

Baha'i Studies



THE BAHÁ'Í TEMPLE IN WILMETTE, ILL.

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BAHAI

STUDIES

(mostly from “World Order” Journal)

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ADVATIC⁷ ANTHOLOGY:

"The power of sun, moon, fire and even of speech having exhausted itself to rest, the senses being all put out, that which stands self-illuminated, beyond all relations, sending forth this universe of ideas and all thought, is shown in the Srutis to be the inner self all."
Svarajyasiddhi.

"It is without mind, without eyes,-without any similar means (of relating itself to the objective), but all the same, it is the mind as well as the eye of all minds and all eyes, may the means of means;—Its form being ever incomprehensible by the mind, the eyes, and the rest. I am this pure Self, all eternal consciousness."
Hastamalakastotra.

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“The ocean transformed, through the action of clouds, into the form of rivers, etc., ceases to be itself; so indeed hast thou forgotten thyself through the power of conditions. Oh friend! remember thy full Self, Thou Art Brahman, the ground of existence, the All.”
Svarajyasiddhi.

“Objects of desire, even though they should abide long, are sure to depart. What difference does it make in the parting that men do not part from them of their own accord? If they depart of themselves, they leave immeasurable mental suffering behind, if you part from them they confer on you the endless bliss of self-restraint.”
Vairagyasataka.

“Full of the waters of mental creations, boisterous with the waves of latent desire, infested with the crocodile of attachment, the resort of the birds of imagination, carrying along its mad stream the trees of fortitude growing upon its bank, difficult to cross on account of the treacherous eddies of illusion, enclosed within the impassably high⁸ banks of anxiety;—thus supremely terrible runs the river of Hope. The lords of ascetics, with their minds purified of all dross rejoice in eternal joy, having crossed over to the other side.”
Vairagyasataka.

“Oh my heart! to secure what favour dost thou enter this slough of worry and distraction in trying to please the mind of others? If thou wouldst only please thyself, there would, indeed, dwan of itself, on thee, the power of that jewel which is known to fulfil every desire;—what wish, then, of thine will remain unfulfilled, on the merest thought of the moment?”
Vairagyasataka.

“Arouse the mind if it fall into lethargy! pacify it back into its place if it run out; persuade it by proper knowledge if it tend to the objective;—touch it not when it has found the condition of evenness.”
Gaudapadacharya.

“The highest Self, all endless bliss, unconditioned limitless consciousness, being realized, whether through the great texts or through Yoga, in all experience whatever, let (him) lose himself in the ecstasy of trance or in deep intercourse with the world, nay let him freely enjoy every object of sense;—he has for ever lost all touch with bondage (of every description).” (Footnote:— The great texts are such as ‘Thou art That’ and the like, teaching unity of consciousness throughout the world of subject and object).
Bhagavadgita.

RASVIHARI⁹ DAS: “THE SELF AND THE IDEAL: @@

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ADVATIC ANTHOLOGY

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Mysticism may have its own use and is, perhaps, the only thing needful and sufficient for certain temperments. But the intellectual need of our spirit which it has always been the avowed object of philosophy to supply cannot be satisfied by the deliverance of mysticism.

True philosophy, therefore, no less than science, is empirical in its spirit and temper. Experience in its demand to be systematised calls into being all our intellectual activity and it is experience again which to us is the only possible field where the results of such activity can be verified and validated.

If metaphysics is led to the conception of a non-empirical principle, it finds its justification in the necessities of the explanation which the facts of experience demand. The metaphysician cannot establish the reality of such a principle by dogmatic assertions based on personal intuition or scriptural revelation. He can maintain its claim to reality only by showing that the facts of experience require for their explanation the existence of such a principle. Philosophy, therefore, though necessarily empirical in its beginning, does not need to be so in its results also. The ultimate view of reality which it comes to form and maintain need not be that of an object which can be given among other given objects in any form of experience.

Now, experience for us does not consist simply in the perceptual knowledge of the physical world with its sensible qualities. Our moral experience is as surely part of our experience as our experience of the physical world. The facts of the moral world¹⁰ come to us with as much force and authority as the facts of the physical world. It is incumbent on philosophy therefore that it should take account of these facts and find a satisfactory explanation for them. A philosophy, which will satisfy the demands of reason, must, besides fulfilling other conditions of sound thinking, find room for the facts of the moral life in its scheme of reality. If it does not take note of them or leaves them unexplained, it will betray its inadequacy as soon as we are brought face to face with any of these facts.

Metaphysics depends in this way upon ethics but ethics also depends upon metaphysics for the justification of its ultimate principles. The facts of the moral life, of course, are there and cannot be denied. Metaphysics can do nothing to alter them. But moral consciousness itself will lose much of its authority if metaphysical considerations do not support it. If it is shown that our moral consciousness has nothing for its object which can be supposed to have a place in the scheme, of reality, we shall be led to think that in paying homage to our moral ideal, we are simply worshipping a phantom of our imagination. And from the moment we are led to this belief, constituted as we are, the dictates of moral consciousness will cease to have, over us, any rational authority. This

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will mean the complete overthrow of ethics as a valid science and of morality as a rational course of conduct. A sound ethical theory should, therefore, have at its back the support of a sound system of metaphysics which will be able to defend it against the attacks of all destructive criticism.

Moral¹¹ consciousness is there and it cannot be left as an irrational surd. It has to be dealt with and explained. Moral ideas are there and they will always force themselves upon the attention of all sincere thinkers. Metaphysics may justify these ideas as giving us a clue to the nature of ultimate reality or may condemn them as wholly illusory. But to shut its eyes against them without an examination is a piece of rationality.

A situation in which a play of human will is concerned and the happiness and misery of human beings are involved cannot be regarded with moral indifference. It is not possible to regard the cruel oppression of the weak by the strong, the wilful suppression of truth and the propagation of lies by designing persons, and similar other facts, as neither good nor evil. We know that such facts are part of the world in all its dominant aspects. If these facts cannot be properly characterised without the application of moral attributes then the world, of which they form part, cannot also be made entirely free from moral characteristics. It seems evident, therefore, that a philosopher cannot truly understand the nature of the world if he takes no account of ethical notions. He cannot therefore warn himself or others against the infection of such notions. If, however, he understands the meanings of these terms, we can only suppose that he has learnt them from his own experience. If his understanding is real he must be able to point out some specific facts of his experience to which these terms can be significantly applied. This means that he has what is known as moral consciousness. And even if we suppose that he once had it but¹² does not have it now, still moral consciousness as an historical fact has to be taken note of and accounted for.

We find that whenever a person desires any thing he posits something in idea and feels in himself an inward urge for making it actual. That is to say, in order to be able to desire any thing, we must have some idea of the thing to be desired and it must not yet be a fact present before us. The conflict between fact and idea produces a tension which appears in all cases to be the essence of desire. We have no instance of desire if we simply conceive something in idea, for the actualisation of which our soul does not put forward any demand however faint. We have simply an idea or imagine something and there the matter ends. We find that no conflict ensues or makes itself felt simply on the occurrence of any chance idea. The thing conceived in idea must assume for us the aspect of goodness before we can rationally demand that it should

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exist. And when no such demand is there, there is no conflict which is the essence of desire. We see therefore that it is not the presence of a mere idea, which is not yet a fact, that accounts for, or is the meaning or the essence of, desire. The thing conceived in idea must be understood as good before any rational demand can be made for its existence. The truth of this statement is further evidenced by the fact that nobody ever demands the existence of a thing which he understands to be positively evil.

If we accept either desire or pleasure as the criterion of goodness, we shall involve ourselves in hopeless subjectivism. As we have already pointed out, desires and pleasures are purely personal and we cannot with¹³ certainly say beforehand what will be desired by a particular person or with what thing he will be pleased. What is desired by me may not be desired by you and what pleases me very much may be positively unpleasant to you. So, with pleasure or desire as our criterion, we shall ever be able to decide whether a particular thing is either good or bad. We shall have to admit that it may be both good and bad according as there are persons to be pleased and displeased by it. This will however make all rational discussions about these matters impossible. We shall be irretrievably lost in mere subjectivism and shall never attain to that measure of objectivity which is the essence of all science and truth.

It may be urged that there is nothing to make a thing good except our feeling or intuition that it is so. There is no doubt the fact that some things are felt or intuited as good. And they only warrant for calling them good is the fact that we feel them to be so. We then come to the position that a thing is good because it is felt to be so. We do not know whether this view is held by any philosopher; but let us discuss it at least as a theoretical possibility. The view, we want to discuss here is not whether goodness can, or cannot, be directly felt or intuited, but whether when a thing is good, it is good simply because it is felt to be so. We want to ascertain whether the goodness of a thing depends solely upon its being felt to be good, when we know that it is neither good nor bad in itself.

It is certain of course that a thing must in some sense be felt to be good in order that we may have some presumption to think that it is good. But it does by no means follow that it is good solely and

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Sir James¹⁴ does not claim that modern physical science solves any of the problems of philosophy. Nevertheless his treatment is likely to create some confusion in as much as it gives the impression that science can give us information which will put philosophy on the right track and philosophical discussion of certain problems on

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RASVIHARI DAS: "THE SELF AND THE IDEAL

¹⁴ The original editor corrected spell "James" by hand

better lines. It appears to us that it does nothing of the sort. It can at best echo as not being contrary to known facts of science what we can only reach through a different kind of rational study.

Philosophy unlike science is not interested in the object as such, but only as the object forms part of our experience. It is this experience that is the concrete datum for philosophy, and not the abstract object. But if that is so, the subject-matter of philosophy is from the very start something spiritual and not material; for experience is nothing if it is not of the very stuff of spirit. It is because the object forms part of experience that it becomes possible for us to go beyond it to an underlying reality which is spiritual in character.

This approach to reality is certainly not through any technique of science, and it has no relation whatsoever with scientific investigations. It is purely a matter of analysis and interpretation of experience as such and as a whole. A philosopher accordingly need not be a scientist or seek the aid of a scientist. He has an independent sphere of work and no data are left outside which may surprise him or disprove his conclusions in the end; and his method is no other than that of spiritual reflection and rational interpretation. —FINIS—¹⁵

simply¹⁶ because it is felt to be so. It would be very curious if the intuition or the feeling by which we apprehend goodness of things were also the ground which lent goodness to them. When a thing by itself is not good, it must be the intuition itself which apprehends the goodness of the thing. For that in relation to which any thing is called good must logically precede our recognition of the thing as good also fall within the view which recognises such goodness; and our act of knowing or feeling any thing to be good can never precede itself nor be viewed by itself. Moreover the danger of subjectivism which we have noticed above attacks us here with even greater force. People differed widely in their feelings and intuitions and if a thing could be good simply by being felt to be, so thing and might be good and no intelligible discussion would be possible between two different persons on this subject. The fact that any thing and everything is not and cannot be felt to be good at our will only shows that there are objective determinations to which we must remain loyal.

It is true that the term ideal is one of the vaguest in all philosophical literature. It has been used with high appreciation as well as great disparagement by writers of different schools. Sometimes it is equated with the thinnest abstraction of the human mind and sometimes it is found to supply the bed-rock of ultimate reality. But in spite of this vagueness and uncertainty in the use of the term, we think that with proper qualification it can be made to serve a very useful purpose. In fact it should be the basis

¹⁵ The original editor inserted at bottom of the page read: “—FINIS—“ by hand

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of a true idealism that will concern itself not so much with¹⁷ mere ideas but with the best in human life and thought. It is in this way that true idealism—the philosophy of the ideal—can come to its own and make itself significant.

If the ideal were a mere vision of fancy psychical in its character, we should never have the right or authority to condemn any thing in the light of the ideal. It is inconceivable that we should think that anything is good or evil, deserving of praise or blame, merely because it satisfies or does not satisfy our objective fancy. We feel that the world as well as we ourselves ought to conform to the ideal. But if the ideal were only a vision it would be utterly incompetent to make this extravagant demand on us and the world. What reason can we have for demanding that the world should fashion itself after the pattern of an imaginary picture? It is because the ideal is not a mere fancy but reality in its urge to recover itself that we feel justified in demanding that the world should be as the ideal is. The vision of the ideal may be there but the vision as a psychical phenomenon is not the ideal. That which is reflected in the vision is the ideal and that is far from being psychical or subjective. The sense of the ideal is the highest grasp or reach of reality through the medium of human consciousness and it carries with it the insistent demand that the world as it is should be remodelled into what it ought to be.

If we define reality as existence in space and time, if, that is, we think that alone to be real which exists in space and time, we shall have to say that space and time themselves are not real, for space and time do not exist in space and time. Although¹⁸ it may be admitted that space and time are for us the dominant aspects of reality it need not follow that they are the only or the highest aspects of reality.

We therefore conclude that it is not absolutely certain that all that is real form part of spatio-temporal system.

Moreover the sort of reality that belongs to world of facts is utterly incompatible with our conception of the ideal. Finitude and change are the two indispensable characteristics of all facts of the natural world. These are in a way ducts of their spatio-temporal character. The facts as they come to us exclude one another. The being of each particular fact is limited by that of every other fact and this limit can never be transcended, by the particular fact so long as it remains what it is. There is perpetual change everywhere. It is because our vision is very dull that we seem to find permanence where there is only continuous change. There is a sort of unstable equilibrium reigning supreme in all facts, in consequence of which none of them can remain exactly itself for two successive moments. Nothing comes to stay; nothing in the

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world can maintain itself in being against the forces of disruption which inherent in it. Everything tends to disappear as soon as it is ushered into existence.

We want to realise and be one with our ideal. But if the ideal were condemned to finitude and invested with a repellent character, which is the mark of all finite things, we do not know how we could still look upon it as our ideal. We want to be taken up into the ideal but if its nature were such that it would keep us always at an arm's length, it would never be our ideal. If,¹⁹ the ideal lacked the principle of self-maintenance, like the faces of the natural world,—if it were to vanish as soon as we got it in our grasp—it is doubtful whether we would then think of it as ideal and strive after it. It is no use trying to reach a point where we cannot maintain ourselves and are sure of an immediate fall.

When we find that we cannot be satisfied with an ideal that has only the reality of the natural world, it should not be a defect in the ideal that it does not possess the reality of this sort. We are speculatively certain that the ideal must be real, as we have no reason to believe that the sense of objectivity, associated with our judgements of value, is altogether, and in all cases, illusory. And although the ideal does not possess the reality of the natural world. We are not obliged to say that the ideal cannot be real; for reality is not exclusively confined to this world only.

We have said that God conceived as the ideal is the only God that can be found satisfactory. The cosmological and theological arguments, even if they are successful, can only prove a highly powerful and clever, need not be a God of goodness. And no being can be worthy of our love and worship unless it possesses the attribute of goodness in its perfection. The ingenious creator of the world might be there but there would be no reason why we should love and worship him. He might inspire us with awe and wonder, but he would never fill us with reverence. Such a God would never satisfy our religious sentiments. It cannot be supposed that we might be induced to love God in the hope of some reward or out²⁰ of fear of some punishment. For love actuated by such selfish motives would be no love at all. It cannot also be argued that we should be grateful to God for the things he has given us to enjoy, because one does not usually feel any gratitude for things he has never asked for, especially when he finds that the things for which he asks are not granted to him. Such considerations however do not arise at all when we come to think of God as the ideal. The ideal simply because it is the ideal, the source and ground of all worth and goodness, demands our love and devotion. We do not require any reason to be given for our worshipful attitude towards it. Our heart goes out spontaneously in love and worship to

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a being whom we recognise to be no other than our ideal. Thus in our sense of the ideal we have got a proof and evidence of God which can nowhere else be found.

Some modern writers have been led, like ourselves, from a consideration of the moral world to the idea of God. All these thinkers are deeply impressed with the objective validity of morality must have objective existence. We are glad to have the support of these writers for our fundamental position that the idea must be objectively real. We perfectly agree with them in so far as they think that morality cannot be made wholly rational without some religious or metaphysical background.

So long as we understand God as transcendent, as simply different from man, godhead cannot be a satisfactory description of the ideal, because it cannot explain the necessity that we ourselves should realise the ideal. The ideal must be my ideal. It must not simply remain aloof from,²¹ or ahead of, me but it must penetrate down to my inmost being and subdue me perfectly to its sway. Then and then only can it be truly and completely my ideal. So it seems that a more adequate view of the ideal will be one in which the being of the aspirant after the ideal, i.e. of the moral agent, is taken up into that of the ideal itself. That is to say, if the ideal is God, we must at some point be one with him. But as this is not satisfactorily guaranteed by ordinary theism, which cannot get beyond the transcendent view of God, we have to conclude, that there is some inadequacy in our notion of the ideal as God.

Moreover the word God does not, bring any very definite meaning to most of us. We may abstractly discuss about the transcendence or immanence of God. But his godhead cannot consist in mere transcendence or immanence. He may be supposed to be the creator and sustainers of the universe. But we do not think that merely in this capacity he can be regarded as the ideal. We may say that highest perfection is realised in him, that he is all-good. But we do not know wherein his perfection or goodness consists. There may be a being called God and he may be one with what we are trying to think of as the ideal. But our knowledge of the nature of the ideal as such is not very much advanced when we say that the ideal is God unless we know what constitutes the ideality of God. The term God does not universally give rise to only those ideas which may clearly be seen to be the characteristics of the ideal. So the term God has to be further defined before any identification between God and the ideal may be considered quite satisfactory.

God²² is ordinarily regarded as transcendent. He is different from the man who worships him. But God so conceived can scarcely be the ideal which we seek to realise in our own life. If God is to be the ideal, he must be seen to be in much closer union

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with man, and it is considered as one of the great merits of modern philosophy that some of its most brilliant exponents do not regard God as separated from man. But when we begin to speak of God in this way, it is evident that God of religion is slipping out of our hands and the absolute of philosophy is taking his place. God and the absolute may not be two distinct principles; and many philosophers have made, no distinction between them. God postulated by religion when adequately considered may be seen to become one with the absolute which philosophy affirms.

Nothing can be affirmed, denied or doubted unless the self is there, for affirmation denial or doubting, being a conscious activity, will always presuppose a conscious subject. As Descartes said, we can doubt everything else, but the doubter cannot be doubted.

We cannot say that there is no doubting self but only a doubt about the self. For if doubting could support itself without a doubter, it would itself become the self. It is possible perhaps to suppose that there may be a radical doubt which is directed not only to the self but also turns upon itself. I may not only doubt that I exist but may also doubt that I doubt that I exist. I do not know whether such absolute scepticism is psychologically possible but I am not sure that there would be any serious logical flaw in this position. It²³ would possibly be threatened by an infinite regress. But when nothing is sought to be positively asserted, the regress may be allowed to run its course. Or we may suppose that there is a doubt which makes itself as well as its original object its object. We must only take care that nothing is positively asserted, not even the fact of doubting itself. But in such radical scepticism everything would be absolutely uncertain. Our logic would be paralysed and thought would become silent in absolute suspense of all judgements. To avoid this predicament we have to suppose that such radical scepticism is not possible for thought and so it is not acceptable to philosophy. If nothing else is certain, the being of doubt must at least be certain. And the existence of doubt as an attitude of the mind will at once put the existence of the conscious subject beyond all question.

Our arguments have so far proved that if there is to be any consciousness, the conscious subject or the self must be there. And since it is impossible to deny that there is consciousness, it cannot but be admitted that the self is there. The being of consciousness is undubitably proved by the very fact that we are conscious. It might appear that if the being of consciousness, the being of the self might as well be proved by the very same fact, because, because we cannot be conscious unless we are there. But although we believe that the being of the self is given in the fact that we are conscious, the being of the self is not so undubitable as that of consciousness. It is impossible to deny that there is consciousness, but it has been found possible in the

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history of philosophy to deny the existence of the self.²⁴ One may deny consciousness as a pervasive character of all mental states, it may not be granted that consciousness is the differentia of all that is mental. But in no case can it be upheld that there is no consciousness at all. On the other hand it is possible to maintain that there is no such thing as self. When we say that we are conscious, all that we really mean or should say is that there is a consciousness of a particular form. So instead of saying that X is conscious, Y is conscious, etc., we should merely say that there are consciousnesses of different forms. It appears then that if this alternative interpretation of the fact, on which we took our stand, is accepted, our position that the self is there is not strictly proved. All that we are obliged to say is that there is consciousness, but that the self is also there remains yet doubtful.

But can we really think that there can be any consciousness if there is no one to be conscious? The very form of the term consciousness implies that it is an abstract quality which requires for its reality and support a concrete subject that can be conscious. We can at best think of consciousness as a state; but if it is to be a state, there must be some one whose state it can be. A state by itself is nothing, it must always be a state of something or some one. And the being which has consciousness as its state or quality is the self.

It may be objected that we are being misled by the form of language and traditional ways of thought. The form of the term consciousness no doubt suggests that it is an abstract quality and has therefore only a dependent reality; but in fact consciousness may²⁵ not require to be propped up by some other entity. It may exist by itself without being supported by some conscious self. In experience we never find the self. Our mental life consists of the different acts of the mind which we may call acts of consciousness or simply cognition, and it cannot be course be found outside of them. So the natural conclusion is that there are only cognitions and the self in fact does not exist.

Obviously to such conclusion we cannot give our ready assent. The facts of consciousness or cognition must be real somewhere, and it seems obvious that they can be real only in some self. If we endow them with self-subsistence it will be difficult to distinguish from them what we understand by the self.

Our different cognitions have different particular contents. It is obvious that the self is not a particular content. No one ever understands the self in this way. So we should not expect to find the self in any of our cognitions. Again, the self is real only in its acts of consciousness. If there were no cognitions, no acts of consciousness, nothing

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could ever establish the existence of the self. Consciousness, is the only evidence for the being of the self. It is impossible, therefore, to find the self outside of, or unrelated to, all acts of consciousness. But even though the self is not a content of any cognition and is not found outside all cognitions, it does not follow that the self is nothing or that it does not exist at all. The self is the basis of all consciousness and cannot therefore be found in or outside any act of consciousness. It must be found in indissoluble union with it.

Moreover,²⁶ how can we know that there are only cognitions? Each cognition is sufficient only unto itself. It can tell us only about itself. There is no cognition which comprehends out her cognitions as well in their true nature. So if there were only cognitions, the theory that there are cognitions only would not arise at all. Because it presupposes an acquaintance with several cognitions and this would not be possible if it were a fact that there are cognitions only. In any particular cognition we have only an awareness and the content of the awareness. That there have been, are and will be cognitions other than itself cannot be vouchsafed by any particular cognition. The supposed fact that the past cognitions impart to their successor some trace of their being, by means of which the latter can understand that there have been other cognitions, appears to be a myth. For in the present cognition we do not find any content with the characteristic mark of past ness. Whatever is found in any cognition can speak of its present being only; but that it is the trace or after-effect-of some past cognition is not directly given in any actual cognition. We see clearly therefore that the supposition that there are only cognitions (and no self) is significant only when there is an acquaintance with more than one cognition. As this cannot be effected by any cognition, we cannot think that the supposition is true. The self is the only entity which can have direct acquaintance with several cognitions and so the self would be necessary to make the very supposition significant which attempts to deny its existence.

We²⁷ have previously defined the self as the conscious subject. But what it is to be a conscious subject, must be known by each one of us directly in himself. There is no other way of knowing what a conscious subject is. We can never directly find anybody as being conscious. We may truly believe or infer after the analogy of our own selves that others are also conscious. But their consciousness is not a thing of direct apprehension to us. We must first directly know ourselves as conscious subjects and then and then only can we speak of others as conscious.

Sel-knowledge is necessary to constitute a complete case of knowledge, but it is not by itself a new a case. It is an aspect of all knowledge which we may overlook at times but which we can never rationally deny.

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We conclude therefore that self-consciousness is a fact but it is a fact which does not involve the necessity of turning the subject into an object. It is an aspect of all human knowledge in which the subject reveals itself as subject.

We have already referred to the ambiguity of the term appearance. Anything that appears may be called an appearance. But what appears need not always be real, for there are cases of illusion in which things, as seen by us, do not exist. An appearance, again, is not always unreal, since there can veridical perceptions in which things appear just as they really are. And as we cannot think of an intermediate category between reality and unreality, it is impossible to credit all appearances with a common metaphysical status. An appearance as such therefore has no determinate metaphysical character.

But²⁸ although the use of the term appearance is bound to create confusion whenever it is used without any qualification, if it is properly qualified, it may not only be rendered quite harmless, but it may also fulfil a very useful function. It appears to be the most convenient term we could find to describe that aspect of the self which we shall try to bring out in this chapter. We shall therefore begin with an explanation as to what we mean to signify by the term appearance.

By appearance we do not mean something which does not exist. An appearance certainly is, but is likely to give place to another appearance and disappear. Its being, as determined by its time and place, is as real as anything else. But it is not the last nor the permanent state of the thing which appears in it. If an entity *x* passes through the several states of *a*, *b*, *c*, etc., then *x* as '*a*' or simply '*a*' is an appearance. '*a*' is not the last word not the only word to be said about *x*, but it is a real state of *x* which however is liable to be superseded by *b*. Anything that lacks stability is in our view an appearance. With us it is not a question of a part being taken as the whole or of a truth being taken as exclusive of other relevant truths. When we view a part as the whole, we are certainly in error and the appearance is an illusion if we think that it is in that state, although in our view *a* or *b* would still be an appearance.. In order that '*a*' may be an appearance we need not think that it is the only state or property of *x*, but we may know full well that there are other states or properties of *x*, and²⁹ still the state or the property we now associate with it will not cease to be an appearance. In brief, with us appearance is a name for unstable reality. That which is capable of being superseded, although real at present, is an appearance.

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When it is said that the self is an appearance we mean that the self, as it is found at any given moment of its life in the world, possesses no stable reality. It is seen only in its passing phases. We seem to occupy only temporary stations in life. Nowhere have we got, nor do we like to have, a permanent footing. There is an inward urge in us which makes us move from stage to stage, and never allows us to drop down with impunity into a state of static rest. If we were to be made rigidly immobile in any particular state of our being, as it is lived in this world, it would mean out complete death. There would be no possibility of life and growth and in every respect we should be more dead than alive. We never like to remain absolutely fixed in any particular situation, however desirable that situation may appear to us for the time being. On the contrary, the movement from one state to another is accepted by us as part of the process of self-realization. We never accept any particular state of our being in the course of our earthly life, as the final or the only state which we can truly and properly enjoy. All that we are or can be never seems to be brought out completely in any of our deeds and thoughts. At every stage we seem to fall short of what we think we really are. It is not simply the fact of change, which is inevitable and independent of our choice, that we like to emphasise here; but we wish also to call attention³⁰ to the fact that we never believe that any particular state or character, which we exhibit in life, can really contain or bring out the whole sum and substance of our being. So according to our definition of the term, the self, as it is found here, is an appearance.

We find as a matter of fact that every man is bound by a network of relations with other human beings. The currents of his life and thought run into those of his fellow men's. A man is not a windowless monad imprisoned within the four walls of his private being. He lives and grows not only in intercourse and communion with his fellow men, but literally in them as well. It may sound strange but nevertheless it appears to be a fact. Not only did the Father live in the Son, we ordinary mortals too seem to live in one another. Take the instance of a father in a family where the relation among the members is particularly close. If this thoughts and feelings are any part of himself, he cannot be said to live entirely within his narrow self confined in his physical organism. His thoughts and feelings are never centred exclusively round his narrow self; they embrace his relations and children in such away that we cannot separate them from his being. His own well-being cannot be separated from the well-being of his children. Any harm done is more really his than any injury to his physical person. These are plain facts of everyday experience, and they unmistakably suggest that there is an actual intermingling of personalities in all our social life. We do not mean to uphold of course that the father lives merely in his children so that when they disappear he should disappear also.³¹ His life and being may and do extend beyond those of his

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children; but his children form part of himself and when some of them meet their death before him, we should say, he suffers to that extent a serious loss in being.

The subject is really beyond mind and body and is not involved in their history and fate nor is it affected by their birth and death. The subject is the eternal principle of knowledge which enlightens all things and gives meaning to their existence. If we are to think of anything being there, we have to think, that the subject is also there. It is not something which has arisen in course of history. It has been there from the beginning of time. But how do we know?

It is usual to imagine a long course of world history prior to the appearance of any human or living being on earth, But is not the history imagined just as it would have appeared to a witnessing subject? If we really believe that things were there just as they would be known, are we not required to believe that they were actually known and, with them, there was the subject to know them? How can a thing be just as it is known, unless it is known? It is supposed that a thing as known, is quite the same as it is when it is not known, that knowledge makes no difference to its objects. But how can it be proved? How are we to know that a thing as known is the same the thing as not known? The only way of deciding the question is by comparison. But it is absolutely impossible for us to compare a known thing with an unknown thing. We cannot get at anything without the light of knowledge. When we are not actually knowing³² something we can imagine it as existing, but even in imagination we think it exists only as known. It seems therefore more reasonable to suppose that a thing is as it is known only when it is actually known. It seems unreasonable to think of anything as known without being any knowledge of it. So if things were there as they would be known or simply (which comes to the same thing) as known, before my birth or the birth of any living, being, there must have been the subject with them to know them. We readily admit that our knowledge makes no difference, to its objects, simply because there are no unknown objects. We even grant that things are independent of all the knowledge that we can accomplish in the world; but they are never independent of the knowledge which is there.

All this implies that the ideal is nothing but our self itself.

This however raises a very serious difficulty. If the self is already the ideal, what means all its moral struggle to realise the ideal? If the self is the subject the eternal principle of knowledge by which everything is manifested, how is it that the self so limited in its knowledge and how could we speak of it as an appearance, as changing and acting? The solution of this difficulty will be found in the fact that the self is

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possessed of a double nature. It is divided within itself and its inner division is the root of all its moral struggle and the cause of its limitation in knowledge and goodness.

The subject and ideal is really a transcendental principle. It is the presumption of all knowledge and goodness. If³³ the aspect of knowledge is inseparable from the existence of things, we may say that it is the ground of all existence. But it is not anywhere in the world nor is it in any way involved in any worldly change. It is the unmoving ground of all movement in history and nature. The self however is too much immersed in the world. It finds itself as part of the world without being separated from its transcendental ground. Thus the self has an empirical aspect also and its true nature cannot be adequately understood by considering its transcendental aspect only.

The reality of the world is not incompatible with the fact that it is an appearance. The world is certainly there. But at no time of its existence do we find that it possesses characteristics which possess ultimate reality. By ultimately reality we mean a reality which never needs to change itself. But nothing in the world remains absolutely the same for two successive moments. What the world is at this moment, when we take it in its concrete particular character, is not found to remain the same at the very next moment. At every moment the world is certainly real, but its reality is not such that it remains unaffected by time and change. It is not unalterable and fixed. We do not need to take the world as it now is as the only possible world that ever is or can be there. The world changes of itself, independently of all human operations, and is also liable to further changes brought about by human efforts.

Here we are met with a paradox. If the ideal is the ground of the world, it must be there at the beginning of the world process. If again the world moves towards the³⁴ ideal, the ideal can stand only at the end of the process. The one and the same ideal seems to be at the beginning as well as at the end of the world. The increasing realisation of the ideal in the world shows that there must be some fundamental unity between the world and the ideal. The fact, that the ideal has yet to be realised, shows that the ideal is different from the world. All our efforts to improve ourselves and the world are inspired by a clear sense of discrepancy between the world and our notion of the ideal. How is this paradox to be resolved.

It seems to be a fact that all movement and change which is not imposed by any external agency is a movement of self-fulfilment. There can be no inner necessity in a thing except that of its own being. It seems unintelligible why a thing should ever have any tendency to become other than itself. If a thing is left to itself it can only follow the necessities of its being. The inward urge can come only from the depth of one's own

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self. But the self of anything is the thing itself. It is what the thing is. If this is so, how can there be any tendency to be itself, seeing that it is already itself?

There cannot be any movement of a thing in itself towards itself. We have to suppose that in order to move towards itself the thing must have suffered some fall from itself without suffering a complete break. There may be movement round to itself, although there cannot be any movement in itself to itself.

The world in its movement towards the ideal is not determined by any external agency. So³⁵ the process of the world appears to be a process of self-fulfilment. The world in its present state represents a state of alienation from itself which it is trying to overcome. We have said that the world is grounded in the ideal (the pure subject is identical with the ideal) and also that it is moving towards the ideal. This is possible only if we suppose that the world has suffered a fall from the ideal and through the process of history it is only trying to regain its unity with the ideal. We have also said that the world had a beginning. This means that the ideal alone was there when there was no world. So the genesis of the world represents the first step in the self-alienation of the ideal. The world is the self-alienated ideal. The process of history represents the gradual overcoming of the self-estrangement of the ideal which took place at the birth of the world. The ideal alienated itself from itself without ceasing to be its real self. The world arose out of the ideal but it did not result in any limitation of the infinite, absolute ideal. Some differentiation took place but it did not amount to any actual division. Although the world became an other to the ideal, the ideal remained the ground and support of the world and thus the very self of its alienated part. Thus otherness without independence or self-sufficiency produced the eternal unrest which characterises the being of the world. The world seems to be under the pressure of an inward urge to get itself identified with the ideal. It is at the same time still an other to the ideal and so we have got the process which is directed towards the³⁶ gradual elimination of this otherness. In its movement towards the realisation of the ideal, the world is passing through modes of infinite variety. These different modes represent the different grades in the identification of the world with the ideal. At no stage, in none of its modes, is the world entirely separated from the ideal. The world as a whole as well as each of its modes is focussed in the ideal. The ideal is the transcendental unity of all facts and things.

A man by his thought and imagination puts himself in sympathy even with those who live far away from him. He makes their cause his own and works and suffers for it. In proportion as the goodness of a man increases, the field of his sympathy widens and the sphere of his influence and existence becomes ampler and ampler. When he

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feels and realises his being in others, that is, in beings who at first sight appear as others to him, he cannot but feel that he cannot be perfectly good when those 'others' who form part of his being are left without goodness. Therefore does the Bodhisattwa willingly forego the blessedness of Nirvana till the last of the mortals comes to escape the wheels of birth and death.

Morality does not exactly require us to work for the pleasure of others. If the enjoyment of any pleasure is found to be degrading for any human being, then we should be going against all morality if we try to provide that pleasure for him. What morality requires is that we should help our fellow-beings to realise the good. The good for our fellow-beings assumes in our eyes the form of happiness. And in this we are not wrong, because happiness, in³⁷ the sense of conscious equanimity of the spirit, is a dominant aspect of the ideal as we have conceived it here. We work for the happiness of others naturally and necessarily when we have realised our unity with them. Love is a moral virtue because through love we can unite with others.

The fact of evil seems too patent to admit of any serious denial. When we cannot also deny God or the absolute, we find ourselves in a veritable impasse. We may suppose that the evil serves only as the means of the good and so, in the interest of the good itself, the evil has been allowed to remain there. Or we may think that the good itself, when imperfectly viewed, appears as evil to us. In both these cases we seem to deny the reality of evil. When we take evil as an instrument of the good, all the bitterness associated with our sense of evil, as opposed so good, at once falls away, and we come to regard evil only as a stage in goodness. Evil thus understood is no evil at all. When we think it is our imperfect view that gives us the appearance of evil in the world, we are obliged to think that there is no evil at all, but only an illusion of it. What is our attitude towards this problem? We do not deny that there is real evil in the world. In fact when we have started with the certainty of moral experience, we are bound to hold by the reality of evil. It is only when we are in presence of some serious evil that our moral consciousness is roused to its utmost clarity, and we can be sincere and earnest in our moral efforts only if we believe that evil really exists. So for us a denial of evil in the world is unthinkable. But³⁸ the evil which moral experience presupposes is not an evil which is an ultimate and unchangeable fact of reality. It is certainly there but it is there only as a vanishing aspect. If evil appeared as a dead fact which has simply to be accepted as final, we could rationally make no effort to change it. All our moral efforts are inspired by the belief that although evil is there, it is there to be conquered, and that it is capable of being changed and removed. Evil is part of the world and like everything else in it, it is an appearance in the sense of a vanishing or unstable reality.

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Evil is always relative to the good or the ideal. By evil we do not necessarily understand pain and suffering. They may well be evil under certain circumstances, but also they may not. Pleasures and pains do not themselves indicate either good or evil although they may become elements in either. We have direct intuitions of pain as well as of pleasure. But we have no direct immediate intuition of evil. If we had no conception whatever of the good or the ideal, we could understand no circumstances have any sense or idea of evil. That which opposes or hinders the realisation of the good is evil. We cannot say that the good is similarly dependent on evil, for that would involve us in the fallacy of 'mutual dependence' and there would be really neither good nor evil. We have found reasons to believe in the reality of the ideal; and we have also seen that we are good in so far as we are identified with it. Our identity with the ideal is the form of the evil as it is also the form of the world. So in a sense we are obliged to say not only that evil³⁹ is real in the world but that evil is the very form of the world; for the world appears as different from the ideal, and, so far evil may be said to characterise its very form. Our difference, as well as the difference of the world from the ideal, however, is not a final and ultimate fact of reality. We achieve goodness in so far as we succeed in overcoming this otherness; and in the final consummation of all otherness is bound to vanish in the in-differenced self-enjoyment of the ideal. Evil was not there and will not be there; but it is there along with the world and will be there so long as the world or its difference from the ideal lasts.

The being of evil in the world does not vitiate the ideal, which-in a sense can be called the absolute. The ideal is absolute because it is not limited or determined in its being by anything else. But it is not an all-comprehensive absolute in which the world is also included. If it include the world, it would have made itself evil by making evil an element in it. But as the world remains different from the ideal, and as there is evil in the world in so far as it is different from the ideal, and as again, the world as different from the ideal, cannot also be identified with it, our absolute or the ideal cannot be affected at all by the presence of evil in the world.

Our personality is determined by our mind and body. As pure consciousness, there are no distinctions between one person and another. Our distinctiveness and individuality arise from our mental and bodily characteristics.

Do we really desire immortality for our present life? No one of us feels that⁴⁰ he is perfect. Nobody can be perfect before he has reached the ideal. To desire the immortality of our present selves is to desire that the imperfection of our nature should be made permanent. But this is never a rational desire; at least it is not a desire which

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can be made consonant with our moral aspiration rations. As moral beings, we desire that all the imperfections of our nature should pass away, leading us at one with the ideal. We think that, as self-centred particular individuals disfigured by sin and lacerated by sorrow, we do not even deserve to be there. We wish that our self with all its limitations should really pass away. To wish that I should be there is give expression to sheer egoism. It is far worthier of a moral agent to wish that goodness should prevail than that he should not die. Still nobody likes to cease from existence. But to desire permanence in being is not to desire permanence for our limited selves with all their imperfections. We have seen that absolute being belongs only to the ideal and our rational desire for the ideal naturally implies a desire for permanent being. We have also seen that we are all grounded in the ideal. If we are immortal in anything, we are immortal in the ideal. All the mortal part of our nature will surely pass away. Only the immortal part of it will remain. Our mind and body which give us our distinctiveness and constitute our individuality are things of natural growth and decay. They exist in time and what exists in time will pass away with time. The ideal alone enjoys timeless existence and we are immortal only in our transcendental unity with⁴¹ the ideal. It is vain to expect permanence for things which are foredoomed to extinction.

But can God really love his creatures just as one human being loves another? Our love is always selective. We, love one and do not love another. But can God afford to be selective in this way? It is supposed that God loves us all equally. He has the same love for saints and sinners, for worms crawling on earth and angels flying in heaven. But what sort of love is that which makes no discrimination? Is it love for anybody at all which is love for all? So it seems certain that the love of God for men has to be understood differently from the love which one individual may bear for another. Love is not simply an attitude which God assumes towards his creatures. It must be an abiding characteristic of his being. This characteristic may be that aspect of his being virtue of which people feel themselves attracted towards it. We know we are all being attracted by the ideal and this attraction may be viewed as the operation of divine love eithin us, God's love can never be regarded as a psychological emotion as all our earthly loves are. It must be conceived as a constant principle expressive of the divine and eternal nature of God. We know that the divinity of God consists in the perfection of his goodness, and it expresses itself in the attractive influence which God (ideal) exercises over all human beings by his mere presence or being. This is divine love and the God of such love alone is worthy of our love and worship.

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There is no department of science which can afford to dispense with detailed knowledge; not can aught but palsy of intellect result from unscientific thought. For this very reason, it has not been found necessary to refer to the non-jaina systems of Yoga, as they mainly content themselves with general discourses on abstract propositions about the method of self-realisation. Mystic in thought and tendency, they are seldom, if ever, clear or exact enough to enable one to know precisely what to do in a given situation, and are not only useless and dangerous to experiment with, but also foster much unholy superstition and spirit of mystification in the minds of men by their veiled and obscure hints and innuendos.

The reason for this failure is mostly to be found in the fact that most of the systems of religion and philosophy deal with empty abstractions and wordy concepts rather than with concrete reality. They thus lose sight of the principle of cause and effect, and arrive at all sorts of fanciful and fantastic results.

It is necessary to point out two of the pit-falls of philosophy into which almost all the non-jaina metaphysicians have fallen unconsciously. The first one has reference to the idea of a beginning of the world process, and the second relates to the philosophy of stand points on which the greatest stress has been laid by Jaina acharyas.

However far back we may go in time no beginning of simple elements can be discovered or conceived so that we never arrive at a point in the life-story of nature when they were not. This is a death blow to the⁴³ idea of a beginning and its force will be felt by any one who seriously puts himself the question: How can a simple (non-compound) substance be brought into existence? It should be remembered that a simple substance or reality differs from a compounded effect of simple elements in so far as it is not the product of two or more substances, but is an unanalysable, unbreakable indestructible thing in itself. Creation of these simple realities from pure nothing is out of the question, because nothing is devoid of all qualities including existence and substantiality.

If any one still wishes to adhere to the notion of a creation of all things from naught let him put to himself the question how can the different elements possibly owe their existence to one source? This would convince him that 'nothing' can never be turned into a concrete, substantial 'something' by means of any process whatsoever.

The conclusion we arrive at, then, is that the idea of a beginning of the elements is not entertainable in philosophy. Now, since there are no air-tight compartments to keep these elements separate from each other, and since the world-process is the result of the interaction and functioning of the different substances and elements, it follows

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that no starting point can be discovered for a general commencement of the universe. This amounts to saying that the idea of a creation is altogether untenable in philosophy.

Everything in nature exists in relation to a number of other things, and is liable to be influenced by them in different ways. Besides, all things present different⁴⁴ aspects when looked at from the point of view of their nature and when studied in respect of the forms they assume under the influence of some other thing or things. Furthermore, when they are described by men they are generally described from a particular point of view, though the unwary are led to imagine this one-sided description of their nature as exhaustive, many even falling into the pitfall of logical 'suicide' by basing their deductions on a set of rules or formulas which are applicable to facts gleaned from a particular stand-point, but not to any other. We can observe for ourselves the nature of confusion which is likely to result from an ignoring or mixing up of different standpoints by means of the following illustrations:-

Let us take for our first illustration the famous text, 'Jiva is Brahman' (soul is God) which certain people preach without the least possible qualification. But natural qualities of the soul are concerned; it is not true in respect of the present manifested condition of an ordinary Jiva who must exert himself in the right direction to attain to his natural purity. As water in its essence is pure gaseous matter, so is a Jiva, with regard to his pure natural qualities, a perfect God; but as water, as water, cannot be said to be air, so cannot a Jiva involved in the samsara be said to be pure Brahman. This illustrates the effect of a none-sided absolutism of thought which ignores all other points of view; and its far-reaching consequences can be seen in the monistic speculation of certain philosophers who have based their system of metaphysics⁴⁵ on the natural attribute of the soul, altogether ignoring the standpoint of evolution. These gentlemen, unable to explain the different conditions of beings and things arising in the course of their evolution, have actually found themselves forced to describe the world as an illusion, pure and simple.

These are the main kinds of standpoints and it is clear that each of them, taken by itself, is insufficient to impart full knowledge of things and has to be taken as furnishing only partial information about their nature. They are current because of the usage of society which would be thrown into a state of chaos if lengthy descriptions were insisted upon, instead of short words, to describe things. Philosophy which aims at the perfection of knowledge however, cannot afford to follow the conventions of men designed to expedite their intercourse with their fellow beings, and must get hold of the actual truth by combining the results of investigation made from different points of view. A thorough insight into the philosophy of stand-points is also necessary to

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estimate the true value of the statements of our predecessors in the field of metaphysical research. Mankind would find that almost all the confusion of thought, and we might also say the animosity existing between the followers of different religions, would cease to exist as soon as they would test the scriptural text which most of us blindly adhere to with the aid of the touch-stone of Naya-vada (the philosophy of standpoints). If they would only insert the word 'somehow' before any scriptural or prophetic statement, they would find their minds becoming trained in the right direction to enquire into the standpoint of the prophet⁴⁶ who made any particular statement. The word 'somehow' (Syat in Sanskrit) would show that the statement was made from a particular point of view, and would at once direct the mind to find out what that stand-point was. It would also enable us to reconcile many a seemingly contradictory statement in the scriptures of the same creed as well as in those of different faiths; for it does often happen that a statement which is wrong from one particular point of view is not so from another, e.g., one observer might say that a bowl full of water contains no air, while another might describe it as containing nothing else but air, both being right from their respective stand-points, since water is only gaseous matter in its essence though manifested in the form of a liquid substance owing to the action of atoms of hydrogen and oxygen on one another.

The simplicity of the soul is proved by the fact that no one ever feels himself as many, which shows that the subject of knowledge, feeling, perception and memory is not a reality composed of many atoms or parts, but a simple individuality. Soul, then, is a reality which is not indebted to any other substance for its existence and as such must be deemed to be eternal and uncreated. This amounts to saying that the line of existence of every soul merges in infinity both in the past and the future, so that each and every living being has a history of his own however much he might be ignorant of the events of his earlier lives in his present incarnating.

None of these attributes are appropriate to the godhead, but they are fully in⁴⁷ harmony with the personification of Karma as the lord or master of the destinies of living beings. The word Ishvara the popular name of the deity in Hinduism, only signifies, in its literal sense, powerful able, capable, hence a lord or a master.

The truth of the matter is that the moderns have completely lost sight of the fact that the theological god, or Ishvara, is a pure impersonation of Karma and therefore, feel baffled in the presence of such statements as those already quoted from Bible and the Quran. It is this personation of Karmic power, as the ruler of the world which stands in the way of progress by demoralizing the hearts of men with unholy superstition and awe of his supreme awe, irresistible might and vindictive unforgiving nature.

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The soul is perfection itself in its natural purity, but the entertainment of desires leads it to depend on the objects these of throwing it into an attitude of expectancy and uneasiness. Pure intelligence by nature, the Jiva is affected by its beliefs, so that the expectation of joy, comfort or help from outside itself instantly impairs its natural buoyancy and strength. It is this condition of expectancy which may be called receptivity or negativity. This harmful attitude, as stated before is forced on the soul in consequence of its desires for intercourse with and traffic in, matter from or which it expects to derive pleasure or joy in some form or other. In reality however, the soul is perfect and blissful by nature, so that its desires for the enjoyment of matter only betray its ignorance of its own true natural perfection. Thus any kind of activity physical, mental or moral is a cause of asrava, no exception being⁴⁸ made even in the case of actions performed carelessly, since they point to the presence of an attitude of carelessness which is quite incompatible with self-consciousness.

Aharaka is an invisible body of small dimensions, which issues from the forehead of advanced ascetics alone, and enables them to visit the Teacher, if there be one in a distant land.

Since passions and emotions only arise by virtue of unsatisfied desires, he who would bring them under control must begin by renouncing his desires in the first instance. Similarly, since dravya asrava takes place through the doorways of mind, body and speech, the controlling of the unchecked activity of these inlets of karmas is equally necessary for the aspirant for release from the bondage of 'sin.' To this end the following rules have been laid down by the omniscient tirthankaras for the guidance of their unevolved brethren:-

1. The control of mind, speech and body
2. The cultivation of the habit of carefulness (samiti), in respect of speech so as not to cause pain to any one by offensive disagreeable language, or by a careless use of words having a tendency to incite others to violent deeds.
3. Tapa (asceticism) i.e. the performance of acts of self-denial in order to bring the pure attributes of the soul into manifestation.
4. Constant meditation on the following forms of reflection (bhavana):

Anitya Bhavana:— 'All things are transitory in the world; no condition of existence therein is everlasting; it is useless to be attached to the forms of perishable⁴⁹ things; they can only cause pain and suffering; dharma (religion) alone is one's true friend; friends, relations, health, wealth, beauty, strength and the like shall all desert

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one some day; atman alone is nitya (eternal); he alone has to taste the fruit—sukha (happiness) and duhkha (misery)—of his actions; therefore, one's atman alone is the fit object of attachment.'

Asarana Bhavan — 'None can help the Jiva in his troubles; he alone has to bear his pain and suffering; friends, relations, wife and children are powerless to combat suffering and disease; dharma is the only protector of the helpless; dharma enables the Jiva by his own power to surmount all obstacles; therefore, dharma should be practised under all circumstances.

At the moment of death it leaves them all—its body, relations, and the like—behind; when one's body even is not one's own, what good is to be had out of regarding any one else as one's own?' 'The body is full of foul matter; it is constantly passing out filth; if its skin be removed, it would cease to be attractive; it cannot be purified by unguents and scents; it is only a store-house of impurities faeces, saliva, etc., does it contain; fool, indeed, is he who allows such a body to become his master; it is to be treated as a slave.'

'Difficult is it to acquire the human form; having acquired it, it is difficult to know the truth; having known the truth it is difficult to have faith in it; having acquired faith in the truth, difficult it is to practise it; therefore, no opportunity should be lost in the acquisition of the Three Jewels (Right faith, Right Knowledge and Right conduct) .'

The⁵⁰ energies which fall under this head are all those which are characterised by the property of offering obstruction to knowledge. Their causes, therefore, must be such as have a tendency to obliterate existing knowledge or to obstruct the acquisition of truth. Analysis of these causes would show them to fall under two different heads, namely, the endeavour to hold back, conceal or evade truth, and non-exertion in the right direction for its acquisition. The former comprise all those tendencies of mind which aim at obscuring the real point in issue by evasion, perversion, subterfuge, mysticism, false interpretation, hypocrisy, deceitfulness, misplaced subtlety, and the like; and the latter, such traits as physical laziness which prevents study and the acquisition of truth.

Anger, pride, deceit and greed, which deprive the soul of mental serenity and lead to worry and disquietude of mind are directly the causes of the obstruction of these two kinds of darsana (perception).

It is to be observed that sleep is inconsistent with nature of soul which is pure consciousness or intelligence, but is forced on it in consequence of its union with matter.

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Hence, when the soul's union with matter becomes less overpowering in nature, as happens in the case of true munis (ascetic saints) sleep, somnolence, and all other forms of stupor which are matters of daily experience to all spiritually undeveloped souls, lose their hold on the Jiva.

As pure gold can be easily separated from alloy by purning the impure compound on⁵¹ fire, so can a Jiva free himself from the various kinds of karmas by tapa (asceticism). It should be borne in mind that dependence on any outside agency for the removal of one karmic bonds not only means so much time wasted but is also fraught with the most harmful consequences. Our investigation into the nature of the bonds which hold us tight in their grip revealed the fact that they arise only from our own desires, beliefs, passions and the like, and cannot be destroyed, by any possibility, so long as we do not obtain full control on our own actions. The training of the individual will, then, is the only way to salvation, and it is no exaggeration to say that no one who does not seriously take himself in hand has the least shadow of a chance of acquiring the freedom of Gods.

The avoidance of full meals. The habitual practising of this form of self-restraint would go a long way towards eradicating laziness from the system and would impart fresh energy to the mind.

It is to be observe that the desiring manas (mind) is an extremely swift rover, passing from object to object with the rapidity of thought, and the hardest thing to control. Unsteady full desires, constantly engrossed in sense-gratification, volatile and unaccustomed to restraint, it is the principle cause of disturbance in the purity of Dhyana, and capable of upsetting the determination of all but the most resolute ascetics of indomitable, iron will. The holy acharyas have, therefore, laid down these scientific rules of austerity to⁵² bring this most intrepid enemy of mankind under the control of will, so as to enjoy undisturbed contemplation.

Apart from this the analysis of the attitude of pure contemplation would show that its attainment is compatible with the quiescence of body and mind both. Hence, they both must be taken in hand for ascetic training, and completely subjugated to the aspirant's will. It must be remembered that ascetics do not drop from heaven but come from the class of laymen, so that when a layman is impressed with the truth of the continuity of life in the future, he begins to reflect on the circumstances of the soul in which it would find itself after the somatic death in this world. Meditation on the nature of the soul and other substances convinces him of the fact that the making or marring of his future is a thing which is entirely his own concern, and that as a sensible

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man he ought to live the life which is conducive to his spiritual good rather than the life of an animal engrossed in the enjoyment of senses.

Arrived at this conclusion, his mind longs to ascertain what others have said on the subject and to find out if his own conclusions are true. He then takes to the study of Scriptures which is the final authority on the subject. His faith in the World of Truth increases with his insight into the nature of tattvas, and he no longer ridicules the descriptions of things and events in the holy sastras. His conduct also becomes characterised by purity, of thought speech and actions, and, finally, when the longing for⁵³ liberation from the bondage of samsara begins to actuate him intensely from within, he throws off the shackles of worldly attachment, and takes to tapa. Thus, no one can become an ascetic without having first undergone preparatory training enjoined on the laity, though owing to the fruition of subha (auspicious) karmas of a past life, or lives, the course of training may be considerably shortened in particular cases.

Thusm the spiritual training of the soul consists of two sets of rules, one of which apply to the laity and the other to those who have reached the state of vairagya (renunciation) of the world). The dynamic power which enables a man to persevere in the observance of these rules lies in the craving of the soul for liberation, and the craving itself is rooted in the knowledge that the atman the true source of immortality and bliss, is to be freed from the bondage of sin before it can manifest its natural attributes in perfection. It must be conceded that so long as the soul depends on any outside agency for the attainment of the highest state of existence known as the status of the siddhatman, it only betrays its inner emptiness and negativity which are a sure sign of failure in the spiritual realm.

Men generally do good by gifts of money, medicine, clothes and the like, which even when we lose sight of the fact that these things are not always acquired or amassed with a strict regard to the rules of virtue or good conduct, can only go to afford temporary relief to⁵⁴ the suffering, or at best, enable them to stand upon their legs to enter into the struggle for life,—to thrive at the expense of their fellow beings. The good that constantly flows from the being of the Perfect Ones is not to be compared to this kind of human philanthropy; it is the greatest good which one living being can do to another, and consists in the imparting of the knowledge which would enable each and every soul who cares to benefit thereby, to attain freedom from all kinds of bonds, and the perfection and joy of Gods.

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It is true that the siddhatmans do not concern themselves with the affairs of men—neither does the Over Lord of theology for the matter of that, else we should not have terrible slaughter of men in wars to say nothing of their calamities which periodically befall mankind—but it is no less true that no righteous request of any true follower of Theirs ever remains unsatisfied. The explanation of this seemingly inconsistent statement is to be found in the fact that the will of a true believer (he who actually believes that the Holy Ones are possessed of all kinds of perfection and are now residing at the top of the universe, enjoying the highest form of bliss) is potent enough to attract to itself all kinds of conditions of prosperity, and is also capable of drawing the attention of the higher order of beings (residents of heavens and other kinds of powerful beings) who can grant every wish in the twinkling of an eye.

He does not adopt the life of hardship under⁵⁵ any external compulsion, but from a conviction of its being the only path to perfection and joy. He knows that every weakness overcome is a clear gain, and remains cheerful under the severest trials and mishaps. As he advances steadily along the path, he soon begins to feel the natural delight of his soul, compared with which the ease and pleasure of millionaires and great potentates of the world loses all its fascination in his sight. Onward and onward does he press, making fresh conquests everyday, till the all illumining effulgence of hevala jnana bursts on his consciousness from within on the breaking up of the clouds of ignorance and sin amassed together by the four kinds of his ghatia karmas.

Three ‘miracles,’ namely, the darkening of the sun, the rending of the veil in twain, and the opening up of the graves, said to have occurred at the time of the crucifixion of Jesus, are all to be taken in an esoteric sense. Their true interpretation, however, will be understood and appreciated by those alone who first of all succeed in emancipating their intellect from the clutches of the belief in the supernatural. The Gospel writers were not recording historical world-events, but only facts which take place in the consciousness of every soul at the moment of the crucifixion of the lower self, that is to say when it destroys the last vestige of pride of personality or ahamkara. Then the sun (of ahamkara) is darkened, the veil (which obstructs higher vision) is rent from⁵⁶ top to bottom, the rocks are shaken (as already explained) and the graves (memory) give up their dead (knowledge of the past lives of the soul). The metaphor of the graveyard is about the most striking that can be found to describe the faculty of recollection, for the impressions of past events lie buried in memory just as the dead do in a cemetery. It is thus obvious that the authors of the Gospels did not intend to be understood in an historical sense, and that the doctrine of transmigration is an integral part of the religion of the Holy Bible.

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Our nervous system consists of nervous 'threads' which under the influence of the customary forms of activity have become arranged in certain forms so that when we check the activity of the senses and prevent the mind from wandering in its usual haunts, holding it to a particular point, a very structure of nerves and the knots formed by them. If we now persevere in the attitude of concentration for a sufficiently long period of time, these nervous 'threads' would become completely detached from their old groupings, and fall apart. The ascetic, who knows that the natural 'light' of his soul is obscured by the 'bushel' of matter, and knows how to remove the cover, concentrates his mind on those centres of his nervous system which are the least obscured and affected by matter. As he perseveres in concentration on these centres, the nervous 'threads' which enter into the 'wrap and woof,' of the 'bushel' are loosened and detached from one another, and dispersed in⁵⁷ all directions, leaving the effulgence of pure 'Light' free to manifest itself. For this very reason, the liability to sleep, which arises from the preponderance of matter in certain centres of the brain, is also destroyed prior to the attainment of kevala jnana.

Dhyana, or concentration of mind, thus, is the direct means of attainment of moksha. It not only enables one to purge one's consciousness of all kinds of evil passions and inclinations by preventing the uncontrolled wandering of mind, but also destroys the veil of matter which bars the manifestation of one's divine powers and attributes—omniscience, bliss and the like. It is, therefore, not surprising that the Scripture should describe it as the sole means of escape from the bondage of samsara, and should lay down the most minute instructions for its practising.

It is, therefore, necessary to know the nature of the causes which interfere with the fixity of concentration, and lead to unsteadiness of mind. These causes naturally fall under three different heads, viz., (a) those that concern belief, or faith, (b) those which spring from the activity of an uncontrolled mind and (c) those that arise from bodily unsteadiness.

The importance of imparting the proper kind of education to little children cannot be overrated⁵⁸ for this reason; for while no one whose mind is stuffed with superstition and myth can possibly grasp the truth without unlearning the 'Wisdom' that was hammered into his mind in his Infancy⁵⁹—and many become too prejudiced against truth to undergo the unwinding process—the who has received the right kind of training has all the advantages which open-mindedness, freedom from bias and jigh intellectualism combine to put at the service of every true student of nature. No one

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⁵⁸ The original editor corrected spell "overrated" by hand

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certainly is at all likely to know the truth who allows prejudice or bigotry to obscure his intellect.

We come now to the second class of causes which interfere with the steadiness of dhayana. These comprise all those tendencies and traints, including passions and emotions, which have their root in desire. Whenever the mind is engrossed in the pursuit of desire, it displays a tendency to wander away its objects, thus robbing the soul of serenity and peace and the body of ease and restfulness. The remedy for this kind of disturbance consists in the development of the spirit of renunciation, which will engender the state of desirelessness.

The third type causes of distraction have reference to the unsteadiness of body and arise from want of control over the bodily limbs, ill-health the habit of luxury i.e. inability to bear hardships and the like. The observance of rules which directly aim at imparting health and strength to the body and the avoidance of the habits of luxury would be generally found sufficient to bring the physical tabernacle of gross matter under the control of will, and to render it capable of bearing the constantly increasing strain of trials and hardships involved in the severest forms of self-denial. Food,⁶⁰ it should be clearly understood, plays the most important part in the physical training for asceticism, since it directly affects the constitution of the body and the condition of nerves which have to be purified of their grossness before they can respond to the impulses of will in the desired manner. Hence where impure food is allowed to coarsen the brain and nerves it is idle to expect any happy results from the practising of Yoga. The aspirant after immortality and bliss must, therefore, make up his mind to exclude, from his daily menu, all those articles which augment the prostration of nerves together with those that do not increase the vitality of the system. Meat and wine, which not only tend to coarsen the nerves, but which also excite unholy passions and desires, at once fall in the category of things to be avoided and the same is the case with foods that are hot, excessively sour, pungent, putrid, stale, unwholesome and those which become tolerable after a time such as tobacco and the like.

Ease of posture (asana) is also necessary for steadiness of dhyana, since no one can remain in an uncomfortable position for a long time. The general rule with regard to posture is that one should stand or sit in such a way as to produce the smallest amount of tension in his system taking care at the same time not to sacrifice the spirit of austerity for the love of bodily ease.

The selection of a suitable place for spiritual concentration is also essential⁶¹ for practising dhyana since external disturbance is a source of distraction. The yogi should

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avoid those places which are inhabited by cruel, heartless, selfish, irreligious or quarrelsome men, also those dedicated to false gods and goddesses, and resort to those associated with the names of holy tirthamkaras, and saints. The abode of wild beasts, venomous reptiles, and the like must also be avoided as far as possible, for similar reasons.

