; they create compression and heat; the compression of air ultimately leads to a vacuum and there is then a danger point of violent, explosive destruction inside the physical body, such as breaking a blood vessel. As regards

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<sup>799</sup> The paras on this page are numbered 19 through 23, making them consecutive with the previous page.



(continued from the previous page) the heat, the average man cannot endure internal heat beyond a certain degree and the pranayam raises the internal heat to an abnormal degree even beyond the temperature of fever, so then again the body may be inflamed and injured." TAMPARAM YOGI.

(444-1)<sup>800</sup> We may add to the contemporary cases of Hardwar Hospital yogi-patients the cases of would be yogis who had brought themselves into a condition of unconscious coma by breathing exercises and appeared to be all but dead. How many have been cremated alive in India we shall never know but I do know that when a half-century ago these cases were brought to the late Doctor Makund Lal, a celebrated Assistant Surgeon to the Viceroy of India, he always sent them to an equally celebrated mystic, the late Rai Shalegram, of Agra. After restoring them to their senses the mystic gave them a solemn warning to abandon breathing exercises or they would again gravely injure their health or endanger their life. He added that such breath control was not necessary for yoga and led to little mental benefit at the most.

(444-2) MAZDAZNAN EXERCISE: Empty the lungs to the utmost point where you cannot empty it any more. Then pause and contemplate the truth: "Be still and know that I am God." Do this once only each morning and each evening. This is true prayer. It brings the body under the discipline of the soul.

## D.S. Sarma: What is Hinduism

WHAT IS HINDUISM

D.S. Sarma

Its teaching on Karma

445<sup>801</sup>

(445-1)<sup>802</sup> [Law]<sup>803</sup> of karma is a moral law corresponding to the physical law of

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<sup>800</sup> The paras on this page are numbered 24 through 25, making them consecutive with the previous page.

<sup>801</sup> The original editor inserted "(426a)" by hand.

<sup>802</sup> The para on this page is numbered 1.

<sup>803</sup> The original editor deleted the para before this para by hand. It originally read: "FATE. By Paul Brunton

The situation in the world with its anxiety stress and strain has produced a remarkable phenomena of recrudescence of the fortune-telling and notably of astrology. The whole army has encamped in the midst of the metropolis which professes to provide its patrons with glimpses of the events of their future life. I do not regard astrology as nonsense. I believe there is some basis for its doctrines but I regard the whole trade of fortune telling has been riddled

causation.. Our characters and destinies shape themselves from life to life not according to the arbitrary decrees of an external God, but according to an organic law which is wrought into our natures.

(445-2) Karma is only an extension of the invariable sequence we see in life beyond the confines of the present life. It tells us that what we are now at present is the result of what we thought and did in the past. On no other hypothesis can we explain the inequalities of life. They are due to ourselves. We carry with us our own past.

(445-3) They do not remember anything of their past lives because their conscious memory which has its<sup>804</sup> seat in the brain is stored only with impressions acquired in their present bodies.

(445-4) Mans will is ever free else moral life would be impossible. But its scope is somewhat limited by his birth environment and natural tendencies. Every soul is like a farmer to whom a plot of land is given. The extent of the land, the nature of its soil, the changes of weather to which it is exposed are all

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WHAT IS HINDUISM

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(continued from the previous page) pre-determined. But the farmer is quite at liberty to till the ground, to manure it and raise suitable crops or to neglect it and allow it to run to waste.

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through and through with quackery. Those who place their faith in the predictions of these gentry will in the vast majority of cases be sadly disillusioned. These fortune tellers are usually careful never to predict more pleasant things in store for their clients than unpleasant ones. But the prosperity, fortunate marriage, and fame which forms so common a feature, and their venial prophecies prove to be hollow pebbles that are pricked by the spears of time. The mentality which accepts every prediction as authentic is as primitive and as moronic as the mentality which utters it, as in the days of decline of ancient Rome. Superstition battens on unsettled minds and fearful hearts, on all those who feel the need of some assertions about their personal future during the disturbed epoch. The wise man will refuse to follow the mass of slander, but will devise his assertions from the study of philosophy and practice of meditation. (Dean Swift's book called 'The Bickerstaff Papers'). (half page only) (see) for exposure of 18th cent astrologers."

<sup>804</sup> This word was originally obscured by a whole punch, we have inserted "has its" per the original source.

(446-1)<sup>805</sup> Prarabdha karma is like an arrow which the archer has already discharged. It has left his hands. Therefore he cannot recall it. He must take the consequences. Sanchita karma is like the arrow which he has set on the bowstring and is about to discharge. Agami karma is like the arrow in the quiver. Prarabda is a thing which is entirely determined and cannot be avoided. It gives rise to those conditions of a man's existence which he cannot get over, however hard he may try. We cannot for instance get over our sex or parentage or the colour of our skin. We cannot jump out of the bodies which we have inherited from our parents. As far as such things are concerned everyone will admit that man is a creature of circumstances. There our ancients say that Prarabdha can only be exhausted by being experienced. SANCHITA KARMA is the accumulated karma of all the previous lives of a man which has determined his present character and innate tendencies. These are not unalterable like sex and parentage. It is possible to reform our character and uproot our evil tendencies by well directed moral effort and suitable education. Sanchita unlike Prarabda could be totally destroyed by Jnana. Agami is that karma which is being created now in the present life. Its fruits will come us a future life. It is entirely in our hands.. We create conditions for ourselves. If we sin retributive justice will bring us to our senses. Pupils educate themselves by seeing the natural consequences of their actions.

(446-2) Karma teaches us that there is nothing arbitrary. to dread, no chance accident or luck. Law prevails and we feel secure and guide ourselves with the help of this knowledge. We shall be given as many chances to improve ourselves as we want. We are not at the mercy of a capricious God. Each soul acquires an environment suited to the tendencies acquired in former lives. Karma is retributive action. We lie on the bed we have made.

(446-3) By Jnana the effects of former karma are destroyed except the small fraction of Prarabda which has come to fruition in the present body. He remains in the body till the effects of this are over. As his present actions are not the outcome of individual desire they bear no seeds of future [lives.]<sup>806</sup>

## **Annie Besant: Karma**

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<sup>805</sup> The paras on this page are numbered 5 through 7, making them consecutive with the previous page.

<sup>806</sup> The original editor deleted the para after this para by hand. It originally read: "PB: - I prefer evolution to revolution in political affairs. All revolutions are born of violence, hatred and assassination whilst the attempt to establish and maintain them leads to oppression and despotism until their karma is exhausted. Evolution moves more slowly but it also moves more peacefully more bloodlessly."

Handwritten note in the bottom left margin reads: "this para only."

(447-1)<sup>808</sup> Evolution in its downward course is from rare to dense, from subtle to gross.

(447-2) The seven primary rays, the seven primeval Sons of Light. The white light breaks forth from the Third LOGOS, the manifested Divine Mind, in the seven Rays, the “Seven Spirits that are<sup>809</sup> before the Throne.”

(447-3) When the illuminating concepts of the Wisdom Religion shed their flood of light over the world, dispersing its obscurity and<sup>810</sup> revealing the absolute Justice which is working under all the apparent in-congruities, inequalities and accidents of life.

(447-4) Repeated covetous desires, for instance, out of which Mental Images are formed, will crystallise out as acts of theft, when circumstances are propitious. The causative karma is complete, and the physical act has become its inevitable effect, when it has reached the stage at which another repetition of the Mental Image means its passing into action.

(447-5) Thus a saturated solution will solidify if but one more crystal be dropped into it; at the mere contact, the whole passes into the solid state. When the aggregation of Mental Images has reached saturation point, the addition of but one more solidifies them into an act. The act, again, is inevitable for freedom of choice has been exhausted in choosing over and over again to make the Mental Image, and the physical is constrained to obey the mental impulsion.

(447-6) By<sup>811</sup> the study of these, by meditation upon them, the soul learns to see their inter-relations, their value as translations to it of the workings of the Universal Mind in manifested Nature; in a sentence, it extracts from them by patient thought upon them all the lessons they have to teach Lessons of pleasure and pain, of pleasure breeding pain and pain breeding pleasure, teaching the presence of inviolable laws to which it must learn to conform itself.

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<sup>807</sup> The original editor inserted “99” by hand and changed it to “427” at a later point.

<sup>808</sup> The paras on this page are numbered 1 through 8.

<sup>809</sup> This word was originally obscured by a hole punch, we have inserted “are” per the original source.

<sup>810</sup> This word was originally obscured by a hole punch, we have inserted “and” per the original source.

<sup>811</sup> This word was originally obscured by a hole punch, we have inserted “By” per the original source.

(447-7) Over all these things the soul ponders, and by its own alchemy it changes all this mixture of experiences into the gold of wisdom, so that it may return to earth as a wiser soul, bringing to bear on the events which meet it in the new life this result of the experiences of the old.

(447-8) The soul during its successive earth-lives is constantly led by Desire to rush headlong after some attractive object; in its pursuit it dashes itself against Law, and falls, bruised and<sup>812</sup> bleeding. Many such experiences teach it that gratifications sought against law are but wombs of pain, and when in some new earth-life the desire-body would fain carry the Soul into enjoyment which is evil, the memory of past experiences asserts itself as Conscience, and cries aloud its forbiddance.

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KARMA  
Annie Besant

(448-1)<sup>813</sup> Thus far we see as definite principles of Karmic Law, working with Mental Images as Causes, that:

Aspirations and Desires become Capacities.  
Repeated Thoughts become Tendencies.  
Wills to perform become Actions.  
Experiences. become Wisdom.  
Painful experiences become Conscience.

(448-2) In no one life can the accumulated Karma of the past be worked out – no one instrument could be formed, no surroundings could be found, suitable for the expression of all the slowly evolved faculties of the Ego, nor affording all the circumstances necessary for reaping all the harvests sown in the past for discharging all the obligations contracted towards other Egos with whom the incarnating Soul has come into contact in the course of its long evolution.

(448-3) The wasted opportunities are transformed into frustrated longings, into desires which fail to find expression, into yearnings to help blocked by absence of power to render it, whether from defective capacity or from lack of occasion.

(448-4) He will begin to see the past and thus more accurately to gauge the present, tracing Karmic causes onwards to their effects. He becomes able to modify the future by consciously setting forces to work, designed to interact with others already in

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<sup>812</sup> This word was originally obscured by a hole punch, we have inserted “and” per the original source.

<sup>813</sup> The paras on this page are numbered 9 through 12, and 1 through 5. The first section is consecutive with the previous page.

motion. Knowledge enables him to utilise law with the same certainty with which scientists utilise it in every department of nature.

## Henry Haigh: Some Leading Ideas of Hinduism

### SOME LEADING IDEAS OF HINDUISM

Henry Haigh

(448-5) "And His disciples asked Him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind?" John. "I the Lord search the heart, I try the reins, even to give every man according to his ways, according to the fruit of his doings" – Jer. XVII. 10. (R.V)

"Who plants mangoes, mangoes shall he ear; Who plants thornbushes, thorns shall wound his feet" – INDIAN PROVERB.

(448-6) We shape ourselves the joy or fear Of which the coming life is made, And fill our future atmosphere With sunshine or with shade. The Tissues of life to be we weave with colours all our own, And in the field of destiny We reap as we have sown – Whittier.

(448-7) "Can it be true, the grace He is declaring? Oh, let us trust Him, for His words are fair! Man, what is this, and why art thou despairing? God shall forgive thee all but thy despair – F.W.H. Myers, "St. Paul."

(448-8) Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap – Gal. VI.7.

(448-9) Probably no theory has ever had a longer life or wider acceptance than the theory of transmigration. How it began or where

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### SOME LEADING IDEAS OF HINDUISM

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(continued from the previous page) nobody quite knows, but it has been discovered in varying forms among people as widely sundered in distance as the North American Indians and the negroes of the Gold Coast; as widely sundered in civilisation as the ancient Egyptians and the aborigines of Australia; as widely sundered in capacity as the old philosophers of Greece and the Dayaks of Borneo, and as widely sundered in creed as the Kabbalistic Jews and the Manichaeans.

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<sup>814</sup> The original editor inserted "101" by hand and changed it to "429" at a later point.