It might be pointed out here that the practising of pranayama is enjoined only in the initial stages of asceticism when it serves as a useful ally for subduing the senses, and mind; it is actually forbidden in the advanced stages of meditation, on the ground that it then interferes with the fixity of mind on the object of contemplation.

When sufficient proficiency is acquired in the practising of pranayama, the next thing to do is to hold the inhaled breath and the mind in the region of the lotus of the heart (the cardiac plexus). The holding of the mind on a point called pratyadhara, becomes easy with this practise.

Some kind of meditation, no doubt, is implied in every form of thinking but the difference between the perfect dhyana of the muni and the thought-activity of the ordinary man lies in the fact that while the former is master of his senses, body and mind, and may remain absorbed in meditation for as long a time as he pleases, the latter has never anything more than an unsteady, wavering and feeble current of thought at his command. The⁶² result is that while the yogi solves the riddle of the universe, and ultimately also establishes his soul in its natural, effulgent purity, the layman remains entangled in the meshes of his karmas, however much he might boast of taking a hand in the management of the world.

The instrument which enables the yogi to remove the jnana—and darsana-obstructing impurities of matter from his system is the point of his highly concentrated manas (attention or mind) which derives its energy from an indomitable iron will bent upon the conquest of karmas. The sharp point of this powerful instrument, when applied to the centres of concentration, already referred to, begins to pierce the layers of matter which compose the obstructing veil, and in due course of time, the duration of which varies with energy of will in each individual case, cuts asunder the last knot of karma, flooding the individual consciousness with the divine effulgence of omniscience and raising the conquering Jiva to the supreme and worshipful status of godhood.

Such is the physical process of emancipation which is purely scientific in its nature. As regards the length of time necessary for the realisation of the Ideal, that really depends on the intensity of dhyana, or concentration of mind, so that where the will has acquired the mastery of mind in the fullest possible degree, an antaramahurata

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(a period of less than 48 minutes) is quite sufficient to destroy the karmic bounds, while in other cases it may take millions and millions⁶³ of years.

If the reader would bear in mind the fact that belief is the builder of character and that the essence of the soul is pure intelligence which is influenced by its own beliefs to such an extent that it actually becomes what it believes itself to be, he would not find it difficult to understand that steadiness of mind is not possible without there being a corresponding fixity of belief in the first instance. Hence, belief must first mould the essence of spirit before any permanent results are to be expected to this end. The yogi now contemplates his soul as the possessor of all the divine attributes and qualities. The form of the paramatman is first intellectually determined and then contemplated upon which unwavering fixity of attention, till it become indelibly fixed in the mind. This being accomplished the ascetic now resorts to the fourth form of dhyana, the rupatita, and with its aid transfers the impress of the paramatman from his mind to the essence of his Jiva or soul-substance, which, in obedience to the law – as one thinks so one becomes – itself assumes that very form, manifesting at the same time, in the fullest degree, the attributes of perfection and divinity arising from the action of the concentrated point of attention on the matter of the nervous centres, as described before. The idea is that the conception of divinity is first formed in the mind or intellect, and is thence transferred to the soul-substance which, assuming its form, itself becomes 'Krishna' (God).

The⁶⁴ intellectual origin of Christos is also recognised by the holy Bible which describes the Messiah as a carpenter's son. Now, since a carpenter's work consists in cutting (analysis) and joining together (synthesis), he is as good a symbol for the intellectual faculty as any that can be thought of.

It will not be out of place here to point out the nature of the trouble which is sure to arise from a concentration of mind on an erroneous, or fanciful, concept of the divine form. Since the intensity of concentration tends to establish the soul-substance in the form of the object of contemplation, he who holds in his mind any ill-shaped, misconceived or distorted image of divinity would be throwing his soul into a wrong mould, the impress of which it would not be an easy matter to destroy.

This is not all, for the requisite degree of the intensity of concentration also is not possible where the mind is liable to be stirred or moved in the wrong direction; hence, the manifestation of kevala jnana is out of the question for those who fix their minds on kudeva (false divinity). For instance, the act of contemplation of a dancing 'God' can only result in establishing the soul in a dancing attitude, which, the moment it becomes

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strongly marked, would interrupt all further concentration of mind in the right direction. The form of divinity is not that of a dancer, nor of a climber of trees; the true godhood is the perfection of the noblest attributes of the soul—peacefulness, tranquillity, renunciation, self-control⁶⁵, equanimity, and the like—and must be contemplated as such. Such is the true object of contemplation which is to be found only in the consecrated pratibimbās (images) of the holy thirthamkaras in a Jaina Temple.

It may also be pointed out here that those who try to attain the purity of dhyana by dispensing with concentration on the form of the tirthankara, are not likely to achieve any happy results. They are like those who try to reach the top of the ladder without the help of its rungs. It is true that constant meditation on the qualities of the paramatman, accompanied with the belief that the same qualities inhere in every Jiva, goes a long way towards making one self-conscious, but it is no less true that the full acceptance of the impress of the form of paramatman by the soul-substance, which is necessary to prevent its fickleness and unsteadiness, cannot be secured till the yogi knows what that impress is like and the method of transferring it from his mind to the 'liquid' essence of his soul. The knowledge of the form of the paramatman being, thus, a pre-requisite of moksha, true bhakti cannot be said to begin unless the mind of the devotee is first filled with the divine image. There can be no such thing as falling in love with a being or thing whose very form one has no idea of.

Everything that exists must have some kind of form, so that the word nirakara, if taken in its literal sense, i.e. as devoid of form (nir: without, and akara: form), cannot possibly apply to any existant thing. It is, however, applicable to soul or spirit, firstly, because it has⁶⁶ no visible form which may be perceived with the eye, and, secondly because the Jiva involved in the cycle of births and deaths has no permanent form of his own. The paramatman, however, differs from the ordinary unemancipated Jiva in so far as the destruction of all kinds of karmas places Him for ever beyond the cycle of re-births, fixing His form also incidentally once for all. Those who find it difficult to reconcile this view of the Jaina Siddhanta with the prevailing notions of the Hindus and others who maintain that nirvana signifies an absorption into the deity—the merging of the drop in the sea—would find it easier to understand the nature of the form of the siddatman in moksha if they would only take the trouble to analyse the idea underlying the notion of absorption. It is no use trying to smother the voice of intellect when it proclaims that two or more existing realities, or individuals, can never be pressed into one; and neither reason nor analogy can ever be found to support the thesis of absolute merger in respect of simple, indivisible entities. The very illustration of the disappearance of the drop in the sea is a sufficient refutation of all such notions; For the

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sea is an unit only in so far as the word is concerned, not in any other respect, so that the 'individuality' of the drops constituting its volume is neither destroyed nor impaired in the least in the process of their supposed merger. It is no doubt, impossible for us to pick out any particular drop of water from the sea after once dropping it therein but if our drop were invested with the functions⁶⁷ of understanding and speech it would undoubtedly respond to a call from a friend on the shore.

The true idea underlying then, is only that of a collection of 'drops' enjoying a common status, which is fully in agreement with the Jaina view, according to which the siddhantmans in Nirvana enjoy the status of godhood but retain their individualities separate and distinct from others. Thus, the status is one though there is no limit to the number of individuals acquiring or attaining to it.

We gain nothing by denying the fact that we must have a clear conception of a thing before we can ever hope to acquire it; and the necessity of being scrupulously precise is even greater in the spiritual realm where the soul's aim and ambition are centred round an ideal which it wishes to realise in its own self. It follows from this that the fullest information, rather than a negative description—*neti, neti*, (not this not this)—concerning the great ideal of perfection and joy, must be insisted upon, at the very outset by an earnest seeker after moksha. Existence, it will be noticed, is not the attribute of anything in nature which is not possessed of a single positive content of knowledge so that where every conceivable attribute is negated there remains nothing but non-existence to stare the philosopher in the face. If those who insist upon defining an existing being or thing in this negative manner would only analyse the nature of speech, they would not fail to perceive that the converse of rational beings consists in the expression of ideas clearly conceived by the mind, and that it is impossible to have⁶⁸ an idea of a thing which absolutely devoid of all elements of affirmation and certainty. Hence, it is very clear that those who describe the godhead in terms of negation have really no idea of the supreme status which the soul is to attain on obtaining nirvana.

The idea of moksha cannot also be clear to the minds of those who look upon the world as an illusion with a solitary soul as the only reality and the true substratum of life in all forms. For either this all pervading soul does not stand in need of moksha, or is to attain it at some future moment of time. But in the former case it is impossible to explain the longing of living beings for a taste of true happiness, and in the latter the very possibility of the attainment of perfection and bliss by different individuals is excluded by the hypothesis itself because where the substratum of individual life is a solitary soul there can be no release except for all living beings at one and the same time. Furthermore, the idea of moksha for the individuals, cannot, on such a supposition

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possibly mean anything more or less than utter, absolute annihilation of individuality, since the emancipation of the only true soul must be a signal for the exeunt of all others.

It is thus evident that no true concept of moksha is possible on such a hypothesis, and since the realisation of the great ideal of the soul is not compatible with a vague or inconsistent conception thereof in the mind of the aspiring Jiva no one who pins his faith on such a doctrine is likely to reach 'the other shore' and so far as practicability the only true test⁶⁹ of utility, is concerned, it is evident that no one can be said to have been benefited by the doctrine hitherto, for the one soul is still subject to illusions and there has never been another to be redeemed.

Those who evolve out the tirthankara prakriti become the Master (tirthankara) who reveals the true dharma (religion) Surrounded by devas and men who his from all quarters to offer Him devotion, the Thirthankara explains the truth in the divine anakshari language, which is interpreted into popular speech, for the benefit of the masses, by an advanced disciple. It consists of the powerful audible, vibrations of the tirthankara's will become omnipotent by the destruction of the ghatia karmas. These vibrations impinge on the mind of the congregation in a manner akin to the process of thought-transference of the telepathic type, and are at the time heard by all who understand them in their own tongues.

A conqueror in the true sense of the word, He now enjoys, to the full, the fruit of His unflinching fight with His own lower nature. Pure intelligence in essence, He now becomes an embodiment of knowledge by bursting His bonds.

The liability to fall back to the earlier stages is completely shaken off only on reaching the state of desirelessness at the twelfth.

If the reader would only bear in mind the fact that a karma prakriti is not necessarily destroyed when it is rendered inactive, he would not find any difficulty.

Omniscience⁷⁰ and freedom from sleep are the reward of the ascetic in this 13th stage. Sleep having been eliminated in the last stage, there is never any lapse from omniscience, and the enjoyment of sleepless bliss is the characteristic of the soul in this stage.

The supreme necessity for the adoption of the true faith at as early a period in life as possible for where the enemy to be over powered is the formidable energy of karma which acquires additional strength with every false step evil thought, and harmful,

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careless action. The least delay in turning to the true path is liable to have the most calamitous consequences for the soul. It should never be allowed to escape the mind that all evil traits of character, arising from the activity of speech, mind or body, have to be eradicated before the attainment of final emancipation can be brought within the pale of practicability, and that every action repeated a number of times becomes habitual and makes it all the more difficult for the soul to acquire control over the channels of its worldly activity. With the advance of age, habits, become more firmly rooted and the tenacity with which old people stick to the notions imbibed in the earlier period of life is well known. Finally, when the powers of the body and mind have become too enfeebled by age to bear the severe strain of training required for the understanding and practising of religion, blankness of despair alone remains staring one in the face. He who delays in respect of the ascertainment⁷¹ and adoption of truth, therefore, is the greatest enemy of himself.

It is also essential that our children should be imparted the truth and trained, in their very infancy, to a life of severe rigidity required by religion, for childhood is the age of impressionability, and the mind of infancy is like a green twig which may be bent as desired, The method which the ancients found most useful for the training of their children, aided at (1) impressing the mind with the greater importance of obtaining spiritual emancipation over secular gain, and (2) the actual building up of character, so that by the time the pupil completed the course of study he became a perfect model of gentlemanliness and self-abnegation in the true sense of the words.

We now come to the principle governing the selection of one's associates in life – the nuptial partner friends and the like. In this department also religion enjoins subordinating the worldly or sensual point of view to the spiritual, its aim being always to facilitate the onward progress of the soul towards the highest goal – nirvana. Obviously, if the husband and wife belong to two different persuasions, or entertain mutually hostile beliefs, nothing like spiritual harmony can possibly result from their union; and the situation is no wise improved even when they both try to pull on together in the most commendable spirit of toleration for⁷² toleration cannot possibly take the place of co-operation of private convictions. It follows, therefore, that the selection of a suitable spouse must be made from one's own community so as to ensure perfect accord and co-operation in respect of all matters, spiritual and temporal. The same principle governs the selection of all other associates, as far as practicable.

Hinduism fully accepted this classification of men into four varnas, and made it the basis of its yoga, making each caste correspond to a particular department of that

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system—Jnana yoga for brahmans, raja yoga for kshatryas, karma yoga for vaishya and bhakti yoga for shudras.

From whom could the Hindus have borrowed their karma theory? Not from the Buddhists because Buddhism came into existence subsequently; nor from any other creed than Janism which undoubtedly is the oldest of all other religions which preach the doctrine of transmigration and the only one which explains it in the scientific way.

It is only sufficient to read the scriptures of the different creeds now prevailing in the world to be convinced of the fact that the message, or command, whose authorship is ascribed to God is contradicted by another such message or command, in the same book, and, generally, by some passage in the scriptures of another creed. The secret of this kind of inspiration—it is really nothing but being possessed by an idea—lies in the fact that the priest, or the inspired seer, as⁷³ the case may be, trains himself, by a long course of practising fasting, sacrificial worship, and the like, to enter into a sort of abnormal state in which the powers of his soul are manifested in a more or less marked degree. These are generally mistaken by men for a manifestation of divine favour, and all kinds of absurd and fanciful notions are founded upon them. The fact, however, is that the suspension of the functioning of the discriminative faculty puts the most predominant idea for the moment in possession of the mental field of the seer, so that his conversation is tinged with his personal prejudices and beliefs, not with standing the fact that he believes himself to be inspired by his deity.

K.C. VARADACHARI: "THE SPIRITUALISATION OF COLLECTIVISM:" @ @@

The proletarian state is a transitional stage towards the attainment of a classless society. Practically in the exigencies of its struggle the Soviet Collectivism has taken to the dictatorship of the proletariat. Thus we find that the Ideal of the Communist state which subscribes to the ideal of equal treatment for all, in respect of the wants of life, and of soul too, as the recent development of its Culture and literature have shown, is most near the ideal of real brotherhood of men, whose suffering it is the business of all to mitigate and make impossible.

The Collectivistic state lives or dies by the clarity of its Philosophy. At⁷⁴ the beginning of life of the Soviet state following the advice of Karl Max, Lenin and his followers earnestly took to the education of all its citizens in the intellectual understanding of what they are living for, for what they should be prepared to die for, what they should struggle to achieve. That this process involved a complete

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overhauling if not overthrowing, of the educational outlook fed upon mere churchianity and emotion, religious or secular, racial or linguistic personal or provincial, needs no saying. The promoters of the new order in Russia saw to it that emotion, religious or secular, racial or linguistic personal or provincial, needs no saying. The promoters of the new order in Russia saw to it that emotion and sentiment had no play in their understanding of their philosophy of life or weltenchauung much to the amazement, confusion, and curses of the old order. To-day in their struggle against the forcess of counter-revolution, we see that it is their philosophy, so well comprehended and grounded in each citizen which grants them profound and desperate tenacity.

Having thus stated that Collectivism offers a sound weltenchauung so far as it goes, and has within it the germs of growing into a true democracy based on the growth and fulfilment of individuals, we have to point out that its pure materialistic bias and economic welfare plans are liable to crack up under conditions of more complicated or advanced character; namely, that its preoccupation with⁷⁵ the material prosperity is likely to corrupt incentive in the individuals. Secondly, its materialistic thesis of perceptual or economic efficacy does not permit, in fact forbids experiences of an order that surpasses or transcends the perceptual and inferial. What it reveals is the full possibilities of the materialistic philosophy, its infinite capacities to fulfil the needs and instincts of mankind by involving within itself the powers so-called of the spiritual view. It is in this sense that it forms a vital challenge to the spiritual view of the world, which at the hands of the idealists received such lopsided develop-ment as to declare that matter did not exist; that if it existed it was not known; that if it was known, it was unreal, and being unreal, it was sin.

Sri Aurobindo says: Ideal of Human Unity. 'Russian principle is a more advanced, because a moral principle, than the aggressive nationalism which was all the international result of the French Revolution; it has a greater meaning for the future.'

Ramanuja's great contribution to the social thought of his times, was of the most comprehensive character, a spiritual collectivism which sought to erect, its foundations on the ordinary life of mankind and adjust all activities and devotions and knowledges to the one supreme knowledge and service of the Divine manifested in all and as their individual Self severally and jointly.

His evangelical zeal prompted him to⁷⁶ establish centres of learning under tried and seasoned knowers of the path, to spiritual peace within and social collectivism without, the one sustaining and profiting by this constant knowledge of the other.

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The society that does not fulfil the diverse needs of the individual belonging to his many-sided or versatile personality or personalties (?) will sooner or later find an asuric or titan apostle to challenge the solidity of the social structure. The dialectical history of the nations will reveal that the disrupting force in the universe allegedly called asuric is indeed and always a need of the individual or a group of individuals constellating under the leadership of an efficient genius, albeit evil. That is the reason why the psychology and metaphysical status of the individual in the universe has been the moot-point of real philosophy – Vedanta.

Ramanuja starts with general thesis that the One substantial foundation of our life is God.

It is when the soul becomes of this supreme instrumental nature in itself totally comprehending the supreme providence and Beneficence of God even under the most trying conditions of social and individual disaster, who could with 'equal eye' contemplate the catastrophies boded in the descriptions of world-deluge and more trying to the consciousness, the collapses of ideals at the hands of asuric powers and overthrow of Good at the hands of unscrupulous tyranny,⁷⁷ that the soul is entered into with the full plenitude Divine Power.

The individual is a universal being has within him the universal worth and value, which it is the business of society to assist to reveal or unveil or emerge or evolve. On the contrary despite the latest theories of education of the individual schools of Europe and England and America, they have reverted at the first shock of the spiritual experience of war to their own narrow materialistic affirmation of the gregarious unity or gathering called the society. So completely has this been realized by some western thinkers, that they have in their own pragmatic fashion described the emergence of society to be yet in the offing.

Man can understand and love and serve man only in and through his central being, God, his self, and every effort that is made on any superficial plane of material and economic and intellectual co-operation will ultimately fail as I have already pointed out. The truth of our fundamental and inalienable Oneness of unity with God will facilitate this understanding and love in and through their own central being.

The fight of the individual's freedom from the shackles of the systematized global order, will persist till the realization by each individual of his nearness and inalienable and immor-allegiance to God as the Self of all so that there shall be no fear of losing freedom.

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K.C. VARADACHARI: "THE SPIRITUALISATION OF COLLECTIVISM"

I Thee my (real) Self and Lord I take refuge, — whose Names are 'Om,' 'Yat,' and 'Sat,' who is the dweller in the Heart, who has incarnated for removing the ills of His Devotees, whose essence is Bliss and whose nature is sweetness.

The ancient Being, the Self of all, who is ever new, who is the Killer of Time, and the fulness of Being.

The one refuge of all that love, Deliverance, who teaches His devotees by Silence, who is the Guru of all Gurus, the First of all Gods.

Bearer with ease of the burdens of devotees, by nature overflowing with grace to the humble, who sees not ignorance, nor sin (in any one).

The Goal of all that moves and all that moves not, shining with the majesty of Peace, most worthy of praise, but immovable by praise.

The only Adorable One beyond ignorance, the most loving helper of the embodied ones that bow to Thee, giver of peace by (Thy) sweet smile.

Who being the source of the light of consciousness to the mind yet dwellest in secret in the Hearts of all creatures who is the Infinite Eye (of Pure Consciousness) unknowable by the mind.

Who looks with equal eye on all, not seeing the distinctions of rich and poor and so on, who is ever at home in His Natural State.

Whose Nature is Bliss, who is the source of bliss to His devotees, who inspires devotion⁷⁹ to Himself (as the self) by sight (alone), who is the magician that can exorcise the demon of Delusion.

Who blesses all the differing creeds (impartially), who teaches that Devotion is greater than all else, who gives clarity of mind to His devotees.

Who bestows His own transcendental Bliss through the love-compelling Name that ends in NA, and who confers the great strength of courage.

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Dr SARMA K. LAKSHMAN: "THE HYMN OF THE SACRED LETTERS"

Since Thou art Thyself, my Self there is nothing for me to tell you. Do with me as Thou wilt.

Dr SARMA K. LAKSHMAN: "WHAT IS PRAYER?"@@

In these days there is more talk of prayer than before. And most people think they know what prayer is. When there is a crisis, and fear gets hold of the mind, then people remember there is somebody—God—who exists solely for the purpose of granting their desires.

Is God bound by some mysterious law of His own nature to grant our prayers? And supposing He is so bound, is there no corresponding obligation on our part to do something before we can dare to approach Him with petitions for this or that? If we have contravened some of the primary laws of our relation to God, as by doing some grievous and massive injury to His creatures, does not that contravention affect our fitness to pray?

No honest believer contends that prayers by one who persists in iniquity are heard. Jesus tells us that God does not accept the offerings of one who has wronged another, unless he makes reparation and⁸⁰ thus puts himself at peace with that other.

So right-doing is an essential condition for one's prayers to be heard. But if one does right, there is no need to pray! And again, prayer is not the same for the average man and for one that has become wise about God.

Bhagavan Ramana tells us that our actions do not automatically bring forth their reward, as the followers of Kumarila say. Actions are inert, and hence cannot produce any result, without the grace of God. And as to the result we are told in the Gita: "To act is within your province; but the fruit of actions is not so." So we have to, leave it to God to shape the results of our actions as He wills.

'Thy will be done' is the wise man's prayer, and that, in the long run, brings the highest reward, says Bhagavan Ramana. Actions that are surrendered to God, being done without desire for reward, purify the mind, and lead up to liberation. Even this is a lower understanding. The highest truth is that God Himself is shining in the Heart as the Atma. He is the light of 'I am' that fills the Heart and—issuing forth outside—illuminates all the world. Apart from That Light, which is pure Consciousness, we do not exist. To understand and remember this always is self-surrender, and there is no higher, nor more efficacious prayer than this.

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Dr SARMA K. LAKSHMAN: "WHAT IS PRAYER"

Right prayerfulness is an essential element of the Life Natural, for no wise man can be happy in this life, if he be conscious⁸¹ of so acting or thinking as to postpone indefinitely the day of his being reunited to God, his Real Self for in such reunion alone can he find Eternal Health. Then alone is he whole; now he is but a minute fragment of what he really is. Therefore he must learn to pray aright, and pray nearly all the time.

Dr SARMA K. LAKSHMAN: "A NEW WORLD-ORDER:"@

A new world-order! Of course it is permitted to us,—playthings of fate, though we are,—to dream of a new world-order, in which all the wrongs of the present one shall be fought, and we shall all be happy ever after.

For the moment we shall not consider the very prosaic question whether there is a reasonable chance of our dream ever coming true. It may be a mere Utopia after all floating in the skies of sheer Imagination, never to be brought down to solid earth. But we shall forget this for a while and enjoy this dream, which shall be the fulfilment of all our hearts' desire.

Now our Kingdom of Heaven on Earth is duly established and we have only to live in it contentedly for ever. The old craving may not be dead, but only latent; they may revive, because of the monotony of this earthly Heaven. But we shall have our Heaven till they do so. The gospel of a 'Kingdom of Heaven' was brought to mankind by a succession of Messengers of God, Jesus was one of them. But he told us also: "My Kingdom is not of this World." What he meant was the Brahmaloka or Atmaloka of⁸² the Upanishads, which exists eternally in the Heart of every living creature. The description of It as a Kingdom or Loka is merely figurative. It is the Peace of Alla, the Bliss of the Real Self. All the sages have said with one voice: 'It is Within you.' It has to be found within, and not without.

In this Inner Kingdom there are no empires, no wars, no commerce, no greed nor hate, no inequality, because there is no difference—only Peace and Happiness. The Way to It is Self-Surrender—the renunciation of present pitiful little selves to God, who is the Gate Keeper of the entrance to this Abode of Peace. Says the Gita—'Peace follows Renunciation at once.'

This is the True World-Order. Whether new or old it does not matter. 'It is old, but it is ever new.' 'It is Here and Now.'

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Dr SARMA K. LAKSHMAN: "A NEW WORLD-ORDER"

But what about the world? Should it not be saved? The sages tell us that the best way for one to save the world is to save oneself. That is to say, if one attains his Inner Kingdom and becomes a Native of It for ever more, he thereby saves the world also.

But nowadays men are so unselfish that they do not care for their own salvation; they are eager to save the world. To such a one the Sage said: 'you are powerless to save yourself. So you have to surrender to God the solution of your own personal problem. Why not surrender to Him also the solution of the world's problem?

Of course God's own method of saving the⁸³ world is likely to be different from any that a human being can devise. Perhaps He is saying the world in the only way it can be saved – by the extinction of the Asuras and Rakshasas, now incarnated as men.

The plain unvarnished truth, which these day-dreamers are wilfully ignorant of is this: man is what he is, because of his past karmas and vasanas – actions and the ingrained habits of mind activity. These cannot be changed at will. It will need a long course of voluntary discipline and meditation on the teachings of the sages, to purge these vasanas and clear off the karmas. Then he can enter the Kingdom of Heaven and not till then.

The world-order that now exists is wrong or right according as we look at it. It is our, point of view that is at fault, not the world-order, say the sages. We need to reform ourselves and save ourselves before we shall be fit to reform and save the world. But this Upanishadic wisdom does not appeal to the modern man. It is selfish, he says, to wish to become free and happy, while the world is suffering. Oh! we are so unselfish that we are overflowing with compassion for the world though we have none for ourselves.

Dr SARMA K. LAKSHMAN: "ON SLEEP:"@@

First' let us consider the question, 'What is sleep?' No scientist can answer it, because when we are asleep we go far beyond the region which is the proper domain of science. That science has only a restricted domain is conceded by⁸⁴ those scientists who are also philosophers. The rest we should consider as only intelligent animals. The philosophical scientist tells us that the province of science does not extend in the life spiritual. On those questions that concern the spirit – the Atma – Revelation is the sole authority. And sleep is essentially a spiritual phenomenon. It is the Return Home of the truant soul though only for a time. Sages tell us that the soul is flitting back and

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forth all the time—retreating to the Heart,—its Natural Home, where it is one with God—and faring forth into the world again, to enjoy the fleeting pleasures of the world. Revelation tells us that in dreamless sleep the soul is reunited to God, its Source and only support. In that union the soul has no thoughts, and sees no object. And this is the reason why sleep is a happy state. We are also told that happiness is the very Nature of God, and that it is this happiness that trickles through and pervades the world and makes worldly life tolerable—that but for it no one can live. Not only is the soul happy in sleep, but gets recharged with vital energy and comes refreshed and equal to the demands of the new day. This going back and coming forth will go on alternately, until the soul learns to abide for ever in the peace of the lord and is therefore ever strong and happy, and able to dispense with the imitation of happiness that the world offers.

The man who has won this peace is a sage⁸⁵—a mukta purusha, who lives in the world unscattered by the protean Evil that fills it.

This is the truth of sleep. It will be seen that it is allied—though only remotely—to the State of Deliverance, the Peace which the Sages enjoy. In sleep the mind is dissolved and lost for the time being. There is this difference between the ordinary man and the sage. The former is awake and asleep all the time. He has succeeded in and uniting the two states into one—he is in the state of Waking-Sleep. That is, he has The Happiness and Peace of Sleep—vastly multiplied—and is at the same time fully conscious of that which is true.

It is not in our power to go into the state of sleep by our own will or effort. Neither sleep nor death are acts of the will. They happen by the intervention of an overriding power, which the west calls Nature, but which is just the all-pervading power of God. Sleep comes by the grace of God. All that we can do is to live in such a way as to deserve grace. There is no other way.

Sleep is preceded by a spontaneous slowing of the mind, which ends in the stoppage of thinking which is the beginning of sleep. Any active effort, therefore will prevent sleep, not produce it. So the sleepless one must first become indifferent to sleep and to waking.

Auto-suggestion by itself is harmless, as well as ineffectual. What really brings about results is never the auto-suggestion itself,⁸⁶ but the state of mental peace that accompanies it. Where this is wanting, there is failure.

Dr SARMA K. LAKSHMAN: “SRI RAMANA JAYANTI MESSAGE:” @@@

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Ramana has no Jayanti of His own, because He is the Unborn, Timeless Real Self in us. So what we call His Jayanti is only our Jayanti – our Birth in Him, our Real Self. This Birth is guaranteed to us His sincere devotees, because He has looked on us with grace.

Ramana is the formless, Timeless and spaceless Arunachala who dances as the 'I' in the Heart. He has graciously taken a Form, that we may be relieved of the bondage of form. He is not a geographical entity But the Moveless Brahman of the Upanishads. Grace is His Essence, and out of grace He has become our Guru. Grace is not simply in Tiruvannamalai, but resides in our hearts. The Heart is the True Arunachala.

The might of His Grace is infinite. It is invincible: By his look we were caught in the net of His grace, and It will accomplish Its work. There is no escape from it.

His grace is like the unerring light of the sun. As it devours the darkness so Grace devours Ignorance and Unreality.

We need do nothing at all, except to give our free consent that this work of Grace shall be accomplished.

To give our consent we must realise the truth about the work of Grace that it demands, in return for the gift of Ramana Himself, our own too much cherished, but wholly valueless false self, the ego, which⁸⁷ makes us think and say, 'I am so and so.' We must ourselves ardently desire to win Him by paying this seeming price and surrender this ego to Him.

This highly profitable bargain is to be won by Faith, and Loyalty. We need to have Faith in the teachings of Ramana. We have such Faith, since we know that Ramana is the same as Bagavtpada Sri Sankaracharya and Sri Dakshina-murthy, and that his words are the primary Upanishad, from which the ancient Upanishads themselves derive their authority. We do not go backward in time for our authority – we find the needful authority in Ramana alone.

Though He tells us about the Quest of the Self by the Question 'Whom am I' He also tells us that even now – without our making the Quest – 'We are that' and that 'That Itself is we.' In other words we are Free by nature and always – that we are Nitya-Muktas. Bondage is unreal.

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Dr SARMA K. LAKSHMAN: "SRI RAMANA JAYANTI MESSAGE"

He laughs at us for asking how we can become One with Him, saying it is like a man in Tiruvannamali, asking the way to that very place.

Let him laugh at us. For that laugh is full of grace, and will make us realise that we are He, and do not need to become He.

There is no room for discouragement, for remorse for our sins, or for fear of failure. For Grace alone exists and It is he. If we do wrong, Let us not weep for it, but forget it at once, and joyfully take Refuge in His Grace.

Must we do something, like the Squirrel at⁸⁸ the SetuBandhan? Well let us think of some of these truths of Ramana's Grace, and surrender our little selves to It, once or twice a day, when we fall asleep and when we awake. At other times, if Remembrance comes of its own accord, let us rejoice at it. If we fail often to stick to our programme, let us not waste thought in sinful regret, but go on with Faith in His Grace.

M. KUPPUSWAMI CHETTY: "HINDU PHILOSOPHY!"@@

An inquiry into the nature of the mental and the material universe is the starting point of the Hindu, as well as of all philosophy. But matter and the external universe are eliminated at a very early stage from all investigation as being only one aspect of mind and as having no real or absolute existence. Therefore consciousness or the mental world, and that alone, is primarily death with, the material world being viewed only as something which in the present state of its being is relatively real to the Ego. The doctrines of the Hindu philosophy are no doubt what would be characterised as 'idealistic' but there appears to be no real conflict between what is called 'Idealsim' and the other explanations given of the cosmos. None deny the existence of the outer world as it is; and the difference is only in the way in which each looks at it, on account of which there need after all be no quarrel, if only the different sects of philosophers rightly understand each other.

The⁸⁹ mental world—consciousness or soul or mind or by whatever name it may be called—alone now remains for further consideration, as one aspect of which the phenomena of the outer world have been seen to be but evanescent states. It is the self, the Ego, the I; and it is of this self that a direct knowledge is possible a knowledge of everything else being perceived to be secondary. And as this 'self' is intimately connected with the bodily organism as long as it exists in this phenomenal world, an analysis of 'self' cannot but be preceded by an analysis of the structure and functions of

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@@ Christian College Magazine. (Madras) 1884.

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the organs of the human body, for the feelings or the impressions produced through their instrumentality form an important portion of the mental being or consciousness of every individual; though it is not to be forgotten, at the same time, that the absolute reality of the existence of the body is itself denied. The organs of the human body are for this purpose divided into (1) the knowledge-giving and (2) the instrumental or the active—the knowledge-giving organs being the five sensory organs, while the instrumental or the active organs are said to be the hands, the legs, the excretory and the sexual organs. The objects which these organs deal with and the states of mind they give rise to need not here be detailed. This is no doubt a classification which is very different from the more complete ones that are now given by western philosophers and is undoubtedly crude; but it is a classification⁹⁰ which will naturally suggest itself to the human mind in the first dawn of speculation and there is nothing in it which is intrinsically faulty.

The question as to how this 'self'—the Atma or consciousness, the nature of which has been so long investigated, has come to exist gives birth to the two sects—the Dvaitum and the Advaitum; and then comes a theory which is a sort of compromise between the two, the Visishta Advaitum. The first of them says that the creator and created existence are both real and quite distinct from each other, the former being related as first cause to the latter, of which personalities form integral parts. The advaita system maintains that the personal minds and the higher consciousness or intelligence, the Paramatma, 'the Ever-existent one without a second'—(the God of all religious systems), from which through maya or the mystery of creation these personalities have sprung up are both the same in all essentials, and that the individual or the personal mind, by the attainment of a perfection of knowledge contemplation, and moral life can become one with it. The Visishta Advaita theory says that though the Jivatma or personal consciousness, has sprung from the Paramatma, and is in its essence of the same nature, the Jivatma is not and cannot be recognised to be capable of becoming identical with it. A state of blissful existence in close proximity to the author of its being is all that can be accomplished by a life of devotion and contemplation.

The⁹¹ knowledge gained by philosophical inquiries teaches the earnest searcher after truth what is real and what is unreal and transient; and it helps him to get an insight into his own personality. By means of this knowledge though he remains in this world, he is able to look beyond and realizing his true nature and his relation to the only True and Absolute he becomes free; and when his connection with the body is severed by dissolution, he is not liable to the miseries of any future personal existence, in this or any other world. What is called insertion is only a necessary consequence of the knowledge so gained; for when one attains to it one will certainly not care very

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much for worldly good or evil. One is not necessarily required to be inactive, it must be remembered; and though the effects of actions are to chain one to the phenomenal world and all the miseries of personal existence no such effect could attach to one who has attained the 'true knowledge' and has acted free from all personal desires.

The doctrine of 'Metempsychosis' does not seem to me so objectionable as it is generally thought to be by western critics. Modern science has taught us that there is an endless transformation in the universe, that there is nothing being created and nothing annihilated; and that there is nothing which remains in one and the same state for a long time. And, when such is the case why should it be simply assumed that souls alone are created by millions every moment and⁹² are set apart somewhere as soon as their mortal career is over?

What has been called 'Gnosis,' or ecstatic vision, and all the Yogic practices are only recommended as a few of the means for restraining the mind and will from wandering astray—for checking the violence of the desires which would otherwise exercise unbounded sway over us—for concentrating the mind and so guiding it as that it may not be debased by selfishness and worldliness. Their practice is not recognised as essential for all.

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A philosopher sometimes condescends to speak to the cultured layman. That is what M. Maritain has done to perfection in these four Essays.

In the first he treats of Freudism, and instead of condemning embolic or praising without reserve the work of Freud, he prefers to distinguish its different parts: his psycho-analytic method; his psychology; and his philosophy.

In his method Freud has clearly shown that the 'unconscious' does exist and that we have to reject the identification of psychological fact with the fact of conscience, being with being known. St. Thomas himself admitted that in our conscience we know effects without reaching clearly all the mechanism which brought them into being. Freud's genius has consisted in finding psychosis. So his method has not to be condemned, though the interpretation of the⁹³ symbols and the transfer often lead to abuses.

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If in psychology Freud admits finality his schemes are rather poor, as is also his idea of sublimation. In philosophy, Freud's rank materialism with its consequences, the negation of liberty, etc., deserves vigorous condemnation. He did not soar above the material cause of being, and this fact explains his mistakes.

The second essay, on 'Sign and Symbol' shows that the sign makes us see something from itself, and that our intellectual life consists primarily in the perception of a spiritual sign, the idea. Maritain tarries a while to examine what he calls the magic sign, the sign of dream a work of imagination, and goes on to show that among primitive people the waking activity very often enters into this 'magic' category. Not that we have to deny them an intelligence of the same nature as ours, but the mode of its activity is subordinated to the imagination. They live truths more than they know them. And in this only do they differ from us.

As to mystical states, Maritain denies the possibility of the natural contemplation of the Absolute. The mystical experience is a taste, a fruition of the Absolute. The mystic feels rather than knows. On the other hand, the contemplation of the metaphysician developing the intellect is on the way to mystical contemplation; but the goal will never be reached without the help of divine grace. Without it he remains in the realm⁹⁴ of notions. Maritain sees in the pure identity of Advaita the birth of a Monism through incapacity of conceptualizing the mystical experience, which is the union of two natures in one spirit.

Can we naturally reach the essence of our soul? Not as long as we are in the body. But by emptying our activity more and more of all determinate content we can, like the genuine Hindu yogi reach the existence of our soul, and in the existence of the soul we can grasp its correlation to the Absolute, in the effect see its correlation to the cause; but here again we have to deny any partial or momentary intuition of the divine essence.

Plato and Plotinus are, according to Maritain, composite cases in which poetical, philosophical and mystical contemplations are mixed up. The arguments adduced against the possibility of a natural contemplation of the Absolute will, for many, leave the question open to debate.

In the last essay, on 'Science and Philosophy' Maritain points out the paralogism of the empirico-logical school of Vienna which argues that what has no meaning for the scientist has no meaning at all. Since the scientist remains immersed in quantity and in sensible qualities perceived, not in their being but in their action on the organs, it follows that all metaphysical questions like those of liberty and determinism, have to

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be relegated to the realm of faith. That is to say, they have to be left⁹⁵ outside the field of knowledge. Maritain vindicates the rights of the intellect, and states clearly that faith is not a blind assent; metaphysics has for its province being-as-much, while the physics of the Ancients having for its object being-as-moving, did not supplant experimental science in all its activities, but supplied it with fixed principles.

In a short appendix Maritain points out that Bergson has not gone far enough in the exploration of his 'intuition' and has with his theory of duration branched off too soon into conceptualism.

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A true view of time is impossible without an adequate conception of eternity. A more concrete interpretation of duration will give a clue to a more adequate solution of the problem of time. Time is to be thought of against an eternal background. Of course discussion is bound to suffer from the necessary employment of metaphors. We must get rid of the spatial conception of eternity as an endless line first. The precept 'Take time seriously' has resulted in an one-sided emphasis on mere successiveness.

To look at things *sub specie eternitatis* is not to abolish time from the scheme of things. From the eternal standpoint time does not vanish, but is seen as the bearer of value, as the form of manifestation. We see through the flux of the world the pattern of essence taking shapes in it. To see meaning through change, is not to abolish change. We⁹⁶ rise in thought above the mists and detail of particular existence, and observe the harmony and inter-relationship of things. Every thing falls into place. Nothing disappears except our abstractions and illusory first appearances, solidified in the social heritage and medium.

Freedom from being overwhelmed by the environment is the first step in moral evolution. Just as it is impossible to see anything if objects are held too close to the eye, just as it may become difficult to see the wood for the trees, it becomes impossible to see the true nature of our self if the foreground is crowded with insistent desires. This effort and discipline is not nature's. They have their *raison d'être* elsewhere. Hence it is natural that the beginning of the larger life should be marked by denial and pain. Hence the negative exhortations of all codes of morality.

Thus the denial is only the first step, to hold the world at arm's length as it were, the better to be able to contemplate its universal meaning. This positive truth for the sake of which the negation is necessary is indicated even in these early verses by the phrases "I his supreme goal." "Even relish turneth away from him after the supreme is

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seen.” The later development of the theme in the Gita makes it abundantly clear that the negation of Kama is in the interest of a positive ideal and is not an end in itself. The Gita teaches no mere ethics of despair and purposeless renunciation.

It means work without selfish desire, deed without attachment to the sensuous⁹⁷ fruit thereof. It does not imply the monstrosity of desireless action. The word Kama has the association of personal desire or desire that has its fulfilment in the satisfaction of instinct. Desire for large ends, for the welfare of the world is not usually indicated by the word Kama. But God Himself is sometimes spoken of as Paripurna kama, (fulfilled one). Nishkama Karma really means therefore action inspired not by the empirical self but by God. It is action which expresses the universal spirit. Of course it must act in and through the individual but through the centre is the individual, he becomes only the vehicle of the universe. This subtle balance of finite and infinite, individual and universal.

Karma in popular speech is often identified with the whole chain of vicissitudes a man has to suffer as a punishment for the sins he had committed in a previous incarnation. Life becomes merely a process of expiation and as sins are continually committed, of endless expiation. Much of the pessimism of the weak of heart is due to this distortion of the truth. Buddhism and Jainism are full of this one-sided emphasis on the endless chain of Samsara. But the Gita is far from such narrow and external meanings. By Karma the Gita means the whole range of realisation. It is action in accordance with dharma. All action whatsoever that is offered to the supreme, that is inspired by God and that manifests righteousness is regarded as true karma.

It⁹⁸ has been said that the Hindu Bhakti is mere emotionalism, a giving way to ecstasy, followed by exhaustion and emptiness. Nothing can be farther from the truth. The Gita's description of the sthita prajna, the true yogi, is the polar opposite to that of emotional raving. The whole point of Nishkama is that one should rise above the spell of emotion. Bhakti means only total consecration of one's energies to the service of the supreme. The noblest sacrifice is the sacrifice of the self or ahamkara. We are enjoined to look at all things not through the mists of passion, but through the vision of God. Feeling is not enthroned, neither is it eradicated. It is just universalised. It is true that the Bhagavata tradition of prapatti, self-surrender, atma samarpana does not strictly require a development of jnana or karma but it is certainly not identical with emotionalism.

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He was not supposed to have adhikara, intellectual ability and spiritual perception to understand and study the higher truths directly. Adhikara or competence is not to be prejudged. It has to be found by trial.

Marriage as an institution itself is being questioned at the present day by certain extremists. It is being wrecked on the shoals of feminism and epicureanism. It is approached in the wrong spirit if we look to it for an unfading romantic glamour no deeper than the senses, and we are sure to be disillusioned. Congeniality, beauty etc., are good things but defeat themselves if pursued for their own⁹⁹ sake. Marriage is a challenge, an adventure in the realm of spirit. It is a lifelong partnership, not compact of flattery and compliment but of the will for progressive identification of spirit through widening interests. Not merely children but the whole range of human interests, intellectual, moral and aesthetic is contemplated in the progressive amplification and interpenetration of two growing minds.

If every society contained a number of true sanyasis, a great breath of freshness would be introduced into the moral substance of the present-day world. I am envisaging three types of sanyasis, to be devoted to three spheres of activities—advancement of knowledge, conversion of knowledge into programmes of social betterment and the piloting of social change. Scientific investigation and philosophic contemplation are to be carried on in the spirit of Nishkama Karma. To the impersonal intellectual outlook of science, the spirit of disinterested devotion would be a great and ennobling reinforcement. If this becomes the prevailing motif among men of letters, of science and philosophy, a good deal of superficial controversy due more to an assertion of the ego than to irreconcilable difference would disappear. Undignified claims of priority would cease to introduce pettiness into the serene atmosphere of research. Above all, a great readiness to welcome truth where ever it may be found would be in evidence. Spiritual snobbery would be no more. The¹⁰⁰ new sanasi would take all knowledge for his province and carry on his special investigation sub specie eternitatis. He would be a vidvat sanyasi (in a new sense). Further there would be a great clearing of the atmosphere in the world of knowledge. For if all investigators are animated by a vision of ultimate truth, there would be no one-sided emphasis on partial views. There would be no dispute regarding the value and place of the different branches of human knowledge. No category would be employed beyond its province. Physics will not attempt to swallow chemistry, not physiology to swallow psychology, but of course this view implies that a vision of ultimate truth is attainable. The state of modern philosophy and scientific methodology appears to indicate a complete negation of this possibility. Special controversies apart, all that is necessary appears to be a clear realisation of the unity of the cosmos and of the principles involved in self-conscious

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reason. Religion differences do not matter. Another band of self-dedicated men are required to focus and distil knowledge into programmes of reform regarding all sides of human activity, economic, political, educational and religious. The League of Nations has made a great beginning. Its work has to be backed by a band of selfless men in every country who have devoted themselves to a lifelong pursuit of information on those matters. All mal-adjustments whatever in the entire human race must come within their purview. That is to say, we want our thinkers to¹⁰¹ rise above the level of party, communal and national interest. The world needs them to effect a synthesis of all conflicting interests.

Society is now moving from half-truth to half-truth, from extreme to extreme. It seems to be run on a part-time basis where it does not run of itself on the wheels of habit and inertia. Now it ought to be humanly possible to rise above both points of view and discern the total truth. Contradiction can only be a sign of untruth; recrimination is of no avail. The spirit of non-attachment and a passion for truth as such are the only panacea that can save the situation.

Age-long abuses can be abolished within a decade or two. Only, the requisite goodwill, conviction of the sanctity of life, the readiness to reconsider and utter selflessness must be forthcoming.

The jnana-yogi may perhaps carry on married life but only on condition that the interests of the family should not be allowed to cloud the spiritual vision, only on condition that he can persuade the entire family to share in his devotion for truth and readiness for self-sacrifice. Only when both husband and wife share the same ideas and are prepared to see their homes wrecked and their children reduced to beggary are they to be called the new jnana yogis.

Religion has been mixed up with the interests of established institutions. Institutions are necessary but they tend to fossilise. M.K. Gandhi once declared that asramas or institutions should not be put on a permanent financial basis. They¹⁰² should be dissolved with the disappearance of the founder. For there is no guarantee that the successors will inherit the same intensity of inspiration. If perchance they do, society will certainly enable them to run institutions of their own. Money will flow in as long as the spiritual effectiveness of the workers is beyond question. Stability is not an end in itself. It is not suggested that religion has no place in man's life. What is urged is the paramount need of reason to test the conclusions of religious insight. Religious feeling affords no guarantee of moral values. The only available criterion lies in the resulting consequences in life. By their fruits ye shall know them. It is difficult not to be moved.

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But the whole of the emotional response will be stultified if it becomes an end in itself. The clue to the beyond, the chart of realisation must be looked for. Fundamental questions have to be raised. Is there a God? What does yoga mean? What is the character of moksha? The vision of religious adoration must be substantiated by reason and experience. That is to say, philosophy is indispensable to safeguard the sanity of outlook. The Gita itself emphasises buddhi "Jnanam, the object of jnanam by jnanam to be reached is seated in the hearts of all."

Caution is required in interpreting the utterances of the religious consciousness. From this point of view devotion to duty becomes the pathway of self-realisation, the pathway of moksha or true liberation, meaning here the achievement of the utmost possible¹⁰³ universality of outlook, sympathy and effective will. The yogas of jnana, bhakti and karma would simply be the different sides of such a state of freedom. Religion would be simply the spirit in which such an adventure is to be embarked the practical faith that it can be achieved and the conviction that it is already achieved in the universe.

The question arises whether Karma by itself is not capable of leading us to moksha. The answer can only be negative, for moksha is a state of knowing of vision, and therefore must necessarily be brought about by an effort of thought. When it is declared that Karma or devotion to duty leads to moksha, it is meant that it puts us in the way of attaining it. Disinterested activity lifts us to a universal attitude in every fibre of our being; it tames desire and will, and attunes them to the rhythm of world-harmony; it brings about a balance in action. This is what is meant by 'purification.' This state of mind requires to be followed up and consolidated by a conscious intuition into the heart of reality. Then the ideal of conscience will be seen to rest on the solid foundations of fact. The idea will acquire flesh and blood. "Then will the unheard become the heard, the unknown become the known, the unrealised become the realised." The glory of the treasure laid up in faith will be revealed to the sight and its value confirmed. To claim therefore that humble discharge of duty, utter surrender of the will, (Prapti), total consecration of the affections (bhakti) can of themselves bring about¹⁰⁴ moksha is an exaggeration, though an intelligible one. If moksha were dissolution or absorption alone, if it's a continuation of perfect obedience, in a word, if it is a state in which the dualism between us and the Supreme Self continued, Karma and Bhakti by themselves may be enough. Even the leaders of Vaishnavism, Ramanuja and Madhva are emphatic that Moksha is not a "linear" culmination of Karma and Bhakti but requires the additional dimension of Jnana to supplement and consolidate the riches achieved by them. Hence at some point or other Jnana marga must supervene upon the earlier ways and carry them into self illumination. Those whose lives are cut off earlier

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by accident or death must be supposed to continue where they left off in a future embodiment. These accidents do not affect the fact of spiritual development. Heroes of the battlefield as well as persons in the most humble position in life have their careers continued. Their effort and sacrifice will shorten the probation but all must take up the labour of thought when the time is ripe. To hope for salvation by means of Karma or Bhakti is like hoping for the genius of Einstein without the trouble of thinking. To feel and act for God is to be already saved without knowing it. The light of knowledge is necessary to render salvation assured and permanent.

There are many blind alleys in which many have lost themselves. There is the road of self-hypnosis misnamed Yoga; there is the road of self-torture another variant thereof; and others have resorted¹⁰⁵ to culture of ecstasy, a mental drug. But the Vedantic way represents the heightening and purification of man's mind and spirit. It does not ask us to extinguish thought but to solve the problem of life by honest and devoted thinking. Its intuition is the summed up result of thought integrally related to scientific discovery and artistic creation.

A necessary points out that the distinction should here be made between mystic ecstasy and the steady mystic state illumined by a fixed light, showing all things in the light of eternity. Madhava Jnani is quiescent in samadhi but is active during the rest of life. The spasm of emotion may be passing, even the vision may vanish, but the sense of direction and scale of values must be permanent possessions. Otherwise the sakshatkara. Thus the permanent light installed in the soul of the Jivanmukta will spontaneously seek to pass; into life, into acts of ever-widening ranges of influence. The man is perfect, but his perfection will issue into joyous activity to save the imperfect.

We must put the mind of Einstein in the soul of Buddha to derive our ideal of Jnana for the future.

Kant thinks that such perfection cannot be attained in one life. He is aware of the immensity of the moral endeavour. He is keenly aware of the power and range and subtlety of the impulses with which man is endowed as a physical being. So he declares that an infinity of time is required for the complete fulfilment of the moral ideal. So the immortality of¹⁰⁶ the soul is a necessary demand or postulate of the pure practical reason or moral experience.

Nature and man fall apart in Kant, and the moral function of the 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 or field of merit. The

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world is the 'Vale of Soul-making,' in the beautiful phrase of Keats. In Karma, therefore, man is a free soul, confronted with a world, an environment, which includes his physical and mental inheritance, with a view to elicit his Sadhana or "Realisation." A free soul requires an environment in harmony with its hidden potencies.

Immortality:- Here also the Kantian insight is sound, but is incompletely developed. Kant is right in feeling that one life is insufficient to bring out the full promise and potency of the human Spirit. But the mere idea of Immortality is inadequate. 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 forward and demand a series of lives, a continuity of effort through many scenes and situations.

If the fourth state is real, what is the status of the external world and the whole course of human experience and history? The answer of Gaudapada and Sankara is decisive. They are unreal. The world of perception is classed with that of¹⁰⁷ dreams and both are dismissed as false imagination. Advaita draws the conclusion that entities that can become objects are unreal, for they vary, and variation is the sign manual of lack of self-dependence and so of unreality. The subject is the sole real. This conclusion is suggested by the variation of wakefulness and dreaming in contrast with the changelessness of deep sleep. Mind is present in waking and dreaming and so is the appearance of multiplicity. The mind is absent in deep sleep and the vision of plurality is likewise absent, "Mind" in Indian thought is not the self but the inner co-ordinating agency of the same rank as the senses. (anahkarana). Whatever is present when something else is present and absent when it is absent, causally connected with it. Mind is cause of the appearance of the pluriverse. This is the method of agreement and difference which J.S. Mill claimed to have formulated for the first time as the essence of the scientific method. It has been known for over a thousand years in Indian logic as anvaya vyatireka.

By a further application of the same method, the final conclusion is drawn that the Self is the sole reality. It is present in all the three states of waking, dreaming and sleeping, while mind and multiplicity are absent in the last. The self the world-appearance are not inherently connected and the latter being sublatale cannot be real. Hence the ultimate consciousness is integral and one without a second (advitiyam). The world ismithya, false—not false in the sense of impossible objects like the barren woman's son rabbit's hors and the lotus¹⁰⁸ growing in the sky; for it appears to consciousness and has a method in its madness, but it is not true, for it disappears totally on the attainment of sakshatkara or direct vision of the ultimate reality. The

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basis is Brahman; when we know it, we see that the world we had imagined in it did not exist in the past, does not exist at the moment, and will not exist in the future.

Ramanuja holds that the world is unreal if regarded as self-existent, but real as expression of Brahman (brahmaath-makatve). The school of Madhava holds that corresponding to the three states of the jiva or individual soul the Deity reveals Itself in three levels of apprehension. In the waking state we apprehend the physical universe through which Brahman gives a real glimpse of its nature. The cosmos is not a part of its nature but a condition of Its manifestation. In the dream state, strange fantasies are created out of the stuff of the impressions and traces of past experience in accordance with the universal mechanism of which the Deity is the inspirer (preraka). The affective side of dreams is regarded as having a moral incidence and as being a part of the teleological scheme. In the sleeping state, the mind is not destroyed; it only becomes implicit. Further, Madhva questions the advaitic application of the method of agreement and difference. The concomitance of mind and multiplicity does not prove that the mind is the creator of multiplicity. It only! It only proves that it is a necessary condition of manifestation. It is a mechanism for the revelation of what is already there. The¹⁰⁹ full value of the mystic experience of the turiya is sought to be preserved in a more Inclusive way. It is suggested that Brahman's nature as ekmapratyayasara, unity of self-consciousness, is Its deeper aspect in which it is akhanda, impartible, but that it also includes and sustains a real universe of infinite multiplicity as a condition of its manifestation (abhivakti-patra). The mystic experience is an experience of the circumambient consciousness which is over all. But the Deity limits itself as a condition of creativity and of the reign of law (niyama). In a word an experience of the supremacy of the One in the many is the fourth state, which does not annul the individual being of the self but carries it into perfection of self-realisation (svarupa ananda avirbhava) as in the union of perfect love. Then occurs prapanchopasamam indeed—not the destruction of the world but the quiescence of the fret and fever of the world.; the world that is usually too much with us is not annihilated but seen in the light of eternity.

It may seem a strange proceeding to draw conclusions of such moment from the common experiences of dream and sleep. It sounds wrong-headed to infer objective value of the external world through an inspection of inner experience. But the subjective aspect is inescapable, for we cannot think of the external world except through the mechanism of our minds. Indian philosophy makes use of the experience of dreams to point to this inescapable role of the Self in Reality. Dreams reveal the self-luminous creative activity of its character (svaprakasatva). For¹¹⁰ Advaita, the self-

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luminous self is the sole reality. For advaita, it is the supreme reality illumining a subordinate universe steeped in it.

Further, philosophy requires some kind of verification for its ultimate theories. If the mystic vision (it is also the essence of religion) is to be rendered in a system of symbols, it can only be achieved on the basis of typical experiences of a simpler variety. Absolute Idealists in the West, from Plato and Plotinus to F.H. Bradley, have thought of various symbols for suggesting mystery of the One and the many. Indian philosophers have unanimously pointed to the experience of sleep for the purpose. Here is a condition of consciousness in which the One and many are dissolved into a single undifferentiated mass, the same in all dimensions (ekarasa).

Bradley neglects such an obvious example and tries in vain to rehabilitate some vague state of immediacy which he calls "feeling." He assumes an unanalysed whole of awareness at the back of all activity of knowing. He wants a unitary state in ordinary life so that the final inclusive unity of the Absolute Experience may be thinkable. Sleep would have served his purpose better. Sleep is the lower immediacy, the oneness before analysis. Bradley is led to postulate a Higher Immediacy including and transmuting the whole wealth of reality in all its myriad dimensions. But he wavers in affirming that it is also a matter of immediate experience for us. He plays with the idea of aesthetic emotion but slips back to the conclusion¹¹¹ that for us finite individuals a foretaste of that higher integral experience is impossible. Indian philosophers of both the dominant types of Vedanta are agreed that the turiya is such a higher immediacy, sakshatkara or aparoksha jnana, and that it is attainable. This seems to be the philosophic importance of the interpretation of avasthatraya which occupies so central a place in Indian philosophy and spiritual culture.

BERKELEYANISM, MATERIALISM, VEDANTISM: @@ by T.E. SLATER.

It is one of the common places of that we cannot know anything in itself, but only the effects which it produces on us, or in other words, its modes of manifestation to us. Thus our knowledge of the world being necessarily limited and mediate, it can never be proved to be external beyond all possibility of doubt. Mankind in general, in every act of sense-perception, recognize a variety of material objects external to themselves; whereas the philosophic idealist recognizes only a mental picture as being all that is actually before us.

He seems to have been the only one of the family gifted with genius. According to his own account of himself he was a little sceptic at eight years of age, and so by nature disposed for the new doctrines, that afterwards took such hold of his nature.

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@@ Christian College Magazine.(Madras). 1883-84.

The new thought had come to him about the meaning of the word 'real' when applied to the things of sense; and this intellectual secret about Matter presented it in a different light from what ordinary people on the one¹¹² hand and assumed it to be. The material world is to be regarded as ideal or phenomenal only. Matter, Force, Space, Time, apart from phenomena, are meaningless. The things of sense depend on perception. Existence is not conceivable without perception and volition. Things are ideas or as he preferred to say in his latter works, phenomena.

We cannot detach phenomena from perception; apart from perception they cease to be phenomena. We cannot see what is at the same time unseen. The *raison d'être* of all sensible things is that they may be perceived or known; so long as they are not actually perceived by me or by some other conscious spirit, 'they must either have no existence at all, or they must exist in the mind of some Eternal Spirit.'

Berkeley phenomenalized all the qualities of matter, and maintained that the only persistency and order over the universe can give us is to be found primarily in one's own continued personal existence, and in that of other self-conscious spirits each spirit being percipient of its own 'interceptable sense-phenomena.' The truest and deepest reality, the only being in any sense external to ourselves, is thus Spirit; and the things that we see and touch are only 'the snows of life,' which melt away when reflection reveals the Eternal Spirit beyond; who nevertheless constantly sustains and presents the world of 'ideas,' which are His own ideas for the contemplation of created spirits and as the medium through which His attributes and government are made known.

If the continuous existence of the material world¹¹³ is nothing but a system of phenomena dependent on mind, why should mind itself or spirit be any more than a succession of perceptions? Will not a thorough-going consistency lead us to deny our own existence as well as that of matter, until we behold the dissolution of all things? Hume denied the existence of mind on the very same grounds on which Berkeley denied the existence of matter. Berkeley said, in external sensations I am conscious only of extension, figure, mobility and so forth—of what we call the primary qualities of matter—and the substance called Matter is merely imagined for the support of these sensible qualities. Hume said, within myself I am conscious only of impressions and ideas; and the substance called Mind, imagined for the support of these internal states of which I am conscious, may in like manner be a mere fiction.

But for this conclusion to follow legitimately from Berkeley's principles, we must suppose, as Dean Mansel points out in his "Metaphysics," and what Berkeley by

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no means allowed, that the evidence of consciousness in relation to matter and mind is of precisely the same character. But the knowledge of spirit is strikingly contrasted with that which we have of matter. The sceptical Conclusion of Hume is valid only when it is admitted, with Locke, that we have no immediate consciousness of self, but merely of its several modes; whereas if it can be shown that the personal and persistent self is directly presented in consciousness, which both Reid and Stewart failed to show, the conclusion may be refuted. This is the position maintained in the Dialogues. Philonous, in reply to the objection¹¹⁴ of Hylas as that 'I' or 'you' can be nothing more than fleeting ideas, says, 'I have no reason for believing the existence of matter: whereas the being of myself I immediately know by reflection. I know and am conscious of my own being; I myself am not my own ideas, but something else, a thinking active principle that perceives, knows, wills, and operates about ideas. But I am not, in Like manner, conscious of the existence and essence of matter. There is no parity of case between Spirit and Matter.'

This un phenomenal side is in fact the constructive part of the Berkeleyan theory and comes into greater prominence in his later works; And it is just this which Hume and other philosophic critics left out of account. Hume's conclusions were based on an exaggeration of one part of Berkeley's theory erroneously regarded as the whole; and this has tended to associate the two names together as patrons of a common scepticism. If 'the Eternal Reason which shines through, the phenomena of sense in Berkeley's thought all through his life and writings, but especially in his later years, be overlooked, then it is true that isolated phenomena can give us no world at all, and personal existence itself is nothing but a bundle of perceptions.