(449-1)<sup>815</sup> But<sup>816</sup> the doctrine of transmigration has found its most congenial home in Asia, and Asia owes it to India.

(449-2) Why should not every individual man has existed more than once upon this world? Is this hypothesis so laughable merely because it is the oldest? ....Why should I not come back as often as I am capable of acquiring fresh knowledge, fresh expertness?" – The Education of the Human Race. – Lessing.

(449-3) Whatever else of his ancestral creed Buddha repudiated, he adopted the theory of transmigration whole-heartedly, simply modifying it in such detail as the rest of his system necessitated. Through him it passed forth out of India and found an abiding home in Tibet and Tartary, in Central Asia and Southern Siberia, in Ceylon, Burmah and Siam, in China, and even in Japan It is thus clear that transmigration is no worn-out speculation a mere curiosity of ancient belief. It is the unhesitating and fundamental assumption of more than half the human race today. To tell any of these people that they never lived before, and that after death they will perhaps never appear on earth again, would be to discredit one's self in their eyes as a simpleton, or to degrade one's self as an infidel. Though the stronghold of the doctrine is in the East, it is beginning to invade the West also. Alike in Germany, England, and the United States, men and women are discussing it increasingly, and are telling themselves that it is certainly interesting and not wholly convincing.

(449-4) Whatever may have been the origin of the transmigration theory, it is undoubtedly an attempt to interpret suffering. The burden that oppresses the Hindu is not sin, but existence and its attendant miseries.

(449-5) We have capacity, but it is foiled for want of opportunity; taste, but it is overridden by circumstance; ambition, but it is hindered by weakness. Then there are inequalities of life! Some are rich, who seldom work; others are poor, though they work without ceasing. Crookedness somehow prospers, and honesty walks in rags. These things are a constant puzzle to our intelligence, a ceaseless challenge to our sense of justice. Most perplexing of all, perhaps, are the inequalities of birth! One child comes into the world blind, and must live his life, in unrelieved night; another is born epileptic and his life as it develops, is a harassment to his friends and a grow

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#### SOME LEADING IDEAS OF HINDUISM

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<sup>815</sup> The paras on this page are numbered 6 through 10, making them consecutive with the previous page.

<sup>816</sup> This word was originally obscured by a hole punch, we have inserted "But" per the original source.

(continued from the previous page) growing despair to himself. One begins life with a handicap of deformity, another with a heritage of disease. Why should these things be? We all know the weariness of this problem. In all lands and through all ages men have guessed and passed it on – the perennial riddle of history. But to this riddle the Hindu furnishes an arresting answer.

(450-1)<sup>817</sup> Deeds are seeds, and every sowing brings its harvest, fallibly and inexorably.

(450-2) If this life be, perchance, the fruitage of a previous life, then is the riddle solved – inequality is explained: pain must<sup>818</sup> be retribution, pleasure reward, and justice is for ever vindicated!

(450-3) The unfortunate man is no longer stung into yet acuter suffering by a rankling suspicion of injustice, but learns to submit with acquiescence to that which he assumes he must have deserved, even to the uttermost farthing of it. But apart from the comfort which this doctrine is felt to bring – the serene complacency and the soothing resignation – are there not other possibilities in it?

(450-4) The misery around me, and not least my own, is a perpetual warning against evil.

(450-5) When therefore a child is born, we are not to understand that a new soul is created. What has happened is that an eternal entity – one of an innumerable company – has just taken on a fresh embodiment.

Nay, but as when one layeth His worn-out robes away, And taking new ones, sayeth, "There will I wear to-day." So putteth by the spirit lightly its garb of flesh, and passeth to inherit a residence afresh. – The Song Celestial/ – Edwin Arnold.

(450-6) Between human and animal on the one side, and human and Divine on the other, as also between human and insentient, there is no impassable gulf fixed. The soul may crawl as a snake, bloom as a flower, roam as a tiger, writhe like a demon, or reign as a God. No embodiment is incongruous or impossible. The whole universe is a collection of abodes, each prepared to offer temporary accommodation to some vagrant soul that has been pursuing its way from times eternal, and must continue to wander through ages incalculable. In that pilgrimage the soul passes through many climates, occupies strangely contrasted homes, lives through the most bewilderingly diversified

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<sup>817</sup> The paras on this page are numbered 11 through 16, making them consecutive with the previous page.

<sup>818</sup> This word was originally obscured by a hole punch, we have inserted "must" per the original source.



experiences. Now it is the hunter, then it is the prey. Here it is the criminal, there it is the victim of the crime. Now it aspires<sup>819</sup> to the Divine, then it glories in the bestial, and anon it is aflame with devilry. At one time it emerges into paradise then it plunges into purgatory.

Who told a slave may come anew a Prince, For gentle worthiness and merit won;  
Who ruled a King may wander earth in rags for things done and undone. —The Light of Asia.

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## SOME LEADING IDEAS OF HINDUISM

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(451-1)<sup>821</sup> No deed is lost. It may be forgotten. Its effects may not begin to manifest themselves at once, or for a long time. But it has created a new energy of merit or demerit which some time, she somehow, but quite inevitably, will work itself out in the history of the soul. In the embodiment which may come to us at any given change, in the events and environment of that embodiment, in the temper and capacity which we exhibit in it, there is nothing haphazard. My Karma – that which I have been and done in times unremembered – has determined all with absolute precision. However perplexed I may be at that which befalls me, I am to resolve my perplexity by remembering that all this stream of experiences has its origin and strength in the reservoir of my accumulated works

(451-2) The garment of circumstances which at any moment I happen to wear, be it coarse and chafing, or a comfort and an adornment, has been woven by my own hands, and I cannot decline to wear it. I have by my own deed enthroned a power which I cannot see, but from which I cannot escape. It is impossible to define it, but it is equally impossible to defeat it.

(451-3) “As among a thousand cows a calf will find its mother, so the deed previously done will find and follow its doer.,” so says Mahabharata.

(451-4) Yes, all the deeds that men have done, In light of day, before the sun, Or veiled beneath the gloom of night, The good, the bad, the wrong, the right – These, though forgotten, reappear,<sup>822</sup> and travel, silent, in their rear. —Mahabharata. Thus Karma is made to explain all and determine all.

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<sup>819</sup> These words were originally obscured by a hole punch, we have inserted “it aspires” per the original source.

<sup>820</sup> The original editor inserted “103” by hand and changed it to “431” at a later point.

<sup>821</sup> The paras on this page are numbered 17 through 24, making them consecutive with the previous page.

<sup>822</sup> This word was originally obscured by a hole punch, we have inserted “reapper” per the original source.

(451-5) The periodic dissolution and reconstitution of worlds is, on the grand scale, analogous to the death and re-birth of individual souls, and is to be accounted for in the same way.

(451-6) Wherein, then, lies the attraction of such a theory? Well it is claimed for it that it “rebuilds content with the universe” and dismisses for ever the ghastly nightmare of a predominant injustice. Things may be bad and cruel, but with this hypothesis they are, at least, no longer confusing. The world may be “red in tooth and claw with ravine,” but at any rate, law is working everywhere, intelligibly and with precision. In spite of all appearances, men are not really the hapless sport of some “Sultan in the Sky,” whose mood dictates his measures and who is alike incalculable and irresponsible. So, though our lot be misfortune and bitterness, there is no longer added<sup>823</sup> the tormenting suspicion of a chronic injustice.

(451-7) It substitutes the patient impersonal processes of law, which admit neither of partiality nor error, for the uncertainty and hazard of justice by personal volition. This Karmic justice, once postulated, is made to do its work with the most uncompromising thoroughness.

(451-8) It is the strong affirmation of justice at the heart of

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## SOME LEADING IDEAS OF HINDUISM

Henry Haigh

(continued from the previous page) things – a justice that never errs and never fails. If it be true, we are told, “puzzledom” is at end, and resignation becomes easy. It may be so. We are at present simply putting the case of those who accept the hypothesis. They are “consoled” to think that no suffering falls unearned. They seem to think that acquiescence is easier if the whipped victim can be assured that, though he does not remember it, he really did at some time or another commit a crime. But the transmigration doctrine has another attraction. It is claimed for it that it not only rehabilitates Justice but also finally enthrones Hope.<sup>824</sup> It is held to imply the promise that spirit must ultimately conquer matter and all the evil that clings to it. The journey may be long and weary, the ebbs may seem as frequent as the tides, but somewhere, some time, the spirit will work itself free, and escape its last tenement to greet its source

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<sup>823</sup> This word was originally obscured by a hole punch, we have inserted “added” per the original source.

<sup>824</sup> This word was originally obscured by a hole punch, we have inserted “Hope” per the original source.

in eternal union. Through whatever stress of pain and change and conflict, however prolonged, every soul is to win the goal at last

(452-1)<sup>825</sup> There is nothing worthwhile left for man to do. He is simply the victim of a great cosmic process, and the destined end will come whatever he does or does not, and whether he desires or protests.

(452-2) It has nevertheless been an interest and allurements both to the poets and philosophers of Europe through many ages.

(452-3) This dictum has travelled to Europe and has been used by many, Immanuel Fichte among others, in vindication of the doctrine of immortality.

(452-4) That which would best prove pre-existence is just that which is never available – recollection. Nor is it unreasonable to ask for it. It is impossible to conceive of identity of subject with continuity and coherence; and the faculty which above all others is needed to certify that continuity is memory. But it is just here that advocates of the hypothesis are most hopelessly baffled.

(452-5) Forgotten experiences have a wonderful way of flashing back upon the recollection – in delirium, in drowning, at times of sudden nervous shock. In the palimpsest of memory, events that had long been hopelessly over-written have, as in a moment, become suddenly decipherable; but every recovered recollection has to do only with this one life of ours on earth. The bridge which should connect this life in our consciousness with a previous one is finally swept away.

(452-6) But with the transmigration hypothesis we face the results of the past without any key to unlock their meaning. They have no meaning, therefore. No patience or industry or ingenuity can force from our previous history even a hint to help us to understand. The entail of the past is with us – so much we know; but what its value is and how to treat it we are simply denied all the means of knowing.

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(453-1)<sup>827</sup> The general sense of the people has construed this doctrine aright. They trace their present sufferings, not to fault, but to fate. Karma has produced their present,

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<sup>825</sup> The paras on this page are numbered 25 through 30, making them consecutive with the previous page.

<sup>826</sup> The original editor inserted “105” by hand and changed it to “433” at a later point.

and, as I have shown, Karma is simply “doing.” But what did they and under what compulsion? They may have done, but they know of no responsibility for it; they have no belief that they could have avoided doing it. It was doubtless a necessitated act; necessitated, if not by constraint from without, then by impulsion from within. Anyhow, that determined this. They are simply the victims, therefore, of a past which they do not remember, but from which they cannot escape – a past which dictates the present, and thus prepares the future quite beyond their power to challenge and alter it. What, then, lies within their power? They feel no responsibility, for they know of no choice.

(453-2) A fine spiritual nature always isolates a man. A strongly developed moral sense makes him the constant target of misinterpretation and maltreatment. The highest forms of excellence like the topmost peaks in mountain ranges, are oftenest wrapped in thick cloud, and round them rage the fiercest storms. How comes it, on the transmigration theory, that in the same embodiment, character and circumstance should be in such tragic contradiction – “Truth for ever on the scaffold, wrong for ever on the throne?

How are we to construe the great martyrdoms of history – martyrdoms endured in the interests of science, good Government, or religion?

(453-3) Yet their heroic devotion brought them the sharpest suffering; they had to encounter ignominy, deprivation, injustice, in their cruellest form.

(453-4) Transmigration finds the explanation of the inequalities of birth and the sorrows of experience in individual demerit.

(453-5) Many of the ills from which we suffer have been directly transmitted to us from our ancestors.

(453-6) In the case of consumptives or criminals or any of those to whom heredity seems to have brought misfortune, what really happened, we are told, was this; the parents provided the physical conditions suitable to the demerit of some waiting disembodied entity which was thereby “attracted” and so came to its present unhappy embodiment.!

(453-7) All those costly devices by which philanthropy seeks to limit and defeat the results of evil heredity, are simply a gratuitous interference with the workings of Karmic law!