All the objects or phenomena of sense being immediately perceived, are ideas: the cause of these ideas, or in other words the origin of external nature is not itself perceived, but only inferred by reason from its perceived effects; hence the cause or power of these ideas is not object of sense but of reason. Real power and causation cannot, therefore, be found among phenomena;¹¹⁵ and we are thus led up to a Supreme Power which is Spirit, to whose energy and persistence the properties of all sensible objects must be referred. This 'craving for a cause,' which is 'evoked by the spectacle of phenomenal changes,' originates in 'the moral consciousness of self.' In ourselves we find 'a first, free, and unphenomenal cause,' for we know what 'I' and 'You' mean: and this was the bridge by which Berkeley passed from the world of phenomena into the world of free spiritual agency. His early endeavours were thus finally reached. The interveing medium called Matter was completely dissolved; and all law and system in nature were the manifestation of eternal and universal Mind. Mind is the paramount and primeval principle of all things.

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It is true that consciousness says nothing about the existence of matter, as such, so that we are equally incompetent to affirm or to deny. We have clearly no right to assert the existence of any other kind of matter than that which is presented in consciousness; Berkeley went further than this, and affirmed the non-existence of material objects, maintaining that 'ideas' which are the immediate objects of perception, instead of being 'only appearances of things' are 'the real things themselves.'

Physical science accepts Realistic conception of the world—that of a boundless material universe, extending in space, and existing through time—or in other words it assumes that material phenomena are what they seem; and it follows this assumption to¹¹⁶ its natural issues. But here a difficulty at once arises. The material world is presented to us only in states of consciousness. The various objects that surround us exist for us only so far as they stand related to our faculties of consciousness, and are modified by them. That which is out of the field of human knowledge altogether. "All our knowledge," says Professor Huxley, "is a knowledge of states of consciousness. 'Matter' and 'Force' are, so far as we can know, mere names for certain forms of consciousness." It follows, therefore, that when we say we see the material world, and assume it to be before us, we really see only phenomena of mind, i.e. appearances consisting of feelings. But all the conclusions of physical science are based on the presumption that the material universe is before us, and is what it appears to be; and the 'facts' thus apprehended are called the conclusions of 'positive' science, the only certain facts indeed which we can know.

And yet, strange to say, science itself proves that the world as it is cannot resemble the world as we know it. For consciousness, according to modern conclusions, has its seat in the brain; and the objects and changes of the external world are telegraphed by the mechanism of perception to the brain-centres; and the sensations we receive are, we are¹¹⁷ told, 'at most non-resembling signs of external objects. The world is thus known to consciousness only through its representative signs or symbols which do not resemble the things they signify; and it is with these 'signs' and not with¹¹⁸ external objects, that science really deals, and on which it bases its conclusions. Even Sir William Hamilton, the resolute advocate of our direct apprehensions of the external world says that 'consciousness is a knowledge solely of what is now and here present to the mind;' and he admits that if consciousness were only seated in the brain, our knowledge of the external world could only be indirect, i.e. a subjective, ideal, or representative cognition of external things. Seeing then that consciousness, according to Realism is confined to brain, it follows that all so-called material phenomena must be

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¹¹⁷ The original editor inserted "are" by hand

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essentially mental in character, and we perceive only modifications of mind; and that in treating them as material, which for all practical purposes science must needs do, we make an assumption which legitimate and necessary as it is within certain limits is only a supposition respecting appearances, or certain 'non-resembling signs of external objects.' But this conclusion disproves the supposition on which the materialistic hypothesis proceeds i.e. that external objects are what they seem to be.

How then is this inconsistency¹¹⁹ which materialistic science fosters to be explained? When according to such science, we speak of external phenomena, we imagine we are dealing with certain material objects outside us, and also with certain feelings of the brain, or mental states, which those objects excite. But science can find no trace of such feelings in the brain; and to suppose that thoughts and feelings could be¹²⁰ generated in a material structure, among purely physical processes, would be to affirm 'a rupture of physical continuity.' Yet this is what the materialistic hypothesis represents as taking place. According to it, both mental and material phenomena— a double set of processes— belong to one scheme of things; consciousness, in some way or another, emerges among the movements of the brain; but the harmony of these two sets of facts— psychological and psychical— has not yet been exhibited nor is it¹²¹ ever will be, since there is an essential nonconformity between them. Conscious states cannot appear in the same series as objects beyond consciousness. It is quite legitimate for science to treat the mental signs of external objects as material objects and deal with them accordingly, in a scientific manner; but it cannot consistently posit among them, and superadded to them, thoughts and feelings which it never finds. And the perplexity referred to arises through the erroneous supposition that the two things are before us in external phenomena— material objects as well as a mental picture— whereas is the mental picture that is alone before us. It is only when the material world is assumed to be an external reality distinct from the consciousness which perceives it, that these parallel series of material and mental processes exist, and give rise to the difficulty before us. The material world is confessedly known¹²² to us only as the hypothetical cause of our perceptions; and it is assumed to be such, simply because something different from our perceptions, and outside them, seems necessary in order to account for them. But if the material world and our perceptions of it are found to be the same things wherever they meet— if the physical and psychical processes are identified— there is no such necessity, and consequently the sole ground for supposing that an external world exists, on the present hypothesis, taken away. If one of the two must be renounced {t??s}¹²³ obviously the hypothetical external world which must be surrendered. The extreme materialism which identifies thoughts and

¹¹⁹ The original editor corrected spell "inconsistency" by hand

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¹²¹ Indecipherable in the original look like "t??liley"

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¹²³ Indecipherable in the original look like "t??s"

movements, merges the material universe in those states of consciousness in which alone it is presented to us. Matter is annihilated if it be identified with mind: to recognise a single mental fact, as such, is to dismiss the materialistic hypothesis.

We see then that while the uninstructed mind supposes it sees only external objects themselves in every act of sense-perception; and while Berkeley, and idealists in general, recognise only the mental picture; the scientist counts both among phenomena, though in reality, and on his own admission, it is only the appearances presented in symbol with which he deals, i.e. with nature as apprehended by us, and not with nature as it is. The mental signs are the only phenomena before us; but Realism assumes – and on this assumption¹²⁴ science proceeds – that we are face to face with external objects; and accordingly treats certain conscious states as being what they are not, i.e. as outside us. This may be necessary for all practical purposes; but we may not combine with conscious states so regarded others not so regarded, i.e. thoughts and feelings which are recognised as mental. We may treat for the purpose of science, certain, conscious phenomena as material; but all mental states, as such, stand on another plane altogether. To try to combine them – to attempt to occupy at one and the same time ‘the diverse points of view of the physiologist and the psychologist’ – is to become involved in a hopeless perplexity. The only way out of the difficulty is to drop the materialistic assumption, and recognise, with the student of mind, that even material phenomena are mental; a position which, we have seen, physical science itself it compelled to take.

Materialistic Realism, therefore, when carried to its logical issues, lands us in the Idealistic conclusion, i.e. that the objects of external perception appear to us what we know they are not, ‘like the objects of a landscape painting’ which presents to us land, and hills, and water, but really consists of paint and canvas.

The conclusion thus reached throws light on many important ethical questions such, e.g. as the controversy respecting human freedom, which has arisen through confusing the two questions as to what man really¹²⁵ is, and what he seems to be. From the materialistic standpoint, human actions, like everything else, are subject to physical laws; and if the external world were what it seems, man would be their irresponsible slave – as indeed he is often proclaimed to be – a mere automaton. But this is to violate the boast of physical science, that it deals only with phenomena, and not with realities, and that such phenomena are not even like the realities beyond time, from which it follows that the laws which may hold good of the phenomena cannot be extended to the realities themselves. Man, therefore, so far as is physical organism is concerned and, in this sense, as a part of the world perceived, may be holy subject to physical laws; but since the world perceived does not even resemble the world which is, the conclusions

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applied to man's physical organism have no force at all in regard to spirit and spontaneity, which finds no place in the physical system or in the world of mere phenomena; and thus the 'incredible reduction of man to a mere machine' imposes upon us no longer.

We may not assume with Realism that material phenomena are material objects; but through the phenomena being symbolic we virtually identify them with some reality they stand for. As Berkeley says in his dialogues between Hylas and Phionous:- 'I am not for changing things into ideas, but rather ideas into things; since those immediate objects of perception, which, according to you, are only appearances of things, I take to be the real things themselves.'¹²⁶ We thus of necessity transcend phenomena, and recognise, as Berkeley does in "Siris," efficient cause or power—primarily in our own consciousness and then in other intelligences like our own, till we rise to a Super Intelligence; and in this way we escape the extreme idealistic conclusion in which materialism lands us. To reject the inference of such an external power because it transcends phenomena, and yet to assert the external reality of mere phenomena, while science itself affirms that the objects we perceive form a purely mental picture, is the inconsistency of modern Positivism.' We are led to realize Supreme Intellect or Spirit, who is both revealed and concealed in the shows of sense—'in-comprehensible' indeed and 'unknowable' in His essence, but manifested in the phenomena of the universe, and in and unto the creatures who have been made in His image.

The affinity of thought between Berkeleyanism and Vedantism cannot fail to be observed: and "no one who can appreciate the lessons contained in Berkeleys philosophy will read the Upanishads and the Brahma-Sutras and their commentaries, without feeling a richer and a wiser man." In both we find that eternal Spirit or Universal Intelligence is the one reality of the universe; that the things we see and touch are only 'superficial shows' which disappear as spirit is revealed; and that we become intellectually aware of this¹²⁷ in philosophy, and practically through assimilation to God. The Deep religiousness of¹²⁸ this view of the universe was ever insisted upon by Berkeley.

Berkeley however, was no pantheist, not even in its most refined and spiritual sense. He did not hold, as does the Vedantist, that the objects of sense are false; only that they have no existence apart from reception. The objects of perception are not mere appearances; they are 'the real things themselves.' In Vedantism on the other hand, cognition, whether perceived or otherwise not being identified with Brahma is false.

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¹²⁷ The original editor inserted "this" by hand

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The antheistic idea of God on the other hand, affords no support to our moral life, since it is unable either to explain a moral order or enforce it; but rather, by denying the freedom and responsibility of man, and the distinction between good and evil, leads to the destruction of all morality.

The main pillar of Berkeley's system – that which lifts him alike above pantheism and extreme idealism – is this consciousness of our spiritual personality and agency, and through this, a faith in the principle of causality. This also be regarded as part of the common sense of men. Unlike the view of Malebranche and Spinoza, which approaches Vedantism in its merging of infinite agents in God, Berkeley held firmly to 'the spiritual individuality in man that is involved in our moral and immoral agency!' Though he phenomenised finite things, he did not phenomenalise persons. He did not, like the Vedantist reduce everything to God and phenomena. He did not resolve all¹²⁹ the action of the universe into the action of one Supreme Spirit, or Substance; but he recognised other spiritual agents – finite yet responsible – besides God.

It is this presentation in consciousness of the personal and persistent self – a first, free, and unphenomenal cause – by which we saw the conclusion of Hume was to be refuted, that gives us the essential differences between the Berkeleyan and the Vedantic philosophy. Either pantheism is false, or man's consciousness is a delusion. It is only by denying the facts of consciousness that pantheism can be maintained. Affirm these facts, as we needs must do, and the pantheistic dream dissolves. This unphenomenal knowledge of spirit, which creates 'the craving for a cause,' was, as we saw, the bridge by which Berkeley passed from the world of phenomena into the world of free spiritual agency, 'where alone there is rest and satisfaction for the causal tendency.' And over against materialism, on the one hand, and Vedantism, on the other, we thus postulate Mind as the ultimate reality, the paramount principle of all things; and rise from ourselves and other conscious intelligences like ourselves, to the Infinite Mind and Supreme Ruler of the universe. "If you want to find God," said Plato, "Look within."

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Language fails to deal at one and the same time with any given situation in all its aspects, and is apt to mislead the unwary. For instance, the word 'unknowable'¹³⁰ is a contradiction of its own sense. Herbert Spencer could not well have meant what the word signifies. What he meant was that which could not be fully known not that which was wholly unknowable; for the mere fact that we know that there is a being however unknowable be its attributes, removes it from the category the unknowable or unknown

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and puts it in that of the known. The Jaina method is calculated to overcome this difficulty. It maintains that full knowledge of a thing is possible only when it has been looked at from all the different points of view which exhaust the categories of knowledge. For instance, to know merely what a thing is, not enough; we ought also to know what it is not.

First come those who believe in a God as the creator and sustainer of the Universe, but separate from Nature and the human soul. He is regarded in this seem as a capricious, with mystical, despotic monarch easily offended at slights, however unconsciously offered, hard to please, and always to be dreaded. The highest ideal of happiness provided by this system consists in life in heaven—a sort of boarding house, on a large scale, managed by the Lord God where his children can indulge their animal passions to the full, in eating, drinking and, according to some, even in fornication. This is the lowest of the three classes. The second group believes that there is a God, but considers that the Universe cannot be separate from him. It maintains that creation¹³¹ took place in the sense of a projection, but not the sense in which it is understood in the West, that is, a making of which something real out of a thing. According to this sect, God, is himself the Creator as well as the material of which beings and things are made. Accordingly, God Nature and the individual Soul are the three aspects of the one and the same thing. Here we have the dissolution of personality, i.e., separateness, into the one Absolute Being or Life as the ideal of the soul. This is obviously a slightly better form of belief than that of the first class of men; but all the same imperfect. The third class consists of those luminous souls who have dared to conceive the truth in its highest aspect. These regard the soul to be its own God and capable of attaining the fullest measure of perfection and bliss.

Religion is coevil with its own necessity and also with rational thought. It is true that the phases of rational thought have undergone certain kinds evolutionary changes, but it is also true that these changes have added little or nothing to the knowledge of the so-called primitive humanity who were fully instructed in all the departments Religion, and made familiar with the true principles of Yoga and devotion, two important departments of the science of Self-realization.

The idea of nothing involves a contradiction in itself. In the popular sense,¹³² nothing is an empty concept, and, as such, inconceivable by the mind. We might describe the state of nothingness as a condition of existence when this thing, that thing, the other thing, that is, when each and every and all things, were not, but we then have merely a notion of the negation of sense objects; and when we endeavour to think away substance itself, mind refuses to obey the impulse and the lips to formulate speech.

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Assuming then a beginning of the world process, we must say that the true state of existence prior to the infestation of the universe must have been one in which all things lay unmanifested in the bosom of Existence itself. All things are causal possibilities before and after manifestation, and perceptible realities during manifestation, while the true cause, or causes, which give them rise, remain unaffected by their transformations. It is thus obvious that there could never have been a moment of time, in the history of duration, with reference to which it could be said that the universe was a void and nothing existed with any degree of accuracy.

The true sense of the word 'nothing' would become clear if we analyse the sense of the sentence, 'the world was a void and nothing existed.' Now, ordinarily, the word 'nothing' as it is current in the English language, means the antithesis of existence, but in this sense it is capable of being used in an affirmative judgment, in as much as it is inconceivable how the antithesis, that is,¹³³ the absence, of existence cannot be predicted in favour of a thing which does not exist itself. Hence the statement 'nothing existed,' is a self-contradictory assertion.

But if we do not ascribe the current sense to the word 'nothing' and use it to mean not the absence of existence, but merely a negation of 'things,' i.e. sense-objects the expression acquires sound sense, and becomes capable of being used in an affirmative judgment. The concept 'nothing' would then have a positive content, and the judgment 'nothing existed' would mean nothing, that is to say that which is no thing, existed. Now, that which is no thing is the group of causal substances or elements, the concrete aspect of the metaphysical abstraction Existence or Reality, set up as the antithesis of 'thing' i.e. sense-objects. Hence the true sense of the sentence, 'the world was a void and nothing existed,' is not that Existence was not, or had ceased to be, but that the space contained no sense-objects, that is, perceptible things, and the Reality, i.e., that which is no 'thing,' hence Life and other substances, existed and filled the 'void' of space.

The laws of conservation of matter and energy are hostile to the notion of a first beginning and we have to recognise that the process of world-making cannot possibly involve anything more than the restoring of a certain kind of order in an already existing state of affairs, that is, the making of a cosmos out of a chaos. But the chaos itself, when¹³⁴ enquired into, would seem to owe its origin to a previous cosmos, which likewise must have succeeded an antecedent chaos, and so forth. Hence, instead of getting at a beginning of things, we find ourselves entangled in a circle of alternating chaos and cosmos, whence escape is possible only by abandoning the idea itself.

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The doctrine of the first cause may afford momentary relief to a mind baffled by a sense of vastness of the world-problem, but it is the sort of relief which one dropping into fire from the frying pan enjoys. The man of Science has understood the world-process much better than the theologian. Says professor Haeckel:- "It has recently been strongly confirmed and enlarged by theory that this cosmogonic process did not simply take place once, but is periodically repeated. While new cosmic bodies arise and develop out of rotating masses of nebula in some parts of the Universe, in other parts old, extinct, frigid suns come into collision and are once more reduced by the heat generated to the condition and are once more reduced by the heat generated to the condition of nebulae."

While it is certain that the universe is not the result of a direct and purposive creation by a man-like architect, it is equally certain that chance could not be the cause of its existence by any means. An accident may be defined to be an exception to the general rule, but never as the general rule itself. The systematic and orderly working of the various laws of nature could not be termed accidental by any possibility. With¹³⁵ chance at the helm there would be no certainty of verification, nor could we rely upon the recurrence of any phenomenon in Nature.

Vedanta opens its campaign by challenging the reliability of senses, a slight alteration of the conditions of whose functioning suffices to produce false impressions—a rope is often mistaken for a serpent, the stump of a tree for a human being and a shadow for a ghost. The Vedantist, therefore, refuses to place any reliance upon these deceitful agents of the phenomenal "without."

The next question which Vedanta raises relates to the nature of the world, which, it is pointed out, is so hopelessly dependent on the senses that it can hardly be said to exist independently of them. Things are as they are perceived except extension, colour and the like, which are only sense-affections? Perception and inference, moreover, depend on the condition of the senses and mind, e.g., a man with a jaundiced eye sees all things as yellow. The data of perception thus, is sensation and sensation alone. What things are in themselves is not known; only sensations are felt and experienced, and it is these sensations which constitute the raw material of our perception. The perception, hence, the existence of the universe, thus, depends on the functioning of senses, in different language, on the states of consciousness.

Neither perception nor inference is, however, possible without a knowing mind, or spirit as Berkeley calls it. Hence that¹³⁶ which exists can exist only in relation to a knowing subject. But that whose very existence depends on its being perceived by

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another cannot be described as the true reality, since it is not self-dependent. Hence, the world is like a dream which exists only in perception. It also follows from this that the true reality, which does not depend on the being of another for proof of its existence, and which is a condition precedent to the knowledge of all other things, is none other than the perceiving faculty or consciousness. Vedanta, therefore, describes the universe as a bundle of names and forms, or illusion, that is, an imaginary show. Matter, from this point of view, is only the imaginary material of this imaginary world, and exists only in relation to the mind of a percipient being or beings. In this sense we may call it the content of mind.

Further, since that which is an illusion can only exist in relation with a mind it also follows that consciousness or mind must exist independently of matter: for it would be strange logic to say that mind is the product of a substance which itself depends on mind for its perception. This is precisely what Vedanta teaches. According to it, the one universal consciousness, or god, whom it calls Brahman, is the only real existence and all else an illusion.

For practical purposes of life, it makes no difference to us whether matter be real or imaginary; so long as our consciousness remains in touch with the universe, its imaginary surroundings, assuming it¹³⁷ to be imaginary, would possess as much practical necessity and validity for us as they would have done had matter been endowed with real existence.

Vedanta also regards Consciousness to be infinite and all-knowing, so that wherever it is present, it must be present in all its fulness and as a whole.

It follows, therefore, that from the standpoint of Vedanta, the real Atman or Soul of all creatures is absolutely identical with, and in no way different from God, Vedanta, therefore, does not hesitate to tell its follower, "That Thou Art."

The immortal part of every being, we are further told, is consciousness itself, for that which is unchanging and beyond time and upon which depend the perception and knowledge of all other things, is necessarily above birth and death, which are both bounded, on two sides, by time. Hence, he alone who identifies himself with his inner Reality attains to immortality.

As for the religious aspect of the question, the world we perceive through the instrumentality of senses has but a secondary importance among the existing realities; being dependent on the activities of the organs of sense; it is the Living Reality, that is Consciousness, which is entitled to the foremost place in our estimation. Those who pin

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their faith on the forms of things are little better than those who fall in love with the objects they see in their dreams, and come to grief. The true object of worship and adoration, the only one that can secure for the soul the peace, the happiness and¹³⁸ the immortality which it is hankering after, consequently, is the inner Divinity, the Sachchidananda, the Self. He it is who is to be realized to be rid of the anguish which is the lot of the ignorant soul.

The material universe, being dependent upon mind for its knowledge, is like a huge idea containing an infinity of smaller ideas, called bodies, in terms of material Realism

Pointing out certain features of resemblance between the world and a dream, the most favourite method of argument with Vedanta, the Vedantists ask: Can we call our dream-creatures spirits? If not, then where is there room for a multiplicity of souls in this dream-like illusion which it pleases us to call our real, material world? If we refuse to dub the dream phantoms spirits what authority have we for calling the men and women of this world by that name? With the breaking up of the dream, the actors and actresses of the dream stage melt into thin air, the buildings, parks, cities—nay, even whole worlds—collapse into airy nothingness, and the entire panorama is rolled away like a scroll, leaving not a multiplicity of souls, but only the one indivisible spirit of the dreamer. Similarly, argues the Vedantist, there is and can be only one spirit in this world of our waking consciousness.

It is permissible to ask whether this maya be a thing which actually exists, or not? No other alternative is possible, since nothing can actually exist and not exist at the same time. Now if we say that it is an actuality of existence there¹³⁹ is an end to our monistic aspiration at once; but if it be urged, on the contrary, that it is not endowed with existence then it is impossible that which has no existence whatsoever should ever be perceived. This is the dilemma from which Vedanta has never been able to extricate itself, except to its own satisfaction.

There is nothing in the nature of a dream to upset our notions of reality and life. It is merely a pictorial mode of thinking and differs from waking hallucination in no important particular. There can be no doubting the fact that the primary mode of thought is pictorial since words only replace images when we become familiar with language. Those born deaf and dumb have also no other method of thinking available to them than the one by means of images. Even the words we utter and hear give rise to images, but as practice enables us to grasp their significance with extreme rapidity, the images which they tend to invoke remain nascent, and, consequently unperceived. It is

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only when our feelings are concerned in any particular idea, or train of thought, that mental images become visualised. When we allow ourselves to swell upon the details of some highly agreeable or painful experience, the persons concerned in the affair, seem to stand out before our very eyes, and in the positions which they had occupied at the time when the experience was an actuality. Under such circumstances, we are apt to forget our surroundings and to identify ourselves with the personality of the past.

Unless¹⁴⁰ Idealism can establish the proposition that phantoms of fancy are also endowed with consciousness, it is no use relying upon the analogy of dreams. Those who maintain that the soul is only a reflection of a conscious relity, are unable also to explain how it happens to be endowed with consciousness. Since a reflected image is never found to possess the qualities of consciousness, feelings and the like, and since all living beings in this world enjoy these very qualities, the question arises as to the nature of the difference between the original and its reflected effect. If it be merely one of degree in respect of development, or manifestation, it is obviously no difference at all, since all living beings possess the capacity for the fullest unfoldment of knowledge as will be shown later on. But if it be one of quality, then there is no proof that there is any other kind of consciousness than our own in existence, and without strict proof nothing can be admitted as established. Besides, if the types were different, it would not be possible for a reflection to become 'That' which is the end in view. It follows, therefore, that the idea that souls are the reflected images of one solitary being is untenable in philosophy. We need only add here that no system of thought has a right to be considered consistent which in one and the same breath professes to teach that the soul is reflection, and yet whispers "That thou art" in its ear. Besides, if the universe be the dream of a being or power that is unchanging and immutable, it must be eternal; and if it be eternal, its comparison with one that¹⁴¹ is transient and passing is not allowed by reason.

We are entitled to say that what enables the Creator to create the universe is his power of image-making that is, the faculty of Imagination. The Vedantist calls this image-making faculty of mind "maya;" the Sufi calls it "kuwwat-i-khyal;" and in English it is termed imagination. But whatever its name, it is the one and the only power that is creative in nature.

Mind, or imagination, being, thus, the creative force in nature, it is easy to understand that the notion of the creation of an universe from nought would be directly strengthened by the phenomena of dreams, which immature reason is apt to regard as devoid of all pretensions to substantiveness, hence, as originating from pure nothing.

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The error of the Idealist, on the other hand, lies in his giving undue prominence to his one-sided view of things based on a system, of abstractions, and in his denial of concrete nature; for while it is true that the universe consists of forms, i.e., bodies, which, from the point of view of the perceiving consciousness, are only sensations or ideas, it is no less true that these bodies, sensations, or ideas, differ from one another. Thus, true Idealism, while describing the universe as an illusion does not go the length of saying that it is altogether non-existent; hence what it describes as an illusion is the same as is called the material world by the Realist.

It¹⁴² will save Idealism much trouble and humiliation to know that a fanatical insistence on the employment of wrong and inappropriate words in the description of things is only calculated to increase one's own difficulties, and that the use of such words as illusion and maya actually tends to shut it out from a large department of scientific thought without which truth cannot be definitely distinguished from its antithesis, the untruth. It is true that the knowledge of the soul is the primary source of the highest good from which materialism is debarred by its denial of the very existence of spirit; as a substance separate and distinct from matter; but it is equally true that only that which is free from doubt, error and ignorance, the three constituents of falsehood, is termed knowledge, whose cause can never be furthered, but is always obstructed, by a false and vicious terminology.

It is to¹⁴³ be added that the material remains entangled in the meshes of delusion only so long as he does not recognise the nature of consciousness, and describes it as a product of matter. The moment he comes round to acknowledge consciousness as an independent reality, he will find the veil of matter, which is barring his further progress, torn away from before his eyes.

Sri Ramakrishna Parmahansa used to illustrate the difficulty of God-knowledge by likening God to an infinite mountain of sugar and the sages to ants, who could not be imagined as eating up the whole mountain. "Sukhdeva and other holy¹⁴⁴ sages were at best ants of the largest sort. If we say that they were able to eat up eight or ten particles of the sugar, we have said enough in their favour. It is just as absurd to say that God the absolute has been known and comprehended by anybody, as it is to say that a mountain of sugar has been carried home by some ants to be eaten up."

The Hindus have always maintained that God, being the knower, cannot himself be known, because the knowing subject can never become the object of knowledge.

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¹⁴³ The original editor inserted "to" by typed

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Mythology is mind's underground rendezvous for all those whose inability to bear the strong rays of the midday Sun of intellectualism forces them to wear the tinted glass of poesy.

The great virtue of faith is that it secures freedom from mental agitation and furnishes a stable basis for thought. Faith has nothing in common with the wordy windy protestations of the present-day man, and indicates a complete saturation of mind with a principle, or idea; it is a state of belief equalling conviction. If you have faith in a thing, your mind should be utterly incapable of entertaining the condition to the contrary.

Every knows that good and evil are only comparative terms, neither of which signifies anything in particular in itself, but, when taken in relation to some specific thing, they convey the idea of utility, benefit or advantage, in the one case, and of uselessness, harm, or disadvantage in the one case, and of uselessness, harm, or disadvantages, in the other.¹⁴⁵ That which determines the good or evil of any particular thing, at any particular time, is, in the first instance, our own body, or personality, so that when a thing acts, or is likely to act, on our personality, or body, in a beneficial, or advantageous, manner, we call it good, and, in the converse case, evil. Hence, 'knowledge of good and evil' means the knowledge of the relations in which our body, or personality, stands to the remaining bodies in the world; in other words, the knowledge of the phenomenal. And, since the knowledge of the phenomenal is possible only through sense-organs, the knowledge of good and evil, in its ultimate analysis, only amounts to sensual experiences of pleasure and pain.

We have seen that the soul is made of pure intelligence, the substance which thinks and knows; and the relation between thought and belief is that the latter constitutes a mould for fixing the former's form. It is for this reason that the soul speedily becomes what it actually believes itself to be. It would follow from this that if it replaces the sense of its identity with the body with one in its own Godhood, it will actually become God as soon as the right kind of belief becomes fully established in its consciousness. The main thing, then, is to acquire the belief in one's own divinity. But this is not an easy matter by any means. In order to achieve this result one must have faith in what has been said above. That really means that one should have absolutely no doubt about the doctrine and that the conviction of its truth must saturate¹⁴⁶ the mind through and through.

What he did with himself during the period intervening between the twelfth and the thirtieth year of his life is shrouded in mystery. According to some thinkers cogent

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evidence exists and has been discovered of his having visited Tibet and India. It is also said that there is a grave of his in Kashmere which he visited in his youth.' Swami Rama Tirtha and other travellers have discovered a remarkable similarity between the names of certain places in Kashmere and of those in Palestine. Even an old Manuscript has been recovered from a Tibetan monastery in which the important events of the life of Jesus, as a traveller from Palestine, are chronicled. The grave may be a myth, the similarity of local names an accident and the book a forgery, as we actually believe them to be, notwithstanding that we hold that Jesus acquired his wisdom from Indian sources. These he need not have travelled all the way to India to have encountered, being available nearer home in his own and the neighbouring lands. Be it as it may, we have no time to waste over the point, but are merely anxious to find out the truth, whether it comes from the Hindus or from any other source. It is, therefore, quite immaterial whether Jesus learnt from the Indians what he afterwards preached, or vice versa, or independently.

Heavens and hells are both as much forms of illusion as is the waking world, since their immediate knowledge only consists in states of consciousness.

You¹⁴⁷ must therefore, sacrifice, your little self as an offering to propitiate the higher Self. Jesus sacrificed himself, became a Christ, and forthwith declared himself to be one with God. This is the secret of success; and it is for this reason that the advanced ascetics and saints who have understood and realized the truth neglect the first person singular, and always endeavour to preserve what may be described as a state of impersonality in their speech.

The only way, then, of securing freedom and happiness is the renunciation of the objects of desire, which produce delusion and tighten the bonds. The Vedantic simile of a dream, which is invaluable as a means for engendering the spirit of vairagya in the soul, might be availed of here for the purpose, though not quite appropriate otherwise. For just as in the state of dreaming we perform action in imagination, so might we be said to be dreaming now and acting in a huge dream. While dreaming, do we not perceive the objects created by our mind as if they had the same reality as ourselves? Do we not associate with our dream-phantoms as if they were real beings? Aye, we treat them as real existent beings, and eat and drink and make merry with them! Let us think over the scene in the dream-land. Who was its creator? Was it not the result of the activity of your own Mind? Did it not exist in your imagination alone? But did you not, all the same, consider it so real and life-like as to actually live it in your own consciousness? All these questions must be answered in the affirmative. The¹⁴⁸ dream-scene was actually, the Holy Ghost, so to speak, of your kind, which also created a new

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light form for your own good self to perform action through, on the dream stage. Your Imagination was the supporter and the sustainer of the world of your dream, and was within and without the whole dream-creation. Why were you unhappy then? What did you fear? Were you afraid of the creatures of your own Mind? It is a startling pronouncement but it is true none the less: you were afraid of the creatures of your own Mind, and were frightened by their monstrous looks. You had liked the scene and desired to take part personally in the drama which was to be enacted; you had, so to speak, forgotten in the excitement of the play that your own Mind was the Creator of it all. So, when you found yourself in difficulties, you were unable to extricate yourself from them. You had, as it were, put off the 'Creative Power' at the time when you fell in love with the fair heroine of the play and entered the lists to chastise the villain. Had you known, that is to say, remembered, that your mind possessed the power of life and death over your adversary, his dagger would never have tasted your blood; but as it never occurred to you that neither the fair dream-land fairy, nor the villain, nor anything else had an objective reality outside your Imagination, the Creative Power, which you had put off, stood aloof, and the scene brought to you all the misery and wretchedness and pain that it could, and finally terminated in 'death' at which moment of extreme agony you turned round and found the¹⁴⁹ 'put off' Creative Principle within you, smiling placidly at your error. The 'Holy Ghost,' the 'Creative Principle' had never left but was within you all the time: it was merely the fault of your memory that failed to remind you of it, and for this is reason you could not connect yourself with it. You had placed yourself, mentally, on the same plane with the dream-images and had thus voluntarily accepted an inferior status for yourself. It was under the influence of such thoughts that you entered the lists to chastise the villain. You fancied him to be a more powerful being than yourself, whereas you, ought to have looked upon him as one created by you. The 'Creative Principle,' which was looking on the scene obeyed your thought, and manifested the condition of your belief in your dream body. This is why you were overpowered by the villain.

Do you now see the secret of your unhappiness? You have forgotten your real Self and are searching outside in the world for that which is within you. The source of eternal happiness is within you; it is the desire to win the fairy of the stage which stands between you and the spring of happiness within. When you put yourself on a level with the John Brown yourself¹⁵⁰ and others of your dram, you disconnect with the 'Creative Power,' and must share the fate of those imaginary others of your own making. In this world, also the 'Creative Will,' is capable of achieving the most wonderful feats; and that will is also yours! The moment you look upon the world as a stage, and on men and women as actors in disguise, you rise above it and occupy your proper place or,¹⁵¹ in the words of Jesus, "you ascend to where you were before." It is

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¹⁵⁰ The original editor inserted "yourself" by typed

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the forgetfulness of your true nature which causing you all the unhappiness, and misery, and sickness, and disease. When you know your real Self, you will not make yourself miserable in the pursuit of the pleasures this world of shadows.

Such is the lesson to be learnt from the beautiful simile of a dream.

The origin of the idea of prayer, it may be pointed out here, is to be found in the daily meditation of the Jainas, known as the samayika vow, which is directly calculated to enable the soul to attain to its high ideal in the shortest possible time. The samayika consists in an endeavour to refrain from the commission of all kinds of sin for a certain period of time—usually for an antaramuhurta (about 48 minute) —every day. During this period one should remain cheerful and engaged in subduing the element of mental disturbance arising from personal likes and dislikes, and should dissociate oneself, in one's mind from all kinds of interests and undertakings of which our worldly personality is made up. The most valuable gain from samayika is the cultivation of an ever growing feeling of equanimity, that well-balanced state of mental quietude and serenity which is the foremost attribute of divinity. The necessity for samayika will be apparent to any one who will ponder over the nature of the wide gulf which separates the actual from the potential. The layman who has just entered the path observes¹⁵² the samayika meditation but once daily in the morning, for he is not able to tear himself away from business and pleasure at that early stage in his spiritual career to be able to perform it more often; but as he progresses onward, he takes to its observance three times—morning, noon and evening—everyday, gradually extending its duration also from one antara-muhurta to three times as much at each time. The ascetic who has successfully passed through the preliminary stages of renunciation, as a householder, is expected to be an embodiment of desirelessness itself, so that his whole life is, as it were, a continuous samayika from one end to the other. The samayika consists in,

1. repenting for the faults committed in the past,
2. resolving to abstain from particular sins in the future,
3. renunciation of personal likes and dislikes,
4. praise of Tirthankaras (Perfect Teachers or Gods)
5. devotion to a particular Tirthankaras,
6. and withdrawal of attention from the body, and its being directed towards the soul.

Of these, the first two aim at the elimination of evil, or sin, the third at the development of a spirit of renunciation the fourth and fifth at impressing the soul by referring to the lives of the Holy Ones, with the fact of its own divinity, and the last at the correction of the error of the body being taken for the man, as well as at the subjugation of 'flesh.'

The¹⁵³ next essential is meditation, without which no knowledge is possible. One may believe the conclusions arrived at by others to be correct, but this is merely a second-hand method. Unless you have thought over the thing yourself, you can never be certain of the result, and the germ of doubt cannot be said to have been killed. The only way of effectively destroying doubt is to resolve the thing to be meditated upon, in all its bearings, in mind, that is, to dissect it, to analyze it, to cut it to pieces, and to pry into it from all possible points of view. When an opinion is formed as the result of the foregoing processes, it will never admit of doubt. The difference between a conclusion arrived at by yourself and one heard from another is precisely that between a house founded on rock and one built on sand. Meditation is the process, of classification and generalization of facts into principles, and it is obvious that no sound surrounding of knowledge can be possible without it. But meditation depends on concentration, which is the greatest secret of success.

To proceed with the subject, the object of concentration differs in the four systems. The jnani (he who follows Jnana Yoga) has the self directly as the object of his concentration. The follower of Raja Yoga aims at the attainment of 'Samadhi' — a state in which the purity of mind enables the soul to acquire perfect Jnana, and to enjoy the bliss of being, arising from the expulsion of all elements of desire from its consciousness. The bhakata's intense, undivided, impassioned love¹⁵⁴ of the Teacher (God) constitutes his concentration; and the physical austerities of the Hath-Yogi, practised with a view to curb down the desiring manas (mind) are sufficient concentration for him. But all this diversity of method also is merely one of form, the real object of spiritual concentration throughout being one and the same, namely, the realization of one's identity of status with God, in other words, the establishing of the individual soul in the state of Sat-Chit-Ananada-ship.

Many people find it difficult to concentrate their minds on religious subjects and on that account, are inclined to find fault with it. The fault, however, does not lie with the mind, but with the association of ideas which we form for ourselves. For concentration is not opposed to the nature of the mind which always entertains one idea only at a time. The difficulty which novices experience in concentration is, thus, due, not to the lack of the power of concentration in the mind, but to the lack of suitable associations. It is the association of ideas which determines the point of concentration, that is to say, the point on which the mind is generally concentrated, or on which it can be fixed with ease. A tradesman, for instance, finds, his mind as a rule absorbed in matters pertaining to his particular trade and experiences no difficulty in concentrating it on the details of his business yet the same tradesman does not, generally and without

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special causes, find it easy to apply it to the business of another, and would find it difficult to interest it¹⁵⁵ even in his own if the more immediate personal interests be centred elsewhere e.g., if he happen to fall in love. In the last mentioned case, his mind would refuse to linger on the detail of his business, and would run away towards his more absorbing love affair. Nor does he need any instructions in the art of concentration, which comes spontaneously with love. It is clear from this that the subject on which the mind dwells the longest is necessarily the one which excites the liveliest interest, for the time being; in other words, the subject of concentration is determined by the most paramount inclinations, emotions, and passions in every individual case. And, since our inclinations, emotions and passions depend on the association of ideas, it follows that change of association is all that is required to interest the mind in any particular subject. Those who wish to develop the power of concentration on any particular subject should, therefore, change their old mode of thought, and cultivate suitable associations for the new subject. Therefore, the company of swamis, devotees and others, who have renounced the world for God-realization, is about the best means of turning the mind God ward. The same result can be achieved, though with greater labour, by a constant perusal of books which deal with subjects pertaining to God-realization.

The reason why our collective worship is incapable of achieving any great results now-a-days, is to be found in the fact that people are lacking in the power of concentration. Of the scores of persons who generally pray¹⁵⁶ in mosques, or unite in worship in churches, no two individuals can be said to have their minds concentrated on the same idea.

So long as Zanoni looked on the World as a mere spectator, he could read the destinies of the race and shaoe the events to his liking; but the moment he fall in love with the fair but frail and doubting Viola, he came down to her level let his command over the Powers and Elements, and was unable to keep hideous monster, the Dweller on the Threshold from obtruding itself on his thoughts.

If 'taste' were a property of food, there would be no differences in its enjoyment among men. But, since all persons do not enjoy the same article of food in the same way, it follows that taste is not in the food, but in the attitude of mind towards it. What is true of the enjoyment of pleasure or pain with reference to the sense of taste, is also true of all other forms of sensual enjoyment. Out of one and the same object different persons derive different experiences of pleasure and pain. One man esteems a beautiful woman with the reverent love of a dutiful son, another looks upon her as a daughter, a third loves her as his wife, while a fourth, fascinated by her charms, entertains thoughts

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of lust for her. Obviously, then the pleasure each of these persons derives from her person is different from that, of the others, and yet the object of enjoyment is one and the same. Again, all the pleasures one derives from her changes into disgust if she happen to display nasty temper, or become unchaste. Sometimes in¹⁵⁷ dreams one experiences such pleasures that the sense of enjoyment lingers behind a long time even in the waking state. The Yogi, therefore, holds that pleasure and pain are not in the objects of senses, but in the mind alone, and are determined by the attitude which it assumes towards them. Knowing this, he discards the pursuit of the pleasures of the world, and becomes absorbed in enjoying the enjoyments of the source of true joy itself.

Spiritual love or devotion has little or nothing, in common with the vehement, unreasoning ardour of a sensualist's passion, and that the men who endeavour to imitate the full gushing standard lover of an oriental love-story have no idea whatever of the kind of love implied in devotion to God. Love certainly does not signify unreasonableness, and irrational frenzy may be a characteristic of lunatics and fiends, but not of the worshippers of God. The truth is that the nature of devotion has been entirely misunderstood by the generality of men, who, unable to form a rational conception of the kind of love implied in bhakti, have been led to confound it with the mad impetuosity. Thus, bhakti in its true sense means devotion to an ideal, and, incidentally, the worshipping of those who have already attained to its realization. The causal connection between the ideal of the soul and the worshipping of those who have already realized it is to be found in the fact that the realization of an ideal demands one's whole-hearted attention, and is only possible by following in the footsteps of those who have actually reached the¹⁵⁸ goal.

The analysis of the nature of bhakti entitles us to say that no one who does not excite in the fullest degree, the feelings of love and respect in our hearts is entitled to our devotion. This amounts to saying that the heart does not offer its devotion to any but the being who happens to be its greatest sympathiser and well-wisher. Now, since these qualifications are to be found in the Tirthankara alone who preaches the dharma (religion or path) that leads to the Perfection and Bliss of Gods, in other words, who enables the soul to attain to the sublime status of Godhood none but He is entitled to or can command the full adoration of the heart.

The rationale of bhakti can now be described with logical precision. First arises discernment or insight, called faith; this changes the outlook of life, transforms loose conceptions and stray notions about dharma into right knowledge and is followed by an intense desire for the realization of the Ideal. This is devotion or love, and leads to the worship of the Tirthankara. Finally, when conduct is purified and becomes perfect

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under the combined influence of knowledge and love, the binding force of karmas is destroyed and the soul is set free to enjoy its natural omniscience and bliss.

As regards the statement that purity of the heart enables one to have God-vision, the truth is that the effect of an intense craving for the realization of the Ideal is to make the mind one-pointed by preventing its restiveness and wandering after the sense-objects in the world.

This¹⁵⁹ leads to purity of consciousness which then reflects its own natural effulgence—the glory of God. Just as in a storm one cannot see the objects lying at the bottom of a pond, owing to the disturbed and muddy state of its water, so is not the vision of the inner Divinity possible so long as the individual consciousness remains muddy and disturbed by the uncontrolled, tempestuous fury and mad impetuosity of a desire-ridden will.

And just as the objects at the bottom of the pond can be clearly perceived when the storm abates, so is the vision of the Self obtainable with ease when the surface of the lake of human consciousness is rendered calm and smooth by the subsidence of the activity of the desiring manas (lower mind). When the heart is rid of the taint attachment to the things of the world, it reflects the natural effulgence of the soul and enables it to see itself. Hence, the statement that the pure in heart shall see God.

The chief obstacle in the path of Yoga, which beginners have to get over, lies in the mechanism of habit which the easy-going will likes to adhere to. It is not to be supposed that the actual practical science of Yoga is characterized by anything resembling the ease with which we have been discussing it here. We know, from practical experience, how hard it is to break through any deep-rooted habit. How difficult it is to give up drinking, for instance, when once the craving for liquor has become a habit with will? Yoga has to get over not one or two of such habits alone, but over all those traits and tendencies and inclinations which¹⁶⁰ lead in the wrong direction; and their number is legion. Few, indeed there be who aspire to rise above the smooth-running, though destructive mechanism of habitude, and they alone are benefited by Yoga. For the rest, whose minds are steeped in the materialism of the world, neither Yoga nor any other method can do anything. Hence, Yoga only accepts those disciples, in the first instance, in whom zeal and earnestness have been emancipated from the thralldom of slothfulness of habit, by viveka (discrimination), vairagya (non-attachment), tyaga (renunciation) and faith.

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Pranayama enables the soul to develop its will, and is, for that reason, a necessary part of Yoga. But it is useful only up to a certain stage, for otherwise it will itself constitute a distraction to the concentration of mind on the Self. Besides, will is also developed by other means, independently of pranayama as for instance, by knowledge; hence, those who can develop their wills by other means need not concern themselves with the regulation of breath.

Why smadhi is the realization of the ideal of the soul, is because in that state all taint of attachment for the outside world, together with its concomitants pleasure and pain, is transcended, intellect is left behind and the soul no longer argues and disputes; it simply knows. It then enjoys the bliss. All this goes to show that knowledge needs only meditation and concentration to rise to the 'surface! Thus, wherever there is concentration of thought, wisdom is sure to reveal itself¹⁶¹ there, sooner or later. Hence, the bhaktas hold that Brahma (Wisdom) himself comes to teach them Truth, preparatory to their a mission on to Nirvana. The least commendable form of Yoga, the path of physical austerity, such as standing on one leg for a long time, was also intended an aid towards concentration.

The conclusion is that all the methods of realization examined here are calculated to lead to knowledge, if there be sufficient concentration and meditation.

Neither Jnana, nor bhakti, nor mental control, nor physical asceticism is by itself sufficient to translate the ideal into an actuality of experience. These are all valuable adjuncts along with one another, but taken separately, they all lack that causal validity of scientific thought which is the hall-mark of practicability.

The higher Self is pure Will which come into manifestation only when the weakening tendencies are brought under control. Hence anything which removes weakness from the soul directly goes to develop the Will; in other words, Will can only be developed by a deliberate eradication, i.e., sacrificing, of all those tendencies, inclinations and emotions which act as obstacles on the path of emancipation. It is thus clear that sensuality, pride, greed, and all like inclinations and emotions have to be offered as a sacrifice to propitiate (develop) the higher Self (Will).

The husband and wife should both have the¹⁶² same ideal of life in common; they should share each other's beliefs and aspirations. Diversity of ideals is compatible with friction, not with cooperation, and even when people try to 'pull on' together, in a highly commendable spirit of toleration, the differences of opinion are not reconciled thereby. Hence, active co-operation for the realization of each other's ideals is out of the

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question under the circumstances. It is, thus, clear that where the selection of the nuptial-partner is determined solely by the physical charms, or some material advantage, e.g., money, marriage becomes a lottery in which more 'blanks' are drawn than 'prizes.' There is no room for brute carnality here, and although it is not necessary to crush out, or subdue, the natural demands of human nature, the parties remain unmoved by the presence of each other, except with the common idea of co-operating with the laws of nature and for the unfoldment of the best within them.

Imagination consists of:-

1. consciousness, (2) ideas and (3) mental energy which operates on ideas.

Let us turn to dreams for a moment. The question is, how is a dream created? is it not the illumination of an idea, or of more ideas comprised in one single psychosis or thought, just as the magic lantern the apparatus consists of three parts, namely (1) a lamp, or an illuminator (2)¹⁶³ a number of slides, or films. (3) the energy supplied by the operator who pushes the slides before the lamp.

Similarly, the apparatus of the living bioscope of Mind consists of the identical¹⁶⁴ three parts. Consciousness is the illuminator, living ideas, that is; memory, furnish the 'films' and will supplies the necessary energy. It is an apparatus perfect and complete in itself, and stands not in need of an outside operator.

Such, briefly, is the mechanism of the apparatus of dreams which may be said to consist of consciousness, memory and will.

True freedom belongs to him alone who is not concerned in calculating the advantages or disadvantages of his actions. Therefore he alone can be free who cannot be affected by 'circumstances,' in other words, freedom is the essential attribute, hence the nature, of him alone of all beings, who is self-sufficient. The emancipated soul alone is free in this sense, therefore. The unredeemed ego, when looked at as will, is subject to the dominion of his ideas and motives that is, desires, and cannot be said to be free. We thus come back, in this round-about fashion, to the old Indian doctrine of bondage, which can be over thrown only by sacrificing desires, as the Scriptures teach.

Every soul is by nature, an individual Idea which is itself the summation of an infinity of different, but inseparable, ideas, or states of consciousness, But, since all these ideas or states of consciousness are not simultaneously present in the consciousness of each and every soul, some of them must necessarily exist in a sub-conscious or dormant condition whence they emerge above the level whenever conditions are favourable¹⁶⁵

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for their manifestation. Thus, knowledge is never acquired from without, but only actualized from within.

There can be no getting away from the fact that the soul can never know anything unless it be endowed with the knowing faculty. The senses only give us impressions, photos or images of objects but not the knower to cognize them; and it would be a miracle if they could create the knower, for they are unconscious themselves. There can be equally clearly no doubt but that the soul primarily only perceives its own conditions or states of consciousness in knowing anything else, for every often that which it knows is very different from what is actually perceived, and in many cases what is known is never really perceived with the senses, e.g., ether, which is invisible to the eye. The existence of a capacity to know, then, is a condition precedent to the consciousness of the soul; and it is evident that this capacity to know is not anything foreign to it, or to be acquired from without, but its very nature.

No originally unconscious substance can, by a process of centralization, that is, mirroring of the incoming stimulus in a central part, convert it into a sensation and itself into a knowing being. The gulf between the conscious and the unconscious is too wide to be bridged over in this manner, and no intellectual jump or acrobatic feat of imagination can even faintly suggest the method by which or the manner in which such a miracle might be effected.

The¹⁶⁶ Platonist philosophers who started on their philosophic rambles with the assumption of a first beginning of things, in obedience to the command of a god, conceived the creative thoughts of the Supreme Being as logoi, which, when conceived as a single psychosis, or thought, became the Logos; and early Christians, like St. John recognizing the inseparable nature of language and thought, conceived the Greek Logos as the Word (Max Muller in 'The Vedanta Philosophy,' pages 141 and 142). The idea of the word, or by many words, the logoi, i.e. the ideas of Plato. In India Speech (uttered thought, hence word) was recognised, long before the conception of the Word by St. John, as the first manifestation of the Creator. In the Maitrayana Upanishad (VI.22), quoted by Max Muller in 'The Vedanta Philosophy,' at page 154 two Brahmans are pointed out as the object of meditation, one of whom is called the 'Word' and the other the 'Non-word.' The Upanishad further lays down that the Word can alone reveal the 'Non-Word.'

Thus, the unrevealed state of the Divine Esence is called the Father, the revealed one, the Son, because it is the very first manifestation. Now, since the manifested aspect of the Divine Essence is here regarded as Divine Thought, on a lower plane, the Son is identical with the Logos of the Greek philosophers. And, because an idea is a

presentation in consciousness, it is to be regarded as the resultant of the activity of will, which represents our conception of energy with reference to mind or imagination, as already seen. Hence, when imagination is analysed¹⁶⁷ into its three components, and separate places are assigned to Consciousness and the Idea, but none to idea-tion or Will, we have the two Brahman, the Revealed and the Unrevealed.

If we can now imagine the world to be of the nature of a dream, we can easily see how Brahma or Ishvara, can be said to be its creator. For being convinced as the illumination, after the manner of a dream, of an all-comprehending Idea, it cannot but be described as the creation of Brahma, the personification of the collective aspect of knowledge or thought. It is this sense that St. John writes: "All things were made by him (the Word) and without him was not anything made, that was made" (John, 1-3).

St. John's Word is, thus, the same thing as the Ishvara of Vedanta, the Logos of Greek Philosophers, and the 'Idea' of Psychology. The Hindu Scriptures declare that Prajapati, the Creator, was all this (the mass of illusion, that is, ideas), and St. John says that the Word was with God and was God.

Imagination had to create the not-'I' to enable the understanding to grasp the significance of 'I.' In this manner was the diversity of illusory forms created in the totality of the not-self.

From the point of view of the perceiving faculty, the act of Self-denying consists in the incessant process of moving the inexhaustible series of the films of the mental cinematograph, accompanied in one and the same breath, as it were by the question-answer, 'Am I this? - No i.e. the mental determination, 'In This not.' This eternal impossibility of satisfactorily getting the Infinite into the frames of finite¹⁶⁸ things, that is, the Actual into the ill-fitting, ready-made moulds of our intellect, in other words, of defining the Real in terms of the unreal, is the cause of the world-process or Evolution.

If the reader would bear in mind the notion entertained by certain Hindu Idealists that the sensible world is only held in the mind of its percipient and has no existence apart from it, he would have no difficulty in comprehending the position of Kapila.

Kapila in effect agrees with Advaitism as to the unreality of the objects of the senses, holding that their existence consists in their being perceived, that is, in the states of the perceiving consciousness; but he maintains that the changes of states of consciousness themselves require the presence of an independent cause which must be

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co-existent with consciousness. To this cause, conceived as the source or substratum of change, is transferred all that is changing in consciousness. Having found a basis for the states of individual consciousness, Kapila devoted himself to develop perception's in it, which he finally achieved by projecting the data of sensations in a spatial sense. It will be now evident that Kapila knows nothing of an outside world, apart from the projections of his own mind. i.e. the transformations of his sensations; for the sensations – flavour and the like – are described as transformations of the ahamkara.

It is true that there is a close resemblance between the scenes in dreams and the¹⁶⁹ waking world, but simply because of this resemblance philosophy cannot jump to the conclusion that the universe must actually be the dream of a super-human dreamer. There is a very important difference between the dream and the world of our waking consciousness, and it lies in the fact that, while the dreamer whose subconscious mental activity is the cause of the dream was at one time a conscious being in the world of men, prior to his lapsing into the state of dreaming, and would wake up again into that world of waking consciousness, the dreamer of the universe has not been shown to be a being who was ever awake, or who would ever wake up from his eternal, beginningless and apparently unending sleep. The difference is not one of mere words, but of vital import to the soul which aspires to become "That." Are we drifting towards the state which Lord Byron describes as a "Strange state of being! (for' this still to be) Senseless to feel, and with seal'd Eyes to see.?"

The "Perchance to dream;" of Hamlet is a silent commentary on the summum bonum, if dreaming be the be-all and end-all of religion. To be a dreamer – an eternal, 'never-waking' dreamer, – is more than any one cares to become.

"Noumenon and phenomenon are not two separate existences, but only two modes our looking upon the full contents of a thing, part of which is known and part unknown to us now. The fallacy in the popular mind in reference to these terms is that of confounding logical distinction with an actual separation. "The Jains, on¹⁷⁰ the contrary, consider being and becoming as two different and complementary ways of our viewing the same thing.

Jainism points out that all the above schools of thought have fallen into error on account of their onesidedness. They only look at things from one particular point of view, and ignore all others. This is not the way to deal with the living Reality which overflows mental speculation on all sides. Hence, if any one wishes to get hold of the whole truth, he must first put himself in different attitudes to study things from all possible points of view. This particular method of study, called the *anekanta*, is the one

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which Jainism itself adopts. With its aid it not only points out the element of truth in all other religions, but also rectifies their errors. It gives us a many-sided, and, therefore, necessarily true, view of things.

We may make a little halt here to rectify a few of the common errors into which philosophers unconsciously fall when they try to define certain terms. Since the only purpose which definitions serve is to enable us to understand things as they exist, it is clearly of the utmost importance to realize the necessity of being very precise with them. Where this necessity has been ignored, and inexact definitions accepted in place of true description, nothing but confusion—oft times of the worst possible type—has resulted from the error. Buddha's inability to define Nirvana, of which mention will be made again later on, and Shankaracharya's concept of Brahman as the Absolute, to become which¹⁷¹ is the chief desideratum in Vedanta, may be cited in illustration of the point. The modern theological conception of God is the outcome of a similar; apse from precision of thought.

All true definitions involve a description of the relations which a thing stands to other things, not an isolation of it from them; and since none of the things is without relations, relativity is the true feature of all proper and philosophical definitions. Of the thousands of preachers who preach in the public, and of the equally large number of those who write their doctrines in books, hardly one in a thousand has any idea of what the words employed by him signify; yet, they all, unblushingly and shamefacedly, go on discharging a ceaseless torrent of rhetoric in the supposed interests of their presumably defenceless god whose cause, they seem to imagine, requires a vast army of champions to define their concept of God, lose their footing on the terra firma of relevant sense, and begin to flounder in the quagmire of metaphysical nonsense. If this is the case with the teachers themselves what must be the plight of their 'victims?'

Definitions fail to serve their object when they cease to be true to nature, and philosophers only prattle when they talk of abstractions as existing by themselves.

Buddha's ideal is also too obscure to afford satisfaction. Moksha is Nirvana, we are told; but what is Nirvana. Some have imagined Nirvana to be tantamount to¹⁷² extinction on account of Buddha's silence. The destruction of desires is not tantamount to the destruction of the Jive, but actually leads to its perfection. The confusion of thought in his system has arisen from the laying of too much stress on what is termed 'becoming' as distinguished from 'being.' The followers of Buddha had to resort to all sorts of evasions to meet the disturbing questions about the condition of the Jiva in Nirvana.

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The purpose these myths serve is great, but, when all is said and done, they are useful to him alone who can understand their significance.

It follows from this that religion can only benefit where it is conducive to precise and clear thinking. The attempt to educate the masses by means of myths and legends has been given a sufficient trial, but it has only gone to make men irreligious at heart. It is high time now that Truth was imparted in its pure undisguised form.

The truth is that the coming Messiah is as much a myth as any other tenet of mysticism; it certainly bears no reference to any particular human or super-human being whose descent on earth might be expected to put an end to the prevailing evil. The tenet represents a pure doctrinal allegory, depicting, in metaphorical garb, the fact of the attainment of divine perfection by individual soul. There being no source of true happiness in the external world, it is impossible for any one to establish an order of things of the kind that will bring lasting¹⁷³ good to the soul or be permanently satisfactory to all. Certainly, bliss is not to be culled from one's environment and surroundings, being nothing other than the natural emotion of pure joy which arises in the soul when it is no longer obsessed with the thought of the other than itself. As already pointed out more than once, there can be no happiness for the soul if it happen to be barren in itself. The coming Messiah must, therefore, spring up from within, if he is to confer happiness on the soul. The soul that is freed from the taint of its wrong beliefs is then its own saviour and the Liberator that is to come. The advent of the Messiah which so many pious people are looking forward to, thus means neither more nor less than a vision of their own Soul.

Yoga aimed at securing the vision of the Self for the Yogi. When the aspirant has perfected himself in the preliminary training and has no longings left in his mind for sensual enjoyments he is qualified for the vision of the Lord. The Upanishad teaches; "Here within the heart is a cavity; therein he resides who is the Lord of the universe." It is the vision of this Dweller in the cavity of the Heart which is to be secured for emancipation. But this is impossible till the veils of matter covering the Atman and obscuring its vision are not torn to pieces. Self-perception, therefore consists in the withdrawal of attention from the outside and the throwing back of will on itself. This is a process in which the organ of sight also play an important¹⁷⁴ part. In the normal condition the eyes are turned outwards, and enable us to perceive external objects alone, but, at times, they also converge slightly upward and inward, as in the attitude of prayer; and when they do so we are enabled to see visions. How this happens is not difficult to understand. The peculiar upward, inward convergence of the eyes

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disenggs¹⁷⁵ the attention from the physical plane, and makes it penetrate the veils of finer matter, the astral the mental, and the like, as they are called by the Theosophists.

The Yogi aims at throwing his converging gaze inwardly with the full force of concentration he is capable of, till it is fixed on what is known as the pineal-gland in the brain. The pineal-gland is an organ the function of which has not been understood by physiologists as yet, but which, according to the Yogis, is an incipient eye. This 'third eye,' when developed, enables them to look into cavity of the heart, which is the abode of the Lord. Remembering that vision is not in the eye but in the soul, the version of the Yogis, when put into simple language, means that when by controlling the mind one prevents its outward flow, and throws it back on itself, it sees the Atman face to face in the cavity of the heart. The point at which the outward flow of the tide, or current, of reception can be checked is the pineal-gland, described as the undeveloped third eye by the Yogis. By the time the Yogi has acquired the power of fixing his attention on the pineal gland, his eye-balls¹⁷⁶ become accustomed to turn the angle and remain steady in the attitude of internal introspection, without feeling strained.

When the intensity of concentration is able to force the tide of perception back into the cavity of the heart, the small remnant of interest in the external world which might be still lingering in the mind is completely destroyed for ever, and the soul is seen face to face in its full glory. This is the delight of God-vision of the earnest devotee, and the joy of seeing the Lord of the mystic. The Shiva Samhita thus describes an earlier stage of this process:- "When the yogi thinks of the great Soul, after rolling back his eyes and concentrates his mind to the forehead, then he can perceive the lusture from the great Soul. The great yogi, who even for a moment has seen the beauty of the Omniscient and all-pervading Soul, frees himself from sin and attains salvation.

Thus, when by the supreme effort of his will the Yogi throws his concentrated gaze to penetrate beyond the veil of 'illusion' so as to be able to contemplate his Soul, in its naked effulgence, his evil karmas are destroyed, resulting in the acquisition of omniscience and other kinds of divine attributes.

It is only when the mind is disgusted with fleshly lusts that the Yogi can hope to attain salvation.

The nerve action consequent on the intensest concentration of will on itself, so as to be able to have God-vision, in the cavity of the heart causes still¹⁷⁷ grater changes in the nerves; and it is due to these changes that the roots of bondage and samsara are

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loosened and destroyed. The change brought about by the lateration of the pole or centre of perception is so great that many misguided persons have come to grief, through it. This change of polarity has the effect of arranging the mind particles in a manner akin to process of magnetisation of a bar of steel. The old precepts are all upset; the sun seems to lose its light, the moon its brightness; the stars are seen to fall, making the very heavens shake and tremble; and visions of all sorts float before the eyes. When these signs appear the point of concentration should be changed from the pineal-gland to the heart.