(453-8) A careless nurse, for instance, spills boiling water over her charge and scalds it within an inch of its life; or an engine driver, having drunk too freely, neglects a signal,

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<sup>827</sup> The paras on this page are numbered 31 through 38, making them consecutive with the previous page.

and thereby permanently cripples half a train-load of passengers. In these cases it is obvious to explain the trouble by the

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## SOME LEADING IDEAS OF HINDUISM

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(continued from the previous page) carelessness of one person and the criminal self-indulgence of the other. But the transmigration theory cannot be satisfied with this. It asks the question – why should it have been that child was in the nurse’s hands rather than another? Why should those people have been injured in the rail-way accident rather than any others? “Why, indeed,” it answers “expect that in this way their unknown Karma was working out<sup>828</sup> its proper and necessary results?” There was therefore no accident, and careless nurse and drunken driver were the appointed though unwitting ministers of justice! It may seem revolting that such a conclusion should be possible, but so indeed it stands. Press the notion to its proper conclusion, and again it would appear that the whole system of checks and penalties by which society protects itself is a calculated interference with the working of Karmic Law!

(454-1)<sup>829</sup> In that process pain in all its forms plays an essential and beneficent part. Trial develops strength, grief is the pathway to higher joy, outward impoverishment leads to inner enrichment, loss of position to the gain of manhood. Via crucis via lucis, is written large all through human history.

(454-2) Transmigration, as we have seen, is a theory of relentless justice. What I have sowed, that – not more, but never less, and never otherwise – must I reap.

(454-3) It proclaims that all a man suffers is deserved and also tells us that this life is only one short and not specially<sup>830</sup> important stage in an illimitable journey to the Infinite.

(454-4) If such be the system under which we live, if we are simply the victims of a mighty cosmic process, then he mocks who talks of forgiveness. The sinner is moving towards a midnight that can never be followed by a morning. There are no stars in his sky, and he hears no music but the dirge of doom.

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<sup>828</sup> This word was originally obscured by a hole punch, we have inserted “out” per the original source.

<sup>829</sup> The paras on this page are numbered 39 through 43, making them consecutive with the previous page.

<sup>830</sup> This word was originally obscured by a hole punch, we have inserted “specially” per original source.

(454-5) We are not human islands, each for himself and by himself. We are parts of a mighty organism, each bound by vital and indissoluble ties to the other, and all to Christ. The good that comes to us, and not less the evil, comes to us vicariously. It is because others have fought that we are free; it is because others have toiled that we are wise; and our good and evil are working blessing and suffering for others. "The vicarious principle, the representative office held by man for his fellowman, is of the essence of morality, and binds man-kind into its ethical unity." That principle finds its most perfect illustration in the work which Christ did when He came "not to be<sup>831</sup> ministered unto but to minister, and to give his life a ransom for many."

## **M.A. Buch: The Principles of Hindu Ethics**

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THE PRINCIPLES OF HINDU ETHICS

M.A. Buch

Fate and Freewill

(455-1)<sup>833</sup> A very early recognition of a power other than ourselves over us is met with in the ancient Sanskrit literature. The gods control our very thoughts and hence govern our actions. "For over every thought thou (Ani) are ruler; thou furthest even the wisdom of the pious" (Rig Veda IV 6 1). "Assist our holy thoughts, wake up our spirits" (Rig Veda IV 50.1). "For ye are they who guard aright our bodies, yet are the rulers of our speech and vigour." (Rig Veda VI 51.6). The gods send good thoughts to those who prosper and<sup>834</sup> evil thoughts to those whom they set apart for destruction. "The hands of god do not protect men, taking up clubs in their hands after the manner of herdsmen. Unto them, however, they wish to protect, they grant intelligence. There is no doubt that one's objects meet with success in proportion to the attention he directs to righteousness and morality." (Udyoga 35, 52). In the Atharva-veda all casual power is attributed to kala or Time or Destiny (XIX 53-54). The All-powerful nature of time is also brought out in the following passage: "Existence and non-existence pleasure and pain, all have time for their root. Time create all things, and Time destroyeth all creatures. It is Time that burneth creatures and it is Time that extinguisheth fire. All states, the good and the evil, in the three worlds are caused by Time. Time cutteth short all things and createth them anew. Time alone is awake when all things are asleep; indeed Time is incapable of being overcome." (Adi. I. 271-275).

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<sup>831</sup> This word was originally obscured by a hole punch, we have inserted "be" per the original source.

<sup>832</sup> The original editor inserted "105" and "435" by hand.

<sup>833</sup> The para on this page is numbered 1.

<sup>834</sup> These words were originally obscured by a hole punch, we have inserted "prosper and" per the original source.

A general recognition indeed is made of both the elements – the element of human effort, and of predestination. The sense of the over-powering necessity making helpless creatures of us all, now and then breaks out. Rama, in reply to Bharata's insistence on his restoration, says that he is not the master of his wishes. All driven hither and thither by destiny. Every collection is doomed to decay, every raised thing to fall, every union to separation, and every life to death. (R. II 105, 15-17). Again, when he comes to know of Kaikeyi's boon, securing his banishment, he says that it was due to fate. Kaikeyi's nature was good; she could never mean harshness unless it was fate which guided her. The incomprehensible element in the situation is fate, to whose power all must bow down. No man can fight with fate; only our former deeds can regulate its working. Our life, our death, our happiness and our misery, our fear and our anger, our loss and our gain, are all due to fate. Even saints of powerful capacities for enduring pain give up their penances and fall victims to lust and anger, under the operation of destiny. Hence this unthought of and accidental stroke is due to fate. It is to be remembered that fate is the lord of all (Rig Veda II, 22 15-24 30). The operations of destiny are said to be as unavoidable as old age or death. (Rig Veda III. 64.75). Sita takes her imprisonment quite philosophically as

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(continued from the previous page) due to fate. In all states, in prosperity and in adversity, fate drags like ropes (Rig Veda 3). "Like some brilliant falling before our eyes, Fate depriveth us of reason; and man, tied as it were with a cord, submitteth to the sway of Providence (Sabha 83 13). This irresistible power of fate over all human affairs is one of the deepest convictions of Aryan consciousness. All beings from the powerful to the feeble are alike subject to its<sup>836</sup> sway.

This fatality does not work independently of God. There is nothing like a blind necessity over-ruling the human beings and turning and twisting their actions in any way it likes. No unconscious will, no blind chance governs our affairs in a mysterious way. The Hindu theology attributes ultimate agency to God. Fate is the name of the power which God wields over all beings, mortal and immortal. Man, however, is completely a creature of Fate or a mere agent of God. "There is one ordainer and no second. His control extends over the being that lies within the womb. Controlled by the great Ordainer, I go on as He sets me on, like water along a downward path. Knowing what is existence and what is emancipation and understanding also that the latter is superior to the former, I do not, however, strive for attaining to it. Doing acts;

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<sup>835</sup> "2." in the original.

<sup>836</sup> This word was originally obscured by a hole punch, we have inserted "its" per the original source.

that tend towards the direction of virtue, and also those that tends towards the opposite direction, I go on as He sets me on. One gets those things that are ordained to be got. That which is to happen actually happens. One has to reside repeatedly in such wombs in which one is placed by the ordainer. One has no choice in the matter.” (Shanti. 233 9-12). “The supreme Lord and Ordainer of all, ordaineth everything in respect of the weal and woe, the happiness and misery, of all creatures, even prior to their births, guided by the acts of each, which are even like a seed. O hero, as a wooden doll is made to move its limbs by the wirepuller, so are creatures made to work by the Lord of all....Like a pearl on its string, or a bull held fast by the cord passing through its nose, or a tree fallen from the bank into the middle of the stream, every creature followeth the command of the creator, because imbued with His spirit and established in Him.” (Vana 30, 30-36). “The Lord dwelleth in the hearts of all beings, O Arjune by His illusive power, causing all beings to revolve, as though mounted on a potter’s wheel” (Bg. XVIII 61). Man’s impotence is well brought out by the following verse quoted in the Panchadasi: “I know what is right, yet I do not do it: I know what is wrong, yet I do not abstain from it. I merely follow the inner promptings<sup>837</sup> of some mysterious Deity, working my heart.” (Panchadashi<sup>838</sup> 6,<sup>839</sup> 176). If the element of necessity – be it fate or be it the Deity within the heart – is very much emphasised here, it is but meet to point out that the power of karma of human energy

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(continued from the previous page) is equally well emphasised. Effort is no negligible factor in the constitution of the universe. It is equally fundamental. Here and now we see the causal efficiency, the fruitfulness of deeds: “Some say that success in the world to come depends upon work. Some declare that work should be shunned and that salvation is attainable by knowledge. The Brahmins know this that though one may have a knowledge of eatable things, yet his hunger will not be appeased unless he actually eats. These branches of knowledge that help the thing of work, bear fruit, but not the others; for the fruit of work is of ocular demonstration. A thirsty person drinks water, and by that act, his thirst is allayed. This result proceeds, no doubt, from work. Therein lies the efficacy of work. If any one thinks that something else is better than work, I deem him weak, and his words meaningless. In other words, it is by virtue of

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<sup>837</sup> This word was originally obscured by a hole punch, we have inserted “promptings” per the original source.

<sup>838</sup> “Pandhashi” in the original.

<sup>839</sup> This was originally obscured by a hole punch, we have inserted “6,” per the original source.

<sup>840</sup> The original editor inserted “109” by hand and changed it to “437” at a later point. “3.” in the original.



work that the gods flourish; it is by work that wind blows. It is by virtue of work that the sleepless Surya (the sun) rises every day, and becomes the cause of day and night; and Soma passes through the months and the fortnights, and the combinations of constellations. Fire is kindled of itself, and burns by virtue of work, doing good to mankind." (Udyoga 29. 5-16).

Immediate success is not the uniform consequence of one's deeds But one's own effort is a factor of considerable importance in it. Out of nothing will come nothing. "In all acts, the attainment of success is always uncertain. People still act, so that they sometimes succeed and sometimes do not. They, however, that abstain from action or exertion, never obtain success. In the absence of exertion, viz., the acquisition of success, or its non-acquisition (Udyoga) - 35-26-29. Action is the law of our being and must be obeyed, whether it immediately promises results or not. "If a creature acteth not, its course of life is impossible. In the case of creature, therefore, there must be action, and not inaction..... All the creatures in the world would be exterminated, if there were no action. If all acts bore no fruits, creatures would never have multiplied. It is even seen that creatures sometimes perform acts that have no fruits, for without acts, the course of life itself would be impossible." (Vana 32 3-20).

There is nothing like pure chance in the government of human affairs. A believe in the power of Destiny to the exclusion of all other agencies renders man impotent in the midst of his career. It is, therefore, regarded justly as a sign of great unmanliness to involve the power of fate when we have capacity to influence events by our<sup>841</sup> actions. "Those persons in the world who believe in destiny and those again who believe in chance, are both the worst among men. Those only that believe in the efficiency of acts are laudable He that lieth at ease, without activity, believing in destiny alone is soon destroyed like an unburnt earthen pot in water. So also he that believeth in chance and sitteth inactive though capable of

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(continued from the previous page) activity. liveth not long, for his life is one of weakness and helplessness. For all this, however, a person should act." (Vana, 32.25-59). "By devoted application, one acquires beauty, fortune, and riches of various kinds. Everything can be secured by exertion; but nothing can be gained through destiny alone, by a man that is wanting in personal exertion. "Even He the adorable Vishnu, who created three worlds, with the Daityas and all the goes, even He is engaged in austere penances in the bosom of the deep. If one's Karma bore no fruit, then all actions

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<sup>841</sup> This word was originally obscured by a hole punch, we have inserted "our" per the original source.

<sup>842</sup> "4." in the original.

would become fruitless, and relying on Destiny men would become idlers." (Anu.9 13-31).

It follows that both the elements are equally necessary in bringing about the final consummation. Success is the result of the co-operation of many uses. A combination of destiny and effort is sufficient to ensure success. "Destiny does not help the man that is steeped in spiritual ignorance and advice. Even as a fire of small proportions, when fanned by the wind, becomes of mighty power, so does destiny, when joined with individual exertion, increase greatly in power. As by the diminution of oil in the lamp its light is extinguished, so does the influence of destiny, by the abatement of one's acts." (Anu.9 44-46). "Some (say that success originates) from divine grace; some, from nature; some, from time; and some from one's own efforts. But those, who are clever, desire fruits in the union of all these. As there can be no movement of a car with (only) one wheel, (even) so Daivam does not succeed without effort." (Yaj. I. 350351). Man can, to a great<sup>843</sup> extent, control his own actions, although of the success of those actions, he cannot be sure. As is well put, it is for man to deserve success, not to command it. Success is the outcome of many circumstances, some of which are under his control and some beyond it. Man's effort are one important factor in the final result, but not the only factor. "How can one know beforehand what the consequences will be? Having exerted thyself, thou wilt know what the fruit of thy exertions will be. The tiller tilleth the soil with the plough, and soweth the seeds thereon. He, then, sitteth silent, for the clouds (after that) are the causes that would help the seeds to grow into plants. If, however, the clouds favour him not, the tiller is absolved from blame...Whether there be success or failure there should be no despair, for success in acts dependeth upon the union of many circumstances. If one important element is wanting, success doth not become commensurate with our work, or doth not come at all. If, however, no exertion is made,<sup>844</sup> there can be no success. Nor is there anything to applaud in the absence of exertion. The intelligent, aided by their full might, bring means, place, time, auspicious rites, for the acquisition of prosperity. In fact, success in this world is said to depend upon acting according to time and circumstances." (Vana 32. 3-20)

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<sup>843</sup> This word was originally obscured by a hole punch, we have inserted "great" per the original source.

<sup>844</sup> This word was originally obscured by a hole punch, we have inserted "made" per the original source.

<sup>845</sup> The original editor inserted "111" by hand and changed it to "439" at a later point. "5." in the original.

(continued from the previous page) The expressions indicating the might of Circumstances, point unmistakably to a powerful current of opinion making for a theory of pure necessarianism. But here we must remember some essential points. In the first place, the belief in fate is invoked only in those<sup>846</sup> situations where effort is unrighteous or impossible. Under such circumstances, a conviction that events are being ordered by a power above us, in a mysterious but perfectly rational way, becomes of very great value in reconciling us to our situations and soothing our souls. In situations where effort appears both just and possible, it is always to be made. Secondly the power alluded as fate is nothing but the power of our own deeds done in previous existences. This is the unknown factor in every situation; it is not pure chance or divine caprice. Necessity takes a more reasonable form of one's own deeds influencing the event from behind. Even in this life we feel that every act we do, every habit we form means for us so much loss of liberty. It is the same with the deeds of our previous lives. "The success of a work lies in destiny and efforts: of them efforts of a pristine birth are manifested in destiny." (Yaj. 1 349). Karman is of three kinds: Samchit; Prarabdha and Kriyamana. The accumulated result of previous deeds is called Samchit; that portion of which has begun to take effect under the influence of which our present life shapes itself is known as Prarabdha; and this is another name for destiny or fate; those actions which are doing form Kriyamana. We have lost all liberty with regard to the two former types of works; but as regards Kriyamana, it is not so. The idea of fate, therefore, in the Hindu faith, is not an inexplicable idea; it does not stand for pure necessity or mere chance. Fate is the capital, while our present Karma is the income. If we merely centre our attention on enjoyment, our capital will be gradually lost. Fresh efforts are necessary to add to the capital of our deeds. It is here that the usefulness of our own efforts, our Purushartha lies. We are governed by the past; but we can govern the future, because our present deeds will be crystallised into destiny.

The factor of the greatest importance in human life is Karma. The possibility of Karma is a special characteristic of the human beings. Moral life is a prerogative of man. Moral responsibility does not exist in the animal kingdom. It is all unmoral. It is only the civilised human beings who are capable of leading a moral life. They are conscious of a better and a worse. They are also capable of selecting the former and rejecting the latter. This capacity constitutes the special privilege of man, although it is his special danger also. Man can hope to rise or fear to fall. Karma or moral law governs the entire realm of existence. All beings are alike subject to its laws. "Indeed all creatures live

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<sup>846</sup> This word was originally obscured by a hole punch, we have inserted "those" per the original source.

<sup>847</sup> "6." in the original.

(continued from the previous page) according to the inspiration of their former life; even the creator and the ordainer of the universe." (Vana 32.3-20).

All the lower creatures are entirely dependent as regards their birth and destiny on the law of Karma. Man also is subject to its laws; but it is his special glory to make that very law, the instrument of his future rise. "Of all births, the status of humanity is preferable even if one has to become a Chandala. Indeed O monarch, that order of birth (viz. humanity is the foremost, since by becoming a human being, one succeeds in rescuing one's self by meritorious acts." (Shanti 303 31-32) Shankara says in the Vivekachudamani that the birth in the kingdom of humanity is exceedingly difficult to obtain, still more difficult it is to be born as a male; then it is a fourth step to be born into the order of Brahamins; and lastly to be fired with thirst for emancipation is the most difficult of all acquisitions. Manu also fixes the hierarchy of beings on the principle of the capacity for moral life. "Of the created things the animate creatures, among these the intelligent ones are the highest, and among men the Brahmins are the highest. Among Brahmins, those who think it their duty to perform the Shastricrites are the highest; among those, those who perform such rites are the highest and among the performers of rites the knowers of Brahma are the highest" (M.I. 96-97). All creatures are capable of activity but man alone has the capacity of moral activity. He alone entertains the idea of good and thinks it desirable to shape his life under its influence. "Every conscious creature should certainly act in this world. It is only the immobile, and not other creatures, that may live without acting. The calf, immediately after its birth, sucketh the mothers teat...Amongst mobile creatures man differeth in this respect that he aspireth to affect his course of life in this and the other world by means of his acts." (Vana, 32-3-20). Man is distinguished to advantage not only from the lower animals, but also from gods. The land of gods is known as Bhoga-bhumi - the place of enjoyment; the earth is called Karma-bhumi, the theatre of moral life (Adi.64, 39 Other creatures can enjoy and suffer; gods can enjoy; but man alone can act.

The law of Karma is inexorable in its operation. It is the application of the category of causality to the moral sphere. The whole moral life is securely based on the operation of this. Man's good and evil deeds lead inevitably to corresponding good and evil consequences. "Man's actions are either good or bad, and he undoubtedly reaps their fruits. The ignorant man having attained to an abject state, grossly abuses the gods, not knowing that it is the consequence of his own evil Karma" (Vana 213, 5-12-)

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<sup>848</sup> The original editor inserted "113" by hand and changed it to "441" at a later point. "7." in the original.

(continued from the previous page) A sinful person, by committing sin, is overtaken by evil consequences. A virtuous man, by practising virtue, reapeth great happiness. Therefore, a man should, rigidly resolved, abstain from sin. Sin, repeatedly perpetrated destroyeth intelligence; and the man who hath lost intelligence repeatedly committeth sin. Virtue, repeatedly practised, enhanceth intelligence; and<sup>849</sup> the man whose intelligence hath increased, repeatedly practiseth virtue." (Udyoga 35. 72-75).

The law of conservation of energy operates in the moral kingdom; no good act is ever lost nor an evil one. Nor does any. Individual suffer for other's evils nor enjoy for other's merits. "In the world of men, no man reaps the consequences of another man's Karma. Whatever one does, he is sure to reap the consequences thereof; for the consequences of Karma that is once done, can never be obviated. Karma that is once done, can never be obviated. The virtuous become endowed with great virtues, and sinful men become the perpetrators of wicked deeds. Men's actions follow them; and influenced by them they are born again." (Vana 213, 22-23). No outward or apparent failure encountered in a course of righteousness takes away a man's share of merit in it. "If a man striving to the best of his abilities to perform a virtuous act meets with failure, I have not standing such failure." (Udyoga 93, 7). The Gita gives assurance that no one engaged in his duty ever suffers or is lost. "In this there<sup>850</sup> is no loss of effort, nor is there any transgression. Even a little of this Dharma protects from great fear." (Bg. II 40). Arjuna asks Krishna as regards the destiny of the yoga-bhrista (Those who have fallen from high ascetic practices). "Fallen from both, is he lost like a separated cloud or not?" Krishna replies: "Neither here, nor here after, doth ruin exist for him, since none who performs good acts comes by an evil end (G.VI 40). The course of events is not always smooth; they are apparent set-backs for the virtuous and apparent triumphs for the wicked "whether righteous or sinful, acts are never destroyed sometimes, the happiness due to good acts remains concealed and covered in such a way that it does not display itself in the case of the person who is sinking in life's ocean till his sorrows disappear. After sorrow has been exhausted (by endurance), one begins to enjoy (the fruits of) one's good acts (shanti 296 11-19).

Man's dependence upon the past is very great. The acts of previous lives are instrumental in shaping his present destiny. The theory of transmigration is merely the extension of the doctrine of Karma. The doctrine of karma requires that justice must hold indomitable sway over the destinies of all beings, and that no being should get an atom of happiness or misery except as a consequence of its own deeds. This fact requires that there should

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<sup>849</sup> This word was originally obscured by a hole punch, we have inserted "and" per the original source.

<sup>850</sup> This word was originally obscured by a hole punch, we have inserted "there" per the original source.

(continued from the previous page) no waste of actions done; nor should one suffer for what one has not done. This is frequently asserted. "One never has to enjoy or endure the good and bad acts of another. Indeed, one enjoys and endures the fruits of only those acts that one does oneself." (Shanti 296, 21). But if there is neither previous life, nor after<sup>852</sup> life, it is evident that the law of karma would be nowhere. It is that the law of karma would be nowhere. It is only the hypothesis of transmigration that can establish completely the law of karma. The fact that all the efforts of man are not successful shows that the effect of former acts is not a myth (Vana 32 3-20). "And if the fruits of our exertion were not dependent on anything else, people would attain the object of their desire, by simply striving to attain it. It seen that able, intelligent and diligent persons are baffled in their efforts and do not attain fruits of their actions. On the other hand, persons who are always active in injuring others and practising deception on the world, lead a happy life. There are some who attain prosperity without any exertion. And there are others, who with the utmost exertion, are unable to achieve their dues." (Vana 213 5-12). All the differences in moral and intellectual calibre of different persons are explicable on this hypothesis of pre-existence. In the Brahmad aranyaka Upnishad, it is said that three factors accompany a soul on its journey: "his knowledge, his actions and his previous experience." (Br. Up. IV 4.2). Certain impressions are left in the soul by the former experience; and these called Vasanas influence a man's actions. No man can start any action or enjoy the fruits of previous actions except under the influence of this factor. It is Vasana which renders differences among men as regards skill and talent and character possible. (Br. Up. IV 4.2). No man attains cleverness in any subject without its study; yet some are born clever in some subjects. That is due to the previous experiences of the individual. The past deeds of a man take the form of an Apurvam. "It is clear that a deed cannot effect a result at some future time, unless, before passing away, it gives birth to some unseen result; we, therefore, assume that there exists some result which we call Apurva, and which may be reviewed either as an imperceptible after state of the deed or an antecedent state of the result." (S.B. III 2.39).

The transmigration of souls becomes, therefore, one of the fundamental beliefs of the Hindus. There is a very long chain of births and rebirths for each being, determined by its Karma. "By the performance of virtuous actions it attains to a state of the gods, and by a combination of good and evil, it acquires a combination of good and evil, it

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<sup>851</sup> "8." in the original.

<sup>852</sup> This word was originally obscured by a hole punch, we have inserted "nor after" per the original source.

acquires a human state, by indulgence in sensuality and similar demoralising practices, it is born in the lower species of animals; and by sinful acts, it goes to the

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(continued from the previous page) the infernal regions." (Vana 213 22-23).

The deeds of a man are followed by two-fold retribution; the one takes place in the other world, the other requires a rebirth here. "After the fruit of that set of works which is requited in the other world has been enjoyed, the remaining other set of works whose fruits are to be, enjoyed in this world constitutes the so-called Anushaya (residue) with which the souls redescend. (S.B.III 1.8).<sup>854</sup> The works whose operation is obstructed by other works leading to fruits of a contrary nature last for a long time. Again, some deeds like the murder of a Brahmin requires more than one existence. Here a distinction is drawn between ritual and moral works (S.B. III I 9-11). Some are of opinion that moral works condition a man's entry into another birth, and not Anushaya which is recompensed in the life beyond. Another teacher distinguishes between the two, but thinks that the two factors are closely connected with each other. For the practice of rites demands certain moral fitness. "The Vedas do not purify a man without character." And for good conduct a man will receive a certain surplus reward. Character, therefore, is included in the residue of works which conditions a man's rebirth. Badarayana, however, does not admit any substantial distinction between the two.