The weakness of these systems lies in the narrow horizon of thought which renders them one-sided, hence, imperfect. Truth is not exhausted without remainder, when looked at from any particular point of view; its full grasp can be had only when the student looks at it from all sides. It is here that the philosophy of Jainism comes to the rescue of the student mystified by the reticence of Buddha and the vacillation of Vedanta. It shows that the soul enters Nirvana in a Solar body which is pure divine Will, and, therefore, undecaying. It is separate from all other Emancipated Souls, and yet not so in respect of the nature of its pure Essence. Hence, when a Redeemed Soul reaches Nirvana, it becomes part and parcel of Divinity in the above sense. In respect of the quality of Consciousness,¹⁷⁸ it is one with all, but in respect of its Solar body which signifies Pure Spirit, it has its own 'impersonal' personality, like that of the drop in the sea.

Confession is the surest means of self-improvement. When the impulse to lay bare one's evil thoughts originates in the heart, it cannot but elevate the soul. The abuses which it gave rise to in the Christian Church only show that Christians failed to understand its application. Here, also, clear thinking reveals that where the priest and the parishioner are moved not from true religious motives, but from social compulsion and ignorant superstition, nothing but abuse is to be expected.

Every action affects the doer as much as it does nether, though the effects of it may differ in the two cases. The other may, in some cases, be not affected at all, but the doer is always affected by his acts. The result of the expenditure of energy on another is generally visible but not so its effects on one's own self. In the latter case, the invisible Karmana body (a sort of inner vestment of the soul) is directly affected, for good or evil, by the energy spent in the performance of the act. The effect of such action on the karmana sarira is a change of the 'complexion' of the soul which determines its future liability to particular actions and experiences. In plain language, the effect of such action is the creation of new tendencies and inclinations, or the confirmation of some old and deeply-rooted habits. Karma, thus, is a force which binds¹⁷⁹ the soul to the consequences of its good and bad actions.

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True to nature as the Jaina philosophy throughout is, it recognizes the different kinds of Karmas as so many forces (karma-prakritis) which, operating on the soul, tie it down hand and foot and constitute its destiny.

The impetuous activity of will in the pursuit of desires acts as an obstruction to knowledge, just as the disturbed state of the water of a lake prevents the things lying at its bottom from being clearly perceived. Swayed by passions only arise from desires, which are in their final analysis reducible to love and hate, i.e. attachment (raga) and aversion (dvesha), attachment and aversion are the true causes of ignorance. Hence, the nourishing of these two arch-enemies of the soul is the cause of its bondage. The Jaina Scripture, therefore, points out that he who would attain liberation must not only give up sense-gratification, but also the very desire for it. The evil lies to a much greater extent in the entertainment of desire than in the actual indulgence of the senses.

Anxious as we are to acknowledge merit wherever it might exist, it would not have pained us at all to recognise the founders of other creeds also as true Teachers of mankind. But when after living the fullest possible credit to the accounts of their lives as contained in their own books, we find that not one of them attained moksha in its true sense the very idea of which was unknown to a majority¹⁸⁰ of them, there is no alternative but to say that the true Teachers of humanity are only the twenty-four Tirthankaras, of Jainism, since he alone can be a teacher who combines in himself perfect knowledge, resulting from omniscience, and practical experience as the Conqueror. The founders of other religions, in so far as they teach the elementary principles of religion, are at best like the staff of a modern high school who are not intended to impart instruction in the more advanced course of education necessary for those determined to pursue their studies in a higher sphere of thought. Mahomed was a 'seer,' or prophet, Jesus a great Yogi, Buddha the world-famous head of an order of monks Kabir a mystic bhakta, the great Shankaracharya a monument of learning, and so forth. None of them crossed the samsara, or attained to omniscience. Their writings are good and useful, as an elementary course of training, but not free from confusion of thought, nor from misdirection which none can afford to follow with closed eyes. He who wishes to avoid the pain of births and deaths in the world and the torments of hell, after death, must, therefore, turn to the only true source, and sit at the feet of the perfect Teachers, the Tirthankaras.

Our want of happiness is due to our desires which, if they remain unsatisfied, create worry, and, if satisfied, a deeper and stronger longing for the objects of enjoyment. Desire therefore should consist in a firm determination to¹⁸¹ be desireless;

one should take what called a vow to that effect, and exert one's will persistently to adhere to it.

Human love is the love of a particular individual, or, at the most, of a few individuals, but a hatred of the rest of the world; but love in its true sense, is that noblest of emotions which, free from all kinds of bias in favour of any particular individual or community of men, expresses itself in the form of mental equanimity and compassion for all kinds of living beings. This is the only form of love which can save humanity from the clutche of Death. It is a libel to call the spasmodic, trickling streamlet of emotion, which flows only at the sight of some particular person or persons and dries up at that of the rest of our race, to say nothing of the other forms of life, by the name of Love. Love is not a thing which bubbles up and flows at intervals, or by fits and starts; it is one continuous, ever flowing, ever bubbling emotion which flows in all directions and towards all beings, human and animal. The former only make the heart cold, but the latter opens out its lotus, and keeps it ever fresh and blooming, by constantly irrigating its roots with the living waters of Life. This lotus is not myth invented by the Yogis, as some biased imssionaries, backed up by a knowledge of physiology, would have us believe. These gentlemen, ignorant of the true significance of yoga centres, only looked for it in the physical organ of the heart—a¹⁸² place where yoga does not place it—and, needless to say, failed to find it there. The lotus of the heart is an invisible psychic centre in the spinal column, and is only known by its action. It is called the lotus of the heart, because it controls the function of the heart. This great lotus is the centre of radiation in the organism, from which life radiates its joyous vibrations all round. Its free activity leads to health youth and immortality; but its obstruction at once converts the vibrations of love into the poison of hatred and worry which soon destroys the organism. If we observe ourselves under the influence of different emotions, we shall not fail to be struck with the fact that we feel free and easy in the presence of friends, and oppressed and uneasy when thrown together with those whom we regard as our enemies. The explanation of these two different kinds of feelings is to be found in the fact that in the former condition the vital force is allowed to radiate unchecked in the system, while in the latter it is obstructed, especially on the side of the body which happens to be the nearest to the enemy. The sense of oppression, or obstruction, arises in consequence of an involuntary contraction of certain muscles and nerves, which is the immediate result of the emotion of hatred and the tension of which disappears the moment the emotion is changed as when the enemy departs.

As soon as vision is sufficiently clarified¹⁸³ to perceive the true side of life which the majority of men are ignorant to-day the idea of giving up will be recognised to be a

process full of exhilaration and joy, since each act of giving up will only go to make the soul more and more positive, and thus bring it a step nearer the goal of perfect knowledge, unending bliss, and absolute power. Renunciation is a necessity with nature from which none can hope to escape. If we do not renounce our weakening tendencies and attachments ourselves, Nature will, sooner or later, compel us to do so perforce, in which case our anguish will be all the greater.

Jainiam points out that the true Teacher must possess no less than eighteen divine qualifications, which are enumerated on -ages 60 and 61 of Mr Warren's "Jainism." The most prominent ones of these are:- (1) complete eradication of lust, or sexual passion; (2) absolute freedom from ignorance, in different languages, most perfect knowledge; (3) total abstention from drinking flesh-eating, killing, and other forms of himsa (injuring others); and (4) freedom from sleep since that would signify a gap in omniscience.

Bhagwan Mahavira, the last great Tirthankara, had all these 18 qualifications in Him, and for that reason His great personality stands out, amongst the numerous company of pseudo saints and saviours, as that of the greatest Teacher the world has had during the last five and twenty centuries.

It¹⁸⁴ is not idolatry, but 'idealatry,' which Jainism inculcates, the realization of the fruit of which it assures, in the fullest possible measure, to each and every soul, which would care to follow the great and the only perfect Masters on the path.

Every soul, does not matter in what sphere of life it might be born, has the capacity to come into the realization of its own godly nature, and may do so by following the right path.

So long as people leave out of consideration the fact that the tables might be turned and their own future incarnation might take place in the very class which they are now trying to keep down, there is little chance of arriving at a conclusion which would yield satisfaction to both the parties to the contest. When the value of money is estimated in the light of the above observations, and full allowance is made for the consequences which must redound on the soul in case of a disregard of the true teaching of religion, it becomes perfectly clear that all our endeavours to keep down certain classes of men are decidedly harmful to our own interests. The same observations apply to politics. The idea of nationality is only on the surface of consciousness; for the transmigrating soul all nations are alike, and the man who in one incarnation is born in Europe may, in the very next, appear in a Hindu body in Hindhustan. Those who are now ruling the destinies of men, and who pay no heed to

the distress their tyrannical acts cause, consciously or unconsciously among¹⁸⁵ the weaker nations of the world, and all those who, in any way, tyrannize over their fellow-beings, may some day have to groan under the rigor of the very laws which they are now laying down, for keeping down those whom they regard as created solely for the purpose of being insulted and kicked by them.

The necessity for Right Faith is fully obvious from the fact that people only live up to their beliefs.

Right Knowledge is the detailed knowledge of the process of self-realization without which nothing but confusion can be expected as a result of action. It is the chart which is intended to furnish an accurate description of the path to be traversed, of the obstacles to be encountered on the way and of the means to be adopted to steer clear of them.

If Right Faith is the properly directed rudder and Right Knowledge the chart of navigation in the Ocean of Transmigration Right Conduct is the force which actually propels the barge of being Heavenwards.

The scientific validity of these three constituents of the 'Path,' called ratna trai (triple jewel) by the Jaina acharyas, may be further judged by the fact that it is simply inconceivable how success can possibly crown our endeavours where all or any one of them is wanting.

Taken singly, Right Faith only opens the outlook of life to embrace the highest good, Right Knowledge is merely the diagram of the action to be performed while Right Conduct is simply inconceivable in the absence of Faith and Knowledge of the right sort.¹⁸⁶ Just as he who would bake his bread must believe in his heart of hearts that it is capable of being baked, must learn the process of baking it, and must also actually exert himself for its baking, so must he who would have Dame Success fly to embrace him on the spiritual 'path' acquire the ratna trai of Right Faith, Right Knowledge and Right Conduct in the first instance.

The faith to be acquired means belief in the infallibility and truth of the doctrine of Jinas, the teaching of the Holy Ones who attained to perfection with its aid.

The third step on the house-holder's 'path' consists in the observance of the samayika meditation three times daily that is morning, noon and evening every day. Its

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duration should also be increased from two to six gharis (a ghari= 24 minutes) on each occasion.

There is nothing in common between these scientific and natural forms of self-contemplation and the methods of mystics and others who spend their whole lives fruitlessly in a vain endeavour to make their minds blank, by forcing upon them all sorts of fanciful suggestions about sleep, somnolence and the like. The difficulty with the unscientific methods of others lies in the fact that no means or device can ever succeed in defiance of nature. Hence, where a given suggestion is opposed to the real nature of a substance, it will never take effect except in so far as to distort the vision of the individual to make him perceive that which has no foundation in truth. It is therefore actually fraught with great harm¹⁸⁷ to put such ideals before one's soul as the Inconceivable, the Absolute and the like, or to lead it to imagine that salvation can be had by such suggestions as tend to produce mental blankness and fog.

No amount of breathing exercises or pranayama and other similar purely physical practices can ever take the place of the systematic scientific path; for our karmic chains are held together by the force of desire, which breathing and pranayama cannot by any possibility loosen. The same is the case with such practices as fixing the mind on the top of the nose and the like; they, too, are valueless except when rightly employed and at the right moment of time.

The other system which we propose to examine here is also advocated by a certain class of mystics who follow the doctrines laid down in the Yoga Vashistta and other similar works of mystic origin. They believe in hallucination and 'suggestion,' and propose to steal a march on nature by substituting a product of illusion for the genuine 'thing.' The idea underlying their teaching is that 'suggestion' is the all important, all-powerful force in nature, and that the products of imagination are as desirable as the genuine things themselves, only we should not believe them to be unreal. Thus, whatever be the nature of the condition to be produced, all one need do is to dream of it, and then to believe the dream to be a reality. In course of time the mind will accept the mental hallucination as a fact, and the belief will be gratifying to the soul. So far as moksha is concerned, it¹⁸⁸ is regarded as a state altogether beyond conception, and as devoid of knowledge and bliss both. It is true that suggestion is a potent and powerful ally on the spiritual path, but it is also true that it is not every suggestion that will land one in nirvana. As a matter of fact, salvation and hallucination are as widely apart from one another as the poles, the one implying the fullest degree of perfection in omniscience and bliss, and the other only seeking to hide its rotting imperfection under self-deluding falsehood. The suggestion that is likely to encompass

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the desired good is not the suggestion that the world is an illusion and that the ego is different and distinct from knowledge and happiness which must be scraped off it, but the belief that the soul is fully able to attain to the status of Gods, the living embodiments of all-embracing knowledge and absolute, unqualified bliss. Neither samvaranor nirjara is accomplished by the artificial stimulation of hallucination; nor is desire eradicated from the soul by naught but the right kind of meditation and beliefs.

It is thus clear that hallucination is utterly incapable of taking the soul to nirvana, though suggestion rightly employed is a valuable ally on the spiritual 'path.' Suggestion, no doubt is a powerful instrument of self-realisation, but by itself it is by no means powerful enough to remove the karmic filth from the soul; it is also capable of great harm, when employed carelessly and without proper safeguards. Emancipation is also not to be had by the destruction of the so-called sheaths¹⁸⁹ of the soul, for the simple reason that there are no such sheaths on the soul.

It is obvious that material aid can be had in fixing the true attitude of self-contemplation by the same being illustrated by the pratibimbās of the Jinas. The weakness-conquering posture of Yoga is well described in the Bhagavad-Gita, VI. 13 and 14 which makes Krishna say;- "Holding the body, head and neck erect immovably steady, looking fixedly at the point of the nose, with unseeing gaze, the self serene, fearless, firm in the vow of the Brahmachari, the mind controlled, thinking on Me, harmonised, let him sit aspiring after Me."

Such is the posture for devotion, and material assistance in making it firm can be obtained by a contemplation of the serene, dispassionate images of the Jaina Tirthankaras.

The Tirthankaras are models of perfection for our souls to copy and to Walk in the foot-steps of. Their images are kept in the temples to constantly remind us of our high ideal and to inspire us with faith and confidence in our own souls. As for their worship, They have no desire to be worshipped by us; their perfection is immeasurably greater than we can praise; They are full and perfect in their wholeness. We offer Them the devotion of our hearts because in the initial stages of the journey it is the most potent, if not the only, means of making steady progress. We admire what we ourselves aspire to attain to. The great English thinker, Thomas Carlyle, tells us:-

"I¹⁹⁰ say great men are still admirable; I say there is at bottom, nothing else admirable! No nobler feeling than this of admiration for one higher than himself dwells

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in the breast of man. It is to this hour, and at all hours, the vivifying influence in man's life."

The Jainas ask for nothing from their Tirthankaras; no prayers are ever offered to Them, not are They supposed to be granting boons to Their devotees. They are not worshipped because worship is pleasing to Them. The causal connection between the ideal and the worshipping of those who have already realised it, is to be found in the fact that the realisation of an ideal demands one's whole-hearted attention, and is only possible by following in the foot-steps of those who have actually reached the goal.

True metaphysic, it will be observed, is wedded to science; it takes its facts directly from nature, and does not allow an inference to be drawn till all the arguments for and against a given proposition are sought out, investigated and duly weighed. It would not jump to a conclusion.

Jainism takes its facts direct from nature, and employs the further safeguard of nayavada (the 'logic' of standpoints) to ensure the accuracy of its deductions. The result is a Science of Thought of unrivalled refection, the like of which has never yet been produced by any other system, whether oriental or occidental. It is a matter of daily experience that a set of rules applicable to a bundle of facts¹⁹¹ established with reference to a certain point of view do not hold good indiscriminately, that is, with reference to every other standpoint; yet there is not one non-Jaina philosopher who has not fallen into a logical trap by mixing up his standpoints.

The inability to distinguish between different points of view must eventually lead to confusion.

Such for instance is the case with Advaita Vedanta which deliberately challenges the Jaina method and which is, consequently, plunged into the quagmire of confusion resulting from the mixing up of what is known as the paryayarthic naya (the standpoint of 'accident,' or form) with the dravyarthic (the point of view of substance). The distinction between these two standpoints may be brought out clearly by the instance of water which is gaseous matter in its essence, that is from the dravyarthic point of view, but a non-gaseous liquid in appearance or form (the paryayarthic side of the question). Similarly the individual soul is a pure divinity in so far as its essential nature is concerned as has been established in these pages, but from the paryayarthic point of view it is only an impure ego involved in the cycle of transmigration. But this view is not open to Advaitism, which fights shy of nayavada; and the result is that the Advaitists have had no other alternative but to deny the very existence of the soul, calling all else but one solitary principle, or abstraction, an illusion pure and simple. It

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is evident what an amount¹⁹² of ridicule would one draw on oneself should one persist in describing water as an illusion; but the mistake of Advaitism is exactly of the same type and form.

Buddhism too, has fallen a victim to its antagonism to nayavada; for it has only laid hold of the principle of change and shut itself out from all other points of view. Its notion of Nirvana, consequently, is a conception of extinction.

Jainism warns us not only against inexhaustive research, but also against being misled by the one-sided observations and statements of others. It self a perfect master of the Science of Thought it knows the shortcomings of language—how it is incapable of expressing the results of investigation from different points of view at one and the same time, and how misleading its expression becomes unless attention be constantly directed to the particular standpoint from which a statement proceeds. To guard against this huge possibility of error, Jainism suggests the simple device of mentally placing the word syat (lit. o somehow, hence, from a particular point of view or in a certain sense) before every judgement. This would at once enable one to perceive that the statement is made from a particular point of view and holds good only thus far. The mind would then be directed on the right lines of enquiry and the ascertainment of truth be speedily attained.

The hypothesis of absorption in God as the summum bonum of life cannot itself mean¹⁹³ anything short of this that the Emancipated Souls all enter the being of God, not to be destroyed in the process of absorption, but to co-exist with one another, in an interpenetrating manner. Here, also, the idea of God is only that of the Liberated Souls which have a common status and Essence.

The true Teacher (guru) is he who imparts knowledge, in plain language, not he who has not sufficient knowledge himself, not he who mystifies us with myths and legends.

The Arabs were well-known for eloquence and it was the way in which the Prophet delivered his discourses which went a long way to captivate their hearts. They cared little, or nothing, for the science of religion, and were easily swayed by arguments which appealed to the ear and the emotions.

The sudden nature of the wholesale conversions made by the Prophet, after he was firmly established at Medina, bears ample testimony to their causes being other

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than mental conviction. The widespread apostasy which followed on the death of Mohomed among his followers, also shows the superficial nature of these conversions.

Mythology seems to have found its staunchest ally in the yoga of devotion which professes to lead the soul to the goal by the shortest and cheapest route. For this reason people were delighted with it and flocked to it in large numbers. But they failed to see the far-reaching consequences which were sure to flow from concentration of mind on a false and inadequate object. For devotion creates the worst form of prejudice in the mind, being nothing other than the constant strengthening of¹⁹⁴ belief, in every possible way, in the existence and power of its object. The replacing of the true Ideal with a false and inadequate notion being thus a necessary element of the mystic's devotion, it is not surprising that his mind should stick to it with all the tenacity of prejudiced bigotry it is capable of, and shut itself out from the truth.

Revelation is possible only while the Tirthankaras are still embodied in flesh, no after They have discarded the body of flesh to enter nirvana.

Siddhatmans in nirvana, whose being consists of pure effulgence of Spirit, and who have neither a material body nor any other kind of connection with matter cannot communicate with men. Neither do the Holy Ones entertain a desire for such communication; for the attainment of nirvana the deal of Perfection and Bliss is possible only on the destruction of all kinds of desire, and is, consequently indicative of the state of absolute desireless on Their port. It is thus clear that revelation can take place only prior to the nirvana of a Tirthankara.

Utmost confusion has resulted in the non-Jaina religions from an indiscriminate incorporation in their sacred books of all sorts of contradictory and discordant utterances of half-illuminated men, believed to be possessed of prophetic inspiration. Their knowledge is not derived from even true clairvoyance; but most of them seem to have developed what is known as ku-avadhi (false or imperfect clairvoyance) to the Jaina writers. In many cases fragments of fanatical¹⁹⁵ oracular speech by religious enthusiasts and mediums have also been known to be treated as divine revelation. Many of the messages said to have emanated from God are so full of indications of human frailties, passions, and weaknesses that it is impossible to believe that Wisdom was responsible for them. Besides they were seldom free from the taint of selfishness, their inner communion being at times even necessitated by their social and political environment and conditions. The effect of all these drawbacks was that when they entered into the presence of the Soul, they invariably did so wearing the tinted spectacles of national and personal prejudices, and, therefore what they saw was not the

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pure Truth as it exists in and for itself, but as it appeared to them through the colour of their glasses.

The explanation of these and similar errors is to be found in the undisciplined lives led by many of the so-called prophets.

No amount of revelation from one who has not himself undergone the experiences and trials which the jiva has to pass through, on the Path of Liberation, can possibly be helpful to the soul, since he would lack the merit of practicality, which only a guru with actual experience can possess. Just as he who is a pure quack, or has only read about surgery in book, cannot be employed to perform a surgical operation, which must be left in the skilled hands of a qualified surgeon, so cannot he who has not had the necessary practical experience, be entrusted with the spiritual welfare of the soul.

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We are assured by the compiler, his phantom preceptor, Vasishta, and several of the contributions to the book, that the matter is essentially one for experience, not for intellectual analysis or controversy. The procedure prescribed is the simplest imaginable; deny the reality of the world, get into bed and dream as hard as you can of the condition which you want for yourself, Tinged with the colour of thought, as they necessarily are, one's dreams cannot but accord with one's most predominant wish, so that you can always make them what you wish them to be. Thus if you want to be a millionaire, you need only think of your millions somewhat forcibly before going to sleep, and even if you be a veritable pauper in actual life, there is not the least doubt but that you will have all the wealth you are intent on acquiring the moment your eyes close in repose.

Our "dreamer," however, insists that he enjoys the waking state of consciousness throughout his dream. This is, however, obviously, another charming instance of hallucination, if it be meant that the dreamer is awake in the same sense in which a man consciously cognizant of the waking world is said to be awake. The "dreamer" would be able to understand his psychological condition better if he would try to discriminate between two different states of consciousness, one characterised by the conditions of normal wakefulness and the other by a dreamy state in which one dreams that one is dreaming.¹⁹⁷ However much the continuity of the latter condition of consciousness might remain intact—and it is bound to do so if the dream is not to be a summation of several dreams—it can never be described as the waking consciousness.

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“But remember that the dead do not return in their original personalities. What people see is kalpit or a mere phantom of their own creation and it is why a large number of devotees can see the same guru or deity at one and the same time. Such occurrences or seances do not differ from dream creation.”

The next question is how to control the type of our dreams? By devotion to a particular god or goddess or even to a human guru, the culmination of which is reached when the devotee can “project a perfect physical image of his deity, in whose company he continues to enjoy his full measure of exstatic pleasure.”

The obstacle on the second path consists in the exhibition of “extraordinary powers” acquired by the yogi which enable him to perform miracles, “altering the course of creation and stopping, and changing, and even creating dreams just as he wishes.” This results in pride which encompasses his fall. A yogi enjoys ananda (bliss) as long as he is in samadhi (self-induced trance), while a jnani (the follower of the first path) enjoys it in all the three conditions.

The danger on the third path lies in that the devotee is apt to labour under a sort of self-deception. He comes to¹⁹⁸ look upon this feat of conjuring up his deity as the ultimate goal, and the sensation of ecstatic pleasure which he feels in the presence of his god inclines him to remain in his service. This keeps him from kaivalya moksha or final liberation. If, however, he goes beyond this stage, his power of concentration increases, and he succeeds in carrying his consciousness to the sushupti avastha (the state of deep sleep), where he becomes one with his beloved and realises that the object of his devotion was in reality his own self.

There are said to be sixteen stages of advancement called bhumikas. They are as follows:-

1. Jagrat-jagrat. First dawn of consciousness marked by inability to discriminate between any two states of existence. To be found in newly born babies and lower animals.
2. Jagrat-swapna. Knowledge during the waking state, of the existence of dream state, but not of deep-sleep or turya.
3. Jagrat-sushupti. Retention of the memory of deep-sleep. Here people remember the minute details of their dreams on waking up. Almost all human beings reach up to this stage.

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4. Jagrat-turya. Remembrance of the turya state also. Exclusive students of religion and philosophy who possess highly developed intellectual power reach this stage. Devotees and yogis also attain to it. Turya is called super-consciousness, or cosmic consciousness. Not only do people who reach this stage “know that they had dream and dreamless sleep¹⁹⁹ state, but over, and above this, when they wake up, they remember the experiences of their turya state and say that immediately before awakening they felt an ecstatic pleasure which they are unable to explain in ordinary language.”
5. Swampna-jagrat. Recognition while dreaming of a dream as a state of consciousness different from waking consciousness.
6. Swapna-swapna. Awareness of the additional fact that the dream will disappear of waking up. In this stage a person “still believes it to be a creation of another creator and himself a created personality, separate from all other creatures of the dream world.”
7. Swapna-susupti. Mastery over one’s dream creation and the power to stop or alter it at will. In this stage one fully recognises “that he is dreaming, that the dream world is his own mental creation and that he will next pass into a dreamless sleep state; but he does not know his fourth avastha, the turya.
8. Susupti-Turya. Awareness of the fourth avastha (state of consciousness), that is turya while still dreaming.
9. Susupti-jagrat. Awareness during deep-sleep of the bare fact of one’s existence. In this stage one “still believes that, though not seen by him, the waking world as well as other personalities like himself also exist.”
10. Susupti-swapna. Recognition during deep sleep of the fact that one’s previous states of waking and dreaming consciousness “were both merely the results of one’s own mental activities.”
11. Susupti-susupti.²⁰⁰ Full awareness during deep-sleep of the “mindless” condition of one’s mind, that is to say full Consciousness of one’s own unconsciousness, i.e. of the unconscious condition of deep-sleep. This is but a temporary condition and either emerges into the next higher sage, that is, turya, or loses into the dreaming state, or is followed by waking up, due to a sensation similar to that of throttling. If the aspirant

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has no love for his personality left in him he will pass beyond this stage; otherwise he will return to dreaming of awake up altogether.

12. Susupti-turya. Expansion of the ego or self into the all-pervading ocean of life and joy, ever conscious, ever existent, ever blissful. Here one “sees the whole universe in him and himself in the whole universe, and actually feels that both the waking and the dream worlds are his own mental creation. This is called the state of samadhi, by the Yogis.” He who reaches this stage is called a Jivan-mukta. This is the description of turya. Beyond this is turya at it which will be described after four other stages that intervene on the path of knowledge unaccompanied by perfection in renunciation.

13. Turya-jagrat. Persistence of desire for doing good, and liability for “assuming a personality and appearing in the world as an avatara or prophet.”

14. Turya-swapna. The desire for doing good now extends to devatas (gods or the residents of the celestial world). The²⁰¹ “dreamer might now “come down as Brahma Vishnu or Mahesh in creation.”

15. Turya-susupti. Persistence of the “desire of karan (seed) world.” One might now become the Lord Hiranagarbha (the golden egg). “He has practically achieved the goal, but the last obstacle is not yet removed and he still remains the seed or the egg from which creation may spring at any time.”

16. Turya-turya. Elimination of the desire for creation. Maya however still exists in this,²⁰² state of potentially. In this condition, “the Ishwara identifies himself with the world as its creator or source. He is an impartial spectator and rejoices in witnessing the play of maya his consort, as a magician rejoices in the performance of tricks which he himself knows to be sham and baseless in nature.”

The goal beyond the sixteenth stage is the turya at it or final awakening, where maya and the trinity of the ‘knower,’ ‘knowledge’ and the ‘known’ merge into the non-dual Absolute. It is beyond mind and speech/in my power nor in that of and body else to give you even an idea or a mental picture of this ultimate Reality.

Such is the path of progress and such the goal dedicated by the venerable Vasishta of the and of Dreams. A glance at the tabulated description of the stages is sufficient to show that they are not the natural rungs of a ladder of causes and effects leading u to perfection in knowledge or happiness or anything else, but truly and essentially landings on an erratic flight of steps to the empty attic of hallucination; for

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²⁰² The original editor corrected spell “in this” by hand

the artificial happiness induced by auto-suggestion is no more real than²⁰³ a juggler's rupee, which cannot pass current as a genuine coin. The force of suggestion is apparent at each stage beginning with the fifth, which is the first above the normal. The analysis of the mental condition of "the dreamer" himself, who claims to have reached the sixth stage has already shown us that his claim to a possession of his waking consciousness is utterly baseless and false and that on the contrary he has fallen a victim to his own unbridled fancy taking a complex has of dreaming consciousness to be an unbroken continuity of waking existence. The seventh stage is characterised by the power to stop or alter one's dreams to be acquired by the further suggestion for mastery over them. The eighth is the outcome of a suggestion for the dreaming of a condition of *turya* in addition to the preceeding one. The ninth step is the result of a still more complex mental condition in which one fancies oneself to be sound asleep with just an awareness of one's existence. But it is no more deep-sleep than the sixth was a normal waking consciousness; for what is known as deep-sleep is, by the very sense of the words used to express its significance, a condition devoid of wakefulness. This stage, therefore is marked by the curious illusion of a waking-sleeping, or sleeping-wakeful dream in which one actually dreams of himself as sound asleep. The tenth is characterised by a fuller sense of awareness; and the eleventh is a still further elaboration of the same. Here one may be said to dream of one's own unconscious condition in deep-sleep with the awareness of the suspension of all mental operations. This cannot naturally last long, since the element of²⁰⁴ inconsistency between the condition suggested—the suspension of all mental operations—and the actual working of the mind (when the awareness of the condition of deep-sleep) is a source of disturbance to the ego. The sensation of throttling which one is said to be liable to experience here is probably due to this disturbance i.e., conflict between imagination and will, the former trying to force the latter into silence (suspension) and the latter refusing to be annihilated. Hence it is that those who neglect their egoity are regarded as qualified to pass on to the next stage, as they train their will to submit to the suggestion of "suspension" of itself without offering opposition. All others must return to less violent forms of dreaming consciousness or wake up at once. Here again it is clear that the whole thing is pure and simple dreaming or hallucination.

The twelfth stage is reached when the ego surrenders its personal likes and dislikes and visualises in its mind the notion of itself as a pure subject of knowledge and as devoid of all thing of private loves and hatreds. It is wrong to say that one becomes a *jivan-mukta* at the time; for as one cannot become a king by robbing oneself in purple in one's imagination, so cannot one become a *jivan-mukt*, by imagining oneself to be one. This stage is the last for the *sarva-tyagi*, that is for him who has effected himself in renunciation, but for the follower on the path of *Jnana* (knowledge) there are four

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others to be traversed. The follower on the path of devotion, if he come up so far, is apparently not qualified to pass any farther unless²⁰⁵ he get rid of his divine apparition his "God," which bars his further progress.

It is said distinctly that, the difference between the two paths yoga and jnana, is that while in the former the aspirant carries his waking is ate consciousness to the deep-sleep state, in the latter the sushupti is brought into the waking stage. It is called sahjya (easy) samadhi as distinguished from the samadhi (trance) of a yogi. The idea seems to be that while the jnani is to advance by practising auto-suggestion in his dreams, gradually reaching a point when he might dream of himself as involved in deep-sleep, the yogi should begin by approaching the state of deep-sleep in his waking mood till he reaches the breaking point of the twelfth stage, so that if the former he the method of dreaming par excellence, the latter is nothing but day-dreaming pure and simple. In different language, the one tries to create by auto-suggestion a dream in which he dreams of himself as sound asleep, and the other to obtain, by the same means, the riddance of the waking consciousness till it become reduced to the rest hallucination of awareness, with the suspension of all other forms of mental functioning.

It only remains to disabuse the mind of our author of the notion that all religions are equally true, and lead to the same goal. We shall compare the system which he himself advocates side by side with Jainism to enable him to perceive that there is little if anything at all in common between them.

VEDANTA = 1. The world is a created world.

JAINISM = 1. Nobody ever created the world.

Vedanta²⁰⁶ = 2. The goal is to bring about a dissolution of one's personality, i.e., separateness into the non dual Absolute.

Jainiam = 2. The goal is to attain to godhead. There can be no merger of two or more real existences into one.

Vedanta 3. Then the goal is reached there will be no ideas of duality left in one's consciousness. Jainism 3. On reaching the goal every soul becomes omniscient all perceiving and perfectly happy, and possesses inexhaustible energy.

Vedanta = 4. We create our mental worlds as we proceed on the path, thus filling our creations with whatever kind of population we lease and destroying the

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undesirable one. Jainism = 4. The happiest dreams have an ending. Suppression of ideas is no roof of their destruction. When the process reaches the breaking point there is a rebellion in the region of the sub-conscious; suppressed ideas brake loose and become turbulent, displacing the mental equipoise. Many people go mad then, and wander about in samsara, through different forms of life. Meditation and contemplation do not certainly mean day-dreaming. Contemplate, if you can, in agreement with truth; but if you cannot, then do not contemplate at all. Nature can never actually and permanently accept a false suggestion, however forcibly given. One cannot make oneself dog actually and permanently by auto or hetero suggestion; neither can one render that unconscious whose very nature is consciousness.

Vedanta = 5. Contemplation is necessary for progress on the path. Janism = 5. Yes, but not day-dreaming. Our idea of contemplation has²⁰⁷ nothing in common with the dreamy state of consciousness our try to force on yourself. Contemplation for us means a process which augments the purity of consciousness, finally making it omniscient.

6. Vedanta. In deep-sleep we “dive, as it were, into the fountain which is the source of our being and energy and enjoy the bliss of the everlasting glory in the lap of our Father.” Jainism. Your language is meaningless, o us. Do your words represent actual things and processes in nature or are you only using a metaphor? What is the significance of the word ‘dive,’ which you qualify by the phrase ‘as it were?’ What, again, is the idea underlying the expression ‘the source of our being and energy?’. A living being is a jiva ensouled in a body; but surely you do not mean that the atoms of matter composing the body fall apart in deep-sleep and fly back to their places at the first dawn of returning consciousness! Perhaps your idea only is that the operation of ‘diving’ is performed by spirit alone? But then spirit has no source whatsoever, being a simple substance! The writer of solution No II understands this clearly.

Probably what you mean is that every soul becomes what you call the all-pervading Absolute during the hours of deep-sleep every night? But that would be tantamount to saying that every soul obtains Final Liberation every night and after some six hours re-enters the body, which is in too violent a conflict with the doctrine of karma and transmigration of souls to be true.

Lastly it is difficult to understand what you mean by the expression ‘the bliss of²⁰⁸ the everlasting glory?’ In your conception of Final Liberation, which, in your own words means only “a complete dissolution of personality and separateness into one Absolute Advaita,” there is no room for such a thing as bliss.

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7. Vedanta. But sushupti (deep-sleep) is not a myth. Jainism. Deep-sleep is your stumbling block. You seem to think that because there is cessation of pain in that condition therefore, it is the end in view, This was the Hindu conception at one time; but it was soon realised that there could be no happiness unless it was consciously felt. Accordingly, a fourth state, the turya, was conceived as possible over and above the three familiar ones jagrat, swapna and sushupati. This accounts for our conception of happiness consisting in the condition of deep-sleep plus its awareness. But as this is impossible in the natural way – for you cannot be asleep and awake at the same time – you try to create a state resembling it in your dreams with the help of auto-suggestion. Having thus created a dream in which you perceive yourself as sound asleep for the loss of the waking reality. This you achieve by arguing that the waking world is itself a dream with a solitary “dreamer,” the Absolute which you are forced to regard as not a being, but an indefinable existence to avoid some of the most glaring contradictions. Having arrived at this result you naturally conceive your aim in life to consist in “waking up” in is other words, to cease to dream, that/to say to become the Absolute, without name and form and figure. This additional notion²⁰⁹ you now engraft on your earlier conception of the fourth state, removing from your hallucination of the mental blankness of deep-sleep the mark of personality and “separateness,” and leaving a dream about pure and simple nothing by an invisible dreamer. This accounts for the wild enthusiasm about the state of deep-sleep which is apparent in your otherwise beautiful metaphor. This statement of Sister Deomata which you accept, to the effect that the deep-sleep state is a withdrawing from the many to the one, from the manifested to the power that manifests is a pure assumption. It is no argument to say that because we feel refreshed after sound sleep, therefore deep-sleep must signify the merger of the soul in the Absolute. Sleep is refreshing because during the hours of rest the physical system is enabled to absorb and dispose of the poisonous secretions of matter in certain sensitive parts of the nervous system caused by the activities of the life of wakefulness.

No need to dwell any longer on the point; there is so little in common between the two systems that if one of them be the path to nirvana the other must necessarily lead to bondage and pain.

H.WARREN: “JAINISM.”

Only that knowledge is true which is purged of the infatuating elements of anger, hatred, or other passion; that only he who is all-knowing is able to map out the path of rectitude which shall lead to final beatitude in life everlasting;²¹⁰ and that omniscience is impossible in any in whom the infatuating elements are found exist.

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Apart from any question as to whence the doctrines have come, however, they stand on their own merits and are in themselves comforting and satisfactory. They protect the soul from evil, they fulfil the requirements of the heart, will bear the scrutiny of the intellect and they give freedom to the individual—there are no commands to obey.

Synthesis is the putting together of aspects in thought to realize that the truth consists in the irresolvable combination of all the possible aspects; and to speak the truth correctly all of seven modes of expression must be accepted. The subject is now how we should express ourselves when we make a statement about a thing. It is an important subject and the doctrine is found only in the Jain philosophy. It is the doctrine of the non-isolation of the parts, elements, properties, or aspects of things it is the method of knowing or speaking of a thing synthetically.

There are seven modes of expressing the is-ness or is-not-ness of a thing; and these modes are all interrelated, and each pre-supposes the others, each implies the others. In accepting all these seven modes and so speaking correctly we do not mislead the person spoken to.

Early philosophical reflection engages itself with searching for the origin of the world; and it attempts to formulate of analytical thought, many stop by postulating²¹¹ some one being, or some one homogeneous substance, and call it the cause or origin of the world. In these early attempts at philosophy, then, we see, two attitudes towards reality. The first attitude is seen to be the assumption that the world had an origin; the second attitude towards reality is seen to be the assumption that the one being or primal substance had no origin; for these early philosophies give no cause or origin for this one being or for this primal substance.

By further philosophical reflection it is seen that both these attitudes may rightly be taken towards reality, but in a different sense. Mature philosophy does not apply one attitude to the present world only, and the other attitude only to a substance or to a being postulated as the original or first cause; but it recognises that both attitudes can always be taken towards anything real; That any reality past, present, or future, can be looked upon in these two ways.

Knowledge is final ground, and the individual soul has knowledge that the rest of the universe is not identical with himself. At least, those who are claimed to have reached omniscience in the flesh and to have freed themselves from all infatuating elements teach that it is the nature of each soul to have in its being the non-existence

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(nastitva) of all other souls and things. One soul does not become another. Neither is the universe²¹² created by one being out of nothing; neither is the universe a soulless mechanism.

The Teacher does not literally impart knowledge; he is simply the instrumental cause or means where by the person is enabled to develop his own knowledge. The substantial cause of knowledge is the soul, in the sense that a thing is the cause of its own qualities. Knowledge cannot be put into a person from the outside; it must be self-developed. And the words of an instructor will not produce knowledge in the pupil unless the pupil is in right state.

According to the Jain teachings sleep is not absolutely necessary in order to be healthy and happy, otherwise permanent omniscience could not be reached.

In the Jain philosophy the measure of truth is held to be knowledge purged of all infatuating elements. When we are deluded we cannot at the time know it; if we knew it, we would not be in a state of delusion, but in a state of knowledge. When we are not deluded we know that we are not; and in order to wake up from a state of delusion into a state in which we know that we are not deluded we have to remove our moral vices, especially intense and lifelong anger, greed etc.,.

Thus we have twenty-eight forces in us under the influence of which we allow ourselves to be deluded and to act wrongly. They may be compared to a stimulating intoxicating liquor. When we have freed ourselves²¹³ from their influence we shall always from right beliefs and always act rightly, making no mistake.

According to the Jain philosophy we are the makers of our bodies; the height, shape, colour, tone of voice, gait, etc., are all fashioned as the result of forces which we ourselves have generated in the past and which are in subtle combination with us. These forces are operating all the time in us and in account of them the limbs, organs, and other parts of the body are formed; but these things are done by us in ignorance. And as these forces are combined with the soul in a subtle way and are not separable by a mere mechanical taking apart, it follows that as long as they are in us our bodies will be with our souls. In this class there are one hundred and three energies; they give us the various factors of our objective personality.

Delusions: There are five kinds, namely: (1) A state of mind in which we stock to a false belief. We may not know that it is a false belief. If a man does not examine

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the doctrines into which he is born, but accepts them without criticism as to their merits or demerits, he may hold a wrong belief, and not know it (abhigraha mithyatva).

(2) A state of mind in which the person thinks “will this may be true, also that may be true, or all religions are true.” He does not go into it. (Anabhigraha mithyatva).

(3) The²¹⁴ state of intentionally sticking to a false opinion.

(4) The state of doubt as to whether a given course of action is right or wrong. You stand still. (Samshya mithyatva).

(5) Lack of development. The entity sticks to a false belief or has no belief. Not having developed the faculties of judgment, conviction, etc., he does not come to a conclusion. And when in this state his thoughts, words or actions generate certain force obscuring the soul’s natural qualities.

When man actually becomes what he is now potentially, he will no longer be a man but a released soul (siddha). He will be omniscient, he will have unlimited undifferentiated knowledge, will be blissful, will have permanent right conviction and right conduct, everlasting life, no material body, equality of status, and he will have infinite capacities of activity.

This state (called nirvana, nirvriti, mukti, or moksha) has a beginning, but it has no ending.

There is and always has been an infinity of souls that have attained this stage. This state is the soul in its pure natural condition, and all those who are in that condition have become so by development from an unclean or impure state. To attain to this state should be life’s object, and the human life affords the greatest opportunity for progress towards this state. For us at present it must be a matter of belief or faith only.²¹⁵ And in this connection we may mention four difficulties, namely, it is difficult to get the human life; having got the human life it is difficult to come across true spiritual teaching; having come across true spiritual teaching it is difficult to believe it; and believing it, it is difficult to practise it.

It is the process of development; and the process of development has a beginning in time. There is a beginning to the development of the soul; and so it follows that there was a time in the past when this development was not going on in us; and there is always in existence a class of living beings (nigoda) in whom development has not yet begun; it is

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a class of living beings with which the universe is packed, so that there is not an inch of space anywhere where these are not.

Our whole progress depends upon acquiring or rather manifesting this right attitude. Until this attitude is attained all philosophy, concentration, etc., will be false.

As this attitude is important, we want to know how it can be attained. There are some thirty-five rules the practice of which will bring us to this stage; and three processes which have to be gone through, after which we shall have the right attitude.

Compassion towards those who are suffering from any kind of misery. If the misery is due to the ignorance and foolishness of the individual, then there is still pity²¹⁶ for him that he should be thus ignorant. (It is the duty of society to lessen the extent of suffering which exists in it).

Deity, in the Jain doctrine, is the highest ideal that we keep before the mind with the object that we ultimately shall become like Him. If the person does not reach this ideal with all its grandeur in the bodily state as did the Master (Tirthankara), still the person will reach the state of Deity in liberation where all are equal. The Master is a person, (not an abstract idea), having attained an ideal manhood, and living, while on earth in the body, among His brothers and sisters; His relationship to other human beings is not that they are His children. Only those are Masters in whom the following eighteen failings are absent: There must be no weakness or inability to do any right action He might wish to do.

Laughing and joking must have disappeared. Laughing as a rule is on the occasion of some unfamiliar idea or connection of ideas, and when such is the case it shows imperfect knowledge; and there must not be anything with which the ideal man is unfamiliar.

He has no liking (rati) for this, that or the other thing; that is, material objects. He is always in a state of internal bliss whether the object is there or not. Also, liking an object, a cushiony seat, for instance, would be a source of displeasure at its loss. It is attachment to²¹⁷ sensation that is the point here as a failing.

He has no positive dislike for any object. Dislike is a source of misery and there must be no misery in the ideal.

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Fear has disappeared. There is fear in us for the loss of our body, our reputation, our property, because we identify ourselves with them, considering them the factors of our being, and we have not realized that the real self is different from our goods, etc., and that our real self cannot be injured by any force in the universe. Fear therefore, shows lack of knowledge and weakness.

He has no feeling of disgust or sense of repulsion. The sense of disgust produces a kind of misery; also if all the aspects of a thing are known then there is no sense of disgust.

Sorrow is absent; it is a kind of misery. (He may have pity and compassion).

Lust or sexual passion has disappeared entirely.

His attitude of belief and conviction is correct. All signs of anger, greed, killing, have gone.

Ignorance has gone, and therefore He is omniscient.

He never goes into the state of sleep. If there is any hitch in the continuity of His omniscience then He is not the Master.

He has perfect control over desires; over any desires to please or indulge the eye, the ear, taste, touch, or smell.

He has no attachment to things or persons. He makes no effort, nor has He any desire to keep or to get material things or²¹⁸ worldly pleasures (raga).

He has no hatred of persons or things.

It is said that the last Master, Mahavira whom history describes, was free from the eighteen blemishes.

When the right attitude of thought is attained, any being or person that is held up as a deity in whom any one of the above eighteen faults is discovered will not be regarded as a deity. And the deity should be critically examined to see if all these failings are absent.

The Deity is of one who issues laws that must be obeyed; not is He a creator of the universe.

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A body of rules of conduct does two things; it keeps a man from falling, and it helps him to advance spiritually.

These rules are rules relating to social life; because all living beings are social. It is by means of our relations with other living beings that our development progresses, and not in solitude. The ultimate outcome of these rules is that we do good to other living beings.

When a person has reached the right attitude he is convinced that any body of rules of conduct must be based on sympathy love, pity, compassion.

When a person is convinced as above regarding the Deity, the Teacher, and the Rules, he takes care or takes a vow not to fall into any of the following five transgressions or wavering from such/the convictions:- (1) You may doubt/truth of some of the statements of the philosophy; but this doubt is that which comes after²¹⁹ having once been convinced of the truth of the statement (shanka).

A state of mind in which it is argued that because a person can do wonderful things, such as cause a wall to fall down by speaking a word, or any other wonderful thing, that therefore such person can make true statements with regard to life and spiritual truth. The fact is that rogues and rascals are able to do these wonderful things just as can good men (Akanksha.)

(3) When, after having followed the religion for a length of time, suffering illness, or losses, come upon us and we blame the philosophy doubting its efficacy. The philosophy must not be blamed but the cause of the suffering should be looked for in past actions (vitigichchha.)

(4) Praise of any one who can be proved to be following wrong paths; butchers, Napolo, etc., Or the feeling that the fakirs who do all manners of absurd things must be wonderful people with a true religion.

(5) To much familiarity. The feeling that you cannot do without the person causes you to get into the wrong ways of life he may have.

These are given as examples of waverings, from the right attitude. There are, of course, other possible ways.

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These rules are the idea, convictions and conduct of those who practise them. The rules are not commands. The Jain Dity issues no commands. These rules are an aspect of the man who practises them. they²²⁰ are not something separate from the man; they are the man's state of knowledge and mode of behaviour.

The layman should marry; and he should not marry a person from the same ancestors or of the same family; but a person whose character, tastes, culture, language etc. are of the same kind.

The reasons are that the laman who is beginning to make some effort to progress spiritually has not got control of his sex-passion and therefore marriage better than promiscuous indulgence. If he can control his sex-passion, he should not marry. And the reason for having a marriage partier of like culture etc, is to render misunderstandings discord, or in harmony less likely than otherwise might be the case.

The person who wishes to advance spiritual should appreciate the conduct, life, and oings of truly spiritually experienced persons. The layman mau not be able to act as they do, but he can appreciate the actions.

The emotion by which we in a rash way hurt or injure others in our speech or actions. It may be called anger: there are those two elements in it, rashness and injury.

The lay man who wishes to take the fist steps towards spiritual progress should avoid or abandon places of difficulties and dangers. For instance, a place where famine, or plague, is, a place of battle; or where there is much ill-feeling towards him by the people around him.²²¹ If he stays in such places, he will not be able to accomplish what he wishes to accomplish. He should live in a country where he will have adequate protection of his life and property by the Government. If he lives where crimes go on unpunished, he is liable to be disturbed. If he wishes to establish a home or a house the spot where it is built? There should not be bones underneath. The house should not be among quarrelsome people or undesirable neighbours.

He should not libel or slander anybody, especially the king; these things are done not with a view to doing good, but with a view to or from the motive of harming the person and are done without any proper reason. Showing up fraudulent persons is doing good and is not libel or slander.

Avoid a person if very bad; do not bring up serpents in your house.

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He should not ravel in countries which are full of criminals or where there are other dangers, such as earthquake, plague, famine, wild animals, lions tigers, etc., The idea is self-protection.

All these rules are for the beginner and not for those strong in spiritual quality).

He should render service to those who have taken spiritual vows and who are experienced in wisdom and knowledge. He should do some kind of service to them, and in that way he appreciates the wisdom²²² and vows, with the idea, of in time, becoming like those persons.

The idea here is that man is a social being and must live in company of some sort; therefore he should establish relationships with the right kind of people so that by that means he may become virtuous.

In doing anything, he should always consider his strength and his weaknesses. He should not undertake more than his strength will allow him to carry out.

Holy Men: The five kinds of great personalities referred to above are:- 1) The Masters or those who reach omniscience in the flesh, and teach the road to everlasting life in the liberated state (Arhat) They have 12 characteristics.

(2) Those wouls who have reached liberation (Sidha). They have 8 characteristics.

(3) Those spiritual teachers who, though not omniscient, have realized or experienced the self-realization of their own souls and are illuminated. These are spiritual heads (Acharya). They have 6 characteristics.

(4) Those who understand the true nature of the soul, and are teachers of spirituality under the control of the spiritual heads (Upadhyaya). They have 25 characteristics.

(5) Any holy man or woman who strictly follows five great vows (Sadhu).

The mention of names has a great deal to do with the rise and improvement of the mind; it is a great factor in those concrete activities which have to do with the progress of man.

The²²³ second method by which we cognize things or beings, look down upon them, pay respect to them, etc., is by using the picture, likeness, photograph, portrait, diagram, symbol, image, model, statue, etc., Absent persons can be worshiped by this means. The fact of the misuse of images does not disprove the philosophical truth that the image is an important factor, when its use is rightly understood. Photographs, etc., can be used as a means of insult or contempt (Guy Fawkes, for example); and they can be used for respecting and worshipping absent persons.

According to the Jain philosophy (and other philosophies also), the creative fluid can be changed into a higher substance which can be used for spiritual purposes if it is known how to change it. It gives in fact, a strong will.

There is a special Jain teaching, which is not the teaching of any other philosophical system that in every act of sexual intercourse nine hundred thousand living beings, very minute of the shape of the human being, and having, the five senses, but no mind, are generated and killed. This must be taken on the faith of the teaching of the “Arhat” or Master.

This is the first of the disciplinary vows (Siksavratas). It is a vow, by observing which one gets equanimity. It consists in thinking about the permanent self; or in reading true philosophy or scriptures; or in lamenting the wrongs one has done and strengthening the resolution not to repeat the wrong in future. Also revering²²⁴ the Master by recounting his merits. The time taken should be forty-eight consecutive minutes. The general idea of this vow is to sit in a certain place and read or meditate on holy subjects, and especially to regret misdoings and resolve not to repeat them.

It is instrument or tool to be used in the scientific development of the character.

An object of concentration is to realize that our real self is not our personality.

In concentration for the purpose of improving our conduct, the process is different: the subject as a whole should be brought before the mind, by remembering some particular person who had the quality we wish to develop or improve in ourselves. Also we should hear or read the works of reliable authors on the subject, and get the author’s meaning (not our own fancy) into our mind and remember it.

That is the beginning of the process; next comes the exercise of the understanding. Retaining the essence of the whole idea, divide the subject into its parts, and, by comparison, etc., get to understand the parts; what each part is, and what it is not; then

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draw some conclusion as to how we can act at some particular time, towards some particular person, in some particular place; it must be a particular person and a particular act, and not general, or else it is like firing without aim.

The next faculty to be exercised is the²²⁵ will. We must find out motives or reasons why we should act in the way concluded. We may find ten or twenty reasons.

Then we think, "This is the truth; there are so many reasons why I ought to do it; why do I not do it?" Then find the obstacles, and resolve them, or remove them.

Then, having the reasons or motive force, with the obstacles removed, make the resolution just at that time to act in a particular way, towards a particular person, at a particular time (and place).

Then carry out the resolution. The change in the social and moral life is the practical object of concentration here.

Afterwards, try to see new aspects and evolve new ideas, the relation of the thing to the world; and the conclusions should be applicable to our own personality.

That is the end of concentration to improve our conduct. The process can be carried over from one sitting to another; the whole process need not be gone through on one occasion.

Concentration can be used also for getting equanimity of mind, and consequent spiritual illumination. The process of meditation here would again be different as follows:-

Here the position of the body should be such that the back of the head, between the shoulders, and the small of the back are in a vertical line.

Movement of the limbs, head, the trunk should²²⁶ all be stopped, also speech; in a place neither hot nor cold, where there are as few sounds as possible; the eyes should be closed; and there should be no scent or other smell, and the sense of taste should be inactive. Suppress mental images, including recollections of sounds, tastes, smells and contact. There will then be consciousness of blackness; try to lose it.

All this is the first step in the process. Then; now that we have stopped bodily movement, speech, sense activity, and mental imagery, with a feeling of reverence for

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those five classes of holy men, which will remove all baseness, with a feeling of forgiveness for all beings, including neighbours and enemies, and with the conviction that the virtues possessed by those holy men are potential and can be developed in us contemplate.

1. Blissfulness; the joy of being alive; the gloriousness of a misery lees world; that, as daylight is always present in the universe, as a permanent reality, so is bliss. Forgetting this, is misery; sunlight never need be out of the mind; so with bliss, the feeling of glorious joy; revelling in life; immortality; you will hurt none, you know their joy in living, their love of life.

2. Contemplate truthfulness. The truth is there; you have but to know it, not to manufacture it. There is no effort it is easy. Let it be asserted, not covered up.

The²²⁷ next step in the process may be to meditate on Adept ship that is, those in whom the eighteen faults previously mentioned, are absent, and on perfection or those who have already accomplished their complete development and are living a right life: "I shall be entirely satisfied when I reach Master hood."

To idea is that, by this process, practised if possible, daily for some forty-five or fifty minutes without interruption, resulting in equanimity, we get illumination or self-realization.

The layman may use the following reflections:-

1. There is nothing unchangeable in this world; everything is transient or subject to alternation. We should not, therefore, attach too much importance to it, and should regard it as transitory.

2. In this world of misery, disease, old age, and death, there is no other protection, refuge, or help than our own practice of the truth. Others are powerless; as we sow, wo we reap.

3. This continual cycle of births, and deaths as man as animal as angel, as denizen of hell, although it has been going on for countless ages, is not yet ended; and therefore we should now make some efforts to free ourselves from them, with the suffering, old age, etc., which they entail.

4. To think, "I enter this world by myself, I go out of it by myself I have to do my own work of self-moral improvement, and myself to suffer my own pains.

5. All²²⁸ the things of the world are separate from me, are not me, the body included, which is only by delusion called oneself.

By reiterating the vices or faults of others, no good²²⁹ comes, and hatred is on increased.

The opinion of Jainism is that there is no better way or repaying obligations than by steadying a man and leading him into a right life.

Bent upon the good of others, without expecting any return, the best good being to bring them to aright faith, as just mentioned above.

Reality exhibits distinct and contrary aspects, such as permanence and change, etc., the whole truth about anything cannot be expressed in one predicate.

A.P. ENTZMINGER: "THE MANIFESTATION:"@@

Primitive man in attempting to describe his Creator naturally limited God to his own comprehension, and man today, in attempting to understand God, in like manner, can limit God only to that which his finite mind can conceive. The created thing can never hope to comprehend its Creator, any more than a table can hope to understand the carpenter who built it. For as we attempt to conceive this universe with infinite space extending out from us in every direction beyond limit; infinite time without beginning or end; infinite worlds and infinite suns, the mysteries of which man can never hope to fathom; and then right on this earth, in the very air we breathe²³⁰ and the water we drink, the mystery of infinite living creatures, invisible to our eye, and of unbelievable minuteness; these serve to indicate to us that a Creator which surrounds all creation certainly is incomprehensible to man who represents such a small part of His Creation.

In "Bah'i Scriptures," page 158, Baha'-u'llah tells us that "God, singly and alone, abideth in His own Place, which is holy above space and time, mention and utterance, sign, description, and definition, height and depth," and in the Gospel of St. John, 1: 18, we are told, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him."

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²²⁹ The original editor changed "god" to "good" by hand

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To know God, and to reflect His glory, should therefore be the aim of man and that this task is not beyond our possibilities is evident because God has created us for this very purpose. But because there is a way of knowing Him we are not to consider that man can directly contact the Incomprehensible, or that the created thing can know its Creator. The finite can never comprehend the infinite, nor can a lower plane comprehend a higher one—for instance a stone representing the mineral kingdom, or a tree representing the vegetable kingdom, can never understand man representing the human kingdom.

The manner in which man acquires knowledge of God, the Unknowable Essence is through an intermediary, or Mediator, for God from the beginning of time has provided²³¹ mankind with His Manifestations to serve as “vehicles for the transmission of the Grace of Divinity itself” —in other words to serve as a channel through which man may be enabled to know Him.

Now the very nature of an intermediary immediately suggests to us a dual relationship, because it brings to us two extremes in relation to each other. Anything that might have but a single relationship could not be an intermediary, and so a Manifestation of God, serving as mediator between God, the Unknowable Essence, and Man, His Creation, must needs have a relationship with both the finite and the infinite. In other words he must have a divine relationship, and also a human relationship.

They impart into the world the mysteries of God,. That God should reveal His attributes through His Manifestation rather than His Essence can be understood because it is not possible for God to reveal to man that which man cannot understand. Man cannot understand the nature of fire, but he does understand its attributes, such as heat and light, and in this manner he obtains a knowledge of fire. Likewise God’s attributes, expressed by his Manifestations, become our only means of knowing God, the Unknowable. The attributes of God, which Baha’u’llah has enumerated as knowledge, power, sovereignty and dominion, mercy, wisdom, glory, bounty and grace, are not realities in themselves and we can in no way consider them as independent existences. Detached²³² from substance these attributes do not exist, because they are not substance, merely adjectives. So knowledge, power, sovereignty, dominion, mercy etc., are not God, but only His attributes. They are not the Supreme Essence, and in recognising them we have no cognizance of the Essence itself, only of them Its attributes. And so God in His mercy has created for man an Intermediary or Manifestation, reflecting His attributes to man.

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The lamp, which is really the vehicle which transmits the light, is often called a light, and the Manifestation which is the “vehicle which transmits the grace of divinity” likewise is considered God.

The sun of the heavens is considered the Divine Essence, but we cannot say this of the sun of the mirror. So then, we can say, the Divine Manifestation is God, but not in His Essence. The light is the same, but the Mirror is not the Sun.

And now let us consider the second relationship of the Manifestation: that of His relationship to man.

It was pointed out that since man cannot comprehend the Infinite, it must necessarily follow that the Manifestation of God must have human aspects. Were this not so, man could no more comprehend Him than he could the Supreme Essence, and those that have considered the Manifestation exclusively as God, and denied His human aspects, have perhaps unconsciously, but nevertheless in fact, denied the Infinity of God Himself. We have quoted Baha’u’llah from²³³ “The Kitab-i-Iqan” where He states that God “caused luminous Gems of Holiness to appear from the worlds of spirit in noble human temples, among His creatures.” From this we understand that God created His Manifestations in human form; that they each took on a physical body and a rational soul, and to each of which was assigned a different Name.

It should not be necessary to attempt to prove this point for history tells us how the people of the time of a Manifestation have invariably recognized Him merely as one of their own fellow-men, and dealt with Him as such. They certainly could not have mistaken His knowledge, His mercy, His wisdom, His generosity, or His beneficence; as a matter of fact His enemies have even as acknowledged that these qualities existed in Him whom they were so mercilessly persecuting. The persecutions the Manifestations endured were due entirely to the materialism of the people among whom They lived, who were thus permitted to see only the Manifestations’ physical condition, and were blinded from recognizing the significance of Their more important Spiritual aspects, which elevated Them to the true station of a Manifestation of God.

Entering this world as an infant, the Manifestation is administered to as any other child. His body develops gradually and is built up of elements just as man’s body has been developed. Composed of elements it is therefore also subject to decomposition. The Manifestation has human limitations similar to man in that He is subject to illness, endures pain, is dependent on food and drink, needs sleep and rest, and has either material means or is without them.

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Where²³⁴ the Manifestation differs essentially from Man is in His Divine Identity which is known as the Divine Bounty. Obviously this is a station which cannot be shared by man, because it is of an environment beyond the realm of man. This station represents the radiance of the light of the Supreme Essence or the radiance of the light of the Sun from a perfect mirror and is the station which Christ referred to when He spoke of "The Father in Me." It is through this station that the Manifestation displays His Divine attributes; whereby He becomes a Creator of Spiritual Life. By His innate knowledge, He becomes both a Divine Educator and a Divine Physician; an Establisher of a New Social Order.

This Reality of Prophethood wherein the Manifestation differs so essentially from man, as was stated, is of the Divine World, and has neither beginning nor end, hence it does not come into being with the declaration of prophethood by the Manifestation, nor does it cease with the death of His physical body.

And as we study the utterance of the Manifestations, we learn that just as They have a dual relationship, They likewise have a dual form of utterance. There are times when they speak as a man, usually in a spirit of humility, such as the words of Jesus: "Nevertheless not my will, but Thine be done" or the words of Muhammad: "Say praise be to my Lord! Am I more than a man an apostle," or "I am but a man like you."

There are other times when the Manifestation speaks²³⁵ directly from the standpoint of the Deity. In this class of utterance His human personality is completely subservient, and we then have the Voice of God speaking direct to man, the through Him.

E.M. AXFORD: "THE NON-POLITICAL NATURE OF THE BAHÁ'Í CAUSE:" @ @ @

The non-political nature of the Baha'i Cause and the duties and responsibilities involved is one which requires understanding and delicacy in presentation. It comes as somewhat of a shock to even the older Baha'is to realize that participation in party politics, which to many has been in the nature of a religious duty, is altogether undesirable in the present stage of the evolution of the Cause. In the past we have, perhaps, disregarded the subject, and since 1929 when Shoghi Effendi made it a matter for special consideration, many of us were still not ready and willing to study the nature of his instructions and the principles underlying them, but preferred to walk along the accustomed path and use our own judgment in the matter of supporting and

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working for the political party which seemed to coincide with our own ideas. The time is overdue for us all to carefully examine the position and see how far we are willing to render complete obedience in cooperating with Shoghi Effendi for the promotion of the Cause. This obedience need not be blind, but rather a conscious grateful cooperation when the matter has been clarified by consultation as to its underlying principles. The Cause is non-political in the same sense it is non-sectarian. It²³⁶ is a religious movement but it pays no allegiance to any existing religion or sect of religion. The word politics has come to be associated with party factions and is seldom used in its true meaning of concern with those measures which are national in character as distinguished from civil or municipal.

The Baha'i Cause stands aloof from all party factions, but its teachings make for changes in laws and institutions which are the inevitable result of the practical application of Baha'i Administrative principles. These will come into existence as the new civilization gradually unfolds, and it is only in this broad sense that one Cause has any interest in politics, i.e., what concerns the welfare of the State. We believe do we not, that ultimately the government shall be "upon His shoulders"²³⁷ This surely means that the new world order, envisaged by Baha'u'llah, will be built upon the principles of oneness and justice which are the foundation teachings of His Cause. This will naturally entail changes in the constitution of governments.

Let us ask ourselves the question, is there any political party or system of government in any country today which we can unhesitatingly support as being in conformity with these root principles? Many take the attitude that half a loaf is better than none, and feel justified in supporting any political party or organisation which advocates any Baha'i principle. Why continue to support a system which the Bah'i state will supersede, and why concern ourselves with²³⁸ half measures when we have that which holds the key to the whole problem of righteous government? In "Baha'i News," December, 1932, is Shoghi Effendi's postscript to a letter to the American N.S.A. in which he says: "The Baha'i Faith as it forges ahead throughout the western world and particularly in lands where the political machinery is corrupt and political passions and prejudices are dominant among the masses should increasingly assert and demonstrate the fact that it is non-political in character, that it stands above party that it is neither apathetic to national interests nor opposed to any party or faction and that it seeks through administrative channels rather than through diplomatic and political posts to establish beyond the shadow of a doubt, the capacity, the same patriotism, the integrity and high mindedness of its avowed adherents." This is the general and vital principle. Our obvious duty, it seems to me, is to use our energies in promoting a more

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²³⁷ The original editor deleted symbol ?"" by hand

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widespread knowledge of the Baha'i movements for sectional reforms to those who do not know of or cannot adopt the whole Baha'i program.

We may exercise our votes in government elections if we so desire, but the consideration we give to the matter must be on the merits and capacities of the individual candidate. This you will notice is according to the principle underlying all Baha'i elections.

Now, does this mean that we are free to support public by electioneering addresses canvassing, or any other method any particular candidate, no matter what party he or she belongs²³⁹ to? The answer to this, I think, is emphatic "No," because it contravenes every principle of Baha'i election methods. No one should try to persuade another to vote, for any one, our own judgment and belief in guidance when we truly seek it are at the root of a correct vote being cast.

A word of warning is necessary here for we must not infer that we make ourselves a close corporation, cutting ourselves off from other progressive movements. In February, 1933, in a Teaching Committee report we read: "Baha'is should keep in touch with those progressive groups whose principles are in accord with the Baha'i principles. In each city if one Baha'i could keep in contact with the people of capacity in each progressive and universal group, numerous doors would be opened for Baha'i service. Social service agencies and workers are almost always prepared soil for the seeds of the New Life."

The quality of sympathetic understanding with which a local spiritual assembly approaches its task of explaining a new instruction makes a vast difference in the response the community will make. The Cause of Baha'u'llah has no arbitrary commands—every positive teaching and instruction coming from its spiritual centre carries a divine blessing which makes obedience not blind and meaningless but an act of devoted faith fulfilling our individuality.

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When modern civilization shifted its center from agriculture to industry, from manual labor to the power-driven machine, our²⁴⁰ social life was shaken to its very foundations. In large measure, the international upheavals and the internal troubles which afflict all peoples today are the results of this profound change, and as we come to understand better its true significance, how far-reaching, how revolutionary its

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influence has been, the conclusion seems inescapable that these difficulties not only will continue, but in all probability will increase, until a new foundation has been discovered and been laid that will support the structure of this new and larger civilization.

One of the most conspicuous effects has been to introduce into human affairs two new and vital elements. On the one hand it has broken down the walls of isolation and self-sufficiency which characterised society throughout the long era of agricultural economy: on the other hand it has brought truly titanic extension and reinforcement to the human personality. It will help us to look at these two elements separately, and then try to see what their combined effect upon our social life has been.

Throughout the agricultural era, human affairs were restricted to relatively small areas and to relatively small numbers of people. The sustenance of the community and the raw materials needed for shelter and other necessities came for the most part from the particular locality. Such international trade as existed dealt chiefly in articles of luxury; the interruption of this trade²⁴¹ for any reason affected only a few; it could not threaten the life of the community as a whole. But our present-day industrial economy requires an immensely greater area in which to operate. It cannot, in the first place, function on raw materials obtained only from the locality. Nor can it function with a merely local market. The existence, to say nothing of the progress, of this machine industry demands an economic are that must inevitably transcend established political divisions. Whether considered desirable or not, this condition has become an integral part of our social structure now quite beyond our control. Modern industrial economy cannot be artificially restricted to any one country or land. And since its successful operation has become the source of sustenance and life to so large a part of mankind today, it automatically compels the abandonment of isolation and restriction and the emergence into a world economy protected from artificial interference. It has given us the power to produce whatever and as much as we require for the material well-being of mankind. The tragedy is that mankind, however, has not yet learned how to employ such a new and unprecedented power.

The other contribution, the extension of man's personality, is equally important and far-reaching. As long as his intelligence had no instrument to work through more effective than the skill and physical capacity of human beings, the range of thought and will was sharply confined. The era of manual labor was one during which human intelligence walked:²⁴² it could not fly. Every undertaking was necessarily limited in its scope, and during that period mankind was well nigh exhausted by the sheer struggle to obtains sufficient food. Under this burden the chief expression of his intelligence was

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to overcome the difficulties and hazards of his physical environment. He lived deeply immersed in the conditions of nature. Nature, in fact, has been man's chief environment up to the dawn of this new day.

Now, through the aid of science, we have achieved such a degree of mastery over nature and of conquest of the natural environment that our intelligence has been able to throw off its ancient burden. And in this freedom of the intelligence to employ the forces of nature for human aims and needs a revolution has taken place infinitely more significant than we yet realize. The will of man has been transformed from a state of servitude to nature into one of relative dominance over its forces and laws. The humblest modern family in using the radio, in turning for healing to the public hospital in reading the daily press, and in a thousand other ways, has ready access to advantages which the mightiest of kings and conquerors could not have commanded a few hundred years ago. The extension of man's personality is immeasurable.

What, then, is the significance of the entry of these two elements into our social life? It means that man's most challenging, his most dangerous environment today is no longer nature; it is his fellow man.

Today²⁴³ our lives are immersed in the movements of society as the lives of our forefathers were immersed in the conditions of nature. With every betterment in civilization we advance. With every breakdown in civilization, whether by war, revolution or industrial conflict, we are thrown back to poverty and helplessness. Our utmost hope and our deepest dread both depend upon the direction and movement of a society which has come to include all mankind. This means that the highest intelligence which we can muster should be set to work to discover and formulate the laws of right human relationships with the same intensity that, in previous ages, that intelligence was employed in the investigation of the laws of nature. Just as ignorance of those laws produced the calamities, of famine and pestilence in former days which destroyed entire tribes and communities, so continued ignorance of social laws and principles can and will today inevitably produce the larger famine of revolution, the more universal pestilence of international war. And events seem to be drawing to a climax. The time in which to find and to act upon the true principles of human association may well be less than we know.

It is at this very point of world crisis, in the confusion and uncertainty of this possible turning point in our destiny that the Baha'i teachings have come to shed their clear and penetrating light. What is essential today, they explain, is an inner vision and outlook freed from the limitations of²⁴⁴ the past. To be alive in this new age, and to take

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full advantage of its opportunities, we must learn to think with an unprejudiced mind, and to feel in terms of brotherhood. We must realize that as airplane, radio and other instruments have crossed the frontiers drawn upon the map, so our sympathy and spirit of oneness should rise above the influences that have separated race from race, class from class, nation from nation, and creed from creed. One destiny now controls all human affairs. The fact of world unity stands out above all other interests and considerations.

As we enter into this oneness, we can look back and see how struggle and violence became so much a part of human relations that it perverted all our conceptions. In the early ages education was aimed chiefly to bring about cooperation among the members of the separate tribe or race. The conception of loyalty, honesty, fellowship, mutual effort and kindness was limited to the single group. As between tribes or races, however, the conception of an obligation to be just or humane to one's fellows was replaced by the exact opposite conception of struggle, violence and war. Two ethical codes, two moralities, even two religions, have been practiced by all races from man's beginning. One code was followed in relation to one's own race; the other, just as conscientiously, was applied to all other races and peoples. One code was accepted as a spiritual teaching, usually identified with a great seer or prophet; the other code²⁴⁵ developed from the conditions of race experience. It was as though two totally different and mutually exclusive sources of social principle existed in the world—the principle of unity and fellowship, and the principle of struggle and hate.

The Baha'i teaching abolishes this source of struggle and conflict in man's consciousness today. It removes the cause of this destructive division in human nature. It declares that the essence and aim of all revealed truth has been to promote the universal spread of fellowship among men. Beneath the differences of form, name and organization, it points to the singleness of spirit that animates the word of truth in all ages and in all parts of the world. It also shows that the principle of organized struggle, however justified it may have been in the past, has now become a menace to every society. The same heroism that built up tribes, races and nations in the past is now desperately needed to build a world civilization. These two levels of truth—devotion to God and devotion to the welfare of the community—have at last been brought together and reconciled. Under the influence of these teachings the man of intelligence and good will is no longer divided in his loyalty. With the whole power of his spirit and with the whole power of his mind he can work to establish cooperation among all the peoples of the earth. Every people, this teaching tells us, has received its blessing of spiritual truth. All nations and races have found a path to the one God. All paths have led to the same goal. Only one light has²⁴⁶ shown, though the lamps have been many.

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It is well to note that this summons to unity has not been sounded in words alone, no matter how true and inspiring these may be. It has been written unmistakably in the movements of the world for more than seventy years. A new age has come into being—a new age that requires a renewal of man’s spirit. Can there be a nobler task than to respond to the appeal of the Baha’i teachings to do away with the causes of prejudice and hostility and to make an end to the fear and hatred that prevent us from recognizing the true human-ness of our fellows across frontiers and beyond the seas? To become members of the new humanity?

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There is no retreating from the fact that this problem represents the acute aspect of the whole general social condition of the age, the major symptom of the disease of civilization affecting not merely the security of the individual but also the structure of every social institution. Our status as human beings, our most profound interests and responsibilities as conscious individuals, and our capacity as citizens, alike depend upon a final solution of the economic problem.

This means that the power, effectiveness and continued existence of both religious and civil institutions depend upon their ability to bring relief and establish progressive order in the collective life of mankind. From the Baha’i point of view, what is loosely called the “economic problem” is simply a descriptive phrase employed to cover the fundamental issues of religion and²⁴⁷ civilization. The disease has become identified with its most painful and widespread symptom.

The pressure of necessity has at times produced, as within the nation at war, a quality of cooperation resembling the family bond, even though but temporarily and even though this cooperation within the nation has been spiritually off set by the concentration of struggle against the foreign foe. Such effect of historical necessity like war testifies over and over again, despite the opposed facts, to the great truth that human beings are capable of social fusion and that whenever fusion takes place, reserves of energy, efficiency, and inner joy are released from long-hidden and long-forgotten spiritual resources within the human soul.

The physical token of exchange, money, has become the one and the only symbol of wealth. The real wealth represented by vigorous effort, successful attainment, cooperative work and social fulfillment in a community inspired by one sustaining spirit, is forgotten or lamented as no longer attainable on earth.

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Economics, in brief, when as a system or a science or philosophy it can be apprehended and manipulated as an entirely separate and distinct aspect of civilization represents nothing else than the decay of an ancient religion or the vain hope that the ills of society can be healed without the inspiration of true faith. The civilization in which economic reality can be intellectually or ethically served from all other realities and relationships is itself²⁴⁸ in the condition of decay. One who isolates economics from the whole scheme of life is no longer dealing with life, but is musing upon a blueprint abstraction which represents but a skeleton whence life has fled.

The spiritual tragedy of the age is our loss of true historical perspective. We begin our social inquiry with the invention of the steam engine or with the breakdown of the feudal order shortly before. Such a limited view fails to perceive the or fanic nature of society and its rise and fall in terms of spiritual or material motive.

The feudal order disappeared for two reasons: first, because the component territorial units broke away from the social body of Christendom; and second, because its submerged individuals struggled for their rights and insisted upon a new and higher status. The nations arose, and with the nations, the ideal of liberty among the people. Those who had been serfs wanted political, legal and social rights, and the personal status developed under feudalism was transformed into status by contract. Written constitutions established a contractual basis for citizenship, and the wage system had a similar effect for industry. The movement, outwardly, was from unity and conformity to separatism and differentiation. Inwardly, it was from instinct and social habit to reason and conscious will. To accomplish such a movement, powerful religious sanctions had to be repudiated by at least a considerable portion of the public. The trend can only be explained and appreciated in terms of far greater social cycle,²⁴⁹ involving the rise, development and eventual disintegration of a civilization.

The general principle of socialization underlies a number of mutually exclusive programs and parties, from those motivated by conceptions of a classless society eventually reducing the functions of the state to a minimum, to those which promote the conception of the totalitarian state possessing a maximum of centralized authority, ownership and control.

The strife between the theories and programs has served to obscure the fundamental issue and to introduce the factor of violence into a problem which in essence is highly spiritual in nature.

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The fundamental issue may be defined as the question of determining the proper relations of individuals to society, and of society to individuals. The question, in turn, resolves itself into the problem of how the psychology of the united, mutually cooperative family applies to mankind as a whole. Are factory owners and workers entrenched enemies, or are they partners in a common task? Does the political liberty of the individual extend to the corporation which combines the property of ten thousand individuals and carries responsibility for the income and welfare of a million workers.? Are some economic enterprises so inherently social in aim, method or result that they come into a different area of truth than individual conscience or class outlook?

But these vital questions, raised in one form or another in all industrial countries, can not be treated on their intrinsic merits²⁵⁰ nor solved in relation to their ultimate human significance in a world so darkened and troubled by international conflict as is the world today. No national state at this time is able to solve simultaneously both its internal and external problems, for the reason that both problems are worldwide in scope and both are spiritual in character. We reach the end of our available human resources, and our future destiny lies with the Creator of mankind.

The world has come to a dire extremity for lack of a unifying spirit capable of producing instruments of agreement and mutual decision, and for lack of an international order capable of removing the sources of strife and inculcating the consciousness of the oneness of mankind.

The modern world has public policy but no social morality; it has desperate hope in the power of the state but no faith in God; it has the technology of material fulfillment, but its spiritual isolation makes inevitable the increase of poverty, of class disturbance and of international war.

A more vivid spiritual faith, or a truer spiritual culture, would bring appreciation of the fact that the workings of Providence throughout the course of known history have had a visible and not merely a hidden or mysterious manifestation. As the Baha'i teaching assert, each civilization has had its origin in the power of faith released by the Prophet or Manifestation of God; each civilization has developed to the height of its capacity, and at that apex of attainment has worshipped human works and human powers, lost its faith, and thence undergone a²⁵¹ process of division and strife until completely overthrown. The rise and fall of successive civilizations mark the footprints of a Divine will interposed upon human affairs.

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Baha'u'llah, whose mission was to renew the spirit of religion in this age, upheld the conception of mankind as an organic unit. He taught the progressiveness of religion as the vitalizing spirit which from age to age restores, by conscious faith in the one God, the sense of kinship among human beings. He has bridged the yawning chasm between the Prophets of past ages, whose followers limited their faith and loyalty to one race or one territorial area and failed to recognize the sublime truth that all religions have been phases of one Religion.

It raises to the level of moral and ethical principles those social problems which have been regarded as merely economic or political in significance. The Baha'i answer to what is termed the "economic problem" is that this problem, in reality, constitutes but one facet of the true problem confronting mankind today, the unification of peoples in the light of their attitude to God, and the attainment by the nations of a world order possessing the elements of deliberation, decision and action in the realm of international affairs.

The Baha'is have full conviction that any course of action and any attitude falling short of this goal will fail to remove the dangers of modern life and bring no relief. The motives of mankind, and hence their institutions, so long as they seek isolation or²⁵² partisan victory, can only intensify the chaos into which destiny has brought a time responsible for a collective failure to know and obey the laws revealed by the Prophets of the past.

The follower of Baha'u'llah holds fast, in an hour when all else fails, to the principle of evolution in the life of the race. This age, he is informed, represents the maturity of man. The Divine teachings, therefore, have been revealed in greater measure than could be understood or applied in prior ages. With the coming of maturity, man collectively becomes responsible for the achievement of higher tasks, as he is given the privilege of greater truth. The establishment of a world civilization calls for the use of the utmost spiritual, ethical and mental capacity. In accepting this gigantic task the race consciously works out its destiny, thereby drawing nearer to the will of God. What men now fail to recognise as their true human function, or ignore as the measure of their collective possibility, will appear to their consciousness as additional social burden and torment until ignorance or indifference is consumed as by fire.

The greater measure of spiritual truth Baha'u'llah revealed contains the elements of a world order, for religion today is a social and not merely a personal truth.

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No secular economic philosophy can be interposed into the present national societies as a solution of their ills for the reason that secular systems are based upon material considerations which exclude the spiritual element in man. A sound economy must²⁵³ be a world economy and at the same time represent fulfillment of individual possibilities and the potential resources of social cooperation. The way to true progress, moreover, can not be attained merely by shifting ownership or control back and forth between secularized individuals and secularized states. Man's relationships to man must reflect spiritual laws, and statutes deprived of spiritual laws, and statutes deprived spiritual content seem but temporary expedients in the light of the grave international emergency.

As the human organism is the unity of diverse elements, substances and organic powers, so in the world community of the future there will be institutions, regulations and methods for dealing with economic affairs. Economic affairs, however, will be integrated with all other fundamental human activities and aims, in the same manner as the human skeleton, nervous system, tissues and blood are correlated into the whole scheme of personality. But only the outlines of the future order can now be discerned. The elimination of war must precede the adoption of international law in the economic field. We are in the midst of a dynamic world movement, which static definitions either of human nature or of social principle utterly fail to interpret. The Baha'i teachings are in themselves dynamic unfolding continuously their significance as they penetrate into the human soul. These teachings establish the stupendous truth that a World Economics can be nothing else than the social application of a²⁵⁴ World Faith.

C.J. SHAH: JAINISM IN NORTH INDIA:

It was amidst this changing flux of thought that Mahavira moved, and wove out for himself the solution of the riddle of the cosmos, which placed man's fate, for weal or woe, here and hereafter, in man's own hands, and taught him to look not beyond himself for hope or aid.

Jainism spread slowly among the poor and the lowly, for it was then a strong protest against caste privileges. It was a religion of equality of man. Mahavira's righteous soul rebelled against the unrighteous distinction between man and man, and his benevolent heart hankered for a means to-help the humble, the oppressed and the lowly. The beauty of a holy life, of a sinless, benevolent career, flashed before his mind's eye as the perfection of human destiny, as the heaven on earth; and, with the earnest conviction of a prophet and a reformer, he proclaimed this as the essence of religion. His world-embracing sympathy led him to proclaim this method of self-

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culture and holy living to suffering by cultivating brotherly love and universal peace. The Brahman and the Sudra, the high and the low, were the same in his eyes. All could equally effect their salvation by a holy life, and he invited all to embrace his catholic religion of love.

It differed from Brahmanism, as primitive Christianity differed from the Jewish hierarchy, by rejecting outward works or theological knowledge as a mark of holiness, and seeking it in gentleness, in purity of heart²⁵⁵ and life, in mercy, and self-denying love for a neighbour. Above all, it is distinguished by its relation to castes. Mahavira comes neither to oppose them nor to reveal everything. On the other hand, he adopts a doctrine that men are born in lower or higher castes, determined by their sins or good works in a former existence; but it teaches at the same time that by a life of purity and love, by becoming a spiritual man, everyone may attain at once the highest salvation. Caste makes no difference to him; he looks for the man even in the Candela; the miseries of existence beset all alike, and his law is a law of grace for all. Therefore the most salutary change that Mahavira brought about was his effort to show how circumstantial indeed caste system was, and how easy it was for a spiritual man to break the fetters of caste system.

To the Jaina thinker the systematic working of the law of nature cannot be a product of luck or accident.

With all these handicaps in the form of Karmas none need be disappointed about his own spiritual growth. Though the Karmas of man are determining him in various ways, yet there is in him infinite capacity or power for right action, so that Karma can never subdue this freedom and capacity though this may be suppressed from time to time by the influence of Karma. The Jaina Sastras say that by means of a strict religious life and austerities all these Karmas can be destroyed, and the soul can ultimately achieve its natural state in Moksha.

In²⁵⁶ short, Moksha is a state in which the soul is quite free from all Karmic forces. Karmas are like clouds to it, and when it gets absolved from them the perfectly pure spirit shines with all its lustre like the open sun, and this is its Moksha. In this process there is nothing like any one thing taking the place of the other, but merely the obstructive agent is done away with. So when a bird gets free from its cage, but only removing the cage, which acted as an obstruction to the freedom of the bird. Thus when Moksha is achieved the pure and free Atma gets to its own natural state, liberated from the material body and its veils – that is to say, the absolved soul shines with all its refulgence, bliss, knowledge and power.

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The whole Jaina discipline has been so minutely and exhaustively worked out that it would make a study by itself.

Among such omniscient souls some are called Tirthankaras because of the presence of the Karma called Nama-Karma, and whose one distinctive mark is their own natural awakening without anybody preaching to them, and who in their embodied, steady and bliss-unending. The Tirthankaras with their unique godliness propound divinity and with their extraordinary supernatural beauty, power, glory and lusture leave an everlasting impression over the world.

Nirvana or the final liberation of the Jainas is a state of being, without qualities and relation, and remote from all chances of rebirth. Like the Buddhists, it is not an escape into Nirvana or nothingness. It is an escape from the body though not from existence.

Syadvada²⁵⁷ has been described as the doctrine of scepticism, but it is more correct to call it the science of "the assertion of alternative possibilities." "The Syadvada doctrine," says A.B. Dhruva "is not a doctrine of doubt. It enables a man to look at things with a wide and liberal view. It teaches us how and in what manner to look at things of this universe." It neither affirms nor denies the existence of a thing, but only states that a thing is or is not, or is what is described to be from one out of several points of view with which reality right be comprehended.

To the Hindus religious, aesthetic and scientific standpoints are not necessarily conflicting, and in all their finest work, whether musical, literary or plastic these points of view, nowadays so sharply distinguished, are inseparably united. No doubt it remains to be seen whether this limitation or discipline serves as a source of power or makes it the slave of a didactic purpose, but nevertheless, though religious story, symbolism or history may serve to move the artist to action, they cannot alone suffice to guide his hand. The moment he has commenced to work art will step in and take the reins of genius from all there.

The Thirthankaras are generally represented seated in the same cross-legged attitude as Buddha, with the same stolid, contemplative expression of countenance. If the dancing figures in both the Orissa and Mathura sculptures stand for evolution, the everlasting becoming, the Yogi type of seated Jina is an equally dramatic image of withdrawal,²⁵⁸ of complete independence of evolution. It is well to remember that this does not represent any sort of mortification of the flesh; it is simply the position which

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has been adopted by Indian thinkers from time immemorial as most convenient for meditation. It need not also be considered as expressionless because it does not reflect the individual peculiarities which make up expression as we commonly conceive it. On the other hand, in the opinion of Rothenstein the plastic interpretation of Samadhi, or religious absorption, forms one of the supreme conceptions in the history of art which the world owes to the genius of India. "This concrete crystallisation of a spiritual mood," observes the learned scholar, "was developed into a form so perfect and inevitable that it remains, after more than 2000 years, one of the most inspiring and satisfying symbols erected by man."

REV. A.E. MASSEY: "MYSTICAL ENERGIES OF THE SOUL: @ @ @

The chief concern of the world to-day seems to be the discovery of new forces. When the history of the twentieth century is recorded, our present knowledge of chemistry and of electricity will prove to be the mere scratchings of the surface. The real danger of that time will be, in an exaggerated form, what is the danger of our own—the fixing of the human interest on the marvels that are outside, to the neglect of a realm that, after all, remains infinitely more important—that of the world average man does is to 'descend into himself' and to explore what is to be found there.²⁵⁹ And yet is it in this inner sphere, and not in the most dazzling of external phenomena, that life's deepest problems are to be met, and its ultimate satisfaction to be secured.

It is only when we have begun to seriously study what is contained in that entity we call 'ourselves,' what is going on within our separate consciousness and beneath it, that there comes upon us the sense of awe and mystery, the sense of the overshadowing Power by which we are encompassed, that gives life one of its highest interests and leads us straight to the heart of religion.

When we think about our own inner life our attention is usually fixed on what in it is conscious and voluntary—our thinking our feeling, our willing. But that, after all, is only the top of the wave, and there are fathomless depths beneath.

It has perhaps hardly occurred to many of us that the outside world of which we make so sure is, in a very real sense, simply the reflex of our own mind, and that the way in which our mind comes to cast that particular reflex, is a matter about which we are entirely in the dark. We know the world by sight, by hearing and the other senses, but what is sight and what is hearing? Why one set of vibrations in a surrounding ether should affect a nerve in the way we call vision, and other vibrations should wake another nerve to the sensation we call hearing, is a subject of which we know nothing. Our mind shapes the outer world in its own way, fixing all its phenomena and events

@ @ @ Vision Magazine. (1943)

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into categories of time, space and causality,²⁶⁰ and accomplishing the eternal miracle of bringing what is outside us to our inside by that act of perception which through all the ages, has been the puzzle and despair of philosophy.

Have we ever asked ourselves, what was it that wrought upon the mind-stuff of pre-historic man shaping it towards higher things? Whence came the first thrill of moral emotion; in what laboratory was formed the sensation of remorse, or the first appreciation of a good that was other than material? Our religion was all there in the making, while our ancestor knew nothing of the way along which he was stumbling. What answer is there to questions of this sort except that this primary impulsion, this hidden mystic energy of the soul, was nothing else than God here incarnating Himself in humanity, manifesting in form and shape, bringing Himself to birth?

Another phase of the soul's mystic energy shows itself when we study the phenomena of thinking. From what source do our thoughts come? They emerge from depths in us far beneath our volition or our consciousness. The kind of unknown automatic work which goes on in these depths may be illustrated by an experience which is familiar to most thinkers. A subject occurs to a preacher, or writer for treatment. When it first presents itself, it is, as it were, without form and void, and darkness broods on the face of the deep. It is laid aside for a time, dropped from the working consciousness. When taken up again, lo! the darkness has lifted, the boundaries appear, the²⁶¹ new country has roads and by-paths visibly traversing it, and its slopes are clad with verdure. It is that unseen workman, the unconscious mind, that has wrought the transformation. There are men whose best work is done in sleep. R.L. Stevenson, the great Novelist and Poet, avowed he got the plots of his stories in dreams. The products of our intellects, about which we so proudly boast, have, then, it appears, often little more to do with our volition than pave the valvular contractions of the heart. Our thinking simply means that we are the channels of a power of whose mode of working we are mainly ignorant. What shall we say, too, of those mystical energies of the soul which appear from time to time right off the beaten track of consciousness?

It is stated that all adult Zulus are able to throw themselves into the hypnotic state. Hegel held that second sight was a product of an earlier mental condition than our own. The world too is haunted with spirits that break loose in dreams. Plutarch tells us how Caesar's wife, Calpurnia, dreamed the night before his assassination of the approaching catastrophe, and begged him not to visit the Senate on the fatal day. Gregory of Tours affirms that on the day of the death of St. Martin of Tours Ambrose of Milan saw and conversed with him while unconscious. Again and again has it been shown also that the soul by its mystical energy can, on occasions, heal the body. The

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circumstantial accounts of the marvellous cures wrought at the tomb of Thomas A'Becket, which so critical an investigator as Dr Abbott believes to be authentic, and the not less astonishing ones at the tomb of the Abbe' Paris, which Hume refers to and which Dr Charcot, accepts²⁶² as real, were healings by the pure mystical energy of spirit—whether that wholly of the recipient or of a mysterious inflow from without, who shall say? We are in the same position when asked to explain the story of Pascal's niece being healed of a fistula by the touch of sacred thorn or that singular account in Tertullian's Apology of the behaviours of persons supposed to be possessed with demons, when challenged in the name of Christ. It was a favourite theory of the schoolmen, derived from Plato, that the essence of the soul dwelt behind and apart from the phenomena which reveal themselves in consciousness. There was a side of it, like that further face of the moon which never showed. Whatever we may think of this as a philosophy, we realise it at least as the shadow of a spiritual truth. The deep where we most truly find ourselves is far beneath phenomena, and it is there also that we find God. We, moderns, know too little of life's supreme experiences.

We put men like Philo and Plotinus outside the circle of Christian privilege and yet, as we read of the spiritual ecstasy of the one, when he was 'borne to the very verge of supersensual things into the presence of the great King,' or of the divine trances of the other, when his nature seemed to lose itself in a sense of union with God, we realise the shallowness and poverty of to-day, and may say with Lotze, "How few are the moments in which it seems to us that we have really lived, and not been merely busied with preparations for living!" It is the consciousness of these truths that makes²⁶³ deep natures so in love with silence. It is in that region they know that the soul meets and communes with the invisible Reality. It is there that things of the innermost life are transacted to which speech even of the best, is only an interruption. It is in this deep that prayer works most effectually. When withdrawn into the mind's central recess, we pray for our brothers, we set in motion the spiritual ether which surrounds, his soul, and he becomes conscious of new vibrations. It is in this central laboratory also that the soul, in immediate contact with the Divine develops the powers that make the speech of prophet and all Divine Messengers so mysteriously mighty and compelling, and it was enough. When the soul's energies work thus, the very silence prevails.

Barclay, in his Apology, relates how, in the early meetings of the Friends, men entering the assembly were smitten and convicted of sin with no word spoken. At the soul's centre also is it that the work is done by which strong men gain their victory over the world. For there, in secret, does the spirit work, moulding the outward event denuding it of its ruggedness, extracting from it its sweetness, always its master, never its slave.

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It permits a Paul, a Baxter, and a Bunyan to reach their loftiest within prison walls, and enables a St. Teresa to declare when persecuted, that her soul is then “in its kingdom, and has every thing under its feet.” It lifts a St. Augustine to a height of spiritual joy which he declares was a direct anticipation of the life to come,²⁶⁴ or as he put it so daringly: “Rejoice, for we have become Christ.”

And what is all this but to say that the souls most mystically secret and sublimest energy is nought else than the life of God within it?

SURAJ BHAN: “MENTAL HYGIENE:”

A mentally healthy person is one who has a ‘wholesome,’ balanced personality, free from schisms and inconsistencies, emotional and nervous tensions, discords and conflicts.

The individual is not merely the plaything of life, but is himself the bearer of life too. He is not only acted upon but acts also, and more so.

The maintaining of an objective attitude, which is so essential for adjustment to oneself, is no easy task in childhood as in the first six or seven years of life, children are naturally egocentric, and later too, many survivals of childish attitudes recur.

The child’s rhythmic needs of security and adventure have to be satisfied. A grasp of fundamentals of knowledge gives him a foot hold of security, and freedom to go beyond them is the freedom to venture. The granting of such freedom, however, should not be taken by the teacher as a release from the obligations of guiding or helping the child. Experience has shown that children feel the strain of excessive self-guidance and that they are ready to accept the security of authoritative guidance whenever their reach exceeds their grasp. The teacher’s function at such times is not to help the child when he could well look after himself but to be in readiness²⁶⁵ to point the way to the firmer grounds of security.

This is particularly important during adolescence when the world is challenging the spirit of youth in so many directions and the quest for certainty is so feverish and difficult. The greatest service the teacher can do the adolescent youth is to help him to co-ordinate his knowledge and build for himself a scale of values.

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Does mental health, then, consist in a life of emotional satisfaction? Not altogether. Complete suppression of emotion reduces one to a machine, complete surrender to emotion degrades one to a beast.

The contribution of the individual to society always takes the form of work of some kind, and proper adjustment to work is of no small importance. The impulse to activity is one of the most fundamental urges, and doing of a worth-while task is a great step towards 'normal-mindedness.' Fortunate indeed is the man who feels that work is ennobling, and that whatsoever the hand findeth to do is to be done with one's might. There is a value and a dignity in work when the whole personality of the worker is thus absorbed in it. Our duty, as educators, therefore, is to encourage healthy enthusiasms among children, and to provide opportunities for self-directed activity.

The child should learn to face realities without excitement, fear or shrinking. Many a one is disposed to shirk the unpleasant features of his real experience and take comfort in the creations of his imagination. Facility of imagination is not a personality²⁶⁶ defect per se; risk comes when fantasy is used to establish a habit of disguising facts which are unpleasant. In a world which is full of difficulties, where individuals have to meet mental troubles and material obstacles, it thus becomes an imperative condition of developing, an integrated personality to acquire a habit of facing hardships in a direct and robust way, instead of side-stepping them. Difficulties are disintegrating factors as long as one avoids them; face them, and they provide opportunity for higher integration.

It is a pity that charlatans hold the field, for the genuine Yogi is not anxious to show off his achievements. But one can distinguish the latter out of thousands by his serenity and calmness of mind, an inexpressible imperturbability, which is the result of his practising the Yoga technique. He has resolved his mental conflicts and achieved stability in his personality. If he aspires to attain still higher goals, this mental equilibrium serves as the means whereby he can become at one with the Absolute—the highest stage of self-realisation.

It may be worth while examining if the Yoga method and the modern technique of Mental Hygiene have any common features. Yoga, in the words of Patanjali "is attained by steadying the fluctuations of the mind."

The student of Yoga, like the present-day analysand, is necessarily one who is dissatisfied with his own adaptation to life and to the external world, for no other reason would induce a man to engage in such an exacting course.²⁶⁷ His search is not

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avowedly a search for God, but rather a striving for self-knowledge and internal mental balance. Patanjali says that if the student is of such a temperament that the idea of God appeals to him, that is to be encouraged, for the approach to equilibrium through devotion to God is thereby made the more rapid. If, on the other hand, the student is unable to accept the hypothesis of God, there are other paths of approach. Yoga, in other words, encourages but does not insist upon the devotional approach.

The Hath-Yogi goes much further and is at pains to prove that certain bodily practices, if performed in the right way, make for greater mental poise than would otherwise be possible. Indian philosophy believes in the unity of body and mind and the exaggerated difference between Hatha-Yoga and Raja-Yoga is due to excessive emphasising of the physical and physical sides of life respectively. What is important to note is that Yoga does not renounce the physical basis, and accepts it as part of the mental problem.

Desire is the illusion by which man is identified and entangled in experience. Yoga, while advocating killing out desire, does not advocate withdrawal from human experience, but objectifying emotions and then refusing or accepting them. Instead of being its slave, he becomes its master. What is aimed at is a state when, if one chooses to be pugnacious, pugnacity should come, but his inner being be not shaken by it, and if one chooses the experience of love, he should be the conscious lover and not²⁶⁸ the victim of an entangling passion. As will be clear, this is not repression, for whereas repression is the automatic, unconscious refusal to permit an experience and then the acceptance or rejection of it, by reference to the conscious choice of self.

One cannot expect of a theory evolved hundreds of years ago in entirely different surroundings to contain all that makes for mental ill-health today.

Every analyst will agree that most people who present themselves for analysis however learned they may be in the pursuit of their callings, are comprehensively ignorant of their own psychology. The average man and woman lives in so habitual a state of self-ignorance that when the analyst holds up the mirror, the analysand indignantly repudiates the image that appears therein. Again infantile narcissism survives in the form of resistance of the patient to face such motives and patterns of living as are damaging to his self-esteem. In ordinary life, this feeling of self-esteem manifests itself as a fantasy or picture of one's self round which cause and effect and the happenings of life are grouped. There is a natural tendency to wish that everything in the world should be arranged to suit ourselves and feel annoyed that it is not so. This is one of the major fantasies that prevents the average person adapting himself to life. A

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further neurotic development of the same automatism is the conviction that life is deliberately arranged to thwart us.

The obstacle of desire in Yoga is met and²⁶⁹ recognised by the analyst in the inability of the patient to disentangle himself from his emotional experience and his failure to objectify it. No emotion can be controlled as long as one is in it.

When personality is dominated by an attitude of critical disparagement, this colours the whole attitude to life, and produces an anti-social pattern leading to acute maladaptation and neurosis.

In the process of concentration, a subject for thought is selected and the task of controlling the more violent oscillations of the mind by the deleting of distractions is begun. Some temperaments may find it more satisfactory to force the mind into one-pointedness by a summary dismissal of all intruding images and ideas; others may prefer an equally effective method of allowing the oscillations gradually to subside. The object in each case is the development of a habit of true absorption in one's task and of refusing to be a prey to distractions. The integrated individual responds to a situation with the whole personality, not with a divided one. Burnham rightly observes that "whenever exercise demanding concentrated attention is given, training in integration is given. This probably not only has its effect in the general development of a wholesome integrated personality, but it has at once apparently stabilising effect."

Relaxation, according to Yogic doctrine is not equivalent to sleep, because during sleep the equilibrium of the body is different from what it is during relaxation. True relaxation is marked by the passivity of sleep without the submergence of the attenuated awareness²⁷⁰ or 'quiet attention,' characteristic of it. Again, it is not opposed to action, for action can be performed with relative relaxation or equilibrium. Relaxation does not replace action but alternates with it, and this rhythm is important. If it be contended that tension always accompanies attention and hence will foil the purpose of relaxation, the answer given is that the purpose of relaxation is not to relieve all tensions in the organism but to eliminate such tensions in the organism, but to eliminate such tensions are not actually or potentially consonant with health. The incident tension present in quiet attention is not damaging to the state of relaxation. The benefit of quiet attention comes from a certain equilibrium which it helps to create in the body.

The value of relaxation as a preventive and therapeutic measure in this age of hypertension, maladjustment and neurosis is being recognised. As William Brown

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points out in "Mind, Medicine and Metaphysics," "with relaxation of body, mind also relaxes, and the result of the procedure is that the sympathetic nervous system gets calmed down more and more. He insists that until the body is perfectly relaxed, suggestion treatment is largely ineffective.

In order to eradicate undesirable thoughts habits, and emotions, Yoga recommends the student to think of their opposites. This method of contrary production seems, in principle, to be like Coué's method of auto-suggestion, which has been demonstrated to touch the unconscious layers of mind, and thereby alter not only conscious actions but unconscious automatisms. The method has a definite effect, provided that there be an open mind,²⁷¹ with no intruding scepticism or desire to find it untrue. In the words of William Brown, it should be constructive suggestion and should carry with it, not only will to succeed, but the power to imagine success. The conditions of success are not easy, and as a consequence, the method has its difficulties and pitfalls. It does not go to the root of the trouble, and may give rise to some alternative symptoms. The psycho-analysts tell us that such compulsive standards of behaviour accepted from without, and auto-suggested and persevered in contrary to natural desires, are one of the chief sources of harmful 'repressions' and stultification of personality. What is essential for the success of this method is self-knowledge and insight, and if the student is armed with these, the method does prove effective in the development of personality.

The sign of the man in 'Samadhi' is not that he loses consciousness of objects and surroundings; trance is a particular intensity, not the essential sign. It is the inner state dominated by sattwa.

It is during this discussion that Arjuna asks Krishna what are the signs of a stable personality. He is voicing the average human being who ask for some outward physical, practically discernible sign of the great Samadhi; how does such a man speak, how sit, how walk? No such signs can be given, nor does the Teacher attempt to supply them, for the only possible test of its possession is inward. But if one word can describe it, it is poise or 'equality' as Sir Edwin Arnold puts it,—an ideal which the Bhagavadgita is never tired of emphasising. The stable personality has "transcended dualities," is "balanced in pain and pleasure, perfectly steadfast," is²⁷² "the same in gain and loss, victory and defeat," is "happy within and illuminated within," is "like a lamp in a windless place, he flickereth not," is "an ocean of wide being which is ever being filled, yet ever motionless," enjoys "mental happiness, equilibrium."

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With all this he does not shirk work and action. The nirvana of the stable personality, according to Bhagavadgita is neither the negative self-annihilation of the Buddhist, nor the inhuman recoil of the Stoic. He finds his liberation in action. He realises his unity with all, and is not intent on his lonely salvation; he even takes upon himself the burden of their happiness and sorrow by which he is not himself affected or subjugated.

There are some elements in the Yogic technique of mental emotional training that have outlived their use, even in India.

Emerson wrote, "The true test of civilization is not the census, nor the size of cities nor crops—no, but the kind of man a country turns out." The wisdom of these words is more than ever being recognised by every nation at the present time.

Teachers, it is demanded, should no longer conceive their function in terms of imparting knowledge; it is their duty to see that this knowledge is converted into wholesome, socially useful functioning, for unless it is personalised and issues in good conduct, it is useless. We are casting aside as outworn the thought that the school is a thing apart from life, that its exclusive interest is in the mastery of subject-matter, and that character-education is merely an extra-curricular activity.

'Brahmcharya'²⁷³ i.e., self-control, particularly sexual, which under the immense influence of Buddhism in later years has come to mean monastic discipline that believes in extirpation of all desire and suppression of all feeling. Life is all suffering; it has to be tolerated rather than lived, and the best way to meet life-situations is to flee from them.

Bias, prejudice and suspicion are attitudes easily aroused and dangerous to harbour but faith in Man and admiration of great men are the attitudes which the mental hygienist must cultivate incessantly and untiringly. Geography likewise should develop in the mind of the learner a new consciousness of brotherhood and a new meaning of world neighbourliness. To quote Averill, "It should broaden and extend his personality. The trouble with most of our education, and notably is this the case with geographical study, is that it does not really educate, lead out and emancipate, but rather enslaves and restricts us."

Most of us cannot resist the temptation to cast longing glances backwards to what at this safe distance looks like a simple faith of our forefathers, the definite code by which they judged right to be right and wrong to be wrong. But the past alone cannot solve our present-day problems. India will not and should not give up the vital principles and ideals of her ancient philosophy and culture; yet to make these most

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effective they must be carefully and critically selected and the fullest use made of all that modern psychology has to contribute. This will require not only vision and insight, but courage – courage to²⁷⁴ discard all that hinders the fullest development and growth of the child.

There is a real danger in contemplating too much the glories of the past, as Lajpat Rai so wisely points out. The whole history of the West has shown that the fertilisation of one country by the ideas of another has never meant denationalisation, nor is a fresh and complete isolation of India from the thought of the Western world possible in these days. There is, besides, no reason for looking with suspicion upon the incursions of Science into the realm of the mind. If Science has given us greater insight into the workings of the human mind, we must utilise it and not be content with leaving things to chance or 'nature.' "To reject this help on the ground that it is interfering with 'nature' is to be as silly as the man who rejected 'Daylight Saving' on the ground that it was interfering with 'God's time.'"

G.A.SHOOK: "THE NEW MEANING OF PRAYER:@ @@

No phase of our religious life has been subjected to so much criticism as prayer, and none is encumbered with so much superstition. The great scholars in every field of thought have had something to say about prayer. Even science has made contributions that cannot be overlooked. For example, it has observed that in prolonged prayer the mind becomes very sensitive to any suggestion. Consequently, the impressions we receive during meditation may be irrelevant to religion. The mystics of all ages maintain that in prayer they enter the presence of the Infinite, a claim that is refuted both by science and religion. Science also has arrived at another conclusion concrete but disconcerting, namely, that the god²⁷⁵ to whom we pray does not necessarily exist. The beneficial effects of prayer, says the psychologist, are simply the result of mental relaxation. Wasteful tensions are relieved and the worshipper has an opportunity to adjust himself to life. The psychologist realizes the value of prayer but shifts the emphasis from religion to psychological technique.

Most of the writers upon prayer, therefore, ignore either the assumptions of science or the traditional viewpoint. While the light of the intellect must be turned upon the emotional life to save us from superstition, science and reason cannot create for us an art, a literature, not a religion. We use no mathematics to evaluate the excellence of a Shakespeare, a Bach, or a Rembrandt, much less a great religious, prophet like Christ or Muhammad. But the voice of a prophet has not been heard in the

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world for a very long time, and man has forgotten that the divine Purpose may be restated again and again through a Revealer. In the darkest periods of history spiritual forces have been released to reconstruct society and it is not unlikely that they will come to our aid again.

To those who are familiar with the Baha'í Faith it is clear that there is in the world today a new revelation compatible with the maturity of the age: We cannot ask intelligent rational beings to accept man-made presuppositions regarding prayer or any other phase of religion but we can ask them to investigate the validity of a contemporary Faith, a religion suited to a scientific age.

Following blindly the traditions of our forefathers is manifestly impossible but we may²⁷⁶ follow, and with humility, those spiritual guides like Christ, or Baha'u'llah who are sent into the world to resuscitate humanity.

There are two elements of our prayer life which are necessary but not sufficient in themselves. Too often they are confused with prayer but in reality they have a much wider application. These elements are adoration and devotion.

Adoration means a surrender to some supreme good, but this supreme good may be nature, our country, or an individual. A personal God is not essential to adoration, which needs only an ideal object.

Devotion, on the other hand, is concerned not with objects but with values, ethical, intellectual, aesthetic or religious. It is a mood of the soul, still, exalted, consecrated. We see it in art, music, and even science. Devotion is subjective while adoration is objective.

Prayer is something more than adoration or devotion—it is more than a feeling of exaltation or a hallowed mood.

"Prayer," says 'Abdul-Baha, the expounder of the writings of Baha'ullah, "is conversation with God." Too often the modern world sees in prayer only the devotional attitude and contemplation. Prayer involves adoration, that is, the holding to an ideal object, and also devotion, the feeling of exaltation, but it is more inclusive than either. It is the Prophet and the Prophet alone who can restore for us the true meaning of prayer.

Let us consider some of the fundamental laws of prayer gleaned from the Baha'í writings. The efficacy of prayer depends upon freedom from outside thoughts,

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surrender of the will, and²⁷⁷ concentration. The ideas of surrendering the will may strike a discordant note in most of us, and quite naturally, for those fellow mortals who require submission from us are not always concerned with our welfare. But the will of God is not the will to crush but to develop and educate. Clearly, if we trust God we must be content with what He has ordained for us and we must be willing to abide by the commands of His Prophet. Surrendering our will to God is not like surrendering to a dictator; it is more like submitting our opinion concerning art or music to the authoritative opinion of the creative genius.

In the World Order of Baha'u'llah there are no professional clergy nor spiritual leaders who may require us to pray if we are not in the mood. Private supplications to God, are however, obligatory. We should note here that the Baha'i Faith is always in keeping with the spirit of the age.

Although God knows our desires before they are voiced we are told that, ".....it is becoming of a weak one to supplicate to the strong One" Here is a law of life and when one turns to his Lord and supplicates to Him this supplication is of itself, "....a light to his heart, an illumination to his sight, a life to his soul" We are attracted and our capacity is increased.

Practically everyone today believes in a Creator or Designer but many find it difficult to believe in a personal God, a God, that is interested in our prayers, After all, is there any indication that the god we observe in nature is concerned with our daily wants or that he desires our devotion? To whom then do we pray? Is it a blind force or a god²⁷⁸ of mercy? Christ made it clear to Philip that it was through Him that we know the Father, and the Baha'i teachings reinforce His statements. "If a man wishes to know God he must find Him in the perfect mirror, Christ or Baha'u'llah. If we wish to pray we must have some object upon which to concentrate." Naturally we first form a concept of God before we make our wants known. God must mean something to us, if our prayer is real, that is, if it is communion. The thing we conceive with our mind is the thing we comprehend and that which we comprehend is not the infinite God. We understand to a limited degree the Prophet or Manifestation of God for in some ways He is like us and the Prophet comes to reveal or manifest to us the attributes of God; mercy, justice, wisdom.

In prayer, therefore, we turn to the Manifestation. We cannot know God directly the way to the Divine Essence is barred. Both science and religion are agreed that man cannot enter the presence of the Infinite. When the Prophet reveals a prayer, inevitably it is more effective than any other kind.

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Man has two natures and in order that the higher may dominate it is necessary to hold to some ideal. Since we are objective we should be in a continual attitude of prayer. Moreover, we must constantly remind ourselves that we are dependent upon God. The daily prayers revealed for us are affirmations of this relationship. It is well to begin the day by acknowledging our helplessness as in the prayer, "I testify, O my God, that Thou hast created me to know Thee and adore Thee. I testify at this instant to²⁷⁹ my powerlessness and to Thy Power; to my weakness and to Thy Might; to my poverty and to Thy Riches: There is no God but Thee the Protector, the Self-Subsistent."

In this day the old line between secular and religious is disappearing. In prayer therefore we are permitted to ask for health, daily living and economic independence. If the race is to progress man's material conditions must be improved. Many saints in the past refused to pray for temporal blessings but they did not hesitate to ask the community to provide for their daily living. God does not want our wealth nor does He desire to deprive us of wealth. "But that which God, glorious is His mention, has desired for Himself is the hearts of his servants which are treasures of praise and love of the Lord and stores of Divine knowledge and wisdom," says Baha'u'llah.

On the other hand we are reminded of 'Abdu'l-Baha's word, "True supplication to God must therefore be actuated by love to God only."

But prayer need not be expressed in words, it may be in thought and attitude. He says it is like a song, sometimes the melody will move us, sometimes the words.

If we are not filled with love and desire for God the mere words of a prayer will mean nothing. When our thoughts are turned to the lives and deeds of the Prophets and their heroic apostles the prayerful attitude may be restored. 'Abdu'l-Baha tells us that spiritual knowledge is the source of love. We should try to understand the wisdom and greatness of God, and to realize our dependence upon Him.

Sometimes²⁸⁰ we cannot pray when we need it most and then our friends must aid us by their prayers. Even when we leave this physical world they may pray for us.

Without training it is not possible nor desirable to pray for long periods. We realize today that the average mentality is not capable of abstract thinking. When we meditate for a considerable time irrelevant thoughts may crowd into our minds. Baha'u'llah's warning is very timely. "Read the Divine verses to the extent that will not weary and depress you. Do not impose upon the spirit what will weary and weigh

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down upon it; nay, rather feed it with what will make it lighter, so that you may soar with the wings of verses to the dawning-place of proofs." We should all strive for the higher life, we should seek the good pleasure of God only, and we should be detached from everything in the world. But we must remember also that sainthood is not attained in a day.

In the world of existence we are confronted constantly with diversity. Men differ in spiritual as well as intellectual capacity. This difference is not a defect in creation but rather an essential necessity. In a community where everyone thinks alike unity and harmony are readily attained but such a condition is not conducive to progress. We should not be surprised therefore to find that people react differently to prayer. This is particularly true with respect to that somewhat troublesome question, "How is prayer answered?"

Some people report that they hear sounds or see lights during prayer. Others do not experience these phenomena. They pray for guidance²⁸¹ and then go about doing their work with alert, receptive minds and somehow they are guided—circumstances seem to shape their actions and destinies.

Those who experience manifestations may feel more certain of their guidance but there is clearly some danger in relating such experiences. In passing we should remember several facts. Many highly developed individuals do not receive these sense impressions. Moreover occasionally people are misguided by such manifestations. Again sense impressions are experienced by people who are not given to piety. Finally there is another class who have witnessed these phenomena but who consider them unreliable. They avoid anything irrational.

Let us turn again to the words of 'Abdul-Baha. "When man prays he sees himself in the presence of God. If he concentrates his attention he will surely at the time of prayer realize that he is conversing with God. When we pray to God, a feeling fills our hearts. This is the language of the Spirit which speaks to God. When in prayer we are free from all outward things and turn to God, then it is as if in our hearts we heard the voice of God." Speaking the words of a prayer helps us to concentrate. If the heart alone is speaking the mind may be disturbed. On the other hand there are times when the spoken word is undoubtedly distracting.

Science has made no positive contribution to prayer but it has cleared out some of the rubbish. We are free now to approach prayer without so many intellectual doubts. Once more the voice of God has been heard on earth through his Prophet. Once more prayer may mean conversation with God.

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H. HOLLEY:²⁸² "THE ABUSE OF PERSONAL FREEDOM:"@@

The long historic drive for liberty, which transformed the West from medievalism to political democracy, had some unexpected and disastrous consequences. In addition to its original meaning, that liberty is the right of the individual to participate in the making of government, and his protection from tyranny by provisions of constitutional law, the concept gradually assumed a psychological as well as political significance. Having overcome authority in terms of an irresponsible state, the individual proceeded to resist the idea of authority in any form.

Under medieval economy, the craftsman, and only by a long and rigorous term of service could he emerge from what was practically a condition of servitude and attain the privileges of master craftsmanship for himself. The process began in an acknowledged servitude, and that servitude could be overcome only by arduous effort and the attainment of definite standards of skill.

The modern man assumes that his original condition is one of freedom, and his life is planned to secure all possible advantages as from that essential liberty. He accepts as little authority as possible, deeming authority an invasion of personal rights.

The result has been that personal opinion has acquired an importance quite apart from its conformity to any standard of truth or any general criterion of value. Personal opinion, until compelled to acknowledge authority in some form, asserts itself as an essential value, an aspect of liberty and a vested right. The rise of the ideal of individual conscience as the final authority in spiritual matters²⁸³ has become the foundation of the assumption that individual opinion on any matter is a fundamental dogma not to be questioned.

As between the condition in which the mass of people had neither social, cultural nor spiritual rights, but were arbitrarily held to a level of undeveloped personality like children or serfs, and the condition in which the individual person feels himself the center of the universe, no choice is possible since both conditions represent unacceptable extremes. The world of human society is perishing for lack of a balance between the true rights of the individuals and the true rights of the community. The question where discipline ends and freedom begins, or where freedom ends and valid authority begins, is one which underlies every grave problem of the day.

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Turning to the current conceptions of the state, we find the two extremes of authority and individual liberty carried to their utmost, limit. There are states in which the individual is nothing as an individual, but important only as a creature of the state, and there is at least one state in which the individual is, theoretically at least, to be flattered and pandered by many of those who seek office. And the same condition exists in the field of economics. In contrast to a system based upon unlimited individual rights, we note other systems in which the individual is but a function of a social machine.

The fatal limitations of the misapplication of the doctrine of liberty become fully evident when one studies the formation of many existing political and economic organizations which involve the principle of organic servitude on the part of the individual to the state or party. These²⁸⁴ organizations come into being as the result of the influence of some one individual, or the combined influence of a few. Their personal opinions, exerted by force, are raised to the height of universal social philosophies. A few dominant personalities have found a means of self-expression in compelling millions of their fellows to accept the official mold. Such implacable trampling upon the historic doctrine of individual rights is nothing less than the seizure of too much individual right by the few. Their example completely nullifies their political or economic philosophy.

How has constitutional liberty been so readily overthrown throughout a considerable area of the world? By the impact of the few dominant personalities upon a mass of individuals for whom liberty had become nothing greater or more powerful than the right to seek personal advantage. At the point of crisis the mass exerted no adequate influence because the average the average individual composing it had no social leverage, no inner resource beyond his own personal opinion.

What humanity needs is a conviction so powerful that it can not be overthrown nor beguiled by any theoretical doctrine representing merely some one's personal view exaggerated to undue importance because behind that view is the drive of overseeing ambition. It would be well if the modern man acted on the principle that he is not born to automatic freedom but to servitude to the selfishness of physical personality, and to attain true liberty he must struggle wholeheartedly to attain spiritual truth. Without that, we remain slaves, victims of any chance aggression that needs us for its exploitation.

B.H. KIRKPATRICK:²⁸⁵ BAHAI NEW SOCIAL ORDER:@ @@

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While the fundamental appeal of Baha'u'llah, like that of Christ and Buddha and all the Divine Prophets, was to the hearts of men His message was very definitely a social one and a universal one. Always has religion had its social aspect, its regard for fellowmen, always in its freshness, has it been a great unifier; but now for the first time has it been possible for the Prophet of God to show how the law of love can be expanded to include the whole of mankind. Baha'u'llah has laid down His great principle of the Oneness of Mankind and showed us how to use it to bring justice to all men and include all mankind in one world-wide society. Modern communication has united the world physically; modern commerce and industry have made all countries interdependent. Even war, one of the last signs of a dying age, cannot be waged without showing the interdependence of nations. All these are outward signs of world unity. Spiritual unity is still lacking and this can only be obtained through the reestablishment of belief in God and obedience to His commands. This is the potent remedy which Baha'u'llah administers to the world today.

The first outward sign of this world unity will be a world organized for peace. Peace is the acknowledged need of the world at present. No lasting peace can be established without world organization, a unified world with a central government and court of justice accepted by all nations, great and small. Baha'u'llah foresaw this need and planned for it in His Universal House of Justice. This will have real power to settle disputes referred to it by all the nations, none withholding itself. At the same time all nations will agree to disarm, except same²⁸⁶ time all nations will agree to disarm, except that sufficient police will be retained to insure order in the nations and in the world.

But necessarily before such an organization can be accomplished we must abandon excessive national pride, any claims of inherent racial superiority, or class supremacy. In other words we must come into such a consciousness of the oneness of mankind that we desire nothing for our own nation which we do not desire for all nations. If the yellow or black or white race has the good things of this world it must not be at the expense of some other race. If the capitalistic class accumulates money it must not be by the exploitation of the laboring class. All are children of God and God's bounties are meant for all and are sufficient for all.

Put into actual practice the principle of the oneness of mankind means, besides world government, employment for all, "no idle rich and no idle poor," justice to both capital and labor, education for all. As an important aid to understanding between different nationalities and a means of simplifying education and travel an international auxiliary language is advocated by Baha'u'llah. He declares also the equality of the sexes, that they must have equal opportunities, rights and privileges. There is no conflict, says Baha'u'llah, between science and religion, both are expressions of truth

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and truth is ultimately one. Modern progress, learning, scientific investigation and invention are praised by Baha'u'llah; for the mind, the intelligence of man, is God's greatest gift to man and should be developed to its utmost. Thus man advances toward the fulfilment of his destiny, for "all²⁸⁷ men have been created to carry forward an ever-advancing civilization." The intellect, however, should always be used with the object of producing that which benefits mankind. That man should use his intellect or inventive power for making destructive or even useless things is contrary to man's true nobility.

Education is most important in Baha'u'llah's scheme of things, but children should be instructed in that which is conducive to the progress of man and not in those subjects which "begin and end in mere words." Education will be used as a great means of unification. History and literature will not be distorted to make one race or nation appear inferior or superior to another. The needs of every degree of intelligence, skill, and interest will be met so that each individual can develop to the utmost of his capacity.

Baha'u'llah has provided certain economic and tax regulations which will provide justice to all, a means of livelihood for all, and will make it impossible for some to amass great fortunes while others are deprived of the necessities of life. Capital, however, is not forbidden. The economic system, the legal system, the monetary system will become world-wide. There is no attempt in Baha'u'llah's plan to reduce all classes and nations to a monotonous level and sameness. Diversity of taste, occupation, customs is desirable and necessary for a well-ordered world, for beauty, happiness, and contentment.

There will be one universal religion and this with moral and spiritual precepts will be taught in schools. No dissension over varying creeds will prevent this. Religion, indeed, will be the great unifier and to blended with life that it will be the basis for government and²⁸⁸ industry. Those high in spiritual attainments and in wisdom will be chosen for public positions. There will be no professional clergy, worship will be without ostentation and elaborate ceremony. The house of worship will be the center of every community and around it will be grouped schools and institutions.

How can it be possible, some ask, that such an age of peace and justice is near at hand? All about us we see signs of increasing injustice, of conflict and strife. Confusion surround us; governments quickly rise and fall; there is depression in business with its resultant unemployment; suffering and oppression abound. Wars continue and

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rumours of greater wars are heard. Cataclysms of nature—floods, earthquakes, storms, droughts—are causing untold human misery.