No the question is: is man free? Or is a mere helpless agent in the hands of other powers? There are three agencies; man, nature, and God. "Indeed, like a wooden machine, man is not an agent (in all he does). In this respect three opinions are entertained. Some say that everything is ordained by God; some say that acts are results of our own free will; and others say that our acts are the result of those of our past lives." (Udyoga 159. 14-15). For all practical purposes, man is the author of his own actions, and hence responsible for them. "If it is Time that causes weal and woe and birth and death, why do physicians then seek to administer medicines to the sick? If it is Time that is moulding every thing, what need is there for medicines? Why do people deprived of their senses by grief, indulge in such delirious rhapsodies? If Time, according to thee, be the cause of acts, how can religious merit be acquired by persons performing religious acts?" (S.139-56-57). "The man, who destitute of exertion tills his land disregarding the season of rain, never succeeds in obtaining a harvest. He

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<sup>853</sup> The original editor inserted "115" by hand and changed it to "443" at a later point.

"9." in the original.

<sup>854</sup> This was originally obscured by a hole punch, we have inserted "S.B.III 1.8" per the original source.

who takes every day food that is nutritive, be it bitter, or astringent, or sweet, or palatable, enjoys a long life. He, on the other hand, who disregards wholesome food and takes that which is injurious without an eye to consequences, soon meets with death. Destiny and exertion exist, depending upon each other. (Shanti 139m 80-85). "Man, having first settled some purpose in his mind, accomplisheth it himself working with the aid of his intelligence. We, therefore, any that man himself is the cause (of

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(continued from the previous page) what he doth). It is impossible to number the acts of men, for mansions and towns are the results of human acts. Intelligent men know, by the help of their intellect, that oil may be had from sesame, curds from milk, and that food may be cooked by means of igniting fuel. They know also the means for accomplishing these. And knowing them, they afterwards set themselves, with proper appliances, to accomplish them. And creatures support their lives by the results achieved in this directions by their own acts.<sup>856</sup> If a work is executed by a skilled workman, it is executed well. From differences (in characteristics) another work may be said to be that of an unskilful hand. If a person were not, in the matter of his acts, himself the cause thereof, then sacrifices would not bear any fruits in his case, nor would anybody be a disciple or a master. It is because a person is himself the cause of his work that he is applauded when he achieveth success, and censured if he fails. If a man were not the cause of his acts, how could all this be justified"? (Vana 32. 3-20.)

Man, indeed, determines what his actions will be, but he is not free in determining his acts. Man's past actions govern his present acts; and he is helplessly driven to do acts good or bad, as the past deeds behind him are good or bad. It would seem, at first, that man is not free as regards the results of his acts, but he is free as regards the acts themselves. "Householders may, without any compunction, enjoy wealth and other possessions that are obtained without exertion. But the duties of their order, they should discharge with the aid of exertion." (Shanti 301.35). But the acts of previous lives are all-powerful not only as regards what a man would enjoy and suffer, what order of existence he will belong to, what gifts and faculties he will possess, what sort of circumstances he will have in life; but also what actions he will initiate and whatever he will form. "As vessels of white brass, when steeped in liquefied gold or silver, catch the house of these metals, even so a living creature, who is completely dependent upon the acts of his past lives, takes his colour from the character of those acts. Nothing can sprout forth without a seed." (Shanti 296 11). There is no freedom

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<sup>855</sup> "10." in the original.

<sup>856</sup> This word was originally obscured by a hole punch, we have inserted "acts" per the original source.



for man as long as he is within the realm of Prakriti or nature. The law of karma is supreme in this sphere. "As the tree is evolved under the operation of karma of all creatures." (Br.Up.Com.I Introduction). There is no independence for man in the phenomenal world. Karma is frequently represented as a form of bondage. "The world is bound by the law of karma." "A being is bound by karma." "They (i.e., those who perform mere karma) have to go and return and never attain independence anywhere (Bg. Com. VIII 19). "There is no independence for a being led by the law of karma." (Br. Up. Com. 4.4.42).

What is this Prakriti? It is not an outward nature, the play of outer forces which governs man. It is the peculiarity of man

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(continued from the previous page) that Prakriti has to govern him from within, no without. It is defined as follows: "Nature (Prakriti) is the Samskara (the latent reproductive impression) of the past acts of Dharma and Adhrama, manifesting itself at the commence of the present birth (Bg.Com.III 38). To say that man is governed by Prakriti is to say that he is governed by his own past, by his own character, which is the result of his past deeds.

What we call freedom of will consists in attributing to our own agency the actions done by us. This consciousness of initiative itself is due to Prakriti. Far from leaving us passive and helpless, Prakriti creates a powerful sense of individuality in us through which we pose as authors of our own acts. Prakriti, therefore, does not extinguish responsible life but rather itself creates the possibility of responsible life. But for this Prakriti there will be no freedom of will, but for this Prakriti there will be no freedom of will, but for Prakriti there will be no moral life. This sense of individuality in us is called Ahamkara and this is the root of all action (Bg. VIII 4). By creating within us this sense of self, Prakriti becomes the very basis of all life whatsoever. "That the primeval natural science leaves room for all practical life or activity-whether ordinary or based on the Veda - we have explained more than once." (S.B. III., 2 15).

The basis of our moral life, therefore, is egoistic. Ego is the root of immorality. Prakriti acts on our ego through no outside pressure, but through its own attractions and repulsions. This ego with its Raga and Dwesha is fundamental in all its activity. Ego is, therefore the presupposition in all intellectual and moral activity. "The mutual superimposition of the self and Non-self, is the presupposition on which are based all the practical distinctions - those made in ordinary life as well as those laid down in the Veda, between means of knowledge, objects of knowledge (and knowing persons), and

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<sup>857</sup> The original editor inserted "117" by hand and changed it to "445" at a later point. "11." in the original.

all scriptural texts, whether they are concerned with injunctions and prohibitions or with final release. "This is thus explained. The means of right knowledge cannot operate unless there be a knowing personality and because the existence of the latter depends on the erroneous notion that the body, the senses, and so on, are identical with, or belong to, the Self of the knowing person. For without the employment of the senses, perception and the other means of right knowledge cannot operate. And without a basis (i.e., the body) the senses cannot act. Nor does anybody set by means of the body on which the nature of the Self is superimposed. Nor can, in the absence of all that, the Self, which, which in its own nature, is free from all contact, become a knowing agent. And if there is no knowing agent, the means of right knowledge cannot operate." (S.B.I. Introd

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## THE PRINCIPLES OF HINDU ETHICS

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(continued from the previous page) Shankara realises the importance of freedom of action for responsible moral life. "If every being acts according to Prakriti only, and there is none which has no Prakriti of its own, - then, there being possibly no scope of personal exertion. the teaching of the Shastras will be quite purposeless." (Bg.com.III.33). Morality requires that man's freedom of will must be preserved. Man's capacity for initiating actions, good or<sup>859</sup> bad, is therefore fully granted. But there is no capacity in<sup>860</sup> him to initiate any and every action at his sweet will. There can be no arbitrariness, entire indeterminism, complete lawlessness in his life. Man is determined in his choice of actions and his capacity of originating them by his birth, heredity, education, habit circumstances, and character. But he is not determined from without as in art objects are; nor is he determined by any power and agency other than himself. He is himself the author of situation in every aspect. In very few theories of life, the part played by man's efforts in making up his own character and destiny is so completely insisted on, as in the Hindu view of life. Man's actions are the result as is said of character and environment of rather the result of the mutual action and reaction of character and environment upon each other. But man's character is the result of his own past acts; and his environment is favourable to him or otherwise according as his own past deeds are good or bad. The Hindu view, therefore, regards Karma as the central factor, the basic foundation of a man's character and destiny. No blind fate, no mysterious necessity, no high-handed providence redetermines man's actions

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<sup>858</sup> "12." in the original.

<sup>859</sup> This word was originally obscured by a hole punch, we have inserted "or" per the original source.

<sup>860</sup> This word was originally obscured by a hole punch, we have inserted "in" per the original source.

arbitrarily. But his own past of deeds, his own Karma regulates his character, and governs its future development.

Prakriti has paramount sway over the destinies of man; it rules all persons by its law of Karma. But neither Prakriti nor Karma, neither man's past nor his present Karma, is an autocratic entity. All ultimate power is lodged in God. (S.B.II 341). "And God, the Ordainer of the universe, judging according to the acts of former lives, distributeth among men their portions in this world. Whatever acts good or bad, a person performeth, know, that they are the result of God's arrangements agreeably to the acts of a former life. This body is only the instrument in the hands of God, for doing the acts that are done. Itself inert it doth as God urgeth it to do. It is the Supreme Lord of all who maketh all creatures do what they do"<sup>861</sup> (Vana 32. 21-24).

Shankara attempts to reconcile the activity of the human beings the omnipotence of God. "For although the soul has its own imperfections such as passion and so on for motives, and although ordinary experience does not show that the Lord is a cause in"<sup>862</sup> occupations such as ploughing and the like, yet we ascertain

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(continued from the previous page) from Scripture that the Lord is a causal agent in all activity. For the Scripture says: 'He makes him whom He wishes to lead up from these worlds to do a good deed,' and again, 'He, who dwell in the Self pulls the Self from within,'" (S.B.II.3.4) "Scripture represents the Lord not only the giver of all fruit but also as the causal agent with reference to all actions, whether good or bad." (S.B.III.2.41). But why is the soul responsible for its deeds? "The Lord makes the soul act, having regard to the efforts made by it, whether meritorious or non-meritorious...He arranges favourable or unfavourable circumstances for the souls, with a view to their former efforts...The Lord indeed causes the soul to act but the soul acts itself. Moreover, the Lord, in causing it to act now, has regard to its former efforts, and He caused acts in a former existence, having regard to efforts previous to that existence, having regard to efforts previous to that existence, a regressus, against which, considering the eternity of the Samsara, no objections can be raised. But how is it known that the Lord has regard to the efforts made (in former existences)? The Sutra replies, from the purportlessness etc. of injunctions and prohibitions...On the other alternative, they would be without

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<sup>861</sup> This word was originally obscured by a hole punch, we have inserted "do" per the original source.

<sup>862</sup> These words are illegible, due to a misaligned typewriter. We have inserted "cause in" per the original source.

<sup>863</sup> The original editor inserted "119" by hand and changed it to "447" at a later point. "13." in the original.

purport, and the Lord would in fact be enjoined in the place of injunctions and prohibitions, since the soul would be absolutely dependent. And then the Lord might requite<sup>864</sup> with evil, those who act according to the injunctions, and with good, men, doing what is forbidden, which would subvert the authoritativeness of the Veda. Moreover, if the Lord were absolutely without any regard, it would follow that also the ordinary efforts of man are without any purport, and so likewise the special conditions of place, time, and cause." (S.B. II, 3, 42.)

The Hindu view has very great regard for the law of causation and the ultimate agency of God. The former fact is the demand of science and ordinary life; the latter is the demand of religious life. The laws of Karma are supreme in the empirical sphere; man's present comes helpless out of his past. Every act of man is severely determined by his own past acts; no act of man is free. The pure Ego or the free Self stands apart; and the empirical Ego or Ahamkara is merged in the power of Prakriti. The autonomy of Self is not denied; but it is explained away.

(467-1)<sup>865</sup> Key to abbreviations used above: Rg: Rig-Ved<sup>866a</sup>, Av.: Atharva-veda, Yj: Yajur Veda, Up: Upanishad, Br.: Brahadranyaka, Ch.: Chandogya, Bg.: Bhagaved Gita, Y or Yaj: Yajynvalkya-Smriti, R.: Ramanaya, S.N.: Sukra Niti, Sh.: Shakuntala, S.B.: Shankara-Bhasya.