Destructive forces are indeed in evidence. No doubt the old order and outworn institutions must destroy themselves before the new ones can take their places. This is in accord, too, with the Holy Books which depict in powerful language the calamitous times which directly precede the age of peace.

But the emphasis of Baha'u'llah's teaching was always upon the "Glad Tidings" of the new civilization which is already gradually growing. He leaves us in no doubt that this higher type of civilization will prevail. It is for this that man has been created and what God has ordained must come to pass. Man has now reached the point in his spiritual evolution when he is capable under the guidance of God of developing a worthy civilization. Baha'u'llah constantly reminds man of his latent possibilities and urges him to rise to the heights for which he was created.

We²⁸⁹ should expect that such a consummation of human evolution would be of long duration and Baha'u'llah so assures us. Our part is to accept His remedy for present conditions, to return to the "Faith of God and His Religion" and in obedience to His command, establish the world state on the foundation of the unity of the human race.

While the glorious possibilities of this new civilization are at present beyond even our imagination, Baha'u'llah affirms that nothing can prevent their attainment.

RUHI AFNAN: INSTITUTIONALISM VERSUS MYSTICISM IN RELIGION:@ @@

Modern thought is inclined to consider any form of organization as detrimental to the spirit of true religion, and it bases its reasoning upon the belief that whereas religion requires a freedom of the spirit, laws and institutions force it into a groove and subject it to a definite and preconceived mould. How could the spirit soar and attain its full stature if restrained by the dictates of an organization? To a baha'i, such an issue is basic and vital, for the institutions of Guardianship, and of local, national and international Assemblies are inseparably bound with, and form an indispensable element of, the Faith of Baha'u'llah. Let us, therefore, confront the problem and find the reasoning upon which the structure of the administration of this divine Revelation rests.

We could undoubtedly face the issue with the unreasoned acceptance we term faith. The mere fact that Baha'u'llah and "Abdu'l-Baha have voiced these administrative principles is to Their followers sufficient reason. Having laid our trust in

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Their divine guidance, having recognised in Them the guiding light of God, we are²⁹⁰ fully justified in following Them to the end and being confident in Their leadership. But such an attitude gives us a private and subjective assurance; it does not help us to face the criticism of an unbelieving world.

To discover the rational justification for the institutions of the Faith, we have to start by obtaining a clear view as to what constitutes true religion, for our acceptance or refusal of the need of an administration or organization in religion depends upon which of two conceptions we uphold, whether it is the mystic religion or the revelation.

There are two philosophies, two manners of approach to that all-important aspect of life we term religion. The first, which is at present the most prevalent, and has dominated thought ever since the beginning of the last century, is the mystical one which emphasizes the inner feeling of man. According to this conception religion is an inward experience which reveals itself at those moments of exaltation when we feel ourselves one with the divine.

The second philosophy of religion, which was particular to ancient Christianity and Islam, which was discarded for a long interval by the educated class, and is beginning again during these last years to awaken interest, is the revelational. According to this view religion is a spiritual impetus as well as a set of moral laws and principles that the prophets of God create at their advent into the world to regenerate society, educate man and develop him spiritually. It does not deny the efficacy nor minimize the value of the inner mystical experience. It cannot, for these moments of exaltation, and inner communion with God, when not²⁹¹ confused with the idea of deification of man, constitute the greatest impetus which we need for our moral and spiritual development.

But this revelational conception goes a step farther. This inner experience may be an element, of our spiritual life, but it does not constitute the whole of that life. Besides it we need the element of belief that the prophets are the mouth-piece of God, and that a strict obedience to their laws is indispensable for our spiritual growth. In the absence of these last two elements no form of inner experience will help to enhance our spiritual regeneration and development.

If religion be conceived as a mere inward feeling of essential unity with God, it becomes subjective and private. As the mystic says, there is no specially defined and prescribed path that every wayfarer has to tread. Every individual has his own peculiar mode of approach to that ecstatic condition which is the hall mark of spirituality.

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Prescribed laws, established institutions, and outward forms constitute a burden to the movement of the spirit which can seek its true destiny only when it is free.

Such a conception was undoubtedly the keenest and most effective weapon wielded against institutionalism in religion. They have put into the mind of youth the idea that the church is an institution to be discarded, that the spiritual life of man cannot be cast into a mould or subjected to prescribed laws and principles.

According to the revelational conception of religion, however, laws and institutions are elements in-dispensable to our spiritual growth. According to this philosophy, the not²⁹² saved by merely breaking away from its material shell, by merely freeing itself from its earthly bad. According to this view-point the spirit has in store, in a potential form, all the attributes of God. Through gradual progress and constant development, by turning the heart to the light radiated by the prophet of God, by an inner urge and longing for what is divine, man develops his personality and makes it worthy of the blessings of the world to come. The soul, therefore, has to be educated and trained to reflect increasingly those divine attributes. Its goal is not freedom from material restraint. Its perfection is not already achieved and inherent. It has to acquire that perfection, it has to develop.

To evolve therefore, the spirit needs the loving care of a heavenly teacher, who with definite laws and institutions, devised for that specific work, rears the soul and helps it to nature. It needs stimulation, guidance, deter rants, love, devotion, hope of reward, fear of the horrible consequences of evil acts. Without such forces progress cannot be insured. And these forces are embodied in the laws and institutions that revelational religion provides.

Revealed religion lays an emphasis on the social life that mysticism fails to do. While mystical movements have never been great factors in the social development of man, the former have proved to be the greatest socializing force the world has yet experienced. Consider the manner in which Christianity and Islam have welded into one whole, people of different race, nationality and class. The brother in the Faith was the closest of kin. Such a unifying and social force is bound to materialize itself²⁹³ in the form of an institution as the outward expression of that spiritual unity that prevails among the followers of the Faith.

So indispensable is organization to revelational religion that we find most if not all the prophets advocate it in some form or other. If in some cases, such as Christianity the words of the prophet were not explicit enough, the logical and essential need of the

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Faith brought it about. In fact, every time a group arose that denounced the existing church or churches and advocated freedom from them, it ultimately achieved no other result than, to institute a new organization to rival the ones already existing. This shows beyond any doubt that organization is essential to the very nature of religion and intricately bound up with it.

If we consider the mystical movements, however whether they appeared in the East or the West, we observe that they achieved nothing more than a small community living under the guidance of a leader, every member trying to work out his own salvation by treading his own specific path to the Godhead. None of them created a working organization that shaped the life of thousands of adherents with the power and magnitude that we find in the revealed religions.

That some form of organization is indispensable to, and arises out of, the very nature of revealed religion can be better grasped if we study the fundamental teachings of the Baha'i Revelation. As we shall explain without an administrative body the ideals of the founder of the Faith will never be realized.

A fundamental teaching of Baha'u'llah is that religion is progressive, that its truths have²⁹⁴ to be constantly re-interpreted to conform to the existing needs of society, that new laws and principles have to be legislated as the need for them arises, that it has thus to keep abreast with progressive civilization. About once every thousand years, a prophet appears in the world who remoulds the laws and teachings of the previous prophet and makes them satisfy the needs of the day. But the spirit of a system of laws cannot be considered progressive if modified only once every one thousand years; if during that long interval those basic laws proclaimed by the prophet cannot be re-interpreted and re-applied.

It is imperative, therefore, for a revealed religion like the Baha'i Faith to have a specific institution, as provided in the Guardianship, for interpreting the scriptures in the light of contemporary thought. Interpretation of the scriptures was in the past the center of contention among the different sects of every one of the religions. Whenever any person interpreted the scriptures another arose to denounce him and present instead a rival view. This led to conflicting sects and interminable disputes. To avoid such cause and source of dissension, Baha'u'llah gave the exclusive right of interpretation to 'Abdu'l-Baha. How could He have safeguarded His Faith from the disruptive influences that clove asunder the older Faiths if not through the institution of Guardianship, through an institution the distinguishing prerogative of which would be to interpret the scripture?

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To maintain the progressive nature of civilization, Baha'u'llah, besides providing an authoritative interpreter, had to establish a legislative body to enact new laws as time passes and²⁹⁵ the needs of the community change. Without such an institution to legislate whenever the Holy Scriptures lack explicit instruction the Faith would soon become a dead letter and cease to have direct application to the needs of the day. It is thus evident that institutions are indispensable for maintaining the progressive nature of religion.

To denounce the administrative aspect of the Faith of Baha'u'llah, or in a general form maintain that religion cannot and should not be organized, betrays a lack of understanding of the philosophy of the spiritual life. Only mystic movements can logically maintain that organisation weighs down upon the spirit, that it retards its progress. The followers of the revealed religions, be they Christians, Moslems or Baha'is, on the other hand, cannot with any justification maintain such a theory. It is true that at times organization becomes a handicap to a spiritual movement, but that is only when its function is over-emphasised, when the organization becomes an end in itself rather than a mere means provided by God for the spiritual development of man.

Furthermore, the weakness of the administrative element of the religions of the past has been partly due to the fact that the founder of the Faith left no detailed and explicit provision for the form the administration was to assume after Him. Any institution that was formed was weak as to its legitimacy and therefore open to assault. It is only in the Baha'i Faith that we find specific provisions along this line. Baha'u'llah has laid down the principle which 'Abdu'l-Baha amplified in his will and testament. They have established institutions and delegated to them the power to carry on the task of human and social regeneration for²⁹⁶ which They laid down Their life. The legitimacy of these institutions, therefore, shall ever remain unassailable.

Whenever we study an institution or a form of human activity we should be on our guard and distinguish between the true nature of that institution and the evils that have through human frailties distorted its form. The institution may be beneficial and perhaps indispensable for the progress of man, but nevertheless become gradually so corrupted as to retard his progress. We can find a clear example of such a phenomenon in the political and economic organization of the state. No student of political theory can maintain that some form of government is not necessary for the life of a nation, but still consider, when corrupt, what havoc it can play with human life and property. Similarly organization in the field of religion it is, in its pure form, indispensable for our spiritual life even though it has at times, in the past, fettered our activity and retarded our progress. Every organism is born, has a period of maturity, grows to its full stature

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becomes old and then perishes giving way to a newer organism that has come to replace it. This is true of religion as a whole but more particularly of its administrative aspect.

The administration of the Faith of Baha'u'llah is still in its infancy, it has to grow and mature, to fulfil its mission in the world; but after ages of activity and useful service it will become subject to corruption. Then, we are promised by Baha'u'llah, a new prophet shall appear and a new religion replace our present Faith.

HORACE²⁹⁷ HOLLEY: "VISIBLE SIGNS OF A NEW ERA: @@

The first visible sign of the new era was the termination in the nineteenth century of the age-long movement of population across the physical earth. In the realization of the organic unity of their physical environment, men made their first contact with the mysterious forces destined to remold the world. Throughout all prior time, human beings had not lived in one physical environment but in many diverse and separate environments, each a social world complete in itself. Humanity as an organic kingdom, a unity of collective relationships, did not and could not exist. What existed were tribes, races, peoples and nations, each a separate and distinct entity at perpetual struggle one with another.

The destruction of territorial isolation was therefore far more than an advance in the knowledge of geography – it was the destruction of the ultimate basis upon which human personality had slowly and painfully evolved. Actions and ideals useful and necessary throughout the era of isolation suddenly became harmful or impotent when the principle of separation no longer controlled human affairs.

The second visible sign of the new cycle was the rise of science. With this power men confirmed the unity of their physical environment by weaving firm bonds of communication between all parts of earth. They forged an unbreakable mechanical framework of world unity which represented technological progress and vision but had no reference to the limitations of social experience. Upon every race and nation poured influences emanating from the entire world. The spirit of inveterate localism in action, feeling and thought stood upon the threshold of²⁹⁸ a new era whose center had been transferred from the nation to the world.

The third visible sign of the new age was the conscious effort of a few pioneer souls in every nation, race and religion to transmute their local values into universal truths. Universal histories were written; the ideal of peace became articulate;

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interpretations of comparative religion were promulgated; many aspects of internationalism were explored; a universal secondary language was developed; the world view arose in ethics and sociology. A consciousness of humanity stimulated leaders of thought. With such high ideals, and the reinforcement of science, it seemed readily possible to reorganize society upon a world foundation.

The mainsprings of collective action, however, remained local and exclusive. Each community employed the new powers of science and industry to develop its own resources and influence. Between the fact of social division and the theory of social union lay an unbridgeable chasm—the irrational sentiments and established reactions of the mass soul. Within the fixed limitations of his social sympathy the individual functioned as though the earth continued to be a series of unrelated fragments whose normal intercourse was strife, whose highest glory was war.

It is this very inability to solve the most vital social problems that forms the fourth sign and indication of the new cycle. Commerce, unlike agriculture, is in reality a world function and not the justification of local isolation. Agricultural wealth can be transferred by seizure of land through war. But war destroys the market upon which commerce depends. An²⁹⁹ agricultural society can exercise the fullness of its sovereignty upon its own members. A commercial society is subject to confusions beyond its control.

The illusion that any economic or political philosophy can by itself bring about readjustment from the old to the new order wears thinner day by day. Its inevitable collapse in the near future has portentous significance. Nothing in all the course of history compares to the existing crisis, which threatens what we term civilization because it means that the mass of mankind has lost contact with any religious influence capable of creating the world fellowship upon which all have come to depend. Every sectarian faith sanctions some expression of the competitive instinct which is the Samson overthrowing the pillars of man's earthly temple. The need of spiritual renewal to revitalize human idealism and extend the borders of sympathy and cooperation to encircle the world has become the most vital need of mankind.

By the degree of our collective failure, by the penalties incurred by spiritual ignorance, we may measure, in part, the sacredness of the truths which have been ignored.

The central fact of religion, Baha'u'llah makes clear, is the Prophet, or Manifestation, who in the person of Moses, Jesus or Muhammad, stands as the intermediary between God and Man.

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As the life of earth derives from the sun, so the spirit of man depends upon the vital illumination received from the Prophet in every age.

The purpose of the calamities which afflict humanity today is to restore men's yearning for God and quicken their search for the spiritual food that sustains the soul. The fire of agony alone will purify our vision, enabling us to re-experience the aim of human existence and build new³⁰⁰ world order upon divine law.

How is a world society to arise from and amid and around these jealous and fearful national societies, so powerful to destroy, so impotent to recreate? What is to stimulate their will, regenerate their faith, remold to their true relationship to one another through a world state?

Only a divine and spiritual power, effective upon the heart and conscience, can bring to humanity the gift of order and of peace. A new and universal faith, enkindled in the soul by the same mysterious flame evoked by Jesus, can alone establish the foundations of world unity by raising human beings to the vision of their participation in the oneness of mankind.

For the preparation of that conscious world society, the whole ferment and disturbance of modern times release influences beyond all human control. If we look only to the preservation of one limited society, the present hour is dark, the future overwhelming. Nothing exists on earth capable of checking this torrent of violence. But if we perceive the vital need of destroying the molds of limitation, the times reveal the working of a universal destiny one can utterly trust.

PAUL HINNER: "THE INDIVIDUALISTIC OUTLOOK IS NOW OBSOLETE:" @ @ @

The present chaotic world situation is generally ascribed to wrong economic and political action. However, action is always preceded by thought and therefore the wrong action which led to the crisis must necessarily have been preceded by wrong thinking. Also since the crisis is general throughout the world, the underlying basis of wrong thought must likewise be³⁰¹ of world-wide extent.

In the course of human progress, social changes affecting the relation and organization of the race take place at intervals. By the nature of things each one of these changes creates a necessity for a mental reorientation in order to find the new line of

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direction along which to proceed. This again makes necessary a discarding of old opinions and conceptions and a substituting of a new outlook on life corresponding to the new situation and following that, a harmonizing of conduct with this new outlook. The time while this process of transition is in progress is naturally a period of strife and dissention in the form of a crisis.

That do day the world is confronted by the necessity for such a realignment is clearly indicated by the futility of all attempts to find a way out of the present crisis along the established lines of thought and conduct. Throughout the world political power is constantly passing from party to party, from interest to interest, from one philosophy to another. Constitutions are being modified, temporarily set aside or completely disregarded according to the exigency of the moment. Political and economic experiments of great variety and often lacking rational concepts are widely advocated and at times even attempted in practice.

Also in all history was so-called higher education never more widespread than it is today. In all countries institutions of learning of all descriptions are maintained in large numbers manned by expensively trained scholars and educators and patronized by a multitude of students every year. Throughout the world but especially in the leading nations thousands of graduates of the³⁰² highest institutions of learning, many of them possessors of academic titles and honours do not only fill the professions but occupy also the key positions in all other walks of life and are influencing public opinion on all subjects. Governmental departments are staffed with officials who have received the best possible education and who in addition are advised by experts and scientists specially trained for the different functions. Many countries maintain scientific institutions or organizations of scientists which are exclusively occupied with scientific research and the study of current problems. And yet despite all these apparent advantages, despite the seeming abundance of talent and despite the wide latitude for action granted to or usurped by the political leaders, the world instead of emerging from the crisis is sinking slowly but surely ever deeper into chaos in domestic as well as in international respects a vivid demonstration that the entire basis of thought underlying present human conduct is wrong.

A world that is in position to produce the necessities of life in abundance cannot devise an equitable system of distribution and despite all so-called intellectual and cultural achievements is unable to administer its affairs in keeping with the principles of fundamental justice. An unjust and clearly untenable territorial status assembles the nations in groups hostile to each other and ever on the verge of war. Natural resources and valuable human energy are squandered on armaments and even women and children trained to arms in order to maintain or modify the territorial status, to defend

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wealth or territory acquired by unfair practices; or to enforce a new social order without first creating³⁰³ a basis of constructive thought. Despite the fact that morals represent the most intelligent reaction to natural laws and that moral values are of foremost importance for the well-being of society and race, nations as well as individuals disregard the moral factor in their conduct and allow themselves to be governed completely by their selfish aims and materialistic desires. Millions of people are left without an opportunity to lead a normal life and are deteriorating into mere human refuse. The young generation, instead of being an asset as valuable raw material, becomes a liability and an annoying human surplus. Science instead of devoting at least part of its efforts to the clarification of the position and purpose mankind in the general scheme of things ignores the problems of life and toys with mathematics and physics.

The wrong thinking which is at the root of the wrong conduct that produces these evils can be exposed through reversing the sequence according to which thought is succeeded by action into a process of deducing the underlying thought by closely observing actions and their effects. The use of this method in an analysis of the thoughts underlying present human conduct reveals the existence of a general belief; that the main purpose of life is to foster materialistic desires and to gratify them irrespective of consequences, that true happiness can be found by excelling fellow-men in the acquisition and possession of wealth and material luxuries, that "business" possesses the power to accomplish the salvation of mankind, that peace will come to the world despite the fact that nations as well as individuals are striving for more than they need and demand maximum rewards for a minimum of efforts, that the³⁰⁴ stars and planets move in their orbits with no other purpose as to be in motion, that the problems of life can be reduced to a mathematical formula. However an unbiased review of the accumulated knowledge and experience concerning life and human progress proves this belief to be false throughout.

The general deterioration of human thought and conduct is due primarily to the fact that the individualistic outlook on life, having attained its purpose of establishing equality of individuals before law, has become obsolete but has not yet been replaced by an outlook which is relative to the new situation, because in the last analysis human conduct always reflects the outlook on life which grows out of the attained measure of human consciousness. If life is considered a mere opportunity for self-gratification, selfishness and materialistic desires will determine human conduct and create conditions which will make the existence of organized society impossible. If on the other hand life is considered a duty to search for and fulfil the purpose of mankind in the general scheme of things, then a common aim will draw the human material

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together into an organized unit. The old and obsolete outlook on life ceases to impress the human mentality and as a consequence selfish and perverse inclinations assert themselves, but the new outlook recaptures the imagination, stimulates thought and determines conduct from the advanced point of view.

STANWOOD³⁰⁵ COBB: RELIGIOUS REVELATIONS AS AN EVOLUTIONARY FUNCTION." @@@ By Cobb.

Religious bigotry and prejudice are chiefly due to religions being viewed as historical rather than as functional events. The followers of³⁰⁶ every great world religion tend to look upon their own revelation and the institutions built around it as unique in the history of the planet and consequently to deny the authenticity of other world religions. Hence a bitter rivalry has arisen between religions making such monopolistic claims.

When, however, we take a scientific view of a religion as functional in the development of humanity we are able to look not only with tolerance but with sympathy at other religions than our own. Wherever a sincere spiritual force is effective in the lives of a people, there we see a religion which we may respect. When, however, religious expression degenerates into institutionalism either at home or abroad we may know that religion is no longer performing its normal function.

The function of religion is:- first, to make humanity God-conscious; second, to make humanity obedient to the Divine Will (this implies to day the unifying of humanity); and third, to bring to each human being the understanding of how to make use of prayer and guidance and thus take advantage of the inestimable privileges offered man by the Divine Power in the way of communion and help.

Religions do not come into being by accident. No great historic epoch and no section of the world has been deprived by Destiny of the opportunity to acquire the priceless treasures of true religion. The spiritual evolution of the human race is as much a part of the majestic plan of the Creator as is the evolution of solar systems. Were it not for the instructive, simulative, and inspirational power of religion upon the heart and conscience of humanity, men would remain morally on a level with³⁰⁷ animals. In other words they would be unmoral without the refined conscience which spiritual man possesses. They would be creatures of impulse and of instinct, following the law of the herd but recognizing that as the only law outside themselves to be obeyed.

³⁰⁵ The original editor transposed "STANWOOD" by hand
@@@ World Order. 1935.

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Religion brings to man a new conscience instructing him in the higher laws of living which make for harmony, happiness and prosperity both in an individual and a collective sense. Through religion man is enabled to transcend himself to become nobler than his biologically inherent animal qualities would permit. Through religion he is trained to sublimate all of these animal qualities—qualities perfectly legitimate in their own field but obstructive to the development of a catholic and harmonious human society.

Through religion man is made aware of his spiritual potentiality. He learns that his soul can aspire in the realm of spirit and need not be dragged and weighted down by all the heavy burdens of carnality. Like a young child learning to walk, he begins to realize powers which he can put into practice. In the use of faith, prayer and spiritual guidance he becomes more and more proficient, growing daily nearer to the full stature of spiritual manhood for which he is destined.

Can any one deny that these are the purposes and these the effects of religion? Any unbiased scientific study of the history of religion as a moral, social and spiritual force in the life of humanity will substantiate the foregoing statements.

But whence does religion spring? Here we come to a much mooted question. We are told by the Founders of the World's great religions that³⁰⁸ the truth which they teach is revealed to them from the Divine Source itself; that they are but channels for the Divine instruction and power to flow through; and that their word is, indeed, the Word of God.

Such is the claim of all the great Revelators.

History shows that every great religion in the days of its purity—before institutionalism and human dogma begin their taints—exerts a terrific force upon human conduct and human character, a force unparalleled in the history of human morals as regards its contagiousness, its miraculous power to change character, and its quality of sustained application to the art of living on the part of the individual adherent. This force of religion is indeed mysterious—as mysterious as is the force of electricity.

Can we reasonably conceive that such a force can emanate from a source no higher than human mentality? Are these Founders of religion simply spiritual geniuses who are but a few degrees loftier in moral and spiritual insight than their fellows? If so, how could they produce these magical effects upon human nature, both individually

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and collectively? Effects which last not for a day, but for milleniums. Effects which no founders of schools of philosophies, not even the greatest, have ever been able even in the slightest degree to approximate.

Secondly we should have to assume that in their claims of revelation the Founders of the great world religions were either using deliberate falsehood or suffering under hallucinations. Both of these points of view have been taken. Previous to the religious tolerance³⁰⁹ of the twentieth century it had been the custom for earnest adherents of Christianity to accuse the founders of other world religions as being hypocrites, falsifiers or emissaries of evil. The theological doctrine of the uniqueness of Christianity induced this attitude. But as scientific liberalism made inroads into Christian theology and the history of religion came to be studied without prejudice of sectarianism, it became apparent to scientific historical observation that such characters as Confucius, Buddha, Zoroaster and Muhammad were not uttering deliberate falsehoods when they claimed to be channels of Divine communication to humanity. They were at least sincere, there could be no question about that. Ego—assuming the impossibility of substantiating this claim of divine revelation—certain materialistically inclined scholars of comparative religion, abnormal psychologists, and other secularists were led to the conclusion that these claimants to divine revelation were suffering from hallucination.

Has not science in its materialistic sceticism, brought itself here into a ridiculous dilemma? Those beings so pure and if sinless in character, so noble in their self-sacrificing lives that no other humans can even be put in the same category; those beings who have expressed lofty truths which humanity has intuitively accepted as a perfect pattern for human behaviour; those beings the power of whose exemplary lives and exalted teachings has influenced humanity more than any other force—can it be that these great souls were merely insane? That their conception of the nature of their mission and the source of their wisdom was not only fallacious but the expression of psychologically diseased natures? Matching these Revealers of³¹⁰ noble faith and living against opinions of modernistic secularists, I cannot see how the verdict of thoughtful people can be cast in favour of the materialistic psychologist.

Is the idea of revelation, then, so impossible from the scientific point of view? The painter, the poet, the composer feel that their inspirations come from some source greater than themselves.

Many a great artist, thinker, and inventor since the day of Plato has felt this same way about the nature of inspiration. Their greatest works have seemed to them not so

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much the manufacture of their own limited mentality as a projection, through the sensitivity of their being, of truth or beauty from some world outside themselves.

In fact, so disparate from their creator are the greatest achievements of the creative soul that he must look with a feeling of awe upon these creations emanating through him and enjoy them in a purely impersonal relation, receiving from them an inspiration as from a force totally and miraculously outside of his own personality.

Now if it is a possibility for any creative person to receive an inspiration from some mysterious source outside himself, it is certainly possible for the prophetic soul of a great world Saviour to become a channel for those Divine Forces which seek to guide and stimulate this planet into higher spiritual evolution.

Not only do these Teachers of religion proclaim a truth greater than they themselves could originate, but they are born into the world already destined for such a mission. Their stadium is above that of ordinary mortals,

These³¹¹ great messengers of God are an essential part of the Divine plan for the evolution of humanity. Biological evolution has gone as far as it is able to go when it has produced "homo sapiens" – man with the power of thought. The further evolution of man in the way of development of his creative intelligence and his spiritual progress depend upon forces from a higher plane. Religion is this force absolutely essential to man's spiritual evolution, to the awakening and training of potential qualities which else wise would never come into active expression.

Evolution now ceases to be a something which operates on man apart from his own conscious effort. Progress beyond primitive man he can make only by voluntary conscious effort. It is to awaken and aid this effort toward higher spiritual self-development of humanity that these great Teachers come to earth. Without the inspiration of their teachings and the dynamic stimulus to spiritual progress which they give to man by means of a tremendous outpouring of that cosmic, spiritual, creative force which has been called the Holy Spirit, man would remain on the moral and mental level of the animal.

An important point to consider here is that the revelations of religion do not come by chance. They are part of a continuous plan for the spiritual evolution of humanity. They are a special communication and dispensation of that great creative and guiding Force of the universe which we call God, and they are revealed through spiritualized beings who are special channels for the flow of this creative force.

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Humanity, like a battery which has to be recharged,³¹² is under the necessity of fresh spiritual impulse at stated intervals.

From this point of view it will be seen that no religion is final. As humanity develops, it acquires capacity for new and higher revelations. At the same time that its capacity to comprehend is constantly increased, its ability to lead a spiritual life periodically diminishes (as has already been shown), thus necessitating a regular and definite reoccurrence of spiritual revelation.

Each Founder of a great religion gives warning of this to His followers. He speaks of a Return, and warns them to be open and receptive to Truth when it returns again, as return it must when the gradual crystallization and degeneration of established religion takes place through institutionalism and the natural carnal proclivities of man.

With the normal restraints of religion removed, with man's spiritual conscience obscured as his scientific intelligence is accentuated, we see taking place a rapidly growing chaos and a threatened disintegration of world civilization.

Clearly the time is ripe for a renewal of man's spiritual consciousness, and that renewal is already offered the world in the Revelation of Baha'u'llah. Here we find not only a renewal of all the spiritual beauty and dynamic force of previous revelations, but also pronouncements especially adapted to the advanced needs of this day.

Of all the teachings of Baha'u'llah, perhaps none is so needed as the clear enunciation which He gives regarding the continuity of religion. As we have pointed out at the beginning of this article, the lack of such realization of³¹³ religious thought and expression and its disintegration into religious rivalries and hostilities never intended by the Divine Power from whose great Purpose for humanity all religions emanate.

Baha'u'llah makes clear not only that His Revelation is a renewal of spiritual truth and potency necessitated by the decline of spiritual consciousness through-out the world.; but also that, just as other religions have faded and declined, so the religious expression built around His message is also destined to decadence, in the course of time. Thus He definitely prepares His followers and safeguards them against the dangers of bigotry, of religious smugness, and of blindness to the just and verifiable claims of a new Revelator when His day arrives.

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Baha'u'llah establishes the existence of three worlds, (1) the world of God or Divine Essence; (2) the world of the Prophets, otherwise known as the world of the Divine Will or the world of the Word; (3) the world of creation. The world of the Prophets is the bridge over the chasm existing between the other two worlds and forms the basis of our moral and spiritual life.

The outstanding feature that has distinguished the teachings of the Prophets from the trend of philosophy ever since the days of the Greeks is this: that whereas the latter maintained the dualistic conception of being and bequeathed it, together with the insoluble problems rising from its logical consequences, to the thinkers that have since followed them, the Prophets of God have persistently maintained the existence of three fully distinguishable worlds³¹⁴ of reality. In one of His Tablets 'Abdu'l-Baha wrote the following: the world of God, the world of Command, the world of creation. His proof is His signs and His affirmation bears witness to His existence.' "The world of Command is the station of the Primal Will which is a universal reality that is dissolved into infinite forms. "Thus, things appear through the creative power of God. They are not His manifestations nor the incarnations of His reality.

To those who consider the doctrine metaphysically, the Logos provides the active element of the creative power of God. A god, they reason, that is transcendental and unchanging cannot become the primal cause, for causation necessitates activity, and activity cannot well apply to an eternally unchanging reality. Thus the Logos is in a sense indistinguishable from God, it is His indispensable active and creative element.

This doctrine of the Logos would have established our moral and spiritual conceptions upon a strong and secure foundation if it were maintained intact as expressed in the Gospel; but misconceptions, partly due³¹⁵ to a lack of spiritual understanding, gradually crept in and darkened its basic truth, until today when it is generally considered as a mere metaphysical abstraction devised to overcome certain theoretical difficulties.

The true significance of this conception would have been maintained if two of the ideas involved in its primitive Christian form had been kept outstanding; namely (1) if the Logos had been preserved as a reality distinct from the transcendental Divine Essence and thus made to form the link between God and the world of creation; (2) If

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³¹⁵ The original editor corrected spell "due" by hand

the Logos were not confined and identified with the³¹⁶ person of Jesus, but with the reality of Christ or Messiah which appears in all the prophets.

Eventhough there is no passage in the Gospel that establishes definitely and in unmistakable terms that the spirit of Christ is distinguishable from the Divine Essence, yet we see Jesus constantly referred to as the representative of God upon the earth, always speaking in the name of the Father.

It has remained for Baha'u'llah and Abdul-Baha to explain the whole question thoroughly and establish these fundamental truths which the fragmentary teachings of Jesus Christ merely imply.

In one His Tablets 'Abdu'l-Baha says: "God in His exalted sanctity transcends earthly conditions and even the understanding of created beings. It is rather the Primal Will, which is likened to the blessing and rays of the sun, that is the cause of the appearance and visibility of created things."

In as much as these Prophets are, on the one hand, manifestations of the divine attributes and on the other belong to the world of man, they constitute the desired link between the transcendental God and humanity. Thus, they become the channel through which we can know God and His will. We can look up to Them as true images of God, as the source of goodness, as true exemplars, as the object of our religious worship and the loving tutors of our spiritual and moral life.

Man is born in this world endowed with latent and infinite potentialities with the object of developing them to the full. In this process of training he needs the counsel and guidance of a loving teacher who is above the prevailing social conceptions, who is not carried away by the³¹⁷ trend of social influences, who is able to create his own environment as well as the environment for the whole world, and at the same time is himself guided by an inner and unerring Divine Light.

How foolish therefore, is the principle maintained by the generality of the followers of the different religions that with the advent of their Prophet revelation has ceased; that their religion is the "absolute religion," the final word uttered by God to man. The Prophets do not come into the world to establish rival institutions and to rob one another of their adherents. They are all servants of the same Cause, revealers of the same ancient religion of God, which, at the hands of man, is constantly corrupted and obscured.

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Even though the Prophets do not reveal the same measure of the eternal truths nor establish the same social laws and principles, yet their reality is the same. They all manifest the same Word of God; they all occupy the same intermediary position between the transcendental God and man; they are all the creators of our spiritual and moral life.

To say that any of the Prophets is alone the revelation of the Word of God is to limit that infinite reality and to go contrary to their expressed teachings. What else could Jesus mean when He said, "Verily, verily, I say unto you, before Abraham was, I am." "In the beginning was the Word, and the Word was with God, and the Word was God." Do not these verses imply that the reality of Jesus was ancient; that His appearance in this world two thousand years ago is only in Him, the Christ in Him, is a universal and eternal reality?

The Word is a universal reality. It is timeless³¹⁸ and eternal for it has ever existed and will ever exist. It could not be considered as co-equal with God for it has its origin in Him. It is a mere appearance of that Divine Essence, and relies for its very existence upon Him.

But just as no member of an inferior stage of existence can fully grasp the reality of a being that is in a superior stage, so we can never comprehend the full reality of the Word of God. We can know the Prophets only to the extent that they reveal themselves to us.

The only bond, the only intermediary existing between this absolutely transcendental God and man is the Word, this universal reality which about once every one thousand years, at periods of great world crises, when man's spiritual life is at its lowest ebb and social problems defy human ingenuity, appears, in the person of a Prophet and causes the resurrection of the spiritual dead and the rehabilitation of society. Not any single one of them, but all the Prophets constitute this link; they are all the true mystic path that leads man to God, and the life through which we are re-born. They are all the channels of the outpouring of the divine grace through which we are saved.

DAVE HENNEN MORRIS: A RECONSTRUCTED WORLD LANGUAGE:@ @@

This striking statement on international language is from a radio address delivered at Brussels on October 12, 1935, by the American Ambassador to Belgium.³¹⁹

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RUHI AFNAN: "A BAHAT VIEW OF THE LOGOS"

@@@ World Order. 1935.

³¹⁹ The original editor transposed "This striking statement on international language is from a radio address delivered at Brussels on October 12, 1935, by the American Ambassador to Belgium." By hand

Here am I in lovely Brussels, using the most wonderful instrument ever invented to make possible the bringing of all men into immediate spiritual contact with each other. But in harnessing electric³²⁰ waves to do my bidding, I am using a form of speech dating back through the centuries. What a contrast! Before me is a marvellous instrument of communications, new in every detail and thoroughly thought out. Through it I transmit a language, old and not consciously constructed. Like all national languages, it is a product of emotions and the storehouse of local traditions. It is beautiful indeed to those who understand its inconsistencies and love its local associations. But it is not a scientific product designed advisedly to overcome the barriers of speech which still separate and annoy men of different mother tongues when they seek direct interchange of ideas. The radio overcomes space and transcends national boundaries, but language barriers nullify its highest possible usefulness. The radio is essentially international, so it needs an international language, one simple in structure precise, easy to learn, and free from hidden prejudices and misunderstanding in the meanings of its words. And so it cannot be a national language. It must not be the language of one nation for use by all nations, but it must be a new product a scientific invention for the use of all men, a linguistic instrument for mankind.

There must be coordinated effort to achieve the desired result; the scientist to direct, the schoolmaster to teach, and all men to use this constructed language, the basis for which already exists.

Let there be a new, unselfish coordination of effort by all, so that each may contribute of his best to a common solution of this world problem. We need a language worthy to match the radio and to bring it to new efficiency, so that³²¹ men's thoughts may be communicated even as this instrument sends the sounds of their voices throughout the world.

Today we celebrate the discovery of America. This is an anniversary day. Let us also make it an inauguration day, a day on which is born a determination so to voice the demand for a constructed world language that the governments of all civilized nations will heed and take action, a determination that there shall be taught in the schools of each country not only the beloved mother tongue to express, as it alone can, the soul of its people,—a thousand ethnic languages, if you will—but at the same time a simply constructed secondary language, one world language for all, for direct communication among all mankind.

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In the early days of any³²² religion its adherents are filled with a superhuman love for their leader and for each other, and it is this love that makes them sacrifice gladly security fortune, comforts of life, and if necessary life itself.

When we consider world conditions at the time of the Prophet's appearance we realize that necessarily He must appeal first to the heart.

Speculation brings no satisfaction to the masses and to the intelligent is it has no stable permanent foundation. Serious-minded people desiring somehow to a higher life turn their thoughts inward and as a result spiritually is too often reduced to mere feeling.

Consequently the majority of the religiously minded, observing the failure of philosophy and science,³²³ that is the intellect, to discover the way to God, fall back upon the age-old illusion that through the heart and the heart alone man may find the spiritual life, life eternal. And so it happens that in a dark period of the world humanity comes to believe that true religion must be expressed by the emotions and feelings unimpaired by the intellect. Many go so far as to believe that the purest religion will be found where the emotions are the least restrained, that is, in primitive types,

In reality, of course, the heart never functions without the mind. Nevertheless there are types that do very little rationalizing about religious faith or experience.

Any religious movement, therefore, which stirs deeply the feelings will make a direct appeal, although its philosophical basis may be incompatible with intellectual standards.

Consequently in the beginning the prophet appeals to the heart because the heart, so to speak, is ready for His Message. It is for this reason that the Baha'i Faith appeared first as a leaven, destined to spiritualize the whole human race, irrespective of color or creed.

That this revivifying spirit must ultimately find some outward expression did not occur to most of the early believers.

The inner conflict must be removed as well as the outer. Unless man becomes an organic unit the outer conflict will never be removed.

³²² The original editor corrected spell "any" by hand

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To this end Baha'u'llah laid down certain principles compatible with the maturity of this age, and among them were; prejudices of all kinds must be eliminated. Unfettered investigation of truth. Science and religion must agree.

Although³²⁴ both science and religion have been the cause of man's progress, in the past they have opposed each other. Now they must be considered the two wings by which man advances.

Now it is important to note that all these, like the laws brought to humanity by any great prophet, are necessary but no one is sufficient standing alone. That is, they are all interdependent. Experience shows that we cannot eliminate prejudice with the mind alone, that is by merely investigating the truth, nor with the heart unaided by the intellect. It is from the heart that prejudice originated. It is the heart and not the mind that causes man to live his own race or nation, to the exclusion of all others. Simple minded people who live by their emotions, that is those who are governed entirely by the promptings of the heart, are not free from animosity and hostility. The capacity for personal love, love without understanding or enlightenment, may be the cause of strife.

Reversely, without love and altruism, conflict and misunderstanding will never cease. Through the intellect man may discover that a particular religion is not inferior to his own but this fact does not in itself, change indifference into appreciation. It is highly probable that religion will always be associated with emotion for emotion is the drive of life but the heart and mind must work together and when they do these disintegrating forces will gradually disappear.

The assumption that God controls the heart that Heguides man through feeling and feeling along is certainly not valid. It is an illusion we have inherited from an ancient dualistic philosophy which maintains that in the soul, or heart,³²⁵ there is a Divine spark, or that man is to a degree Divine. But this philosophy is contrary both to religion and science. If God's creation is one and man is an organic unit, surely the intellect is not in conflict with his higher spiritual nature. Whereas the former prophets revealed the world of the heart, Baha'u'llah revealed the world of the heart and the mind.

When the heart and mind work together man will be able to think for himself—he will not be forced to fall back upon dogma created by imperfect beings like himself.

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God does reveal himself through the heart as the race has realized but no less through the mind for the greatest gift to man, says 'Abdu'l-Baha, is his intellect.

In the past a certain mystical type felt that he could approach God directly by suppressing all natural impulses and closing the heart so to speak, to the suggestions of the mind. Today, however, man has been freed from this inner conflict, not through his own effort but through the enlightenment brought to the world by Baha'u'llah, and he should assume the rights and responsibilities of a nature spiritually free.

The new law for this day, the law that recognizes man's greatest gift, is sharply contrasted with this old attitude. Today we realize that to apprehend the knowledge of God man should free his mind from the promptings of the heart. Baha'u'llah tells us that the heart must be cleansed both from misguided love and hatred,"

The heart is therefore not an infallible guide to spiritual truth. It is necessary but not sufficient. So long as the mind was in conflict with the heart a professional clergy was inevitable and its word was both necessary and sufficient. That is, for thousands of years in³²⁶ the childhood of the race, there has been an unbroken line of some kind of priesthood men like ourselves set apart to teach us the revealed Word. Today, however, the world resents this kind of instruction.

Let us turn back and consider the religious background of the race and its effect upon this inner conflict.

To primitive man and to man's primitive nature the most potent factor in religion is emotion. The function of all ritual is to reproduce some kind of emotion which is thought to be effective. But his real concern is with emotion, for to him every abnormal psychic experience is a message from the gods. As he develops he begins to rationalize and then the ritual, as a thing in itself, may lose its significance because it is external to him but his psychic experiences which are an integral part of his real self, still have value for him.

He may lose faith in religious systems, philosophy and even humanity but not in what he experiences emotionally. He needs no profound rationalization to convince him that he has experienced rapture and ecstasy or fear and torment. And because these things are more real to him than external objects or logical deductions, he places them above everything in life.

If the ecstasy he knows is not associated in some way with the Highest Good, the God of religions, what is its origin? If logic dims this vision does it not, he may ask, rob

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him of his God? Nevertheless in external matters he continues to use his mind and so a dualism is inevitable. The hard facts of life do not remove the dilemma, for we observe that man succeeds when he frees his intellect from feelings as in science and engineering but he fails miserably when he allows his feelings to govern his reason as³²⁷ in his social relations.

When, however, he turns his mind inward, when he applies reason to his emotional life he begins to discover that what he had considered naively as fundamental fact may be merely inference. That is, the heart is about as infalliable in dealing with faith as is the mind in dealing with external objects. The mystic has claimed always that when you are in the presence of God you will be cognizant of it and no one can dissuade you. But we cannot escape logic so readily. What the mystic really knows is that he has had an extraordinary experience, nothing more. Clearly he has not been in the presence of the Omnipotent God, nor has he become One with the Divine Essence.

Through the intellect, and not his awareness, he discovers that he must distinguish between a psychic experience and the interpretation of the experience. That is, he must differentiate between sensations, emotions, and feelings and that which causes them. If we are depressed no one can convince us that we are not, but the cause to which we assign the depression may not be valid. For example, if we are depressed we may assume that God is displeased with us. We may infer that a calamity is about to descend upon us. This thought in itself depresses us further. Finally we behold our agitated state and then we are completely convinced of God's avenging hand. But in reality the depression may have been caused by a number of things, quite irrelevant to religion.

Every emotional experience which raises us above the level of daily routine is desirable; but every such experience which requires us to lay aside the mind, or which involves an inner conflict, is disintegrating.

On³²⁸ the other hand there is a normal religious joy, a majestic calm and not a psychic storm, which has its origin in the will rather than in the feelings. This kind is accessible not to a few gifted individuals, but to everyone who humbly follows the prophets, bides by their laws and strives to reflect their attributes.

It is no mistake to say that Baha'u'llah injected this dynamic into His followers. With them it is not mere theory, not idle aspiration nor a political creed which can be forfeited to personal benefit. A Bahai is one converted; with him world order is a

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religion; he stakes his talents and possessions upon his faith. It is only by such fundamental persistence and dedication of purpose that the new community can be realized, and thus Baha'u'llah has underwritten its success.

Horizons are never reached, however, by mere excess of enthusiasm. Ideals, to be great must be rooted in cooler soil, and the feet of idealists must hold to firm ground, following along paths which are well defined, logical and accessible. The goal of world order, as described by Baha'u'llah, is attainable because already the road to be travelled is plain and there are those who are journeying upon it. In a nationalistic and sectarian age there are already persons who, as acting citizens of a world community, are practising the methods and perfecting the instruments of universal society.

MAMIE L. SETO: "SUFFERINGS AS SPIRITUAL TESTS"@@

The new way of life for man in this coming "Golden Age" is dependent upon an entirely new attitude, not only towards God and his fellowmen, but also toward those trials, troubles and problems which beset his earthly path. These trials, troubles, sufferings and woes are known as³²⁹ "tests" in the Bahai Faith. They may be met in such a way as to be stepping stones in the path of man's spiritual progress and not as obstacles therein.

The people of the world would generally agree that radiant acquiescence would be something easily accomplished and readily attained were it not for the ever-present troubles, trials, woes, hardships and suffering which stand like intervening clouds between them and their happiness. What, then, is the wisdom of all this suffering?

Humanity is ever seeking happiness and is disappointed when it fails in its search for it, and this earth plane has not, in the past, been the goal for such a quest. Men have lived and died in a world of trouble. Yet this earth life is of utmost importance and of great spiritual value, for it affords the best environment for the soul development of the individual and the progress of the race. It is not the place however, for the full realization of men's highest wishes, as it is the first life and also the place of preparation for a higher and fuller life in the other world.

'Abdu'l-Baha calls our attention to this truth in the following words: "That of which he (man) is in need in the world of the Kingdom he must obtain here. Just as he prepared himself by acquiring the forces necessary in this world in the world of the matrix, so likewise it is necessary that all needful in the Kingdom, all the forces of the Kingdom—must be acquired in this world."

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MAMIE L. SETO: "SUFFERINGS AS SPIRITUAL TESTS"

“The wisdom of the appearance of the spirit in the body is this: the human spirit is a Divine Trust, and it must traverse all conditions; for its passage and movement through the conditions³³⁰ of existence will be the means of its acquiring perfections.”

Therefore the development of the soul is the all important work, and this includes the unfolding of the mental faculties. Soul qualities are not, however, developed by a life of ease, so the earth plane with its trials and troubles has been ordained as the best place for this noble purpose.

The soul qualities are justice, mercy, love, patience, sympathy, forgiveness, and all the other virtues.

Man is not born with his mental faculties and soul qualities in evidence, yet they are innate in his soul, as the seed contains the tree, and are first brought forth through life on this plane.

Just as the beauty of the tree, with its branches, leaves, blossoms and fruit, is not visible in the seed, but becomes so by placing the seed in the darkness of the earth, and when it is watered by rain and expanded by the heat of the sun it puts forth roots, branches, leaves, flowers and fruit, so man in the same way reveals his soul qualities by experiencing life on this dark earth, that is dark only in comparison with the other world, which is a world of Light.

Trials and troubles which accompany man all through life may be likened to the rain and the heat of the sun which cause the seed to sprout grow and bloom.

No one will dispute the fact that the qualities of the mind and spirit are evolved through difficulties and sufferings. Many ideas, inventions and discoveries are conceived and brought forth through necessity and when men find themselves hemmed in by limitations and surrounded by³³¹ hardships.

Who will deny the truth that sorrows soften the heart, suffering develops sympathy, patience and fortitude come to those who must stand severe trials and strong temptations? Service is learned by being forced into conditions where service is required, hence it follows that all trials and suffering bring a harvest of spiritual virtues. Thus are the very severe and much-dreaded sufferings the means by which those keen mental faculties are revealed and priceless soul-qualities brought into being. It is these spiritual qualities that constitute the real worth of man. Therefore “Tests are benefits

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from God for which we should thank Him. Grief and sorrow do not come to us by chance, they are sent to us by the Divine Mercy for our own perfecting.”

‘Abdu’l-Baha:’ “Through suffering he will attain to an eternal happiness which nothing can take from him.”

‘Abdu’l-Baha’ in the following assures us that all sorrow and suffering are connected with this material world: the trials which beset our every step, all our sorrow, pain, shame and grief, are born in the world of matter; whereas the spiritual Kingdom never causes sadness. A man living with his thoughts in this Kingdom knows perpetual joy. The ills all fleshier³³² to do not pass him by, but they only touch the surface of his life, the depths are calm and serene.

“Today, humanity is bowed down with trouble sorrow, and grief, no one escapes; the world is wet with tears; but, thank God, the remedy is at our doors. Let us turn our hearts away from the world of matter and live in the Spiritual World! It alone can give us freedom!

Since³³³ much of man’s suffering is the consequence of his own actions, a great deal of this would decrease, if not entirely disappear by man’s strict adherence to the commandments of God as brought by His prophets. God permits trials as a part of His plan for perfecting His children (and when they have learned these spiritual lessons they will be advanced by Him). By refusing to get the spiritual value from the tests which come to us we leave ourselves open to the same test recurring with greater severity and we have thereby increased our difficulties instead of decreasing them. God is thorough and perfect in all things, and man is not thorough with any problem until he has mastered it.

‘Abdu’l-Baha,’ in answer to a question put to him on this subject by a pilgrim visiting Him in 1915, replied in the following words: “The same test comes again in greater degree, until it is shown that a former weakness has become a strength, and the power to overcome evil has been established.”

There is no enemy save man’s lower self (ignorance, hatred, greed, injustice). When men were primitive they believed in a power of evil outside of themselves; they thought this evil power was embodied in a creature called Satan who had power to defeat and crush them, and to wrest from them things which were rightfully theirs. In this more enlightened day we that nothing can stand in the way of man’s progress save himself.

³³² The original editor corrected spell “fleshier” by hand

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At Haifa in 1915, Abdul-Baha gave the following in answer to a question put to him on this subject: "When God calls a soul to a high station, it is because that soul has capacity for that station as a gift of God, and because that³³⁴ soul has supplicated to be taken into His service. No envies, jealousies, calumnies, slanders, plots, nor schemes, will ever move God to remove a soul from its intended place, for by the grace of God, such actions on the part of the people are the test of the servant, testing his strength, forbearance, endurance and sincerity under adversity. At the same time those who show forth envies, jealousies, etc., toward a servant, are depriving themselves of their own stations, and not another of his, for they prove by their own acts that they are not only unworthy of being called to any station awaiting them, but also prove that they cannot withstand the very first test—that of rejoicing over the success of their neighbour, at which God rejoices. Only by such a sincere joy can the gift of God descend into a pure heart.

"Envy closes the door of Bounty, and jealousy prevents one from ever attaining to the Kingdom of Abha.

"No! Before God! No one can deprive another of his rightful station, that can only be lost by one's unwillingness or failure to do the will of God, or by seeking to use the Cause of God for one's own gratification or ambition.

With this fuller explanation of the wisdom and blessing of tests in the life of man as given in the Baha'i Faith, life takes on a new meaning. Renewed by a fresh enthusiasm, man may go forth as the conqueror, intent upon defeating quickly and for all time those unseen and subtle enemies of the lower self, at the same time accepting radiantly any trials and difficulties which may befall him in his path.

Instead of, as formerly, decrying his lot and bemoaning his fate in life, whatever it be, man will seek to strengthen his mind and enrich his³³⁵ soul by the experiences offered him in his earthly conditions.

Those who are awakened by the teachings of the Prophets to the full meaning and purpose of life have had this radiant attitude toward trials.

Even the fire of tests and ordeals are a blessing to this end. "With fire we test the gold," Baha'u'llah writes. How else can gold be purified? Great souls discover that they are either the possessors or the possessed. Life, the teacher, becomes the enemy of the soul who, steeped in self-love, is the continual prisoner of the clutch of circumstance; but the friend of one who, purified of self-demands, counts as pure gain

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the lessons of this sometimes ruthless teacher, and learns to possess it all, a happy treasure, for the sake of God, the Dear, the Knower.

DOROTHY BAKER: "BAHAI MEDITATION PRACTICE:" @@@

Meditation and prayer, 'Abdu'l-Baha assures us, are the wings of our understanding. Faculties allowed to rust in blind imitation or fallen into disuse, must be called into activity. Abdu'l-Baha points out that the mind is like a mirror which reflects that to which it is turned. If the mirror reflects the lustful and sordid, can the owner claim better than the lowest condition? If the same mirror becomes the reflector of arts and scientific realities its status is undeniably high. Greatest of all is the noble station of the soul that turns its mirror toward the spiritual Sun of Revelation and becomes warmed and illumined by its direct ray. A well-known business genius attributes a large measure of success to undisturbed meditation upon his affairs for fifteen minutes at the beginning of each day. He is undoubtedly correct. How much more, then, it is necessary that the soul seeking a heavenly condition³³⁶ learn the use of such a faculty for the reflection of the kingdom of heaven. More interesting still, consider the possible result of a whole world of people using the power of meditation, or reflection, for the dispensing of God's affairs on earth. Such meditation is akin to prayer.

What sincere traveller would not give the half of his kingdom to consciously walk and talk with God? Yet the science of prayer is so little understood that in the words of Tenyson we are

"A child crying in the night,
A child crying for the light,
And with no language but a cry."

How different the nature experience of the heart that turns in complete abandonment to the Will of God, never dictating, always listening. The fears bafflement and complexities of the world fade before the grandeur of his adoration. His heart is a shrine in which he meets with his Beloved. Four suggestions are made for us by 'Abdu'l-Baha. "The worshipper must pray with a detached spirit unconditional surrender of the will, concentrated attention, and spiritual passion."

When 'Abdu'l-Baha' was in New York, He called to him an ardent Bahai and said, "If you will come to me at dawn tomorrow, I will teach you to pray." Delighted, Mr M. arose at four and crossed the city, arriving for his lesson at six. With what exultant expectation he must have greeted this opportunity! He found 'Abdu'l-Baha already at prayer, kneeling by the side of the bed. Mr M. followed suit, taking care to place himself directly across. Seeing that 'Abdul-Baha was quite lost in his own reverie,

@@@ World Order. 1936.

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Mr M. began to pray silently for his friends, his family and finally for the crowned heads of Europe. No word was uttered³³⁷ by the quiet man before him. He went over all the prayers he knew then, and repeated them twice, three times – still no sound broke the expectant hush. Mr M. surreptitiously rubbed one knee and wondered vaguely about his back. He began again, hearing as he did so, the birds heralding the dawn outside the window. An hour passed, and finally two. Mr M. was quite numb now. His eye, roving along the wall, caught sight of a large crack. He dallied with a touch of indignation but let his gaze pass again to the still figure across the bed. The ecstasy that he saw arrested him and he drank deeply of the sight. Suddenly he wanted to pray like that. Selfish desires were forgotten. Sorrow conflict, and even his immediate surroundings were as if they had never been. He was conscious of one thing, a passionate desire to draw near to God. Closing his eyes again he set the world firmly aside, and amazingly his heart teemed with prayer. He felt cleansed by humility and lifted by a new peace. ‘Abdu’l-Baha’ had taught him to pray! The “Master of Akka” immediately arose and came to him. His eyes rested smilingly upon the newly humbled Mr M. “When you pray,” He said, “you must not think of your aching body, nor of the birds outside the window, nor of the cracks in the wall;” He became very serious then, and added, “When you wish to pray you must first know that you are standing in the presence of the Almighty!”

‘Abdu’l-Baha said, “In the highest prayer men pray only for the love of God.”

Even prayer and meditation, mighty channels of spiritual vitality, do not fully constitute the steps of man to the kingdom of God. The religion that is fruitless is dead. Baha’ullah writes: “Let deeds, not words, be your adorning.” Sincere³³⁸ prayer and meditation lead us to the next great step, effective living. Good deeds are the wealth of the friends. “Come not into My Court with empty hands,” we are urged. Even daily work done in the spirit of service is accounted by Baha’u’llah as worship, and living apart for pious worship is discouraged. The very motive power of progress on the path to God is supplied by acceptable deeds, for spirituality itself, far from being a subjective experience, is the reflection of Godliness into channels of human living.

G.A. SHOOK: “THE UNITED STATES OF THE WORLD:”@@

Men have argued that strife and conflict, between races, and classes, are due to inherent differences that cannot be overcome, but ‘Abdu’l-Bahadispels this illusion by revealing to us the real meaning of World Unity. He compares the world of humanity to the human body.

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“Consider how numerous are these parts and members, but the oneness of the animating spirit of life unites them all in perfect combination. It establishes such a unity in the bodily organism that if any part is subjected to injury or becomes diseased all the other parts and functions sympathetically respond and suffer owing to the perfect oneness existing.”

We see from this that the Divine Plan provides for a Commonwealth of nations, a United States of the world. All the nations and races on earth can function harmoniously and sympathetically like the members of the body, if they adopt the Divine Plan, for the world is a living organism and the life of the world is the Divine Spirit.

The principle of federation, as in the government of the United States, can be applied now to the peoples and nations of the world.

World³³⁹ Unity and World Solidarity depend upon some kind of federation. At first thought, uniting thirteen small colonies is child’s play compared to uniting the whole world but a little reflection will disclose that the reverse is true. Modern science has drawn the nations of the world together, closer together in fact than were the colonies a hundred and fifty years ago.

Down through the ages people have been bound together by a common culture, language or religion. In the United States we have a heterogenous culture but a common language while in China they have a more or less homogenous culture but a plurality of languages. A federation is possible wherever such a common bond exists but it is also possible where little or no organic unity obtains if the groups concerned have a common aim or purpose. We see illustrations of this in every social and economic crisis.

Now the common interest throughout the world at this moment is peace. All the nations are agreed to this. World Peace therefore is the logical starting point for World Federation. Today World Unity is imperative—it is not a question of unity or divergence but unity or disintegration.

However we should not confuse unity with uniformity. Unlike the social reformers, Bahau’llah and Abdu’l-Baha recognize the inherent differences in people. Therefore instead of an utopian state with equality they lay the foundation for “Unity in Diversity.” Inequality is not a defect in nature or social evolution but an essential element in our progress. We are all reconciled to the fact that childhood must be

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replaced by youth and youth by maturity and, what is equally true, that we cannot all exist as children or adults at the same time. Every intelligent person desires to advance but there must be a goal, there must be those from whom we can³⁴⁰ receive learning and inspiration.

Although we are assured that in time there will be perfect unity along all lines there is no promise that all persons will have the same capacity. No security is possible unless we as individuals recognize a superior class, for the rights of the majority can be obtained only through a high minded, capable minority.

World Peace implies much more than the cessation of military strife but that must be our concern. To begin with we cannot outlaw war without a universal agreement. The rulers of the world, Abdu'l-Baha tells us, must agree upon a pact, binding treaty and a covenant which shall make war impossible now and forever.

If any nation violates one of its provisions the rest shall rise to subdue it.

In a civilized world war is not natural. There is no inherent desire for one nation to fight another. It can and must stop, not gradually but at once.

Manifestly this cannot be accomplished by any extant religion nor by a federation of religions. The religions of the past have fulfilled their mission and we can honor them best by striving to establish the day for which they all labored and proclaimed, the day of the oneness of God and the unity of mankind.

This unity will be established in this century, 'Abdu'l-Baha assures us, "...causing all the peoples of the world to regard themselves as citizens of one common fatherland.

Unity of Races is absolutely necessary for World Unity but perhaps the most difficult to obtain. Unlike the antagonism between nations, which may be induced, race prejudice lies much deeper.

Its aim is not to stifle sane and intelligent patriotism.

Nor³⁴¹ to abolish national autonomy, or independence, for the evils of excessive centralization must be avoided.

STANWOOD COBB: "AN AGE OF ECONOMIC ABUNDANCE:"@@

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G.A. SHOOK: "THE UNITED STATES OF THE WORLD"

A hundred years from now humanity will look back upon the unbalanced and chaotic economic conditions of today as a sort of Dark Age, from which it will rejoice at having emerged into the Age of Abundance.

We are already raising more agricultural products than we can find market for and we are producing more manufactured goods than we are able to consume. Yet if the present natural resources of an agricultural nature were to be exploited with all the technological skill available, the agricultural production could easily be doubled. The same thing is true in industrial production.

We have, then, a great potential surplus of food stuffs and raw materials, and of manufactured goods. But we have at the same time a great unused surplus of labor, and certainly an unsatisfied surplus of human wants.

What does this mean? It means that if these factors of productive potentiality, labor, and human wants could somehow be properly balanced and integrated so that there would be a healthy and continuous circulation in our economic system, the age of plenty and of universal economic security would be at hand. We should all then be living in an age of abundance such as the world has never dreamed of.

What, then, stands in the way? There is evident lack of healthy circulation in the body economic. Every economic factor is over-supplied, except the power of consumption. The consuming public having everything at hand to consume, has not the money necessary to enable consumption.

Many³⁴² theories are afloat as to the cure of this indisposition by monetary or credit reforms. Such reforms can aid, but they can never cure, because they do not go to the cause of the trouble!

The reason why the consuming public does not have money enough to consume what it produces is because too much of the proceeds of industry go to capital in the form of dividends or interest charges, and too little to labor in the form of wages. The money flowing back to capital in the form of dividends is mostly reinvested, thus increasing the tendency to overproduction; and the too small proportion of profit flowing to labor curtails consumption. There must be a distinct change in the proportion of the amount of the proceeds of industry flowing back to capital investment, and that amount flowing to labor before economic adjustment and security can be established.

@@ World Order. 1936.

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STANWOOD COBB: "AN AGE OF ECONOMIC ABUNDANCE"

Baha'u'llah, over sixty years ago, gave the complete solution to this economic problem by means of three important economic reforms, which the world in general has already begun to put into effect, and by means of which the Baha'i World State would establish universal prosperity and economic security. The first principle is profit-sharing; labor, by mere right of being labor, without needing to buy stock, would share in the annual or semi-annual net proceeds, and also share in the shop management. The second principle is that of graduated income and inheritance taxes sufficiently severe to prevent large fortunes. The third principle is the guarantee by the State of employment and economic security to every individual willing to work. These three principles would effect the necessary change in the way of an increased flow of money toward consumptive channels, so that the proper balance between consumption and³⁴³ production would be maintained.

But would not humanity by its own intelligence and under the expert leadership of its economists and statesmen arrive at the necessary economic reforms? No! This is impossible, chiefly for the reason that unity of secular opinion and complete loyalty to the new economic ideals of a secular origin cannot be expected, human nature being what it is. The refractory divisive tendencies of human intelligence even when bent upon reform, and the play of selfishly interested groups one against the other promise not a development toward stability, but an alarmingly increasing economic and political chaos worldwide in its scope.

The power of the Bahai Cause, on the other hand, lies in the complete loyalty of its followers to the principles laid down by Baha'u'llah for the new world order. This loyalty, expressed by Baha'is of many races, countries and religions, is a unique phenomenon in present day social tendencies. As the number of its world adherents grows, and the lofty yet practicable world principles of Baha'u'llah come to exert a wider sway upon intelligent public opinion, the amazing potentiality of the Baha'i Faith for world reform will stand clearly and effectively revealed.

G. TOWNSHEND: BAHÁ'U'LLAH'S GROUND PLAN OF WORLD FELLOWSHIP: @@

This plan in every feature, plainly implies that nothing less than a concerted effort on a world scale, with the spiritual energies of mankind informing its practical energies, will suffice to awaken the spirit of fellowship and secure deliverance from danger. No local or regional effort; no partial effort of either religion alone or statecraft alone, will completely solve³⁴⁴ our problems. The sense of fellowship, to be adequate to this unique emergency, must, on the one hand, be broad-based on the whole of our

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STANWOOD COBB: "AN AGE OF ECONOMIC ABUNDANCE"

@@ A Paper read at the World Fellowship of Faiths, London, England, July, 1936.

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G. TOWNSHEND: BAHÁ'U'LLAH'S GROUND PLAN OF WORLD FELLOWSHIP

human nature, spiritual, moral and intellectual, and on the other hand must not be limited by any terrestrial boundaries whatever.

Such a thesis may still be ahead of the public opinion of mankind. But it is not so far ahead of that opinion as it was when it was first proposed in this city in 1911. Today our emergency is rather more serious than then; but it is of the same general character.

We are daunted by the strange new troubles that close us in on every side; we do not look within and observe that a new power of mastering these is being developed in conscience and in spirit. Intellectual vision never was so keen as in this generation; but spiritual vision, was it ever more weak? We talk, we boast, of the New Age, but we miss its greatest gift. We say the human race is at last reaching maturity, but we do not realize the fullness, the completeness of this growth. New ideals, new hopes, new dreams of further progress, a more general, more insistent desire to build a better world than the one which we inherit, these bear witness to man's consciousness of growth. In all its faculties the human race is passing from childhood and ignorance towards maturity; towards the tasks that befit full manhood. Today mankind is like a youth leaving school for the sterner world of business and affairs.

But all must tread this way together. Since the whole world as a unit is involved, the ideals which are to guide this movement must be given a definite shape. If there is to be concerted action towards a single goal, some map of the common journey must be made. Vague sentiments of goodwill,³⁴⁵ however genuine, will not suffice. Some explicit agreement on principles will be required for any coordinated progress.

Man's advancing power is due to his increasing knowledge of truth; and the magnificence of this present age bears witness in the last resort not to the personal greatness of this generation, but rather to the greatness of a continuously unfolding Truth. If this Age is to become the Age of Universal Brotherhood, it must be the Age of Knowledge, knowledge of Truth. The Truth will set us free. The Truth will make us one.

As the first Item of His program, therefore, Baha'u'llah claimed that every individual should have the right of seeking for himself the truth. Love of truth, which at the present time is growing apace among mankind, is the sole real corrective of all forms of error and illusion. The great enmities which in the past have divided mankind, and which were due to misunderstanding and ignorance, have, in recent times, lost their vitality, and our estrangements are now due chiefly to prejudice. These prejudices have come down to us from the past, racial, religious, national, and the instinct of imitation.

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This age of widening consciousness and deepening love of truth has begun to bring us, on a scale quite unprecedented, some accurate knowledge of the sacred treasures and the sacred history of the human race. Scholars, divines, men of letters, poets have all contributed to this enlightenment. Experts in comparative religion have spoken with emphasis of the points of agreement to be found between the world religions. The evidence of men of learning is supported by that of another cloud of witnesses, whose testimony none can gainsay, and who speak with the voice not of intellectual criticism but of spiritual knowledge. If³⁴⁶ each of these religions were strictly exclusive the negation of all the others, bringing to men its own irreconcilable message, those who followed these religions to the extreme, the mystics and the saints, would assuredly move farther and farther apart, and would come to rest at the last point of divergence. But in fact this is not so. Strangely, very strangely, religious history shows us something quite different, exactly the opposite. The contrast between each world-religion and all its sister-religions is, as a rule, felt most acutely and insisted on most vigorously by the less mystically minded of its votaries. While the mystics of all the religions, instead of moving farther and ever farther apart, seem rather to travel by converging paths and to draw nearer and nearer together.

The promotion of a boundless spirit of concord and goodwill, Baha'u'llah maintained to be agreeable to the genius of every world-religion. Whatever misunderstanding may have arisen in bygone centuries, no religion as originally taught was meant to encourage animosity. Quite the contrary. Religion is meant to heal discord.

Religion in other words, is creative. Through its force the will of an earnest man is enabled to achieve an inward change that otherwise would be beyond his strength. If this were not so, what useful place would religion fill in this cosmos of ours?

Abdu'l-Baha claimed that these principles were consistent with the spirit of all the world-religions, and were measured with exact and unique fitness to mankind's heightened capacity and its tremendous responsibility at this time. He felt no doubt of this being at no very distant date adopted: fellowship along these lines was the birthright of our New Age. But though they have percolated³⁴⁷ far through the world and have cheered the hearts of many, yet the larger collaboration between races and religions here so definitely outlined has in fact been postponed in favor of narrower views and more materialistic reforms. Our civilization is in desperate plight and has sunk into a moral and spiritual abyss.

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G. TOWNSHEND: BAHÁ'U'LLAH'S GROUND PLAN OF WORLD FELLOWSHIP

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G. TOWNSHEND: BAHÁ'U'LLAH'S GROUND PLAN OF WORLD FELLOWSHIP

Baha'u'llah clearly affirms that without a keener spirituality, a loftier and firmer faith in the Universal Father, mankind will not discover the way out of its troubles. Only through the initiative of religion will humanity be rescued from dissension and united in hearts' fellowship.

DAVID HOFMAN: BAHAI VIEW OF WORLD CREATION: @@

The stress laid upon the link between the animal and human worlds has caused us to forget that there must also have been a similar link between the mineral and vegetable worlds as well as between the vegetable and animal worlds.

This leaving out of the greater part of the evolutionary process has confused the issue by depriving us of a complete view of development. For there are four distinct divisions in the phenomenal world; mineral, vegetable, animal and human, and they have all evolved from that same primordial substance which, although not formed into suns and planets, yet filled all space. Therefore it is reasonable to suppose that the same process which achieved the evolution of man from the animal world was responsible for the appearance of animals in a world whose highest form of life was vegetation or which enabled plants to develop from rock and water.

The teachings of Abdu'l-Baha on this subject are at once the clearest, the most rational, and the most acceptable yet given to humanity. He teaches that time and space are infinite, that is there is no beginning and no end—a concept beyond human³⁴⁸ capacity to achieve but nevertheless one which the greatest thinkers have generally accepted. This being the case creation itself is infinite. These premises can never be completely comprehended, although meditation will bring illumination. The best we can do is to study the actual process of development.

Abdu'l-Baha teaches that God, the uncaused Essence, does not create; He is sanctified above all things. But Love, the creative principle, emanates from God in the same way that light emanates from the sun, and Love, the positive principle, is the creator. Matter, the negative aspect of the Unknown Essence, is passive, quiescent and filling all space.

Spirit, that is Love, permeates matter and imbues the passive atoms with energy, causing them to be attracted to each other under certain ordered systems of mineral composition. Thus the various elements are formed, of which we know ninety two at present, and atoms “uniting and continuing to unite, give birth to worlds and systems of worlds.”

@@ World Order. 1936.

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Having acquired the powers of thought and reason, spirit builds the human form, which is capable of expressing all the capacities of mineral, vegetable and animal spirit and through the continuation of the human body is able to perpetuate the universal human spirit.

There we see man, at the apex of creation. But in spite of the evolution of spirit through the phenomenal worlds there is no justification for the idea that man was once a monkey, a rubber tree or a piece of sulphur. Abdu'l-Baha clearly states that man is, and always was, a distinct species. The child in the womb traverses the different stages of mineral, vegetable and animal form, but it is always man, capable of reaching the high³⁴⁹ station of the human kingdom and of acquiring the capacities of all other forms of life. The gestation of generic man, although taking place over a much longer period, was the same in process and function. Man is potential in the emanation of spirit from God and the whole history of evolution may be termed the definite process of his creation.

Man is created for love of God. That means that he is to show forth the attributes of God, to attain to the image of God through his own efforts. This is not only the purpose of individual man but the object of the human world.

The acquisition of divine perfections is the reason for man's existence, but man himself in only one step in this process. Abdu'l-Baha teaches that spirit does not seek to build a higher form than that of man. Phenomenal evolution reaches its apex in the human form, but spirit, which has impressed itself upon individual characters, continues to progress without the aid of material vehicles. Therefore it is the duty of mankind so to order the affairs of the world that the most perfect conditions may obtain for the spiritual development and growth of every soul, in order that it may evolve from the human world equipped with the qualities of consciousness, love and radiance which are necessary for further progress.

Catch phrases such as "descent from monkey" or "human animal" are utterly misleading. Man is the result of a long process of ascent, not descent and to talk of the human animal is just as logical as calling a tiger an animal vegetable. Abdu'l-Baha does teach, however, that man is half in the phenomenal world and half in the spiritual world. The universal human spirit, which built the human form, becomes individualized and man himself³⁵⁰ assumes the work of spirit, that is he uses his body as a vehicle for the expression of qualities which evolution has given him and for the development and education of his rational soul.

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DAVID HOFMAN: BAHAI VIEW OF WORLD CREATION

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DAVID HOFMAN: BAHAI VIEW OF WORLD CREATION

The soul of man, that power which controls all the actions of the body, when illumined by the peculiarly human power of mind, becomes rational soul and is capable of spiritual receptivity. He is then able "to hearken unto God's most exalted word....." spoken by the Prophet and to achieve the spiritual rebirth which is the consummation of long age of spiritual evolution.

HORACE HOLLEY: "MANKIND'S SPIRITUAL MATURITY:"@@

A new and most significant approach to the world problem has been created by Abdu'l-Baha's statement that mankind has entered upon its stage of maturity. By that conception it is possible to perceive the inevitable failure of the competitive motive and the relationship of struggle as values which no longer find sanction or justification in man's real nature. The social institutions and the collective customs reflecting the degree of immaturity no longer respond to any valid order of truth. With maturity a larger possibility has come, and this possibility is measured by our responsibility for establishing an ordered society. Since the condition of life has been fixed for man by a higher power, there is no retreat behind chaos and failure, but only an ordained progress to the unity that lies ahead in time but exists potentially now in the world of the soul.

If upon mankind collectively there rests an inescapable obligation to achieve world order, upon the individual lies no less vital an obligation to strive for spiritual maturity in his own being. What is spiritual maturity? It may be indicated,³⁵¹ perhaps, by reference to three definite conditions.

The first condition is to leave behind the realm of instinct and enter the realm of understanding. The instinctive man is controlled by immediate and personal likes and dislikes, to the extent of sacrificing to them the larger good of the community. His morality is tested only by the quality called sincerity, by which is frequently meant nothing more than being filled by one single emotion. The instinctive man is therefore "sincere" when imbued with any loyalty or prejudice to the point where it cannot be rationally judged by himself. It is because so many are instinctive rather than rational that mobs can be inflamed with destructive madness, and nations moved to policies of blind struggle. The morality of the man of understanding is higher in that he judges himself not by his personal feelings but by the effect of his emotions, his thoughts and his deeds upon the community as a whole. The second condition is faithfulness to truth.

The third condition is that of responsibility for the community. Baha'u'llah has declared that every man must be part of an evolving civilization. In this statement the

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virtue of social responsibility has been given an entirely new dimension. No longer is it sufficient to assume responsibility merely for one's own family, or for the town or even for the nation. Upon the man of today falls the obligation to concern himself with the condition of the world. He is part of the collective destiny, whether he realizes it, whether he assumes the responsibility of it or not. It has only been conscious responsibility for the community in times past that the tribal and then the national societies were established and maintained.

The³⁵² essence of maturity is conscious understanding of the purpose of existence. For the individual, to "know God and to love him" forms the beginning of spiritual development. To know the universal principles of an ordered society and be active in promoting them is the house of life to be constructed upon that firm, that eternal basis of reality.

Despite the overweening material power now reinforcing policies of struggle and conflict, the human values upon which they rest are pitifully weak. The world today is naught else but a blustering youth, powerful in his physical strength but motivated by the instincts of a lingering childhood. But this self-assertion cannot escape responsibility for its results. It is pulling down the pillars of the old order, and the grief arising from this experience will alone transform the stormy adolescent into a mature man,—a world citizen.

ALI-KULI KHAN: SEVEN STAGES OF THE MYSTICAL PATH:@@

Baha'u'llah, in answer to the mystics, states that the journey of the soul toward its goal has Seven Stages. These Seven Stages are also called the "Seven Valleys." According to mystics, man must travel these Seven Valleys in order to reach his goal.

Just as upon this earth a journey was made in olden times by horse, mule or camel, and today is made by rail, steamship or airplane, so the mystic, in every stage of his Journey, makes use of an appropriate steed.

Baha'u'llah states that the first of these Seven Valleys or Stages is "THE VALLEY OF SEARCH."

The steed upon which one travels in the Valley of Search is patience. Without patience one cannot travel in this valley. Then, as in every journey,³⁵³ men need to carry certain provisions to sustain them on the way, so in this mystic journey certain spiritual

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provisions are needed to sustain men in the Valley of Search. One is the necessity to become entirely impartial and not to be influenced by the word of this man or the other; the traveller must exercise his own judgment and his own power of decision and comprehension, in order to arrive at his destination. In the Valley of Search, to depend upon others might lead to error.

To illustrate: When Jesus came and claimed to be the Messiah, many went to the Pharisees and the Saducees to inquire concerning Him, and they were told that He was a false prophet. Thus it happened that instead of being led to salvation they were mislead into perdition. Hence it is every individual's duty to work out his own salvation.

Baha'u'llah says that a man in the Valley of Search must be endowed with patience and must investigate everything. They must not be swayed by what some people say against, or what some say in favour of a thing; but a true seeker must weigh it in the balance of his own reason. Then God will assist him to find the object of his search, and if the wayfarer in the Valley of Search has received a glimpse of the beauty of the Beloved One, as a reward for his search he will immediately enter into the Second Valley, which is "The Valley of Love:"

The steed upon which he travels in the Valley of Love is pain, suffering, sacrifice. These attributes will lead him from plane to plane, from state to state. Once a wayfarer has entered into the Valley of Love he sees no reason. Insanity to him is like reason. Reason to him is like insanity. Neither does he see darkness nor light, order³⁵⁴ nor confusion. He is unconscious of all right and wrong. He sees nothing beyond love; being in love with the Beloved One is to him the highest, the greatest bounty. Baha'u'llah says that while the lover is travelling in the Valley of Love, he must not reside therein forever; but he must realize that the Valley of Love is the stepping stone from which progress to a higher Valley. Love is wonderful if it leads us to a higher state, but if it satisfies us individually and holds us in its control it will result in a state of spiritual selfishness. It is not enough that we are happy in the Valley of Love. If we look upon love as an end we become selfish, and that love which is destined to bring us to a lofty state will become the means of holding us down and limiting our capacity for achieving greater things.

By the guidance of God he will be led to the third Valley which is "THE VALLEY OF KNOWLEDGE."

The Valley of Love is the Valley of Unconsciousness. There we have no knowledge of good and evil, justice and injustice. But in the Valley of Knowledge, we

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enter upon a plane where all things appear in a great light. All things become manifest and visible in this Valley.

There is a holy prophetic utterance which states that God, before the creation of all things was hidden in the mysteries of His own Being, and nothing else was as yet created. He said: "I was a hidden treasure; I loved to become known, hence I created man, thereby to become known."

There are four stages in this divine utterance. First, the state of the unknowability and invisibility of the Divine Essence. Second, the state of love, "I loved, etc.,." Third, the state of knowledge, "I loved to become known." Fourth, the creation of man, which is the means by which God makes Himself known. So when we hear Jesus say,³⁵⁵ "I am the door," it means nothing but this, that through Him alone God made Himself known. God the Spirit, in order to become manifest, chooses a body, the temple of man. Thus, God created man after His own likeness. That is, the human Temple, being made God's Manifestation, shows forth all the attributes of the Invisible God.

Thus by referring to the Holy Utterance that God, the Invisible, the Unknown, created man in order thereby to become known, we have pointed out the importance of knowledge as above the plane of love.

When we enter the Valley of Knowledge we know why the Beloved is to be loved. We learn the reason why we must love God, the Beloved One. It is that knowledge which enables us to go amongst men and help them in their struggles. Otherwise our claim to love God would be of no benefit, if it did not lead us to the knowledge of God.

In that state we can bring divine knowledge to our fellow men and enable them to partake of the boundties of the love of God.

Baha'u'llah states that when man has entered the Valley of Knowledge he will see the end in the beginning, war in peace, justice in injustice and the mysteries of all things will become manifest to him. Now what is the meaning of seeing the end in the beginning, war in peace, justice in injustice? The answer is as follows: When a child stands in the field beside the farmer who is sowing seeds, he sees the beginning. He also sees that the seeds are being wasted, either because the birds pick them up or they are lost, and he laments, thinking that with them many hungry souls could have been fed. But when the child becomes a man he sees the end in the beginning; that is, he sees

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the harvest which will feed numerous³⁵⁶ hungry souls and he realizes that the seed was not wasted.

In this world man sees injustice. A good man of wealth loses his wealth; another man, who has done no good, becomes wealthy, founds a family, and is happy in his work. Then we may ask: "Is this justice?" If this is right, where is the God of Justice? The state of those who see injustice in the world is that of the child to whom I have referred, who is standing beside the farmer sowing seeds, and who thinks that the farmer is wasting grain. When the child grew up, reached maturity, and went into the field and saw another farmer sowing seeds, he did not see the wasting of the seeds, but the glorious and abundant harvest which was to follow. Then that individual who has outgrown the limitations of early childhood, and who sees the harvest to come in the seeds now being squandered, symbolizes the man who has entered the Valley of Knowledge wherein he sees a wisdom in all that is decreed by God. He is then able to say, "There is justice;" he is then able to resign himself to the Will of God.

The Valley of Divine Unity:- In this Valley he finds all barriers gone, and like a drop, he joins himself with the Sea of Divine Unity. He has been, until then, a drop bound by restrictions restrictions that threatened his very existence, which had been limited to the consciousness of self. He then joins the sea of Divine Unity. In that state of ecstasy he enters.

The Valley of Divine Contentment:- In that state he sees nothing further in the world worthy to be sought. He feels himself in the Presence of God, Who is all in all. Hence that contentment is the greatest state.

The very highest, the very loftiest station is attainment to the Valley of Divine Unity, one of³⁵⁷ the fruits of which is entrance into the Valley of Contentment. In that state the wayfarer may feel the need of expressing his appreciation of that lofty station. There is only one language by which to express that state, and that is the language of wonderment and astonishment.

From the Valley of Wonderment the wayfarer enters into The Valley of Absolute Nothingness and Poverty:-

What is absolute poverty? It is that state which abnegates all else save God. In that state Muhammad said, "Poverty is my glory." In that state Jesus said that even the birds of the air have dens, but the Son of Man has no place to lay His Head. It is that poverty which is beyond all the wealth that one could imagine; that state of mind

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wherein man ceases to see anything except God; when all things are shadow, and God alone is reality. And this is the last of the Seven Stages or Seven Valleys of man's Journey toward the Divine Goal.

BAHA'U'LLAH STATES IN CONCLUSION THAT A JOURNEY OF SUCH LENGTH WAS THE TASK OF THE MYSTIC SEEKER DURING THE PAST, WHICH WAS THE NIGHTFAALL OF THE WORLD. AT THAT TIME THE LIGHT OF THE STARS GUIDED THE MYSTIC SEEKERS AFTER TRUTH. THE WAYS OF THE PAST ARE NO LONGER NEEDED IN THIS NEW DAY FOR TODAY THE SUN OF TRUTH HAS RISEN AGAIN, AND ITS RAYS HAVE ILLUMINATED THE WORLD, AND THE DIVINE REALITY IS MANIFEST. TODAY THE LONG JOURNEY OF THE MYSTICS OF THE PAST CAN BE ACHIEVED IN THE TWINKLING OF AN EYE, THROUGH BELIEF IN THE MANIFESTATION OF THE GLORY OF GOD. FOR, ONCE A CLEAN MIRROR IS TURNED TOWARDS THE SUN, THE REFLECTION OF THE LIGHT IS INSTANTANEOUS; AND ONCE A CRYSTAL IS EXPOSED TO THE SUN'S RAYS THE GENERATION OF FIRE IS IMMEDIATE.

ROSEMARY³⁵⁸ SALA: YOUTH IN THE TWENTIETH CENTURY:@ @

Born in the twentieth century, heir to the mortgaged ills of the nineteenth, with the quick acceleration of their compound interest added, youth has found the soil in which he has been planted to be a thin deceptive top-soil, too soon eroded, dried up by the growing perversion of human conduct, swept away by the torrential streams of corrupted institutions. There seems only barren rock to which his roots most cling and only the blunted weapons of leaden spirits and dulled minds with which to carve a future stilled against the natural flow of evolution by the unyielding weight of the hates and fears, greeds and prejudices of mankind. These forces are cemented as a dam behind which surges the dangerously rising tide of youth's unused capacities, frustrated in their natural flow into society:

The product of man's mind, moved through the centuries so tortuously yet inexorably by the eternal spirit of progression against the swollen currents of man's passions, is slowly ripening. The harvesting and garnering belong to this generation and posterity. Science is on one hand shrinking units of distance, and on the other expanding units of thought. The former is abolishing the conception exclusiveness maintained and engendered by distance, the latter, embodying the principle of unity, is freeing man's mind from the localized prejudices of a Lilliputian world and is seeking to develop a mind like the unending infinity of space where universal concepts may be bred and fostered. Caught in the sudden swing of this transition, in its refusal to adjust

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its social groups to the expansion of this universal consciousness the world has lost its equilibrium.

In the light of this added knowledge, youth now³⁵⁹ sees the old conception of national, racial, political and religious bonds as final steps in man's collective life, as out of focus to this age, anachronisms to its spirit. He is learning through the horror of example, of the insanity of the present world-wide sweep of nationalism and intense racial feeling, boiling over in selfish pride beyond their legitimate boundaries, of the tragic change of character, loss of reason, release of passion induced by the prejudices of a strictly nationalistic, militaristic education.

Labor and capital, white and colored, Jew, Christian or Muhammadan can only maintain their individual loyalties by feeding on the poisons secreted in their mutual sense of superiority over and hate or distrust of each other.

But even in this thinking group lies the danger latent in all groups, no matter how deeply aware of a quickened evolution, which attempt within themselves alone, to effect a change in society. The strange and unfamiliar chemistry of this spirit of universality, when forced into the limited measure of any one group, may settle into the dregs of a rigidly fanatical dictatorship, or exploded into the fires of revolution and war.

As a river is molded by, yet imperceptibly molds its course, deepening its bed, widening its banks, so the ageless course of evolution, the "mysterious forces of civilization," directs yet sets, the tempo of its flow to meet the ever-changing development of man.

As surely as seeds in the earth respond to sun and rain, so does youth, consciously or unconsciously, respond to the universal spirit of today. Unlike the seeds, he has not yet been planted, but is tossed by the restless winds of his desires seeking the fixed point of that new spirit, the center of gravity, whose magnetism can³⁶⁰ draw and eternally hold him to itself.

Baha'i youth, emerging from the doubts and fears, miseries and perplexities enmeshing millions of their fellows, find in the World Order of Baha'u'llah the only power which can compass their direction.

It moves on the fulcrum of the oneness of mankind, a conception which begins with the knowledge of our oneness spiritually, then as science advances, biologically, continues to grow in the spreading consciousness of a world community.

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The principle of collective security tentatively realized in the League of Nations, the Disarmament and Economic Conferences, the abortive changes of governmental policies, the Esperanto, racial amity and other conventions representing facts of new thought are but isolated efforts faintly shadowing but never obtaining the substance of reality of the future world. No matter how often or how earnestly man strives to graft the framework of this Plan as a growing branch to the rotting tree of civilization, he is doomed to failure. Even though its principles and institutions be combined and assembled by devoted statesmen, its form outwardly a perfect replica, still it would be lifeless. The fusing grace, vested in Baha'u'llah, as the Author of a Divine Plan, is lacking. For it is from the secret springs of a new Religious Revelation that this world-embracing plan has been projected. In the light of Baha'u'llah's word Religion is seen, not as warring factors cramped and paralyzed by creeds, but as the highest mountain-peaks attained by man individually or socially, in the one vast continuous panorama of the ages.

In his Administrative Order the downward flow of the Divine Will and the upward urge of the highest efforts of humanity meet and blend. The Divine Power flows in an uninterrupted stream from Baha'u'llah³⁶¹ to His Son and Exemplar, then on through the succeeding Guardians, who insure the purity and flexibility of the teachings, while the upward reach of man rises through the local national and International Houses of Justice. At the meeting of the Guardianship and the International House of Justice, perfect fusion between the Divine Will and human effect takes place.

Baha'u'llah unfolds in man this dual consciousness of the two universes of the individual and society.

Baha'i youth, merged in indivisible unity with all Baha' is through the divine and fusive grace of the love of God, see this world of the future already shaping itself in every continent and country on this planet.

G.A.SHOOK: "BAHAI REORGANIZATION OF RELIGIOUS INSTITUTIONS:" @@@

The primitive church realized several fundamental truths upon which every efficient religious organization must rest. First it realized that in some way the Holy Spirit, the sense of Christ's presence, had to be transmitted, but through reliable channels. To illustrate, we learn from the Acts that in the primitive church there were apostles, teachers and the so-called "prophets" whose utterances were divinely inspired. But in the second century the gift of prophecy raised more problems than it

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solved, for there were also “false” prophets, wandering prophets, whose guidance could not be trusted and it was necessary to protect the church from these imposters or misguided neurotics.

It realized, moreover that the spiritual principles He taught had to be guarded and protected. The message was spread, not only by the Apostles, but by pilgrims, Jews of the Dispersion who came to Jerusalem from all parts of the³⁶² world. Naturally they would not all agree in their reports about the fulfillment of the “hope of Israel.” That is, the Apostles soon discovered that as the church progressed there would be many questions for which they could not find an explicit answer in the words of Christ, and they knew that if they were loyal to their responsibilities and obligations, they could not leave the transmission of spiritual gifts and the solution of new problems to any group selected at random. Therefore the early church tried to establish some kind of authority or sanction for its procedure. The Apostolic Church thought in terms of Christ for Christ chose twelve apostles and taught them. In the formative period the church thought in terms of the Apostolic Church.

In the past every religious organisation has been more or less concerned with two fundamental factors—ritual and the ministry. If the administration is of divine origin then the sacraments become imperative, as in the case of Catholicism. That is, if there is a ritual and a ministry, (claiming a divine succession) to administer the ritual then it becomes indispensable. If however, as in the case of most evangelical churches, no claim is made to a divine succession then the sacraments (ritual) have very little significance. In time the church at Rome declared that there was no salvation outside the church and divine grace could come only through the sacraments. The sacraments had to be administered by a priest (or Bishop) who was ordained by a bishop whose ordination could be traced back to the Apostolic Church.

Should we eliminate the Apostolic Succession no great claim could be made for the sacraments and the exclusive right of the church in the matter of salvation.

On³⁶³ the other hand, should we eliminate the sacraments and retain the doctrine of divine succession we would still have a powerful instrument for unity. While ritual will continue to hold a place in religion it seems unlikely that in the future, it will be considered indispensable to salvation. In the past every religious system has associated a certain type of ritual (like the seven sacraments) with Divine Grace but it is highly probable that we have outgrown this type of ritual and its attending priesthood—they are part of a primitive religion and have no place in a mature world. We are still dependent, however, for our individual and social development upon some

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superhuman power. In the past this resuscitating force has been brought to humanity by a Prophet, but with His passing humanity has invariably reverted to primitive practices, neglecting the reality of religion. Today the world is more mature—ritual and priesthood can be replaced by some more adequate medium of divine inspiration.

It is only natural that the Apostolic church should establish some kind of organization for protection and to transmit divine power. Organization is always necessary, to produce unity of thought, toward off misunderstandings, and to establish a spiritual fellowship.

Did Christ establish a visible Church? Is the ordination of the ministry divine or human? Is the ministry different in kind? Do the officers of the church have special privileges?

In the past, three views have been held.

1. Christ founded a new religion but He did not establish a church.
2. Christ established a church and divine administration. The Episcopate has a divine origin. The church was not created by man, it has³⁶⁴ the authority of Christ.
3. Christ founded a church, a visible society but no organization. Church administration developed as external conditions demanded. Church officers are representatives—not different in kind.

The first theory, the naturalistic, assumes that a perfect society is merely an aggregation of well behaved individuals. It is the position taken by most mystics, ancient and modern. The second view, the sacerdotal, affirms that divine administration is essential to church validity. There must be some authority and the authority of the church is in the apostolic office which has passed on from bishop to bishop. The third position is intermediate. The Apostles were not divinely appointed but since they were with Christ and taught by him we cannot go back of them; their position is unique. The authority within the church does not rest upon a divine commission transmitted in a material line of descent and confined to a class but is vested in the people who are led by the Spirit.

There is truth in all these views but not the whole truth in any one.

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In our endeavour to prove that the solution of any problem may be found implicit in some one of the past religions we may miss the point of progressive revelation. Christ's message was suited to a world which knew practically nothing of the benefits of modern science. It was not ready to abolish war, to eliminate prejudices of all kinds, nor to reconcile science and religion. In this world, ritual and priesthood were to continue for many centuries. But the rights of the individual, spiritual and social, were recognized in this early church as never before.

Islam was not antagonistic to science. It not³⁶⁵ only restored the contributions of the Greek Philosophers but made many valuable additions thereby laying the foundation for modern science. Indeed it was the rise of Islam, and not some latent revivifying force within Christendom, that produced, the awakening in Europe that led ultimately to the Renaissance and the Reformation.

We put too much emphasis on the details of organization and forget the underlying purpose.

This instrument of the Baha'i Faith is a system of government differing fundamentally from current governmental forms as well as from ecclesiastical systems. In the first place, it is divinely conceived; and in the second place, it follows no political pattern, neither democracy, constitutional monarchy nor autocracy.

Another unique feature of Baha'i Administration is the spirit and method of conducting elections—no nominations, no electioneering, no encouragement to personal ambition. Every effort is made to discourage the personal, partisan, attitude and to encourage the searching out of qualities that the voter conscientiously believes to be valuable to the welfare of the Cause. Moreover, in the case of the Assemblies, while it is individuals who are voted for, it is an institution that is elected.

Another distinguishing characteristic of Bahai Administration is its dependence on consultation, the technique of the new world order. The characteristics of Bahai consultation are:-

1. Love and harmony among members of the consulting body.
2. Detached from personal opinions and desires and united in devotion to God and a desire to serve His Cause.
3. Each should express his own ideas even though a majority seems to differ.

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- 4.³⁶⁶ The sincere desire for a group rather than an individual solution.
5. Complete obedience to and hearty cooperation with the decision of the majority.

In general, consultation is conference raised to a spiritual plane.

Many are familiar with these words but too often fail to reflect the spirit that is essential to a satisfactory solution. Our greatest difficulty lies in the inability of most to be impersonal in their spiritual relations. One must learn to get completely outside every question and situation. Not only should one divorce it from his own ego but from the personalities of others concerned. Yet this—is tremendously difficult, for so long as one individual remains personally sensitive, he prevents all his co-workers from being really impersonal and thinking only of the welfare of the Faith.

In January, 1935, a letter from the American Bahai Assembly contains these words: “We have accepted the Teachings which ordain an end to war, to strife, to separation, to ignorance, and prejudice. These Teachings set each believer upon the path which when followed faithfully to the end transmute selfishness into selflessness and endow him with capacity to express the new law of the oneness of mankind. But that path is no longer the path of solitary experience and individual attainment alone—The step of supreme sacrifice is to abandon the old right of private conscience (and, I should add, personal feelings) for the sake of the new reality of oneness and consultation.”

These, then, are a few of the unique features of the new Administrative Order: its divine origin its hitherto unknown form of government, its method of election, and its technique of consultation.

Dr³⁶⁷ MAHENDRANATH SIRCAR: “THE VISISHADVAITIC PATH OF DEVOTION:”@
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Devotion is the secret art that has a natural aspiration towards the essence of our being and its affinity to and inseparability from the Divine.

The search and the self-analysis discover the immanence of the Divine in our being; the devotion as the aspiration after God is the natural expression of the finite self, for the self has not been completely separated from God.

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@@@ Vedanta Kesari. 1943.

There are two movements, centric and eccentric. Spirit has the indrawing urge to enjoy the union verging, in its intensive depth, on almost the blessed identity in love. It has the simultaneous eccentric movement to radiate the divine bliss and felicity and to facilitate the assimilation of divine splendour and the meaning of the divine union in clear self-conscious effort. The eccentric makes the centric realisation more meaningful in the totality of our experience and moves the other chords of being more active in its wake.

Though in the high altitude of consciousness in ecstasy there may be a lull in the intensive self-consciousness, still it is not thought desirable to maintain it long, in as much as the other aspects of conscious life remain uneducated, uninspired, and unilluminated. Spiritual life is an integral life; it is integral aspiration and fulfilment.

The experiences of supermental light of consciousness are more intermittent than continuous; our total being becomes gradually adopted to it with a new orientation. Ecstasy releases a force, which, if properly made use of, may help the rejuvenation of being. But Ramanuja has not laid much stress upon it. He is in favour of a sustained equilibrium of being in knowledge and service than an overpowering emotional excess in ecstasy.

This³⁶⁸ is the full flowering and not the denial of personalism, for here it oversteps not only its individuality but its individual history and locus and enjoys the one life and experience with the Divine. Since this experience is most intensive it transcends the divine life in its widest commonalty to present a phase in which the spreadoutness of cosmic life is overshadowed in the intensive union and blending.

In this kind of approach there is also the systematic effort of silencing the mind, withdrawing it from its usual occupation. The mind is to be trained in the new light of inviting the divine impress and of viewing existence with divine light. This implies the enthronement of the Divine in the heart, the central point of our being. Vaishnavism does not completely silence the mental being as is done in the Patanjali Yoga. It rather emphasises purification in order that it may move with the divine inspiration.

The Vaishnavites do not, like Plotinus, maintain the complete absorption in the One; the absorption is temporary in the intensity of experience. The souls are realities affiliated to the Divine and do not emerge from it.

The creature consciousness carries the implicit reference to, and dependence on, God and the absence of the least tinge of pride and assertion of self. This utter

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dependence and resignation are possible when one realises one's creatureliness and helplessness. This draws down Grace and protection.

Surrender makes us feel the actuality of Grace and its constant readiness to bestow help to the soul struggling and striving for the life eternal. The Divine influence streams into our being and moulds it to make it a fit medium for divine realisation and divine instrumentality. Nature's bondage is dispelled and nature's forces are transformed. The³⁶⁹ spiritual being of the adept becomes fully established.

Surrender and Grace are interrelated; surrender draws down Grace, Grace makes surrender complete. Grace gives the spiritual fulfilment and seals the bond of union for ever. Grace functions in two ways:- (1) Surrender starts the purification of being, Grace completes it; (2) Grace makes over the charge to the Divine. Without Grace the complete unification is well-nigh impossible. Grace opens the layer of our being which is in constant touch with the Divine. It establishes the truth that sure success in God-realization and continuity in divine fellowship are not possible by human effort, however noble and singular. The unexpected inner difficulties originating from the labyrinthine depths of being cannot be removed without the help of Grace. Grace seals the contact and divinises our being in order that the constant inflow and inspiration can be received and retained.

PROF: F. MAX MULLER: "GREEK PHILOSOPHY AND THE CHRISTIAN RELIGION:" @@@

I have often asked myself how St. Clement and Origen came to embrace Christianity, and to elaborate the first system of Christian theology. There was nothing to induce them to accept Christianity. They were philosophers first, Christians afterwards. They had nothing to gain and much to lose by joining this new sect of Christians. We may safely conclude, therefore, that they found their own philosophical convictions, the final outcome of the long preceding development of philosophical thought in Greece, perfectly compatible with the religious and moral doctrines of Christianity as conceived by themselves.

Now, what was the highest result of Greek philosophy as it reached Alexandria, whether in its³⁷⁰ Stoic or Neo-Platonic garb? It was the ineradicable conviction that there is Reason or Logos in the world. When asked, Whence that Reason, as seen by the eye of science in the phenomenal world, they said: "From the Cause of all things which is beyond all names and comprehensions, except so far as it is manifested or revealed in

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@@@ World's Parliament of Religions. 1893.

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PROF: F. MAX MULLER: "GREEK PHILOSOPHY AND THE CHRISTIAN RELIGION"

the phenomenal world. What we call the different types, or ideas, or logoi, in the world, are the logoi, or thoughts, or wills of that Being whom human language has called God. These thoughts, which embrace everything that is, existed at first as thoughts, as a thought-word, before by will and force they could become what we see them to be, the types or species realized in the visible world.

The critical step which some of the philosophers of Alexandria took, while others refused to take it, was to recognize, the perfect realization of the Divine Thought or Logos of manhood in Christ, as in the true sense the Son of God, not in the vulgar mythological sense, but in the deep metaphysical meaning which the had long possessed in Greek Philosophy.

Everything else followed. Christian morality was really in complete harmony with the morality of the Stoic school of philosophy, though it gave to it a new life and a higher purpose. But the whole world assumed a new aspect. It was seen to be supported and pervaded by reason or Logos, it was throughout teleological, thought and willed by a rational power. The same divine presence had now been perceived for the first time in all its fullness and perfection in the one Son of God, the pattern of the whole race of men, henceforth to be called "the sons of God."

This was the groundwork of the earliest Christian theology, as presupposed by the author of³⁷¹ the Fourth Gospel, and likewise by many passages in the Synoptical Gospels, though fully elaborated for the first time by such men as St. Clement and Origen. If we want to be true and honest Christians we must go back to those earliest ante-Nicene authorities, the true Fathers of the Church. Thus only can we use the words "In the beginning was the Word and the Word became flesh," not as thoughtless repeaters, but as honest thinkers and believers. The first sentence, "In the beginning was the Word," requires thought and thought only; the second, "And the Logos became flesh," requires faith, faith such as those who knew Jesus had in Jesus, and which we may accept, unless we have any reason for doubting their testimony.

There is nothing new in all this, it is only the earliest Christian theology restated, restored and revived. It gives us at the same time a truer conception of the history of the whole world, showing that there was a purpose in the ancient religions and philosophies of the world and the Christianity was really from the beginning a synthesis of the best thoughts of the past, as they had been slowly elaborated by the two principal representatives of the human race, the Aryan and the Semitic.

ON this ancient foundation, which was strangely neglected, if not purposely rejected, at the time of the Reformation, a true revival of the Christian religion and a

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reunion of all its divisions may become possible, and I have no doubt that your Congress of Religions of the World might do excellent work for the resuscitation of pure and primitive ante-Nicene Christianity.

RT. REV. ZITSUZEN ASHITSU: "BUDDHA:" .@@@

Buddha has three personalities. The first is entirely colorless and formless, but, at the same³⁷² time, it has the nature of eternity, omnipresence, and unchangeableness. The second is the personality of the result which the Buddha attained by refining his action, a state of the mind free from lust and evil desire but full of enlightened virtues instead. It includes the enlightenment of one's own mind, and also the enlightenment of the minds of others. The third personality spontaneously appears to all kinds of beings in any state and condition in order to preach and enlighten them equally.

These three personalities are the attributes of the Buddha's intellectual activity, and at the same time they are the attributes of his one supreme personality. We also are provided with the same attributes. Then what is the difference between the ordinary beings and Buddha, who is most enlightened of all? Nothing, but that he is developed by his self-culture to the highest state while we ordinary beings have our intellect buried in the dust of passions. If we cultivate our minds, we can, of course, clear off the clouds of ignorance and reach to the same enlightened platform with the Buddha.

The nature of Buddha which has neither beginning nor end, and is entirely clear of lust like a perfect mirror. But such an excellent nature as I just mentioned is not the peculiar property of Buddha, but every being in the universe has just the same constitution.

But there still remains one thing, the body. So it is called "Uyo" or "something left." (3) Muyo Nehan is the state in which our body and intellect come to entire annihilation, and there is nothing traceable. Therefore this state is called "Muyo" or "nothing left." (4) Mujusho Nehan is the highest state of Nirvana. In this state we get a perfect intellectual wisdom; we are not any more subject to birth and death. Also, we become³⁷³ perfectly merciful: we are not content with the indulging state of highest Nirvana: but we appear to the beings of every class to save them from prevailing pains by imparting the pleasure of Nirvana.

The fundamental principle of Buddha is the mind, which may be compared to a boundless sea, into which the thousand rivers of Buddha's doctrines flow; so it is

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Buddhism which comprehends the whole mind. The mind is absolutely so grand and marvelous that even the heaven can never be compared in its highness, while the earth is too short for measuring its thickness. It has the shape neither long nor short, neither round nor square. Its existence is neither inside nor outside, nor even in the middle part of the bodily structure. It is purely colorless and formless and appears freely and actively in every place throughout the universe. But for the convenience of studying its nature we call it true Mind of Absolute Unity. Every form or figure such as heaven, earth, mountains, rivers, trees, grasses, even a man, or what else it might be, is nothing but the grand personality of absolute unity. And as this absolute unity is the only object with which Buddha enlightens all kinds of existing beings, so it is clear that the principle of Buddha is the mind.

The sacred wisdom is also called absolute wisdom. Wisdom in ordinary is a function of mind which has the power of judging. When it is acting relatively to the lusts of mind it is called in Buddhism relative wisdom, and when standing alone, without relation to ignorance or superstition, it is called absolute wisdom.

MARRY BAKER EDDY: "CHRISTIAN SCIENCE'S MISSION"@

I saw before me the sick, wearing out years of servitude to an unreal master, in the belief that³⁷⁴ the body governed them, rather than the Divine Mind. The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs, and from the educational systems which to-day hold the children of Israel in bondage.

Science is Mind, not matter, and because Science is not human it must be Divine. In 1867 I commenced reducing this latent power to a system, in a form comprehensible by and adapted to the thought of the age in which we live.

The principle of Christian Science is God. Its practice is the power of Truth over error; its rules demonstrate Science. The first rule of this Science is, "Thou shalt have no other gods before Me." The second is like unto it, "Thou shalt love thy neighbor as thyself." To demonstrate these rules on any other than their divine Principle is impossible. Jesus' sermon on the Mount is the essence of the morale of this Science.

I learned that all real Being is in the immortal, divine Mind, whereas the five material senses evolve a subjective state of mortal mind called mortality and matter, thereby shutting out the true sense of immortality and Spirit. Christian Science explains all cause and effects as mental and not physical. It lifts the veil from Soul, and silences the false testimony of sense. It shows the scientific relation of man to God, disentangles

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the interlaced ambiguities of Being, and sets free the imprisoned mind to master the body. The first commandment of the Hebrew decalogue unfolds the fact of universal brotherhood; since to have one God, is to have one Mind and one Father, and this spiritually and scientifically establishes the brotherhood of man. Also, God being the only Mind, it is found impossible for God's children to have other minds, or to³⁷⁵ be antagonistic and war one with another. Mind is the center and circumference of all Being, the central sun of its own universe and infinite system of ideas. Mind is one, including noumena and phenomena, God and His thoughts. Therefore Mind is divine and not human. To reduce inflammation, dissolve a tumor, or cure organic disease, I have found Mind more potent than all lower remedies. And why not, since Mind is the source and condition of all existence?

To the sore question "What are the working men's rights?" Science answers, justice and mercy, wherein the financial, civil, social, moral and religious aspect of all questions reflect the face of the Father. And this question will not rest till both employer and employee are actuated by the spirit of this saying of the meek and mighty Son of God: "Therefore all things whatsoever 'ye would that men should do to you, do ye even so to them."

VARIOUS: "CHRISTIAN SCIENCE TENETS:" @@@

Many misconceptions which have obscured the real sense of Science from the people are disappearing, and its holy, beneficent mission is being manifest to sick and stricken humanity. People who are searching for the Truth are turning more generally to Christian Science because it reveals the natural law and power of God, available to mortals here and now, as a saviour from sickness and sin.

Through the belief of life and intelligence in matter, mortals become self-worshippers and this opens the way for all the various ramifications of evil, as a substitute for God.

If it be a fact that all is Mind, it precludes the possibility of the existence of matter as an integral part of the universe, or as having any real existence. All agree that Mind is Intelligence apart³⁷⁶ from Matter. Mind or Intelligence must be life. Non-intelligent Life is an impossibility. It is admitted that matter is not intelligent; but while this is admitted, it is maintained that it is substance and contains life. If mankind is the offspring of matter, —matter being non-intelligent— inert matter must be the parent of

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mankind. As Christian Scientists we look for the origin of Life in the living God rather than in dead matter.

The ideal brotherhood of man is that state in which the individual loves and serves God supremely, and loves all mankind with a perfect love. This is the only state that can bring peace and to reach it each one must do an individual work. Left to their own resources, mortals are in constant strife socially, politically and religiously. Each individual has an opinion as to what is needed to afford harmony and satisfaction; but because of conflicting minds many, and the great variety of abnormal, carnal tastes, there is little agreement.

To harmonize millions of dissimilar and antagonistic minds is impossible, but to harmonize each individual with the perfect Infinite Mind that is God is practicable, and will be made manifest when each one shall live in harmony with the text, "Not my will but Thine be done."

We are practicing Christian Science only as we are growing less envious, less greedy, less selfish in all of its expressions, by striving to love our neighbour as ourselves, and keeping God's commandments. If no one believed in sickness, there could be no sickness. Let us know the Truth that makes us free, even from this belief.

Christian Science is presented before the world to-day, the happy suppliant for recognition of its claim to be what its name implies, both Christian³⁷⁷ and Scientific; it voices an imperative demand that these two be made one henceforth in faith and practice, for otherwise there is no satisfactory proof, no final evidence of the validity of the claims of either. In no other way than through actual demonstration of Truth can mortals learn whether they are obeying God, or their opinions about him. Faith not buttressed by demonstration is always in danger of changing to skepticism. It is always possible to change one belief for another, the belief in immortality for the belief in annihilation; but a demonstrated knowledge of God is planted on a rock and cannot be moved.

Admitting the reality of evil, they have to admit that there is another power than God, viz., a god of evil, who at present at least shares God's throne. They also have to account for the origin of evil, and how can that be done without impugning the benevolence of God? This line of thought leads also to the assertion that man is not entirely a child of God, that he is in part a child of the devil. These admissions are paralyzing to spiritual growth, and lead us away from the simplicity of Jesus' gospel into a never-ending maze of human speculation.

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It is evident then, that if we would know the secret of the transforming power of the doctrine of Jesus' resurrection we must look elsewhere than at its physical and material aspects. This doctrine was very prominent in the Apostles' preaching. They seemed to realize that to this they owed in a large measure the spiritualization of their thought, their control over the lusts of the flesh and worldly ambitions, their solid assurance of the great facts of Life, Truth, and Love, and deliverance from the beliefs of sin, disease and death. We do not claim that Christian Scientists have³⁷⁸ at present sufficient, spiritual realization to demonstrate over the claim of death as Jesus did, but we do claim that we are using Jesus' method successfully in destroying the claims of disease and sin, and in all reverence we maintain that that same method faithfully adhered to will enable us, at some time, to demonstrate over the claim of death as Jesus did. He said that his followers could do all the works that he did and greater, and we rest confidently on this promise.

Mortals have a very degraded sense of Mind. The medley of changing opinions and erroneous, sinful thoughts that encumber human consciousness is neither Mind nor evidence thereof. It is simply a falsity; it is "foolishness with God;" it is evil and cannot, by any process now or hereafter, be transformed into Truth.

Error must be cast out and utterly destroyed before individual consciousness shall appear in the likeness of God.

RIGHT REV. JOHN J. KEANE: "SUPERIORITY OF WESTERN SPIRITUAL CONCEPTIONS:"@@@

Glancing now, in the light of the history of religions, at that stream of tradition as it comes down the ages, we see it divide into two clearly distinct branches, one shaping thought, or shaped by thought, in the eastern half of Asia, the other in the western half. And these two separate streams receive their distinctive character from the idea prevalent in the east and west of Asia concerning the nature of man, and, consequently, concerning his relation to God.

In the west of Asia, the Semitic branch of the human family, together with its Aryan neighbours of Persia, considered man as a substantial individuality, produced by the Infinite Being, and produced as a distinct entity, distinct from his Infinite Author in his own finite personality, and, through³⁷⁹ the immortality of the soul, preserving that distinct individuality forever.

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Eastern Asia, on the contrary, held that man had not a substantial individuality, but only a phenomenal individuality. There is, they said, only one substance—the Infinite; all things are but phenomena, emanations of the Infinite. “Behold,” say the Laws of Manu, “how the sparks leap from the flame and fall back into it; so all things emanate from Brahma and again lose themselves in him.” “Behold,” says Buddhism, “how the dewdrop lies on the lotus leaf, a tiny particle of the stream, lifted from it by evaporation and slipping off the lotus leaf to lose itself in the stream again.” Thus they distinguished between being and existence; between persisting substance, the Infinite, and the evanescent phenomena emanating from it for while, namely, man and all existent things.

From these opposite concepts of man sprang opposite concepts of the nature of good and evil. In western Asia, good was the conformity of the finite will with the will of the Infinite, which is wisdom and love; evil was the deviation of the finite will from the eternal norm of wisdom and love. Hence individual accountability and guilt, as long as the deviation lasted; hence the cure of evil when the finite will is brought back into conformity with the Infinite; hence the happiness of virtue and the bliss of immortality and the value of existence.

Eastern Asia, on the contrary, considered existence as simply and solely an evil, in fact the sole and all pervading evil, and the only good was deliverance from existence, the extinction of all individuality in the oblivion of the Infinite. Although existence was conceived as the work of the Infinite—nay, as an emanation coming forth from³⁸⁰ the Infinite—yet it was considered simply a curse, and all human duty had this for its meaning and its purpose, to break loose from the fetters of existence and to help others with ourselves to reach non-existence.

Hence again, in western Asia, the future redeemer was conceived as one masterful individuality, human, type and head of the race, but also pervaded by the divinity in ways and degrees more or less obscurely conceived and used by the divinity to break the chains of moral evil and guilt—may, often they supposed, of physical and national evils as well—and clearly, they held an idea of the incarnation of the Deity for man’s good; and his incarnation was naturally looked forward to as the crowning blessing and glory of humanity.

In eastern Asia, on the contrary, as man and all things were regarded as phenomenal emanations of the Infinite, it followed that everyman was an incarnation. And since this phenomenal existence was considered a curse which metempsychosis dragged out pitifully; and if there was room for the notion of a Redeemer, he as to be one recognizing more clearly than others what a curse existence is, struggling more

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resolutely than others to get out of it, and exhorting and guiding, others to escape from it with him.

We pause to estimate these two systems. We easily recognize that their fundamental difference is a difference of philosophy. The touchstone of philosophy is human reason, and we have a right to apply it to all forms of philosophy. With no irreverence, therefore, but in all reverence and tenderness of religious sympathy, we apply to the philosophies underlying those two systems, the touchstone of reason.

We ask eastern Asia: How can the phenomena of the Infinite Being be finite? For phenomena are not entities in themselves, but phases of being. We have only to look calmly in order to see here a³⁸¹ contradiction in terms, an incompatibility in ideas, an impossibility.

We ask again: How can the emanations of the Infinite Being evil? For the Infinite Being must be essentially good. Zoroaster declared that Ahriman, the evil one, had a beginning and would have an end, and was, therefore, not eternal or infinite. And if there is but one substance, then the emanations, the phenomena, of the Infinite Being are himself; how can they be evil? How can his incarnation be the one great curse to get free from?

Again we ask: How can this human individuality of ours, so strong, so persistent in its self-consciousness and self-assertion, be a phenomenon without a substance? Or, if it have as its substance the Infinite Being himself, then how can it be, as it too often is, so ignorant and erring, so weak and changeful, so dishonest, so mean, so vile? For let us remember that acts are predicated not of phenomena, but of substance, of being.

Once more we ask: If human existence, is but a curse, and if the only blessing is to restrain, to resist, to thwart and get rid of all that constitutes it, then what a mockery and a lie is that aspiration after human progress which spurs noble men to their noblest achievements!

To these questions pantheism, emanationism, has no answer that reason can accept. It can never constitute a philosophy, because its bases are contradictions. Shall we say that a thing may be false in philosophy and yet true in religion? That was said once by an inventor of paradoxes; but reason repudiates it as absurd, and the Apostle of the Gentiles has well said that religion must be "our reasonable service." Human life, incarnation, redemption, must mean something different from this. For the spirit that breathes through³⁸² the tradition of the East, the spirit of profound self-annihilation in

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the presence of the Infinite, and of ascetic self-immolation as to the things of sense, we not only may but ought to entertain the tenderest sympathy, nay, the sincerest reverence. Who that has looked into it but has felt the fascination of its mystic gloom? But religion means more than this; it is meant not for man's heart alone, but for his intellect also. It must have for its foundation a bed-rock of solid philosophy. Turn we then and apply the touchstone to the tradition of the West.

Here it needs no lengthy philosophic reflection to recognize how true it is that what is not self-existent, what has a beginning must be finite, and that the finite must be substantially distinct from the Infinite. We recognize that no multiplication of finite individualities can detract from the Infinite nor could their addition add to the Infinite; for infinitude resides not in multiplication of things, but in the boundless essence of Being, in whose simple and all-pervading immensity the multitude of finite things have their existence gladly and gratefully. "What have you that you have not received? And if you have received it why should you glory as if you had not received it?" This is the keynote not only of their humble dependence, but also of their gladsome thankfulness.

We recognize that man's substantial individuality, his spiritual immortality, his individual power of will and consequent moral responsibility are great truths linked together in manifest logic great facts standing together immovably.

We see that natural ills are the logical result of the limitations of the finite, and that moral evil is the result of the deviation of humanity from the norm of the Infinite, in which truth and³⁸³ rectitude essentially reside.

We see that the end and purpose and destiny as well as the origin of the finite must be in the Infinite—not in the extinction of the finite individuality—else why should it receive existence at all—but in its perfection and beatitude. And therefore we see that man's upward aspiration for the better and the best is no illusion but a reasonable instinct for the right guidance of his life.

Reason asks, can the creature and the Creator man and God, be thus united in order that the unity and the harmony may embrace all?

Reason sees that the finite could not thus mount to the Infinite any more than matter of itself could mount to spirit. But could not the Infinite stoop to the finite and lift it to his bosom and unite it with himself, with no confounding of the finite with the Infinite, nor of the Infinite with the finite, yet so that they shall be linked in one? Here reason can discern no contradiction of ideas, nothing beyond the power of the Infinite. But could the Infinite stoop to this? Reason sees that to do so would cost the Infinite

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nothing, since he is ever his unchanging self; it sees, moreover, that since creation is the offspring not of his need but of his bounty, of his love, it would be most worthy of infinite love thus to perfect the creative act thus to lift up the creature and bring all things into unity and harmony. Then must reason declare that it is not only possible but it is most fitting that it should be so.

Moreover, we see that it is this thing that all humanity has been craving for, whether intelligently or not. This very thing all religions have been looking forward to, or have been groping for in the dark.

Edwin³⁸⁴ Arnold, who in his "Light of Asia" has pictured in all the colors of poesy the sage of the far East, has in his later "Light of the World" brought that wisdom of the east in adoration to the feet of Jesus Christ. May his words be a prophecy.

HON. W.T. HARRIS: "THE GODHEAD AND THE LOGOS:"@@

The Greeks had seen the idea of the Logos or Eternally Begotten Son, the Word that was in the beginning, and through which created beings arose in time and space. But how the finite and imperfect arose from the infinite and perfect the Greek did not understand so well as the Christian.

The Hindu had given up the solution altogether and denied the problem itself. The perfect cannot be conceived as making the imperfect—it is too absurd to think that a good being should make a bad being. Only Brahma the absolute exists and all else in illusion—it is Maya.

How the illusion can exist is too much to explain. The Hindu has only postponed the problem and not set it aside. His philosophy remains in that contradiction. The finite, including the Brahman himself who philosophizes, is an illusion. An illusion recognizes itself as an illusion—an illusion knows true being and discriminates itself from the false being. Such is the fundamental type of all Hindu thought.

The Greek escape from this contradiction. He sees that the absolute cannot be empty, indeterminate pure being devoid of all attributes, without consciousness. Plato and Aristotle see that the absolute must be pure form—that is to say, an activity which gives form to itself—a self-determined being with subject and object the same, hence a self-knowing and self-willed being. Hence the absolute cannot be an abstract unity like Brahma, but must be a self-determined or a unity³⁸⁵ that gives rise to duality within itself and recovers its unity and restores it by recognizing itself in its object.

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The absolute as subject is the first—the absolute as object is the second. It is Logos. God's object must exist for all eternity, because he is always a person and conscious. But it is very important to recognize that the Logos, God's object, is himself and hence equal to himself, and also self-conscious. It is not the world in time and space. To hold that God thinks himself as the world is pantheism—it is pantheism of the left wing of the Hegelians.

To say that God thinks himself as the world's is to say that he discovers in himself finite and perishable forms and therefore makes them objective. The schoolmen say truly that in God intellect and will are one. This means that in God his thinking makes objectively existent what it thinks. Plato saw clearly that the Logos is perfect and not a world of change and decay. He could not explain how the world of change and decay is derived, except from the goodness of the divine being who imparts gratuitously of his fullness of being to a series of creatures who have being only in part.

But the Christian thinking adds two new ideas to the two already found by Plato. It adds to the divine first and second (the Logos), also a divine third, the Holy Spirit, and a fourth not divine, but the process of the third—calling it the procession. This idea of process explains the existence of a world of finite beings, for it contains evolution, development or derivation. And evolution implies the existence of degrees of less and more perfection of growth. The procession thus must be in time, but the time process must have eternally gone on, because the third has eternally proceeded³⁸⁶ and been proceeding.

The thought underneath this theory is evidently that the Second Person or Logos in knowing himself or in being conscious knows himself in two phases, first, as completely generated or perfect, and this is the Holy Spirit; and, secondly he knows himself as related to the first as his eternal origin. In thinking of his origin or genesis from the Father, he makes objective a complete world of evolution containing at all times all degrees of development or evolution, and covering every degree of imperfection from pure space and time up to the invisible church.

Grace bears with the imperfect being until it completes itself by its own acts of self-determination. But in order that a world of imperfect beings, sinners, may have this field of roagation, a perfect being must bear their imperfection. The Divine Logos must harbor in his thought all the stages of genesis or becoming, and thereby endowed beings in a finite world with reality and existence.

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God is only absolute person. His pure not-me is chaos, but not a personal devil. In order that God's grace shall have the highest possible manifestation, he turns his not-me into a reflection of himself by making it a series of ascending stages out of dependence and nonentity into independence and personal individuality. But the process of reflection by creation in time and space involves God's tenderness and long-suffering—it involves a real sacrifice in the Divine being—for he must hold and sustain in existence by his creative thought the various stages of organic beings—plants and animals are mere caricatures of the Divine—then it must support and nourish humanity in its wickedness and sin—a deeper alienation than even that of minerals, plants and animals, because³⁸⁷ it is a wilful alienation of a higher order of beings.

Self-sacrificing love is, therefore, the concept of the atonement; it is not merely religion, it is philosophy or necessary truth. But it is very important so to conceive Nature as not to attach it to the idea of God by them in himself; such an ideal is pantheism. Nature does not form a person of the Trinity. It is not the Logos, as supposed by the left wing of the Hegelians. And yet, on the other hand, nature is not an accident in God's purpose as conceived by theologians who react too far from the pantheistic view. Nature is eternal, but not self-existent; it is the procession of the Holy Spirit, and arises in the double thought of the first Person and the Logos or the timeless generation which is logically involved in the fact of God's consciousness of himself as eternal reason.

The thought of God is a regressive thought—it is an ascent from the dependent to that on which it depends.

PROF: MANILAL N.D'VIVEDI: "ADVAITA WORLD VIEW:"@@

God in the sense of an Extra-cosmic personal Creator is unknown to this philosophy. It distinctly denies such Creator as illogical and irrelevant in the general scheme of nature. God is formless and all-pervading. This however requires to be explained. The world of forms as we see it is unreal, for we do not know per se what any given thing is made of. We only know certain names and forms, and we deal with these as subject and object. The persistent fact in all experience is the fact which implies thought and bliss.