(467-2) Hindu theory does not belief in the ruthless operation of the law of destiny. Not that the law of causation is suspended for a moment. But the evil after all is psychological; if the mentality

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(continued from the previous page) can be changed, real evil vanishes. One way of its being exhausted is natural suffering, following in the wake of such infringements. Another is punishment at the hands of the secular agencies like the state. A third is punishment in after life in future existences. A fourth is the consignment of hell to the sinner. A fifth way is the voluntary resort to penances, charities and son. A sixth way is devotion to God and invoking his help. A seventh way is confession of sin and remorse.

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<sup>864</sup> This word was originally obscured by a hole punch, we have inserted "requite" per the original source.

<sup>865</sup> The paras on this page are unnumbered, and are consecutive with the previous page.

<sup>866</sup> This word was originally obscured by a hole punch, we have inserted "Rig" per the original source.

<sup>867</sup> "14." in the original.

The Hindus believe in the concept of the grace of God. God is all-powerful and all-merciful. All sins are expiated by a complete surrender to Him. He is able to do and undo everything.

Another step is repentance, the sincerity and inwardness of which is further attested, by its non-committal in future. "By confession, by repentance, by penitential austerities, and by study, a sinner is absolved of his sin...Whenever his mind censures the misdeed his body becomes free from that sin. Having repented for his sins, he becomes absolved thereof; the mind become purified by the determination to desist from it in future... Wishing to be free from the consequences of misdeeds, which he might have wilfully or unwilfully committed, let him refrain from doing it in the second time.

The most powerful agency of expiation is knowledge. It means the most radical, the most fundamental change of one's mentality. Confession, repentance, penances and good deeds go a great way<sup>868</sup> towards purifying the mind. But as long as man is not inwardly changed, he is still capable of doing future mischief. What is most essential is sincerity. This sincerity is like to be verbal as long as it does not guarantee a man complete immunity from all weaknesses. Such a revolution in a man's mind becomes possible only when a man is converted. Or in other words, when he undergoes spiritual rebirth. All actions culminate in knowledge, in realisation. "And having known this, thou shalt not again fall into this confusion, O Pandava; for by this thou wilt see all things without except in the Self, and thus in Me. Even if thou art the most sinful of all sinners, yet thou shalt cross over all sin by the raft of knowledge.

This is an aspect of Zoroaster's teaching which needs to be emphasised, as a counter-blast to the travesties of Zoroastrianism, with which we have been made familiar through theosophical literature.

## Swami Abhedananda: Five Lectures on Reincarnation

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### FIVE LECTURES ON REINCARNATION

Swami Abhedananda

Reincarnation

(469-1)<sup>870</sup> The visible phenomena of the universe are bound by the universal law of cause and effect. The effect is visible or perceptible, while the cause is invisible or imperceptible. The falling of an apple from a tree is the effect of a certain invisible force

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<sup>868</sup> This word was originally obscured by a hole punch, we have inserted "way" per the original source.

<sup>869</sup> The original editor inserted "111" by hand and changed it to "449" at a later point.

<sup>870</sup> The paras on this page are numbered 1 through 5.

called gravitation. Although the force cannot be perceived by the senses, its expression is visible.

(469-2) Vasanas or strong desires are the manufacturers of new bodies. If Vasana or longing for worldly pleasures and objects remains in anybody, even after hundreds of births, that person will be born again. Nothing can prevent the course of strong desires. Desires must be fulfilled sooner or later.

(469-3) The organs of the senses must therefore completely correspond to the principle desires which are the strongest and most ready to manifest. They are the visible expressions of these desires. If there be no hunger or desire to eat, teeth, throat and bowels will be of no use. If there be no desire for grasping and moving, hands and legs will be useless. Similarly it can be shown that the desire for seeing, hearing etc. has produced the eye, ear etc. If I have no desire to use my hand, and if I do not use it at all, within a few months it will wither away and die. In India there are some religious fanatics who hold up their arms and do not use them at all; after a few months their arms wither and become stiff and dead. A person who lies on his back for six months loses the power of walking. There are many such instances which prove the injurious effects of the disuse of our limbs and organs.

(469-4) As the human form, generally, corresponds to the human will, generally, so the individual bodily structure corresponds to the character, desires, will and thought of the individual. Therefore the outer nature is nothing but the expression of the inner nature. This inner nature of each individual is what re-incarnates or expresses itself successively in various forms, one after another. When a man dies the individual ego or Jiva (as it is called in Sanskrit), which means the germ of life or the living soul of man, is not destroyed, but it continues to exist in an invisible form. It remains like a permanent thread stringing together the separate lives by the law of cause and effect.

(469-5) As a water-globule remains sometimes in an invisible vapoury state in a cloud, then in rain or snow or ice, and again as steam<sup>871</sup> or in mud, but is never destroyed, so the subtle body sometimes expresses remains unmanifested and sometimes expresses itself in gross forms of animal or human beings, according to the desires and tendencies that are already to manifest. It may go to heaven, that is, to some other planet, or it may be born again on this earth. It depends upon the nature and strength of

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<sup>871</sup> This word was originally obscured by a hole punch, we have inserted "steam" per the original source.

(continued from the previous page) one's life long tendency and bent of mind. This idea is clearly expressed in Vedanta. "The thought, will or desire which is extremely strong during life-time will become predominant at the time of death and will mould the inner nature of the dying person. The newly moulded inner nature will express in a new form.

(470-1)<sup>872</sup> Suppose two seeds, one of an oak, and the other of a chestnut, are planted in a pot. The power of growth in both the seeds is of the same nature. The environments, earth, water, heat and light are the same. But still there is some peculiarity in each of the seeds, which will absorb from the common environments different quantities of elements of the peculiar nature and form which are fit to help the growth of the peculiar nature and form of the fruit, flower, leaves of each tree. Similarly, through the law of "natural selection" the newly moulded thought-body of the dying person will choose and attract such parts from the common environments as are helpful to its proper expression or manifestation. Parents are nothing but the principal parts of the environment of the re-incarnating individual. The newly moulded inner nature or subtle body of the individual will by the law of "natural selection" involuntarily choose, or be unconsciously drawn to, as it were, its suitable parents and will be born of them. As, for instance, if I have a strong desire to become an artist, and if after a life-long struggle I do not succeed in being the greatest, after the death of the body, I will be formed of such parents and with such environments as will help me to become the best artist.

(470-2) Christianity is not exempt from this idea of reincarnation. Origen and other Church Fathers believed in it. The idea of reincarnation spread so fast among the early Christians that Justinian was obliged to suppress it by passing a law in the Council of Constantinople in 538 A.D.<sup>873</sup> The law was this: "Whoever shall support the mythical presentation of the pre-existence of the world, and the consequently wonderful opinion of its return, let him be Anathema." In the seventeenth century some of the Cambridge Platonists, as Dr Henry More and others, accepted the idea of rebirth. Most of the German philosophers of the middle Ages and of recent days have advocated and upheld this doctrine. Many quotations can be given from the writings of great thinkers like Kant, Fichte, Leibnitz, Schopenhauer, Giordano Bruno, Goethe, Lessing, Herder and a host of others. The great sceptic Hume says in his posthumous essay on "The Immortality of the Soul," "The metempsychosis is therefore the only system of this kind<sup>874</sup> that philosophy can hearken to." Scientists like Flammarion and Huxley have supported this doctrine of Reincarnation. Professor Huxley says: "None but hasty

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<sup>872</sup> The paras on this page are numbered 6 and 6; they are consecutive with the previous page.

<sup>873</sup> The original editor inserted duplicate "538 A.D." by hand.

<sup>874</sup> This word was originally obscured by a hole punch, we have inserted "kind" per the original source.

thinkers will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration has its roots in the world of [reality.]"<sup>875</sup>

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(471-1)<sup>877</sup> Emerson: "We wake and find ourselves on a stair. There are stairs below us which we seem to have ascended; there are stairs above us, many a one, which go upward and out of sight."

W. Wordsworth: "The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar.

Tennyson: Or, if through lower lives I came -  
Tho' all experience past became,  
Consolidate in mind and frame -  
I might forget my weaker lot;  
For is not our first year forgot?  
The haunts of memory echo not."

W. Whitman: As to you, Life, I reckon you are the leavings of many deaths,  
No doubt I have died myself ten thousand times before.

(471-2) Those who believe in the one-birth theory, that we have come here for the first and last time, do not understand that the acquirement of wisdom and experience is the purpose of human life; nor can they explain why children who died young should come into existence and pass away without getting the opportunity to learn anything or what purpose is served by their coming thus for a few days, remaining in utter ignorance and<sup>878</sup> then passing away without gaining anything whatever. The Christian dogma, based on the one-birth theory, tells us that Child which dies soon after its birth is sure to be saved and will enjoy eternal life and everlasting happiness in heaven. The Christians who really believe in this dogma ought to pray to their heavenly Father for the death of their children immediately after their birth and ought to thank the merciful Father when the grave closes over their little forms. Thus the one-birth theory of Christian theology does not remove any difficulty.

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<sup>875</sup> The original editor inserted quotation marks by hand.

Handwritten note at the bottom of the page reads: "'Evolution and Ethics' p61" with an arrow pointing up to the end of this para.

<sup>876</sup> The original editor inserted "113" by hand and changed it to "451" at a later point.

<sup>877</sup> The paras on this page are numbered 7 through 9, making them consecutive with the previous page.

<sup>878</sup> This word was originally obscured by a hole punch, we have inserted "and" per the original source.



(471-3) Two great religions, Judaism with its two off-spring - Christianity and Muhammedanism<sup>879</sup> - and Zoroastrianism, still up-hold the one-birth theory. The followers of these, shutting their eyes to the absurdity and unreasonableness of such a theory, believe that human souls are created out of nothing at the time of the birth of their bodies and that they continue to<sup>880</sup> exist throughout eternity either to suffer or to enjoy because of the deeds performed during the short period of their earthly existence. Here the question arises why should a man be held responsible throughout eternity for the works which he was forced or predestined to perform by the will of the Lord of the universe? The theory of predestination and grace, instead of explaining the difficulty, makes God partial and unjust.

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(472-1)<sup>881</sup> An argument which the Vedantists advances in support of the theory of Reincarnation is that "Nothing is destroyed in the Universe." Destruction in the sense of annihilation of a thing is unknown to the Vedantic philosophers, just as it is unknown to the modern scientists.

(472-2) Reincarnation is the law of nature. As such, the impressions or ideas which we now have, together with the powers which we possess, will not be destroyed but will remain within us in<sup>882</sup> some form or other.

(472-3) Again science tells us that that which remains in an unmanifested or potential state must at some time or other be manifested in a kinetic or actual form. Therefore we shall get other bodies, sooner or later. It is for this reason said in the Bhagavad Gita: "Birth must be followed by death and death must be followed by birth."

(472-4) It may be asked, if we existed before our birth why do we not remember? This is one of the strongest objection often raised against the belief in pre-existence. Some people deny the existence of the soul in the past simply because they cannot remember the events of their past. Others, again, who hold memory as the standard of existence, any, if our memory of the present ceases to exist at the time of death, with it we shall

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<sup>879</sup> "Mahomedanism" in the original.

<sup>880</sup> This word was originally obscured by a hole punch, we have inserted "to" per the original source.

<sup>881</sup> The paras on this page are numbered 10 through 14, making them consecutive with the previous page.

<sup>882</sup> This word was originally obscured by a hole punch, we have inserted "in" per the original source.

also cease to be; we cannot be immortal; because they hold that memory is the standard of life, and if we do not remember then we are not the same beings.

Vedanta answers these questions by saying that it is possible for us to remember our existences. Those have read “Raja Yoga” will recall that in the 18th aphorism of the third chapter it is said: “By perceiving the Samskaras one acquires the knowledge of past lives.” Here the Samskaras mean the impressions of the past experience which lie dormant in our subliminal self, and are never lost. Memory is nothing but the awakening and rising of latent impressions above the threshold of consciousness. A Raja Yogi, through powerful concentration upon these dormant impressions of the subconscious mind, can remember all the events of his past lives. There have been many instances in India of Yogis who could know not only their own past lives but correct tell those of others. It is said that Buddha remembered five hundred of his previous births.

(472-5) In a dark room pictures are thrown on a screen by lanternslides. The room is absolutely dark. We are looking at the pictures. Suppose we open a window and allow the rays of the midday sun to fall upon the screen. Would we be able to see those pictures? No. Why? Because the more powerful flood light will subdue the light of the lantern and the pictures. But although they are invisible to our eyes we cannot deny their existence on the screen. Similarly, the pictures of the events of our previous

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(continued from the previous page) lives upon the screen of the subliminal self may be invisible to us at present, but they exist there. Why are they invisible to us now? Because the more powerful light of sense consciousness has subdued them. If we close the windows and doors of our senses from outside contact and darken the inner chamber of our self, then by focussing the light of consciousness and concentrating the mental rays we shall be able to know and remember our past lives, and all the events and experiences thereof.

(473-1)<sup>884</sup> The Gnostics and Manichaeans propagated the tenets of Reincarnation amongst the mediaeval sects such as the Bogomiles and Paulicans. Some of the followers of this so-called erroneous belief were cruelly persecuted in 385 A.D.

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<sup>883</sup> The original editor inserted “115” by hand and changed it to “453” at a later point.

<sup>884</sup> The paras on this page are numbered 15 through 18, making them consecutive with the previous page.

(473-2) Some of the theological leaders preached reincarnation. The eminent German theologian Dr Julius Muller supports this theory in his work on "The Christian Doctrine of Sin." Prominent theologians such as Dr Dorner, Ernesti, Ruckert, Edward Beecher, Henry Ward Beecher, Phillips Brooks, preached many a time touching the question of the pre-existence and rebirth of the individual soul. Swedenborg and Emerson maintained it.

(473-3) If the omnipotent personal God created human souls out of nothing, could He not make all souls equally good and happy? Why does He make one to enjoy all the blessings of life and another to suffer all miseries throughout eternity? Why is one born with good tendencies and another with evil ones? Why is one man virtuous throughout his life another bestial? Why is one born intelligent and another idiotic? If God out of His own will made all these inequalities, or, in other words, if God had created one man to suffer and another to enjoy, then how partial and unjust must He be! He must be worse than a tyrant. How can we worship Him, how call Him just and merciful?

(473-4) Some people try to save God from this charge of partiality and injustice by saying that all good things of this universe are the work of God, and all evil things are the work of a demon or Satan. God created everything good, but it was Satan who brought evil into this world and made everything bad. Now let us see how far such a statement is logically correct. Good and evil are two relative terms; the existence of one depends upon that of the other; God cannot exist without evil, and evil cannot exist without being related to good. When God created what we call good, He must have created evil at the same time, otherwise, He could not create good alone. If the creator of evil, call him by whatever name you like, had brought evil into this world, he must have created it simultaneously with God; otherwise it would have been impossible for God to create good, which can exist only as related to evil. As such they will have to admit that the Creators of good and evil sat together at the same time to create

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(continued from the previous page) this world, which is a mixture of good and evil. Consequently, both of them are equally powerful, and limited by each other. Therefore neither of them is infinite in powers or omnipotent. So we cannot say that the Almighty God of the universe created good alone and not the evil.

(474-1)<sup>885</sup> Now study your own present life and you will see that in this life you have

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<sup>885</sup> The paras on this page are numbered 19 through 22, making them consecutive with the previous page.

gained some experience. The particular events and the struggles which you went through are passing out of our memory, but the experience has moulded your character, and the knowledge, which you have gained through that experience, has shaped you in a different manner. You will not have to go through those different events again to remember how you acquired that experience. It is not necessary, the wisdom gained is quite enough.

(474-2) We find among ourselves persons who are born with some wonderful powers. Take, for instance, the power of self-control. One is born with the power of self-control highly developed, and that self-control may not be acquired by another after years of hard struggle. Why is there this difference? Bhagavan Sri Ramakrishna was born with God-consciousness, and he went into the highest state of Samadhi when he was four years old; but this state is very difficult for other Yogis to acquire. There was a Yogi who came to see Ramakrishna. He was an old man and possessed wonderful powers, and he said: "I have struggled for forty years to acquire that state which is natural with you." There are many such instances which show that pre-existence is a fact, and that these latent or dormant impressions of previous lives are the chief factors in moulding the individual character without depending upon the memory of the past. Because we cannot remember our past, because of the loss of memory of the particular events, the soul's progress is not arrested. The soul will continue to progress further and further, even though the memory may be weak.

(474-3) Those who wish to satisfy the idle curiosity of their minds may spend their energy by trying to recollect their past lives. But I think it will be much more helpful to us if we devote our time and energy in moulding our future and in trying to be better than we are now, because the recollection of our former condition would only force us to make a bad use of the present. How unhappy he must be who knows that the wicked deeds of his past life will surely react.

(474-4) Vedanta says, do not waste your valuable time in thinking of you past lives, do not look backward during the tiresome journey through the different stages of evolution, always look forward and try first to attain to the highest point of spiritual development; than if you want to know your past lives you will recollect them all.

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## FIVE LECTURES ON REINCARNATION

Swami Abhedananda

Heredity and Reincarnation

(475-1)<sup>887</sup> The commonly accepted meaning of the theory of heredity is that all the well-marked peculiarities, both physical and mental, in the parents are handed on to the

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<sup>886</sup> The original editor inserted "117" by hand and changed it to "455" at a later point.

children; or, in other words, heredity is that property of an organism by which its peculiar nature is transmitted to its descendants.

(475-2) Although this theory was known in the East by the ancient Vedanta<sup>888</sup> philosophers, by the Buddhists of the pre-Christian Era<sup>889</sup> by the Greek philosophers in the West, still it has received a new impetus and has grown with new strength since the introduction of the Darwinian theory of the evolution of species. Along with the latest discoveries in physiology, biology and embryology and other branches of modern science, the popular simple meaning of heredity – that the offspring not only resemble their parents among animals as well as among men, but inherit all the individual peculiarities, life and character of their parents – has taken the shape of the most complicated and difficult problem which it is almost impossible to solve.

(475-3) Scientists, after closer observation and experiment, have raised strong objections against the commonly accepted theory of heredity, and have said that “acquired characters” are never transmitted. The parents may acquire certain characters by their individual efforts, but they cannot transmit them to their children.

(475-4) We have no longer any right to believe in the old oft-refuted hypothesis which assumes that each individual organism produces germ-cells afresh again and again and transmits all its powers developed and acquired by the parents; but, on the contrary, we have come to know to-day that parents are nothing but mere channels through which these germ-plasms or germ-cells manifest their peculiar tendencies and powers which existed in them from the very beginnings.

(475-5) Vedanta solves this difficulty by saying that each of these germ-plasms or germ-cells is nothing but the subtle form of a reincarnating individual, containing potentially all the experiences, characters, tendencies and desires which one had in one’s previous life. It existed before the birth of the body and it will continue after the death of the body.

(475-6) At the time of death the individual soul contracts and remains in the form of a germ of life. It is for this reason, Vedanta teaches, that it is neither the will of God nor the fault of the parents that forms the characters of children, but each child is responsible for its tendencies, capacities, powers and character.

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<sup>887</sup> The paras on this page are numbered 24 through 29, and there is one unnumbered para. They are consecutive with the previous page.

<sup>888</sup> This word was originally obscured by a hole punch, we have inserted “Vedanta” per the original source.

<sup>889</sup> This word was originally obscured by a hole punch, we have inserted “Era” per the original source.

(475-7) The argument advanced by the supporters of the theory of hereditary transmission does not furnish a satisfactory explanation of the cause of the inequalities and diversities of

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(continued from the previous page) the universe. Why is that the children of the same parents show a marked dissimilarity to their parents and to each other? Who do twins develop into dissimilar characters and possess opposite qualities, although they are born of the same parents at the same time and brought up under similar conditions and environments.

(476-1)<sup>890</sup> The doctrine of Reincarnation alone can explain satisfactorily and rationally the diversities among children and the reason of the many instances of uncommon powers and genius displayed in childhood.

(476-2) Mozart, the great musician, wrote a sonata when he was four years old and an opera in his eight year. Theresa Milanolla played the violin with such skill that many people thought that she must have played before her birth. There are many such instances of wonderful powers exhibited by artists and painters when they were quite young. Sankaracharya, the great commentator of the Vedanta philosophy, finished his commentary when he was twelve years old. How can such cases be explained by the theory of hereditary transmission.

(476-3) Those who accept the truth of Reincarnation do not blame their parents for their poor talents, or for not possessing extraordinary powers, but they remain content with their own lot, knowing that they have made themselves as they are to-day by their own thoughts and deeds in their previous incarnations. They understand the meaning of the saying "what thou sowest<sup>891</sup> thou must reap" and always endeavour to mould their future by better thoughts and better deeds.

(476-4) The theory of Evolution says that man did not come into existence all of a sudden but is related to lower animals and to plants, either direct or indirectly. The germ of life had passed through various stages of physical form before it could appear

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<sup>890</sup> The paras on this page are numbered 28 through 33; they are consecutive with the previous page.

<sup>891</sup> This word was originally obscured by a hole punch, we have inserted "sowest" per the original source.

as a man. That branch of science which is called Embryology has proved the fact that "man is the epitome of the whole creation."

(476-5) Now let us see what Vedanta has to say on this point. Vedanta excepts evolution and admits the laws of variation and natural selection, but goes a step beyond modern science by explaining the cause of that "tendency to vary." It says, "there is nothing in the end which was not also in the beginning." It is a law which governs the process of evolution as well as the law of causation. If we admit this grand truth of nature, then it will not be difficult to explain by the theory of Evolution the gradual manifestation of the higher nature of man. The tendency of scientific monism is towards that end.

(476-6) According to Vedanta, the end and aim of Evolution is the attainment of perfection. Physical evolution of animal reached in human form. There cannot be any other form higher than human

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(continued from the previous page) on this earth under present conditions. It is the perfection of animal form. From we can infer that the tendency of the law of Evolution is to reach perfection. When it is attained to, the whole purpose is served. The end of intellectual, moral and spiritual evolution will be attained when intellectual, moral and spiritual perfection is acquired. Intellectual perfection means perfection of intellect; and intellect is perfect when we understand the true nature of things and never mistake<sup>893</sup> the unreal for the real, matter for spirit, non-eternal for eternal, or vice versa. Moral perfection consists in the destruction of selfishness; and spiritual perfection is the manifestation of the true nature of spirit which is immortal, free and divine and one with the Universal spirit or God.

(477-1)<sup>894</sup> The theory of Reincarnation when properly understood will appear as a supplement to the theory of Evolution. Without this most important supplement the Evolution theory will never be complete and perfect. Evolution explains the process of life, while Reincarnation explains the purpose life. Therefore, both must go hand in hand to make the explanation satisfactory in every respect.

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<sup>892</sup> The original editor inserted "119" by hand and changed it to "457" at a later point.

<sup>893</sup> This word was originally obscured by a hole punch, we have inserted "mistake" per the original source.

<sup>894</sup> The paras on this page are numbered 34 through 36, and there is one unnumbered para. They are consecutive with the previous page.

(477-2) James Freeman Clarke: "That man has come to his present state of development by passing through lower forms, is the popular doctrine of science to-day. What is called Evolution teaches that we have reached our present state by a very long and gradual ascent from the lowest animal organisations. It is true that<sup>895</sup> the Darwinian theory takes no notice of the evolution of the soul, but only of the body. But it appears to me that a combination of the two views would remove many difficulties which still attach to the theory of natural selection and the survival of the fittest. If we are to believe in Evolution let us have the assistance of the soul itself in this development of new species Thus science and philosophy will-co-operate, nor will poetry hesitate to lend her aid."

(477-3) The theory of Reincarnation is a logical necessity for the completion of the theory of Evolution. If we admit a continuous evolution of a unit of the germ of life through many gross manifestations then we unconsciously accept the teachings of the doctrine of Reincarnation. In passing through different forms and manifestations the unit of life does not lose its identity or individuality. As an atom does not lose its identity or individuality (if you allow me to suppose an atom has a kind of individuality) although it passes from the mineral, through the vegetable, into the animal, so the germ of life always preserves its identity or individuality although it passes through the different stages of evolution.

#### RESURRECTION VS. REINCARNATION

(477-4) The idea of resurrection first arose in Persia and afterwards took a prominent place in the writings of the New Testament, and since then it has been largely

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(continued from the previous page) occupied and accepted by the Christians of the Western countries. The Zoroastrians believed that the soul of the dead hovers about the body for three nights and does not depart for the other world until the dawn after the third night. Then the righteous go to heaven and the wicked to hell. There the wicked remain until the time of renovation of the universe, that is the judgment day. After the renovation, while Ahriman or Satan is killed, the souls of the wicked will be purified and have everlasting progress.

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<sup>895</sup> This word was originally obscured by a hole punch, we have inserted "that" per the original source.



(478-1)<sup>896</sup> The Zoroastrians believed in the resurrection, not of the physical body, but of the soul, and that it was an act of miracle. Similarly miraculous was the resurrection of Jesus. Although Jesus Himself never mentioned what kind of resurrection, whether of body or of soul that He meant and believed in, the interpretation of the writers of the Gospels shows that His disciples understood Him to mean bodily resurrection and the reappearance of His physical form. The three days remained, just as the Zoroastrians believed. The miraculous and wondrous appearance of Jesus before His disciples was preached most vigorously by Paul. In His Epistle to the Corinthians, Paul declares emphatically that the whole of the Christian religion depends upon the miraculous resurrection and reappearance of Jesus. Although Paul said the spiritual body of the risen dead is not the same as flesh and blood body (Cor.xv) still that important is generally overlooked, and the result is the belief which we find amongst some of the Christian sects; that at the call of the angels, the body will rise from the grave and the mouldering dust of bones and flesh will be put together by the miraculous power of the Almighty God.

(478-2) Both the Parsees and the followers of Christ did not mean by Resurrection any universal law, but a miracle done by certain supernatural powers. They did not give any scientific reasons for such a miracle.

(478-3) But modern science denies miracles. It teaches that this universe is guided, not by miracles as the old thinkers used to believe, but by definite laws which are always consistent and universal.

(478-4) If resurrection be one of those laws, then it must have existed before the birth of Jesus; as such, how could He be the first born from the dead, as described by Paul. Conversely, if Jesus was the first who rose from the dead, then resurrection cannot be a universal law. Scientists would not believe in anything which is not based upon universal laws.

(478-5) The theory of a miraculous resurrection is attended with the belief that the individual soul does not exist before birth. The supporters of this theory hold that at the time of birth, the individual, being created out of nothing, comes fresh into existence. But science tells us that sudden creation out of nothing

479<sup>897</sup>

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<sup>896</sup> The paras on this page are numbered 38 through 42, making them consecutive with the previous page.

<sup>897</sup> The original editor inserted "121" by hand and changed it to "459" at a later point.

(continued from the previous page) and a total destruction of anything are both impossible. Matter and force are indestructible. Science teaches evolution and not creation, and denies the intervention of any supernatural being as the cause of phenomenal changes. The theory of Resurrection ignores all these ultimate conclusions of modern science. On the contrary, the doctrine of Reincarnation, after accepting all the truths and laws of nature that have been discovered by modern science, carries them to their proper logical conclusions. Reincarnation is based upon evolution. It means a continuous evolution of an individual germ of life, and a gradual re-manifestation of all the powers and forces that exist in it potentially, Moreover, the doctrine of Reincarnation is founded on the law of cause and effect. It teaches that the cause is not outside of the effect, but lies in the effect.

(479-1)<sup>898</sup> The theory of Resurrection, as commonly understood, does not explain why one man is born with sinful nature and another with a virtuous one. It contents itself with saying as Luther said: Man is a beast of burden who only moves as his rider orders; sometimes God rides him and sometimes Satan.” But why God should allow Satan to ride His own creature nobody can tell. At any rate man must suffer eternally for the crimes which he is forced by Satan to commit. Moreover this theory presupposes predestination and that the individual is foredoomed to go either to heaven or to hell.

(479-2) St.<sup>899</sup> Augustine first started this doctrine of Predestination and Grace to explain why one is born sinful and another sinless. According to this theory, God the merciful, favours somebody with His grace at the time of his birth and then he comes into this world ready to be saved, but the mass of humanity is born sinful and destined for eternal damnation. Moreover this doctrine tells us that God creates man out of nothing, forbids him something but at the same He does not give him the power to obey His commands. Ultimately God punishes him with eternal torture on account of his weakness. The body and would will not be separated. All these sufferings and punishments are predestined before his birth. Thus St. Augustine’s dogma of Predestination and Grace instead of explaining the difficulty satisfactorily brings horror and dread to human minds, while the doctrine of Reincarnation teaches gradual progress from lower to higher, though ages until the individual reaches perfection. It holds that each individual will become perfect like Jesus or Buddha or like the Father in

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<sup>898</sup> The paras on this page are numbered 43 through 45, making them consecutive with the previous page.

<sup>899</sup> This word was originally obscured by a hole punch, we have inserted “St.” per the original source.

Heaven<sup>900</sup> and manifest divinity either in this life or in some other One span of life is too short for developing one's powers to perfection.

(479-3) The doctrine of Reincarnation says that each individual soul is potentially perfect and is gradually unfolding its powers and making them actual through the process of Evolution. At every

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(continued from the previous page) step of that process it is gaining different experiences which last only for a time. Therefore neither God nor Satan is responsible for our good and evil actions.

(480-1)<sup>901</sup> Reincarnation does not teach, as many people think, that in the next incarnation one will begin from the very beginning, but it says that one will start from that point which one reaches before death and will keep the thread of progress unbroken. It does not teach that we go back to animal bodies after death, but<sup>902</sup> that we get our bodies according to our desires, tendencies and powers. If any person has no desire to come back to this world or to any other and does not want to enjoy an particular object of pleasure, and if he is perfectly free from selfishness that person will not have to come back. The theory of Reincarnation is logical and satisfactory. While the theory of Resurrection is neither based on scientific truths nor can it logically explain the cause of life and death. Reincarnation solves all the problems of life and death. Reincarnation solves all the problems of life and explains scientifically all the questions and doubts that arise in the human mind.

(480-2) Reincarnation is not easily understood by a thoughtless child deluded by the delusion of wealth, name or fame. Everything ends with death, he thinks, and thus falls again and again under the sway of death.

## TRANSMIGRATION

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<sup>900</sup> This word was originally obscured by a hole punch, we have inserted "Heaven" per the original source.

<sup>901</sup> The paras on this page are numbered 46 through 47, 49 through 50, and there is one unnumbered para. They are consecutive with the previous page.

<sup>902</sup> This word was originally obscured by a hole punch, we have inserted "but" per the original source.

(480-3) The theory presupposes the existence of the soul<sup>903</sup> as an entity which can live even when the gross material body is<sup>904</sup> dead or dissolved into its elements. Those who deny the existence of the soul, of the self-conscious thinker and actor, as an entity distinct from the gross material body, necessarily deny this theory of transmigration. The materialistic thinkers of all ages have refused to accept this theory, because they do not admit the existence of a soul or a self-conscious thinker and actor as an entity, separate from the gross material body.

(480-4) Among the followers of the great religions of the world, the majority of Christians, Jews, Muhammedans<sup>905</sup> and Parsees deny the truth of transmigration. Of course, there was a time when the Christians believed in this transmigration theory. Origen and other Church Fathers accepted it until the time of Justinian, who anathematised all those who believed in Reincarnation or the pre-existence of the soul.

(480-5) The theory of Transmigration or Metempsychosis, as it has been called by many philosophers, originally meant the passing of a<sup>906</sup> soul from one body after death into another; or, in other words, it meant that the soul after dwelling in one particular body for a certain length of time leaves it at the time of death and in order to gain experience enters into some other body, either human, animal or angelic, which is ready to receive it. It may migrate from the human body to an angelic body and then come down on the

481<sup>907</sup>

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(continued from the previous page) Plane, or to the animal plane and be born again as an animal.

(481-1)<sup>908</sup> Among the Greek Philosophers, we find that Pythagoras, Plato, and their followers believed in this theory of Metempsychosis of Transmigration of souls..

(481-2) This theory of Transmigration as described by Plato is a little different from a

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<sup>903</sup> This word was originally obscured by a hole punch, we have inserted "soul" per the original source.

<sup>904</sup> This word was originally obscured by a hole punch, we have inserted "body is" per the original source.

<sup>905</sup> "Mahomedans" in the original.

<sup>906</sup> This word was originally obscured by a hole punch, we have inserted "a" per the original source.

<sup>907</sup> The original editor inserted "123" by hand and changed it to "461" at a later point.

<sup>908</sup> The paras on this page are numbered 51 through 54, making them consecutive with the previous page.

similar theory which existed in India before his time. In the Platonic idea of transmigration, as we have<sup>909</sup> already seen, the souls were allowed to choose their own lot<sup>910</sup> according to their experience or bent of character, but not to receive the natural consequence of their deeds and misdeeds. Plato did not say anything about the law which governs souls; but in ancient India the great thinkers and philosophers explained that each individual soul is bound by the inexorable law of nature to receive its body as a natural consequence of its former deeds and misdeeds, and not have free choice of its lot according to its bent of character.

(481-3) In the Platonic theory the idea of progress, growth or gradual evolution of the soul from the lower to the higher stages of existence is entirely excluded, because, as I have already said, the migrating substance is of a fixed quantity with fixed qualities, that is, these qualities do not change and are not affected by either growth or evolution. They are constant quantities. In order to differentiate these two ideas we should call the Hindu theory of Transmigration by the term Reincarnation. The Hindu or Vedantic theory of Reincarnation, however, is not the same as the Buddhistic theory of Rebirth, for the Buddhists do not believe in the permanence of the soul entity. There is another point where the Reincarnation theory differs from Platonic transmigration. According to this theory of Reincarnation there is growth and evolution of each individual soul from the lower to higher stages of development.

(481-4) It is true, however, that in India there are many uneducated people among the Hindus who believe that human souls do migrate into animal bodies after death to gain experience and reap the results of their wicked deeds, being bound by the law of Karma; but in the Platonic theory the law of Karma plays no part in the transmigration of souls. The educated and thoughtful minds of India, however, accept the more rational and scientific theory of Reincarnation. Although there are passages in the scriptural writings of the Hindus which apparently refer to the retrogression of the human soul into animal nature, still such passages do not necessarily<sup>911</sup> mean that the souls will be obliged to take animal bodies. They may live like animals even when they have human bodies, as we may find among us many people like cats, and dogs and snakes in human form and they are often more vicious than natural cats, dogs or snakes. They are reaping their own Karma and manifesting their animal nature, though physically they look like human beings.

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<sup>909</sup> This word was originally obscured by a hole punch, we have inserted "have" per the original source.

<sup>910</sup> This word was originally obscured by a hole punch, we have inserted "lot" per the original source.

<sup>911</sup> This word was originally obscured by a hole punch, we have inserted "necessarily" per the original source.

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Reincarnation

(482-1)<sup>912</sup> According to Vedanta, the subtle body consists of Antahkaranam, that is, the internal organ or the mind substance with its various modifications, mind, intellect, egoism, memory the five instruments of perception: the powers of seeing, hearing, smelling, tasting and touching.

(482-2) As a resultant of all the different actions of mind and body which an individual performs in his present life, will be the<sup>913</sup> tendencies and desires in his future life; nothing will be lost.<sup>914</sup> Every action of body or mind which we do, every thought which we think, becomes fine, and is stored up in the form of a Samskara or impression in our minds.

(482-3) Vasanas or strong desires are the manufacturers of new bodies If Vasana or longing for worldly pleasures and objects remain in any body, even after hundreds of births, that person will be born again.

(482-4) As a water-globule remains sometimes in an invisible vapoury state in a cloud, then in rain or snow or ice, and again as steam or in mud, but is never destroyed, so the subtle body sometimes remains unmanifested and sometimes expresses itself in gross forms of animal or human beings, according to the desires and tendencies that are ready to manifest.

(482-5) The Druids of old Gaul believed that the souls of men transmigrate into those bodies whose habits and characters they most resemble. Celts and Britons were impressed with this idea.

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Transmigration

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<sup>912</sup> The paras on this page are numbered 1 through 5. They are not consecutive with the previous page, but they are from the same original text as the previous page.

<sup>913</sup> This word was originally obscured by a hole punch, we have inserted "the" per the original source.

<sup>914</sup> This word was originally obscured by a hole punch, we have inserted "lost" per the original source.

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<sup>916</sup> Blank page

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