Existence, thought, and bliss are common to all things; what varies are name and form. These three are then the invariable and eternal attributes of all things. But even these are reducible, as³⁸⁸ just pointed out, to thought alone, and thought implies being, for being can never be conceived without thought, and vice versa.

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Thought is the universal form of all experience, and being implies thought which can never be transcended. Thus analysis reveals to us one simple thought as the root of all, the variety, of experience being but so many modes of manifestation of this universal intelligence. To try to discover the nature of this thought is entirely impossible, for it never presents itself as object to any subject. And it is more than ignorance to materialize this conception of the absolute, and anthropomorphize it, by the attribution of human limits and attributes, to the ever limitless, characterless, ineffable, essence. This universal intelligence is the soul of nature; it is the aggregate of all that is. It is in fact, All, the conditions of experience—time, space, causation—do not limit it, for their very being depends upon it. This is the God of the Advaita, known by several names, such as Brahman, Atman, Chit, and so on. It is present in all and every particle of the universe, in the thoughts and arts of all things. It is all light, all bliss, all existence.

Idealism, to be true to its profession, ought to be able to synthetically build the universe from what it shows analytically as the essence of all. How is experience possible? This is the crux of all idealism. The Advaita, which is neither the subjective idealism of Berkley nor the objective idealism of Fichte, easily solves the difficulty by the theory of absolute idealism which it teaches. Now, the absolute implies the relative, as light implies darkness, the positive implies negative. The negative proves the positive, and vice versa, but the absolute is made up of³⁸⁹ both. The absolute, in order to realize itself, sets up against itself the relative, and duality thus produced leads to evolution. This relative side of the absolute is called Ajnana (ignorance as against thought), Prakrti (matter as against absolute mind), Maya (illusive relatively as against the real absolute). Several centres of evolution are thrown out by Prakrti in the first stage. In the second stage is produced the mind—the thinking faculty—and all that pertains to it. The third stage is the plane of material existence. This panorama spread forth by the magic of maya subsists in the absolute, which stands the ever unaffected witness of the whole in all stages and all centres. The said tripartite evolution proceeds on cosmic as well as individual lines, and produces, on the one hand, the universe as a whole, and on the other all the individuals which make up the whole. The individual is a perfect copy of the whole. Man is evolved in this course of evolution from his remote prototype in the moon called Pitras. The absolute is present in every man and every atom (for the absolute is nothing but the sum total of all that is), but in this conditioned state it is called a jiva (soul). This soul manifests more or less of its original nature according to conditions, whence the grades of life and intelligence. Every being has thus a soul, and unity of experience is precluded by the very relativity which creates the variety.

Every jiva as soon as it becomes free from relativity, realizes its true nature. But to this end experience, and knowledge derived from experience, are knowledge derived from experience, are the only means. A life-time is thus the field where the soul gathers fresh harvest of good or evil and moves a step on-ward to, or backward from, realization of the absolute. Birth,³⁹⁰ death, assimilation; again birth; and so on the whole proceeds till self-realization ensues, and all relativity emerges in the absolute. The destiny of man, then, is the realization of his nature, of his oneness with the absolute. This act of self-realization accomplished, man is free from all conditions; he is one with the absolute All, ever free and immortal. He has no connection with evolution.

Every being is by nature immortal. The being is the absolute under conditions of relativity, whence every being is eternally immortal. But to speak of the immortality of the being as such is absurd. The form of the being is only transitory; and by form I do not mean the physical form, but the spiritual one which makes it a jiva—a soul. The immortality of the soul in the Christian sense of the phrase, has a meaning for an Advaitin, inasmuch as the soul must cease to be a soul at the supreme moment of self-realization. If the soul were immortal, there would be no liberation; if it were immortal in the sense of being, by nature, a part of the absolute, it would be free.

In the Advaita all this forms that preliminary training of the heart and the intellect which prepares them for proper understanding of the truth. Those who aspire to the advaita are required, after only carrying out the duties proper to their respective station, to attend to the following:-

Every aspirant after the light must acquire the four preliminary qualifications. The first is discrimination (viveka). Which is self? What is not self? What is true? What is untrue? are some of the inquiries with which discrimination begins; and the student ends with the acquisition of that power of accurate analysis which would at once show to him the condition and the conditions in³⁹¹ every object he sees. The next quality is Viraga—complete non-attachment. When discrimination ripens into full knowledge of the real, the mind naturally turns back from the unreal. Conditions begin to lose themselves in the unconditions, and the mind begins to disentangle itself from its smallness and separateness.

The heart is so far widened as to include all in the one embrace of absolute love. This is complete non-attachment, the losing of all sense of separateness. The third requisite is disturbed over six sub-heads. (1) the student being prepared so far must be able to control his senses so that they will not lead him astray, and this practice must,

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by degrees, ripen into (2) supreme control over the mind, which, in the first instance, excites the senses. This being accomplished, the student will be able to exercise that (3) spirit of complete tolerance which would free him from the ties of race and sect and caste and color, and which would thus bring to him real mental peace. (4) Such a one would obviously be able to put up with all conditions, whether they be pleasant or painful, agreeable or otherwise. If after having rendered his mind so far neutral, the aspirant lacks that (5) self-reliance and faith in the philosophy and its expounders, which ultimately lead, to (6) complete self-reconciliation, he loses his way in the dark, yet alluring, mazes of illusion. The fourth qualification, after these three are fully developed, is the eager desire to know the why and wherefore of existence.

The student, thus prepared, must devote himself to a careful study of the philosophy, under some competent master. In the first instance he should read or hear. In his leisure hours he should meditate on what he has read or heard, and³⁹² digest the whole in his mind. The third process after assimilation is one of identification. The neophyte must identify himself so far with what he has acquired, as to exclude every other thought, whether of doubt or difficulty. This state being reached, he should become what he knows. At this stage knowledge and belief become united into one act of complete consciousness.

Books and teachers, distinctions and differences, subject and object, all vanish of themselves. Not that the world of experience becomes one chaos but the sense of separateness, which is the root of experience, dies out for ever, experience being of no use after self-realization.

It should not be supposed that all this is passive duty, for the real sage who has reached this condition who in fact, is one with nature, has access to avenues of doing good undreamt of by ordinary mortals.

Religion is that rational demonstration of the universe which explains the aim and object of existence, shows the relation of man to man, and supplies that real criterion of being which satisfies reason and ennobles emotion.

In its passive aspect religion addresses itself to reason and explains the nature and relation of God, man, and universe, shows the real aim of existence, and lays down the rules of right conduct. In its active aspect it reveals to the heart of man the supremest idea of love and bliss—an ideal which it ever strives to approach. Religion by the satisfaction of both these essential parts of the nature of man leads to mental peace, spiritual exaltation, universal good, all culminating in absolute self-realization.

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Causation is the law of evolution, and causation is one of the conditions of duality, the root³⁹³ of experience. Whence it follows that the laws of cause and effect, popularly known in the Sastras as the law of Karma, binds everything that subject to evolution. Man in his physical or even mental nature is not free, but spiritually ge us ever free ti reakuze himself, within and without, and transcend the conditions of experience by becoming, so to speak, the absolute that he always is. Spiritually man is ever free; physically and mentally he is subject to the strictest necessity. Responsibility is as much an outcome and part of this necessity as that necessity itself is the result of the conditions of experience.

The idea of original sin is foreign to Hinduism. The first fall is, here, the fall of the absolute into relativity and experience; but this being a necessary part of the process of self-realization of the absolute, no sin is attached to it. The origin of evil is, here, not sought in disobedience to the Divine Father, but in duality the necessary root and form of that experience which the absolute imagines in itself for purposes of self-realization. Hence the spirit of man is not so wholly damned with sin as to render him incapable of standing face to face with God, except through the grace and good office of some mediator. The mediator is within the mind of all, and every one can work out his own salvation through him. Every man, nay every being, is part and parcel of the absolute, and is by nature free, happy and full of light. By losing himself in the snares of ignorance, he creates experience in the form of subject and object, and all the pairs of opposites which, by turns, enlighten and embitter the short hours of mortal existence. The way out of this lies in gnosis, which every one can acquire for himself.

The mind working under the strictest necessity imposed upon it by laws of evolution, leads man inevitably³⁹⁴ to certain thoughts and acts. Spiritual awakenings often show to him the transitoriness and sin of his mental and physical life. Then he no doubt represents the force of repentance, widens the opening out of his mind, towards the absolute, and its in more light, which regenerates him in the Christian sense of the word. This sort of repentance and regeneration forms and essential portion of the secret practices enjoined upon every follower the Advaita. What generally goes under the name of yoga has two sides, one physical, which is commonly understood, and the other mental or spiritual, taught in the occult schools of Advatism. The Advaitin always stands an undisturbed spectator of his eternal and external life, and lives over again in supremely amended form, the life he thinks the mind has spent in some way, i.e. in the direction of separateness and evil. This kind of repentance brings mental peace, and strengthens his spiritual resolves, in other words regenerates him. Even the journey of the ignorant jiva from life to life has spiritual regeneration as its object, which is fulfilled when complete self-realization ensues.

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PROF: J. ESTLIN CARPENTER: "THE NEED OF A WIDER CONCEPTION OF REVELATION:" @ @@

The Congress which I have the honor to address in this paper is a unique assemblage. It could not have met before the nineteenth century; and no country in the world possesses the needful boldness of conception and organizing energy save the United States of America. History does indeed record other endeavours to bring the religions of the world into line. The Christian Fathers of the fourth century credited Demetrius Phalereus, the large-minded librarian of Ptolemy Philadelphia, about 250 B.C. with the attempt to procure the sacred books not only of the Jews but³⁹⁵ also of the Ethiopians, Indians, Persians, E Elamites, Babylonians, Assyrians, Chaldeans, Romans, Phoenicians, Syrians, and Greeks.

As soon as a faith produces a scripture, i.e. a book invested with legal or other authority, no matter on how losly a scale, it at once quires an element of permanence. Such permanence has both advantages and dangers. First of all, it provides the great sustenance for religious affection; it protects a young and growing religion from too rapid change through contact with foreign influences: it fixes a standard of belief; consolidates the moral type. On the other hand, the dangers are obvious. The letter takes the place of the spirit, the transitory is confused with the permanent, the occasional is made universal, the local and temporal is erected into the everlasting and absolute.

Second – the sacred book is indispensable for the missionary religion.

And now, one after another, our age has witnessed the resurrection of ancient literature. Philology has put the key of language into our hands. Shrine after shrine in the world's great temple has been entered; the sings of praise the commands of law, the litanies of penitence, have been fetched, from the tombs if the Nile, or the mounds of Mesopotamia, or the sanctuaries of the Ganges. The Bible of humanity has been recorded. What will it teach us? I desire to suggest to this Congress that it brings home the need of a conception of revelation unconfined to any particular religion, but capable of application in diverse modes to all. Suffer me to illustrate this very briefly under three heads: (1) Ideas of Ethics. (2) Ideas of Inspiration. (3) Ideas of incarnation.

The³⁹⁶ sacred books of the world are necessarily varied in character and contents. They spring from very different grades of development. Race climate, social

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circumstances, the conflict of offending religious tendencies, forced into action by historic relations, these, and a thousand other conditions, contribute to mold these differences. Hence the stress falls with shifting emphasis on elements of ritual, of mythology, and of religion proper. Yet no group of scriptures fails to recognize in the long run the supreme importance of conduct. Here is that which in the control of action, speech and thought, is of the highest significance for life.

All nations do not pass through the same stages of moral evolution within the same period or mark them by the same crises. The development of one slower, of another more swift. One people seems to remain stationary for as they have both consciously reached the same moral relations, and attained the same insight, the ethical truth which they have gained has the same validity.

The authority of conscience only receives its full explanation when it is admitted that the difference which we designate in forms of "higher" and "lower" is not of our own making. It issues forth from our nature because it has been first implanted within it. It is a speech to our souls of a loftier voice growing clearer and more articulate as thought grows wider and feeling more pure. It is in fact the witness of God within us; it is the self-manifestation of his righteousness; so that in the common terms of universal moral experience lies the first and broadest element of Revelation.

If the divine life shows itself forth in the development of conscience, may it not be traced also in the slow rise of a nation's thought of God or in the swifter response of nobler minds to the appeal³⁹⁷ of heaven?

It was this essential fact with which the early Christians were confronted as they saw that the Greek poets and philosophers had reached truths about the being of God not all unlike those of Moses and the prophets. Their solution was worthy of the freedom and universality of the spirit of Jesus. They were for recognizing and welcoming truth wherever they found it, and they referred it without hesitation to the ultimate source of wisdom and knowledge, the Logos, at once the minor thought and the uttered Word of God. The martyr Justin affirmed that the Logos had worked through Socrates, as it had been present in Jesus.

Can the same thought be carried one step further? If inspiration be a world-wide process unconfined by specific limits of one people or one book, may the same be said of the idea of incarnation? The conception of incarnation has many forms, and in different theologies serves various ends. But they all possess one feature in common. Among the functions of the manifestation of the divine man is instruction his life is in some sense or other a mode of revelation. Study the various legends belonging to

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Central America, of which the beautiful story of the Mexican Quetzalcoatl may be taken as a type—the virgin-born one, who inaugurates a reign of peace who establishes arts, institutes beneficent laws, abolishes all human and animal sacrifices, and suppresses war—they all revolve around the idea of disclosing among men a higher life of wisdom and righteousness and love, which is in truth an unveiling of heaven. Or consider a much more highly developed type, that of the Buddhas in Theistic Buddhism, as the manifestation of the self-Existent Everlasting God. Not once only did he³⁹⁸ leave his heavenly home to become incarnate in his mother's womb. "Repeatedly am I born in the land of the living.....And what reason should I have to manifest myself? When men have become unwise, unbelieving, ignorant, careless, then I, who know the course of the world, declare 'I am So-and-So,' and consider how I can incline them to enlightenment, how they can become partakers of the Buddha nature." (Marginal note, Lotus of the Good Law, xv.7,22-23).

Was not this the meaning of Jesus when he bade his followers pray. "Our Father who art in Heaven?" Once more Greek wisdom may supply us with a form of our thought. That Logos of God, which became flesh and dwelt in Christ, dwelt, so Justin tells us, in Socrates as, well. Was its purpose or effect limited to those two? Is there not a sense in which it appears in all man? If there is a "true light which lighteth every man that cometh into the world," will not every man as he lives by the light, himself also show forth God? The world of God is not of single application. It is boundless, unlimited. For each man as he enters into being, there is an idea in the divine mind (may we not say in our poor human fashion?) of what God means him to be. That dwells in every soul, and realizing itself not in conduct only but in each several highest forms of human endeavour, it is the fountain of all lofty thought it utters itself through the creatures of beauty in poetry and art, it prompts the investigation of science, it guides the inquiries of philosophies. There are so many kinds of voices! So many words! each soul a fresh word, with a new destiny conceived for it by God, to be something which none that has preceded has ever been before; to show forth some purpose of the Divine being just then and there which none else could make known.

Thus³⁹⁹ conceived, the history of religion gathers up into itself the history of human thought and life. It becomes the story of God's continual revelation to our race. However much we mar and frustrate it, in this revelation each one of us may have part. Its forms may change from age to age; its institutions may rise and fall; its rites and usages may grow and decline. These are the temporary, the local, the accidental; they are not the essence which abides. To realize the sympathy of religions is the first step towards grasping this great thought.

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The human mind uses three words to shelter and house all its ideas These are nature, man, and God. All ideas of humanity are lodged in the word man. All ideas of the unseen, the infinite, the eternal, are domiciled in the word God.

Ideas of the self, the not-self, and of the unity that transcends and includes the two are the necessary and fundamental preconditions of all thought. These ideas entered as strands into the thread of the first thought man ever had, and are found to be the constituent elements of the last thought of the most advanced philosopher. Without a self, of course, no thought is possible. A self without a not-self finds nothing to think about. With a self somewhere and a not self somewhere else bound by no unity of which the two are expressions, held together by no unity of which to two are correlatives, there could be no thought again. A self utterly foreign to a not-self a self with no origin common to a not-self, a self with absolutely nothing in it corresponding to anything in a not-self – could have no possible commerce the one with the other.

A⁴⁰⁰ chicken could make no scratches on the ground with its foot that man could read. A chicken puts no mind in the prints of its feet for the mind of man to interpret. Man can decipher the strange letter on an Egyptian obelisk because the letters embody mind, and mind common to all men. Man can read nature because it contains mind, and mind common to his own mind. Therefore the mind embodied in nature, and the mind active in man can come together, because they both are expressions of one infinite mind.

Religion and philosophy in all ages busied themselves about solving and explaining the mysteries which hang about the self, the not-self and the unity which includes the two.

The value of any religion or philosophy will be determined in the future by the solution which it gives to the problems which surround these fundamental ideas of human thought and experience. The philosophy or the religion that claims the problems which surround these realms to be insoluble will have no lasting place in the growing thought of the human race. The sure and steady progress made by ages of painstaking thought and consecrated living toward clearing things up, have constantly deepened and widened the conviction among men, that the problems brought before the mind by the words, nature, man, and God, are not insoluble.

Confusion within will reappear as confusion without.

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Not only must these factors of thought be defined and separated the one from the other, but each must receive its proper emphasis and hold the place in the mind to which its objective existence entitles it.

In the philosophy of India too much is made of God. The idea of him is pressed to such illimitable and attenuated transcendence, that with equal⁴⁰¹ truth anything or nothing can be predicted of him.

In the system of Confucius too much is made of man. Ideas of the infinite above him and of the infinite below him and of the finite world below him are not clearly grasped or defined and because of this man fails to find his proper place, and lives on in the world without the help that belongs to him from above or below.

In the thought of Henry Thomas Buckle the boundaries of nature are widened till but little room is left for man and God.

In the theory of Jean Jacques Rousseau man is emphasized to a point of independence out of all proportion to his dependent and relative nature.

In the English deism of the eighteenth century God was represented as what Carlyle calls an almighty clockmaker, the world as a machine, and men as so many atoms related to one another mechanically, like the grains of wheat in the same heap. In this system none of the factors of thought was suppressed. It failed because it did not correspond to the real nature of the facts. No such a God and no such a world and no such men existed as English deism talked about. What man seeks and has always sought is such a philosophy or synthesis of the facts of nature, of man and of God, as harmonizes him with himself, with his world, and with the being he calls God. The conviction haunts him like the pulse-beats of his own heart that such a synthesis is for him. All history, all philosophy and all religion witness to his age-long attempts to find such a synthesis and to rest and work in it and through it.

We call Christ the reason of the universe because he brings to thought such a synthesis of nature, man and God, as harmonizes human life with itself⁴⁰² and with the facts of nature and God. Christianity is not a religion constructed by the human reason, but is such a religion as reason sees to be in line with the facts of existence. Man is a thinker and needs truth; he is under the necessity of acting and needs law; he has a heart and needs something to love; he is weak and needs strength. But Christianity does not simply bring to man a system of truth, for he is more than a thinker; or a system of ethics, for he needs more than something to do; or a wealth of emotion, for he

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needs more than satisfaction for his heart; or inexhaustible supplies of strength, for he needs more than help in his weakness; these are brought, combined and harmonized in the unity of a perfect life. A separate system of truth, or a separate theory of ethics, or a separate supply of strength is not what man needs. His want can only be matched when these come together, arranged in the harmony of a complete life. Cosmology is not enough, anthropology is not enough, theology is not enough. What man needs is find cosmology, anthropology and theology flowing in the blood and beating in the heart, and thinking in the mind, and acting in the will of a life like his own.

Christ owes the unrivalled place he holds today among the sons of men to the fact that he did not come simply explaining or teaching or philosophizing or theorizing, or poetizing, but came solving the problems man saw in nature, in himself, and in God, by living them out.

The antithesis of the finite and the infinite which underlies all thought and life has, by the incarnation, its two terms united in the fact of a wondrous personality. By the incarnation the ideas which, according to Kant, are presupposed in all thinking come together and are harmonized in the concrete unity of an individual life. This lifts⁴⁰³ human knowledge from the poverty-stricken level to which the mechanical philosophers placed it to the permanence and dignity of an organic and everlasting reality. By the crucifixion, men are taught the secret of reciprocity, of association, and of universal brotherhood. This tragic event in the life of Christ helps men to see that they are so come together in associations and states by the death of the local, provincial, carnal, isolated self, and that the life of the church or the state is not made up of the aggregation of a multitude of breathing, animated units, but of one life pulsating through all. Not of one life that swamps and swallows up the individual life, but rather that returns to each individual for the little life he gives up the great life of the whole. This meets the conditions of man's nature, for single, isolated, individual, unrelated, he is not human at all. He finds his own life only when he dies to his self-contained and self-included life.

A self-causative, self-active omnipotent energy is the deepest thing and the first thing in the universe. This is the principle which is presupposed in all causation, all time, all space and all experience. Here we have the unity that includes the self and the not-self. Nor is this an abstract, barren, empty, sterile unity, corresponding to the transcendent, pure being of the Hindus. It is a dynamic self-active self-relative unity, that includes within itself the wealth of all worlds, of all intelligence, of all life, and of all love. Being self-active, it is the subject that causes and the object that is caused. Being self-active, it is cause and effect in a living, intelligent unity. The complete form of self-activity, self-causation, and self-relation is self-consciousness. Self-consciousness

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contains within⁴⁰⁴ itself the subject that thinks and the object that is thought and also the identity of subject and object in a living, intelligent personality.

But it has been in accordance with the conviction of all deep philosophy and theology that what an absolutely perfect being thinks must, because it is thought, exist. That is with an absolutely perfect being thinking and willing are the same. If what an absolutely perfect being thought did not at the same time come to exist, than we would have him thinking one thing and willing another, or we would be under the necessity of supposing that he had thought or fancies that he did not realize.

It is also in accordance with the insight of the world is an illusion. They say that an absolutely perfect being could not produce an imperfect world. A world seems to be before them. It was not created by a perfect being. Hence its existence is not real, and life is not real. So their conception leads them to seek Nirvana, which as a state or condition is as near unconsciousness as it can be, not to be absolute annihilation. Christian philosophy and theology meet this necessity of thought by admitting that an absolutely perfect being does not directly create an imperfect world. In the New Testament Scriptures the Son or the second person in the Trinity is represented as creating the world. "The worlds were framed by the Word of God," St. John says. "In the beginning was the Word." "All things were made by him."

The whole act of self-consciousness is a process eternally complete in a non-temporal now.

Time or space is not necessary to the complete act of self-consciousness.

If time or space were to come between the two terms⁴⁰⁵ of self-consciousness, the subject and the object identity and personality would be forever destroyed. This is true of God and man. In so far as a finite person is self-conscious, he lives in eternity. Time and space condition events and objects, but not self-consciousness. Self-consciousness is the living function of non-temporal and non-spatial aspirit.

This view accounts for the irrepressible conviction which man has had in all his history that he is immortal, or capable of eternal growth. For immortality is nothing but everlasting growth and living progress. How can we account for the permanent, if sometimes vague, belief of his immortality, unless we suppose he possesses an infinite depth of root and resource? Did he not somehow feel himself in connection with vital and infinite spiritual resources, the idea and hope of immortality would have perished out of his mind ages ago. As the highest expression of the thought expression of the

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thought of the Son of God, and as the recipient of the nature and spirit of the Son of God, we see that he has an infinite depth of derivation and an affluence of resource commensurate with the illimitable nature of God himself. This fact of man's derivation is the only one large enough to account for the fact of his religious consciousness. St. Paul had a view of this truth when in speaking of believers, he called them, "heirs of God and joint heirs with Christ," and when, in writing to the Ephesians, he said again, "Till we all come.....unto a perfect man, unto the measure of the stature of the fullness of Christ." How could one ever come to the measure of the stature of the fullness of Christ, if he did not have the nature of Christ? A nature Lower or inferior would not be susceptible of such measure of fullness.

And⁴⁰⁶ in the last place this doctrine gives us the meaning of the struggle, conflict, pain, which are apparent everywhere throughout the realm of nature and human life. The optimism of Leibnitz and the pessimism of Schopenhauer had no foundation in the deep truth of things. When we consider the mind of God moving out into the Son and from the Son into the finite world and into the Holy Spirit who fills and animates the finite world, and above the world organizes the Christian Church we see the whole movement as a procession. This view of it makes it dynamic and living, not static and dead. While such a procession involves action, struggle, conflict, pain and anguish, it is all for a purpose. The groans of nature become birth pangs, and the conflict in the human world is incidental to the effort of nobler forms of life to get born. March winds are borne with more patience and resignation when it is remembered that they are incidental to the birth of summer.

PROF: F.G. PEABODY: "CHRISTIANITY AND THE SOCIAL QUESTION:" @@@

Christ, the great individual of history, was the great socialist as well. His hope for man was a universal hope.

But how can it be that the same teacher can teach such opposite truths? How can Christ appeal thus to the single soul and yet hope thus for the Kingdom?

We reach here the very essence of the Gospel in its relation to human needs. The two teachings, that of the individual and that of the social order, that of the part and that of the whole, are not exclusive of each other or opposed to each other, but are essential parts of the one law of Christ.

Why⁴⁰⁷ is the individual soul of each inestimable value? Because of its essential part in the organic social life. And why is the Kingdom of God set before each individual? To free him from all narrowness and selfishness of aim.

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The way to make a better world is first of all to make your own soul better; and the way to make your own soul better is to stir it with the sense of the common life. And so the same master of the problem of life becomes at once the most visionary of socialists. His first appeal is personal: "Sanctify they self" — His second call is the common life: "For their sakes" — and the end and the means together make the motto of a Christian life—"For their sakes I sanctify myself." Such is Christ in his dealing with the social question.

Christ comes into the midst of modern society with the principle he has made clear—the principle of the Christian individual giving himself to the social order—and the door of each one of these social problems swings open as he comes and Christ passes through from room to room the master of them all.

Every soul, he says, no matter how humble or deprived, is essential to God's kingdom. It has its part to take in the perfect whole. Every soul ought to be given a chance to do and be its best. It must be helped to help itself.

What Christ wants is the soul of his brother and that must be trained into personal power, individual capacity, self help. Thus, true Christian charity is at one with the last principle of scientific charity. It is the transforming of a helpless dependent into a self-respecting worker.

This condemnation of Jesus was directed not against the fact of wealth, but against the abuse and⁴⁰⁸ perils of wealth. He was thinking of men's souls; and he saw with perfect distinctness how wealth tends to harden and shrivel the soul. One of the severest tests of character which our time affords has to be borne by the rich. Wealth provides a severer school for the higher virtues of life, and the man or woman who can really learn the lesson of that school has gained one of the hardest but also one of the most fruitful experiences of modern times. Wealth is like any other gift of God to you, like your health, or your intellectual powers, or your force of character; indeed, it is often the result of these other gifts, and the same responsibility goes with all. They are all blessings which, selfishly used, become the curses of life. Your bodily strength may be the source of destructive passions; your intellectual gift may leave you a cynic or a snob; your wealth may shrivel up your soul. But, taken as trusts to use, the body and brain and wealth are all alike gifts of God which, the more they are held for service, the more miraculously they enrich and refresh the giver's life. There are three ways with which you may deal with such problems as the business world of today affords. One is to run away from them as the early monks and hermits ran away from the world of

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earlier times. Precisely this is the spirit of the new monasticism—the spirit of Count Tolstoy, the spirit of many a communistic colony, calling men away from all the struggle of the world to seclusion and simplicity. It is not fighting the battle of life, but it is running away.

A second way to deal with the world is to stay in it but to be afraid of it. Many good people do their business timidly and anxiously, as if it ought not to interest them so much. That is a very common relation of the Christian to business. His⁴⁰⁹ religion and his business are enemies. The world he has to live in is not God's world.

There is a third way to take the world of business. It is to believe in it; to take it as the test of Christian life in the modern age. It is not all clean or beautiful, but it has the capacity of being shaped to worthy and useful ends. It is as when a potter bends over his lump of clay and finds it a shapeless mass that soils the hands which work, it yet knows that his work is not to wash his hands of it, but to take it just as it is and work out the shapes of beauty and use which are possible within the limits of the clay. So the Christian takes the business world. In this warfare of industry, which looks so shapeless and unpromising, the Christian sees the possibilities of service. It is not very clean or beautiful but it can be shaped and molded into an instrument of the higher life. That is the Christian's task in the business world.

One was a founder of orphan asylums and charities, a kind and noble man; the other was Leclaire, the beginner, of the system which gives every employee an interest in the business of the firm; and the second, so thought this essayist, was the better philanthropist. He was right.

The Christian in business to-day is looking for every stable relation between employer and employed. Cooperation is to him better than competition. He sees his own life in the light of the common good. The Christian in business discovers that good lodgings for the working classes are both wise charity and good business. The Christian in business holds his sagacity and insight at the service of public affairs. He is not ensnared in the meshes of his own prosperity. He owns his wealth; it does not own him.

Christ⁴¹⁰ holds that all we get is a gift to us from the common life, and that we owe both it and ourselves to the common good.

We do not own our wealth; we owe our wealth. This is no easy doctrine. It is a more sweeping one than any revolution which the socialist proposes.

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The difference may be stated in a formula. The thorough-going individualist of the present order says: "Each one for himself: that is the best law of society." "Each one of us is to be responsible for himself and himself alone." Then the socialist says: "No, that is mere selfishness and anarchy. Let all of us, on the contrary, be responsible for the life of each. Let us enlarge and strengthen the power of government, until at last the state, which is but another name for all of us, sees that each of us is happy."

But Christ carries us beyond both the individualist and the socialist in his program of society, for, he says, the true order of the world is when each of us cares for all of us, and holds his own life, his power, money, service, as a means of the common good. The dream of Socialism and the reaction of Individualism are comprehended and reinforced by this teaching of the infinite value of the individual as the means by which the better society is to come in. The Socialistic dream of the future is of a cooperation which shall be compulsory—a dictatorial government; the Christian's dream is of a cooperation which shall be voluntary, free, personal. The one makes of society an army with its discipline; the other makes of it a family with its love. In one we are officers and privates; in the other we are brethren. So Christ stands in the midst of these baffling, complex questions of the present times—questions of wealth and poverty, questions of employers and employed, questions of revolution and reform, questions of individualism and⁴¹¹ socialism. The two views seem in absolute opposition. Individualism means self-culture, self-interest, self-development. Socialism means self-sacrifice, self-forgetfulness, the public good. Christ means both. Cultivate yourself, he says, make the most of yourself, enrich yourself, and then take it all and make it the instrument of self-sacrifice. Give the perfect developed self to the perfect common good. The only permanent socialism must be based on perfected individualism. The Kingdom of God is not to come of itself, it is to come through the collective consecration of individual souls.

STANWOOD COBB: "THE SPIRITUAL VALUE OF INTELLECT"@@

Man has been given a power infinitely above that of the animal—the power to think abstractly to conceive what is going on out of his sight and reach, to picture the past and envisage the future to delve into the bidden things of nature and discover her secrets. It is by this power of abstract thought that man has discovered what the sun and stars are made of and the laws which they obey; the structure of the earth we live upon, its chemical composition and physical laws. More important still, man is able, once he has discovered the laws of nature, bend these laws to his own will, in such a way as to rule nature, use her for his own purposes, and recreate his natural environment to suit his needs and desires.

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By his power of thought man also has learned how to analyze himself and to understand his own psychology. By thus knowing his tendencies, his powers, and the dangers of his temperament, he is able to develop his abilities, improve his character, and avoid the pitfalls into which his weakness might otherwise lead him.

By the power of intellect man has known how to⁴¹² recreate the past history of humanity around the keystone of the great arch of progress. And greatest of all uses of the intellect, man is able to form a vision of a more perfect state of humanity, and to work courageously and persistently toward the achievement of that glorious vision.

How lofty and noble are the intellectual powers of man, when developed and employed for the better understanding of existence, and for its perfecting. Man is not worthy of the title “man” until he has gained these intellectual powers which distinguish him from the animal.

Now, in this century and in this country, the development of the intellect is a possibility within every person’s reach. Education is universal. Newspapers, magazines, books, radio, present an infinite amount of opportunity for the acquisition of knowledge and the perfecting of powers of thought.

Man’s power of reason, and its use in discovery invention, and creative work of all kinds, is due to a divinely—creative force with which God has endowed him—that same force and power through which God has created the-universe. The Creator places a faint reflection of this Cosmic force in man, that he may have the power both of understanding and of improving the universe, he lives in. Think you that man could come to learn the secrets of nature hidden to the animal and to the savage but patent to the scholar, if he had not in him a spark of that infinite Power which created nature and her hidden Laws? Truly this power of the intellect has a spiritual dignity, raising man from the plane of the animal and making him skin with the divine. The universe—that infinite creation of Infinity itself—is brought within the comprehension of man only through the light of the Holy spirit which God, in His grace, causes to descend upon the mind of man to fructify and to illumine⁴¹³ it.

True leaning, then, should bring us nearer to God rather than obscure Him from our vision. It is only false learning, the dry dust of human vanity, which, in the words of the great French positivist, “chases God across the boundaries of the universe.” The more we learn of the great laws of nature and the universe and the more we broaden

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the horizon of our knowledge, the nearer we come to perceiving that majestic and divine Force which creates, sustains and guides our universe.

Our acquisition of knowledge, therefore, should run parallel with, and not counter to, our spiritual development. Our learning should enhance our spiritual conception of life and the Universe.

PAUL PEROFF: "A NEW WORLD CONCEPTION:"@@

No matter from what standpoint we consider the present world's crisis, a logical and impartial investigation is bound to disclose that the roots of it are located deep down in the very recesses of the human soul. There, in the secret depth, the real struggle is taking place, a struggle between God and Devil for the possession of human spirit; and the eruptions caused by this struggle are being manifested all over the world. They are taking the forms of economical crises, political commotion or poem war.

No matter what the exterior results of this struggle may be, the real result will be established by the outcome of this internal struggle. The victory of either the spiritual or material human being would seal the fate of humanity for many years to come.

In the frightful crash of this struggle, in the great events, of which we are the terrified witnesses, in blood and hate, in treachery and heroic⁴¹⁴ deeds, in victories and defeats a new World Conception is being born, a new temple of human consciousness is being raised. In place of the worn-out traditions, new conceptions are being created; new foundations are being built where the old ones have collapsed. Humanity, suddenly awakening in a crumbling building, seems only now aware of the fact that this building had stood thousands of years without repairs, that it is old, shabby, insecure from the cellar to the roof. The periodical coat of paint, known to history as the epoch of Renaissance, could not fill up the deep crevices any more, could not reinforce the crumbling walls and the badly damaged base of all these scientific and religious teachings upon which the human World Conceptions are being reared. A complete revival is needed. There must be a radical revision of the relations which exist according to our belief, between man and God.

A quest for Truth is the aim of human knowledge. Two roads are leading to it—the road of Religion and the road of Science. It does not mean that there are two Truths—a religious and a scientific one. The existence of two roads to one truth is the result of a peculiar property of the human mind which perceives the world only as divided upon matter and spirit. We do not perceive a united world, but always one divided upon measurable and unmeasurable Time, Space and Causality. This

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peculiarity of human perception has been known from times immorial and is the cause of the dualism traceable through all religious and philosophical systems, Maya and Brahman of the ancient Hindu, Matter and Form of Aristotle, the World of Ideas and the World of Things of Plato, the Kingdom of God and the kingdom of men in Christianity.

Emmanuel Kant gave us a metaphysical explanation of such duality: by bringing into the united (noumenal) world, his divided forms of perception, man⁴¹⁵ himself divides time upon past and future; space, upon three-dimensional and many-dimensional ones; Causality, upon cause and effect. Therefore, this Maya, this World of Things, this kingdom of men, this “phenomenal” world of Kant. All that we accept as our physical universe is a world created by the peculiarity of human forms of perception. We are like a man going up in an elevator who divides the building into the upper (“future”) floors and the lower (“past”) ones, while the building is one and undivided until the moving elevator produces the semblance of difference. We are like, a man in a speeding car who, through his own motion, creates movement in a motionless landscape, making the trees dash by, the roads, rivers and streets turn and twist in the most unnatural way. Looking through the window of his car he sees the motionless landscape rapidly fading away.

Now, here is a question. Is it possible to look out of this material Universe of ours, out of the forms of perception into which every phenomenon is encompassed as far as our knowledge is concerned? No, says the Hindu. No, says Plato. No, says Christianity. No, says Kant. But, strange as it may seem, modern science says yes.

It is possible to get out of our forms of perception because these forms are not final, but conditional, i.e. are subject to evolution. If, therefore, it were possible to establish a part of this evolution, we could calculate the whole of it, as an astronomer calculates the distances of the stars lying outside of his immediate perception. That science, which investigates the relations existing between three-dimensional and many-dimensional space, and between time and causality as manifested in our phenomenal world, is called metaphysical geometry. It is therefore a geometrical⁴¹⁶ structure in which our intuitive perceptions and our experimental knowledge are combined into a cosmical scheme.

It is impossible of course, to dwell on this subject in a brief article. Metaphysical geometry requires study, although anyone, with a school knowledge of mathematics, natural history and astronomy could comprehend it. Suffice it to say, that the very possibility for looking out of the forms of perception has been created by the same

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theories of modern science which had realized the thousand-year dream of humanity and discovered the “philosophical stone” that not only runs quicksilver into gold, but matter into energy as well.

The meaning of these theories in the field of experimental knowledge is already recognized in every, branch of science, but their meaning for the intuitive knowledge has not been even sounded. But precisely in the realm of religion and philosophy, which deal with unmeasurable Space (The Kingdom of God) with unmeasurable Time (Future Existence) and with unmeasurable Causality (God) as the first cause of the theory of Relativity, of sub-atomical energy, of Quantum and others, their meanings open up new horizons. While the scientific discoveries of Copernicus or Darwin brought about a rupture between science and religion, the discoveries made in our time must build a bridge over this rupture and unite science and religion.

Spirituality, according to Professor Milliken is no longer limited to religion, it is a scientific force, a force that is back of human progress, of that expansion of human forms of perception which made us aware of the existence of the spiritual world. We outgrown our physical universe. We are outside of its limits. Three-dimensional space is not sufficient any more to hold all that we perceive in the Universe. “It is by⁴¹⁷ looking into our own nature,” says Professor A. Eddington, “that we first discover the physical universe to be co-extensive with our experience of reality.”

We are standing upon the threshold of a new conception of the world. Thanks to the teaching of such a prophet as Baha’u’llah and such scientists as Professor Milliken, Eddington and Jeans, there is no longer the former ignorance. This world is not given to men: it is being created by them. By gradual expansion of the forms of perception men begin to see more and more of the endless cosmos, thus expanding the phenomenal universe accessible to their perception.

The real meaning of modern discoveries to humanity have not been fully understood as yet. The meaning is this: Man has reached a mature age. The phantoms of matter and spirit do not trouble and do not frighten him any more. He refuses now to repeat with Socrates: “Only one thing I know, and that is that I know nothing.” In the course of the these two thousand five hundred years man has learned a great deal, and this knowledge puts his relation to his Creator upon a new basis. In the period of man’s infantile ignorance God was to him a terrible Lord Whom one must fear and obey. In man’s youthful age God appeared to him as the Merciful Father whose bounties are to be begged through love and prayer. In our time, in man’s mature age, God appears to him as Universal Reason, the laws of which must be studied, understood and obeyed.

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There is a comical process that is going on without beginning and without end. The aim of it is an expansion of the Universe. Life is not a “by product” of this process, but the very essence of it. Any living organism is an instrument through which this process is being manifested in time,⁴¹⁸ space and causality. The purpose of man’s existence, therefore, is to do his part in this process of expansion by transforming matter into spirit, that is, a lower form of space into a {highe??}⁴¹⁹ one. By creating his world of appearances man creates a form of space which moves in time to become a higher form. It is for the man himself to see that his world of appearances will become a higher form of space than the one out of which it has been created. This is the purpose of life in general and is the purpose of Man’s existence. By adjusting himself to the cosmic process to this universal drift, man is carried with it through eternity, is being left in the back-waters. By taking his part in the work of God or by neglecting it, he creates his own salvation, or the destruction.

Man steps out of divided Space, divided Time and divided Causality into the World of Oneness. He steps into the universe of eternal, motionless Truths conscious of his duty towards his Creator conscious of the greatness of that road, which he has yet to travel, conscious of his responsibility for every step he takes.

The curtain rises for the next act of the Universal Drama. We, like actors who have played their part, must leave the stage, taking with us our only possession, which is our redemption and our hope – the consciousness of an honestly played role.

ORCELLA REXFORD: “RADIANT ACQUIESCENCE:”@@

Acquiescence means to “give in,” to drop resistance, to tacitly agree. Divine acquiescence means to be submissive to the divine will. Everything in nature is acquiescent to the plan of the Universe and works in harmony with it except man. “Radiant acquiescence” means not only to give up your will to the Divine Will, but to do so joyfully and⁴²⁰ with radiance, knowing it is the best way in the end. The ordinary way of meeting the circumstances of life is to have a negative, passive submission to God’s will and to blame every circumstance that was unfortunate on the “Will of God” and to be unwillingly resigned to this condition and to do nothing to change it. Many with life because of obstacles and clamities, and their faces register discontent and unhappiness.

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⁴¹⁹ Indecipherable in the original look like “highe??”

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When we are radiantly acquiescent our fears and worries disappear, what we ourselves cannot overcome or accomplish, we place in the hands of God, living in the faith that God can and will make all things well, and as our faith is, so is it always done unto us. When you feel that you live within God's protection you will never fear, you know you are safe and secure; fully protected at all times, and nothing but good can come to you.

Radiant acquiescence means "not my will but Thine be done." Let us approach our disappointments our failures with the thought.

The best way to rise above the petty irritations and delays which attack the nervous system is to meet them with non-resistance. All the prophets have taught us not to resist evil. "Abdu'l-Baha calls it "radiant acquiescence." This is the most practical way to handle the affairs of life, to drop resistance to things we cannot change, be willing (and that happily) that circumstances should go against us, that others shall be unkind, unjust, impolite or disagreeable. Through this practice the mind is kept quiet and clear and a greater power to go through life successfully is engendered. Resistance produces poisonous toxins in the glands which undermine the health. Most of the nervous illness in the world today (and there is much of it) is caused by resistance to circumstances or to people, which has kept the nerves and⁴²¹ brain in such a state of tension and irritation that a breakdown is the only ultimate result. In order to get rest and healing, we should say to ourselves, "Drop it, what difference does it make?"

Whether we are aware of it or not we always arouse in others what is in our own mind. Anger in you will provoke anger in another while love begets love. So there is a great scientific principle involved in the command, "love your enemies." Hate begets hate, and in no way can it be changed except through love. Fear begets fear and confidence increases confidence. The cheerfulness of one person can affect a roomful of people and if persistently practised may affect the whole neighbourhood.

When you feel others irritating or disturbing you, get quiet, be tranquil, summon the spirit of joy and harmony—ask for guidance and strength from the Holy Spirit. Send out harmonious thoughts and soon you will find the attitudes of others will change toward you, if you have only love in your heart. Love can melt the meanest-heart. It takes two to quarrel. If one of the angry parties will practice nonresistance and puts away all discordant thinking from himself, and waits without impatience, the anger of the other must subside for it will have nothing on which to feed. Keep your mind in a condition of harmony toward the other and wait. In waiting you will accomplish wonders with the right mental attitude. "They also serve who only stand and wait."

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Faith is patience to wait. There should not be any attempt at verbal reconciliation unless it comes naturally and without a trace of in harmony. The important thing is in attempting to correct one's own faults and never interfering with another unless help is asked.

"However he treats me, I am to act rightly with regard⁴²² to him; for the one is my concern the other is not," Epictetus wrote.

"Nothing another does can ever make it right for me to do wrong, because wrong is never right, and no combination of circumstances can ever make it so," declared Aaron Crane.

ALICE S. COX: "HOW FAR CAN FINITE MAN KNOW INFINITE GOD:" @@@

Baha'u'llah, we have seen, states that man can never know God until illumined by His Spirit of Love revealed through a Prophet, that man can never understand himself or the process of creative evolution until he has been educated for rebirth into the higher world of Divine spiritual influence.

If such wonder is sincere, the yearning to know God, implanted in every human breast, can never be stilled as He remains Unknown, and the mind will never find stagnation in sloughs of creating its own false God.

Modern reason usually disclaims intention of seeking ultimate truth in any realm of investigation, however. This view point, which has grown more and more firmly established with the realization that in any given case the factors of influence appear to be infinite in number, is further strengthened by the belief, paradoxically, that one absolute truth has been found: that, as Locke held, "The real essence of substances is forever unknowable." Science in general thus proceeds on the theory that it can study only the manifestations of essence, and that, furthermore, human reason can go no further in any sphere of investigation.

Modern thought backed by scientific method has already accomplished miracles in dissolving religious conceptions that were nothing but superstition; while on the other hand religious spirit in its purity of reverence, humility, renunciation and yearning for authority had done much⁴²³ to permeate the attitude of the laboratory.

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Truths found in each realm cannot be contradictory, but will be supplementary when the spirit of man seeks passionately, fervidly, devotedly with every resource of his being.

If we try to reason by any line of argument from any premise or factors, that God is All-powerful, All-knowing, All-Merciful, All-Forging we will invariably find ourselves in a maze of speculation. The finite mind of man could not recognize Infinite Knowledge if it were before him. Does this mean God is not Infinite? Perfect? Human reason must reply that it cannot know.

The scientific method can prove the existence of God. It cannot find Him. Certain attributes do suggest themselves as reflections of the Creator, but in their finite emanation they do not appear as signs of an Omnipotent, Loving Spirit, such as religion claims to reveal, and the human heart, if untouched by false learning, longs to know.

Baha'u'llah, when He gave his Message to the world in the last century, emphasized the truth of this real barrier in the path of man's search. "There are certain limits which no human being can possibly transgress."

And yet—Baha'u'llah also declares another truth: Man must seek find God.

Realization that in the phenomenal world, or even in the world of the human soul, only a fragmentary knowledge of God can be attained, need not as Jesus indicated, as Baha'u'llah explains, keep the searching soul from knowledge of the Creator who is also Educator and Sovereign of the universe.

But even then Knowledge gained through a Manifestation of God must come to reach soul through the faculties with which it is gifted. Those faculties whether employed to unravel truth concerning an atom, or the God of all creation, are by nature⁴²⁴ circumscribed, limited to an understanding of outer expressions, not of essence. Education, therefore, must be in terms of revelation that is in terms of a manifestation of inherent qualities. Regardless of how much effort man puts forth to find the Light, God though very near, will be forever "sanctified from the comprehension of minds." Impersonality, absoluteness, infinity, purity,—words by which we refer to Divinity,—are meaningless to man. Love, beauty, remain abstract and unknown until the effects are to be observed objectively or experienced subjectively. They have no reality for man except in expression of their quality in creation. The essential purpose for which the Divine Manifestations of the Eternal Essence are sent to earth at appointed times as Ambassadors is that they are able to appear as perfect Mirrors reflecting the Spirit of God in a comprehensible expression of

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attributes. These Prophets are educators of humanity, qualified by their station of intrinsic and all-embracing knowledge derived from God Himself to understand the essence and relationship of all created things, to see the exact needs of man and to mirror forth God's Will to all men when they appear for earth as teachers in the vestment of personality. The attributes of perfection, with which their spiritual station is endowed, are co-equal with Divinity, but the body and the mind through which they function translate the meaning in terms of personality that humanity may understand. Lesser men, men of the creational level finding these qualities attractive may take them unto their own personalities.

One station of the Manifestation of God, who are not incarnations of the Primal Essence, but Exponents of Divine Attributes, is that of individuality and of special mission, ordained in accordance with the limitations of humanity in the era of particular⁴²⁵ Revelation. The other station is that of inner reality, "Pure abstraction and essential unity," in which all Manifestations are one and the same. Each is a "return" of the Ones before Him. From a complete understanding of this primal aspect of Manifestation the human soul is barred, for this is the realm of Perfection, though it be in manifestation of Essence.

The Prophets of this Day, the Bab and Baha'u'llah, have made no claim to a station of Divinity in any way surpassing the station of Christ or Muhammad, but they have revealed that their duty of Messengership, the work of educating humanity for spiritual living, is of greater import. Baha'u'llah's Day of Revelation and regeneration; heralded by the Bab, and for told by Prophets of preceding cycles, is unique in that the Prophetic march of man's progress from Adam has ended, his time of spiritual birth (as a race) is at hand, the Eternal Truth has now come. The Father is manifest to establish a social order in which the glory of moral and spiritual obedience is a universal reality. The latent energies of the Ancient Word of God are being revealed to men's eyes in the greatest fulness possible for the comprehension of men of earth at any time.

Divine bounties are perpetual, whether phenomenal or spiritual. The education of men has never been neglected by God, although there are seasons in the movements of progress when the outpouring from on high is greater than during intervening periods because of the increased receptibilities of men. These of greatest bounty are those associated directly with the Manifestation of a Prophet on earth. But since the time of the first creation, the motive of which, states Baha'u'llah was that God has directed the course of evolution through physical, mental and spiritual growth that ultimately men might be prepared for illumination⁴²⁶ by those names and attributes which reflect His Truth. He alone is the Divine Educator.

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STANWOOD COBB: "YOUTH AND CHARACTER:"@@@

A common criticism of youth today is that it lacks discipline and character. But where is the necessary discipline to come from, and of what nature is it to be? Youth is naturally pleasure-loving, prone to seek exciting diversions, and averse to steady, disciplined effort in any direction unless strongly motivated.

In facist countries a new sort of discipline and motivation is given youth under a combination of militaristic and patriotic urges. A similar indoctrination produces earnestness and character of a sort under communist influence. But these disciplines are neither natural nor universal in their quality. They are the result of hectic situations which will eventually be outgrown, and can in nowise be taken as wholesome examples for the rest of the world.

Yet the world of today, America in particular, sorely needs disciplines.

What are we to do about the situation? Earnest Groves, leading authority on the psychology of family life, says that it is foolish to think of changing the modern pattern of life by seeking to deprive youth of the automobile, the radio, the dance. These means of pleasure and recreation are universally present. We cannot turn back the hands of the clock. The solution must lie not in an unnatural limiting and pruning of life but in the use youth is taught to make of its opportunities.

There must be somewhere a discipline, and that discipline must be largely self-motivated. The means of riotous living are too abundant around us to prevent youth from using them by any system of external restraints.⁴²⁷

Now⁴²⁸ the most perfect mortal discipline and habits of self-restraint are found in the motivation which religion brings to bear on character —a religion which is spontaneously and naturally followed rather than one artificial and autocratic. The latter influence can affect behaviour, but is not altogether favourable to character, as certain aberrations and complexes in the Puritan life have proved.

A religion which youth conscientiously and freely adopts and holds to with complete loyalty becomes a powerful motive for character. Under its wholesomely restraining doctrines and with the inspiration of faith and of prayer, youth disciplines itself into a mode and habit of living which can safely pass through modern beds of roses without running upon thorns.

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⁴²⁷ The original editor corrected spell "restraints." By hand

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STANWOOD COBB: "YOUTH AND CHARACTER"

Such a body of youth, earnest, high-charactered noble in ideals and in practice, are very far in contrast from the modern pleasure loving youth overgiven to dalliance. This is the only discipline that can be effective; and it is a discipline accompanied not by inner pains-due to outward rigor but rather that joyous elation typical conscious character building. Only under the motivation of religion do we find a restraint free from recalcitrant and from neurotic complexes. The freely accepted restraints of religion are psychologically wholesome because they become part of a life filled with better and happier things than laziness, dalliance or sensual indulgence can give. The character building attempted without religion is like the ejection of one evil spirit from house which left empty becomes the prey of seven other evil spirits who eventually find their way into a house protected only at the doors, and not by inner fulness. Christ warned us of this; and His psychology is supreme.

Religion⁴²⁹ is needed to mold character—but where can we find a religion that will arouse the zeal loyalty of intelligent, well-educated, modern-minded youth? While the hold of traditional religion is waning everywhere throughout the world, there are arising new spiritual movements which show the power of firing the minds and hearts of the growing generation. Christian Science is one of these movements which show a vital power to lift youth to higher ethical levels than characterize their contemporaries. In Principia, Christian Science coeducational college in St. Louis, one finds a student body that do not use alcohol nor tobacco, and that manage to live safely above the temptations of sensualism to which modern youth is prone.

Even more striking if the behaviour and character of Bahai youth the world over. In their early gatherings at various Bahai summer schools here and abroad, one finds a daily expression of exalted character and spiritual living, balanced by joyousness and wholesome, happy recreation. Any observer of youth activities in such sessions will be deeply impressed by the possibilities for nobility still normal to humanity, and capable of being evoked by the right spiritual stimulus.

This spread of secondary education throughout the country has produced tremendous results along cultural and economic lines. It is responsible for a higher and more subtle psychology in the American more than in other countries; for wide-spread reading habits make possible huge circulations of popular magazines; for an advertising set-up which quickly universalizes new products, inventions. These, and many other implications, result from the American educational scheme.

Education has taken hold of Americans with a fervor which seems to in-crease almost in direct proportion⁴³⁰ to the falling off of religious zeal. In fact, education may

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be said to be the American religion. It does far more to influence the development of youth than does the church. It includes its program the gospel of health, and the gospel of character.

It is in this latter, and highly important aim, that education most fails. If one stands at the portals of any city high school and studies the faces and manners of the young people of both sexes pouring forth one may entertain grave doubts as to the quality of character-building inherent in the schools' program. In fact, one may even question whether the promiscuous coming together of youth of every type in such large numbers in an atmosphere and environment wholly devoid of the wholesome restraints of religion, does not serve to indoctrinate by means of mass-psychology the less rather than the more noble human qualities.

Certainly education is in a serious dilemma in this country as regards its character-product. Perhaps educational leaders will awaken some day to the great and inpregnable truth, that to seek to make character without utilizing the factor of religion is like making bricks without straw.

Even such a realization, however, could accomplish little in our public educational system. For here religion, by the very nature of our government and culture is tabooed.

What is the solution to this problem of youth and its training, a problem which grows more desperate with each passing year? If the American pattern forbids religion to enter into education and this spiritual lack in our youth becomes catastrophic, will not a change be forced upon this pattern? A change which will eventually restore the spiritual factor to education?

INAZO⁴³¹ NITOBE: "THOUGHTS OF A JAP QUAKER"@@

"It is a pitiful error of young people to look upon loneliness as synonymous with gloom and bitterness. They have not touched the essence of loneliness, which is light and sweetness.

"It is true that when we are alone, we feel weak. Man by himself is weak—but no man is really strong, who feels strong on account of others' presence and help. If strong he wishes to be, let him face the world all alone.

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“Human life is a training ‘in’ and for strength. Born weak, man must grow in strength and his last moments must be a triumph over weakness and cowardice, albeit he leaves the world alone.”

“Pure gold is admired for its beauty, but is too soft for practical use. We should not call those metals base, which enable gold to withstand harder wear and tear.

“A virtue standing by itself is apt to fall into vice. It must be fortified by kindred virtues or be balanced by unrelated ones.

“Meekness, unalloyed by fortitude, is liable to be weak, Bravery, unmixed with docility, is prone to be rough. The dove’s innocence must be coupled with the wisdom of the serpent.”

“Each time we count the good we do, it grows less and smaller. The contrary is also true. Each time we discount it, it increases in size and improves in quality. We do better if we do not dwell on it. The best thing for us to do, is to forget the good we have done.

“One who does good without knowing it, is goodness itself.”

“Science and engineering are forging a new world at a rate bewildering to lawyers and politicians. These lag far behind in the intellectual march, seeking safety in old formulas, while those go⁴³² on, trampling upon ancient forms and formalities.

“Unless a new terminology comes into vogue, which will denote new relationships and evaluations introduced in our immediate social surroundings, lawyers and politicians will continue to be muddled in their brains. Or, will they fade out of existence, as have the sorcerers and necromancers? And if they stay as they are, will they be called by other names—charlatans or busybodies?

“New facts are discovered faster than are the relations between them or their relations to man explained.

“A citizen of any well ordered society enjoys freedom of action. The insurance of such freedom is the chief characteristic of an advanced state. But an undisciplined citizen exercises license in the name of liberty, little considering that this has its laws and limitations.

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“The enjoyment of civil rights and political liberty is a small part of human privileges of which the greatest is the freedom of the spirit.”

HORACE HOLLEY: “THE ARC OF EVOLUTIONARY ASCENT:”@@

Down through all known time the reflective intelligence has attempted to seize upon the mysterious movement of the universe and of historic time. Poe conceived of a periodicity expressed in a flowing together of all things, followed by their scattering and separation—an inbreathing and an outbreathing of the cosmos doubtless suggested by his reading of Oriental philosophy. Man cannot exist without understanding and without conscious aim. He has accordingly lived in a succession of mental houses, each constructed from the ruins of the last.

Abdul-Baha expressed the shape and movement of human destiny in the pregnant phrase, we have reached the end of the arc of descent and have begun⁴³³ on the arc of ascent. The race has, if the phrase be interpreted correctly, arrived at the point farthest from God and commenced its journey back to Him.

Volumes of spiritual philosophy, of ethics and of sociology might be written in effort to exhaust the possibilities of that statement. It reverberates abidingly in the memory, stimulating the profoundest conscious powers. One grows aware of the possibility of a mighty drama played in the seen and unseen worlds, its visible incidents partly revealing the gradual development in man of a free will, its abuse and its agonized purification. We may play with the conception that on the arc of descent it became necessary for the race to become individualized—the psychological equivalent of the scattering or outbreathing Poe discerned in the physical universe. He who had been but part of a They—an unconscious function of the group—attaining self-consciousness feels complete separation from his fellows, and in that inner isolation feels antagonism and fear which he must needs project into that artificial community, the modern state.

On the downward arc he first recalled, then forgot, the GoldenAge of his first innocence, his childhood of complete assimilation into the group and his irresponsibility for a distinct, personal destiny. In spiritual separation he forged new powers through strife with other men. Defending a personal property, he learned how to defend a partly formed individuality from a reimmersion in the ocean of obliteration. Man divided, not merely into races and nations, but more significantly into saint, philosopher, administrator, scientist, artist, worker. His reality broke into patternless

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maze. He knew himself, he came to know other self, only by indirection, and he above⁴³⁴ all feared the meaning of the Whole.

Now that thrust of experience, we learn, has spent its force. Now we begin to mount an arc of ascent, responding to a new impulse that carries us to new worlds of experience.

The Whole is still unseen, unrealized, but a pattern emerges into which the broken fragments of thought and feeling can be gradually fitted. The individual remains, but his will grows aware of a passionate need for true community. For ages adapted to struggle and war, he blindly uses these acquired characteristics to establish peace. New goals, fleeing old aptitudes, warn him that different virtues and powers must be acquired. Attempting to flee from a self that knows not how to live, he plunges into this and that organized thought and feeling, seeking a substitute for inner transmutation.

He himself created these wars, these revolutions, which have been nothing else than an overwhelming loneliness of spirit become desperate to grasp and hold some portion of a universe which eluded his power to understand or to control. On the threshold of a new cycle of human powers he stands today, vainly endeavouring to continue that ancient arc of descent but realizing dimly that unity is greater than struggle, and peace is the end of war.

There is a height of human experience where the instinct for combat sinks back into the inner spirit and finds rest. That height is our human future, if we take the mysterious step of conscious faith.

ALICE SIMMONS COX: "DIVINE EDUCATION THROUGH EVOLUTION:"@@

All of individual human experience, however blind may appear the search for truth, is, from the⁴³⁵ beginning of the embryonic period until the soul recognizes the most recent Manifestation of God as the appointed Educator of mankind, a process of development under the direction of God, the Supreme Educator. It is a time of preparation for the birth of the soul into that higher spiritual realm for which it was originally created.

In the same way generic man, always of the human species, has evolved from one form to another traversing the mineral, vegetable and animal levels in his progress

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toward the time when and physical combination of elements would permit the manifestation of hidden human capacities of the soul. From the very beginning of creation, which, abstrusely, Baha'u'llah states knew no beginning and will have no end, man was thus "in the image and likeness of God." The ultimate purpose of each great, universal cycle, such as that which began with Adam and reaches glorious culmination in Baha'u'llah has been the manifestation of the mental and spiritual potentialities of man. The ultimate purpose of individual sojourn on earth is, in microcosm, as the growth of the generic soul to its destined maturity.

The period of education following the attainment of human consciousness and its unfolding faculties makes use of contacts with the world outside the soul that were not possible in the kingdoms of mineral, plant and animal expression. Inherent love forces are sublimated above the level of chemical attractions, tropisms and instincts into desire and will for the function of controlling operations that relate to environment. Mental insight gives the soul power over the natural forces of the lower worlds, both within and without the body. To the physical environment, which once served as the only means of education, God's wisdom at this stage adds mental, moral and spiritual factors⁴³⁶ that will influence the reality of man, slowly improving his knowledge, attitude desires, actions. Through all evolution God's spirit emanating to the world in the forms of creation provides the educational surroundings for the human soul. Only through His Divine Messengers, however, can man receive spiritual education, for they alone can create a perfect moral and spiritual environment, a surrounding atmosphere of highest Love and Knowledge.

Because man cannot without spiritual birth read the signs of the universe in their wholeness, though by means of his rational spirit he may comprehend the visible things of creation, such Revelation is granted by God as the door to an understanding of life. Beyond this no man can go. The Manifest Name of God summons all peoples to this door of understanding and progress.

Baha'u'llah gives a considerate answer to the soul that is still unaware of the wisdom of God's decrees and must cry out in its suffering.

"My calamity is my Providence," God asserts through Baha'u'llah's Revelation, thus eliminating for all who believe in Him, the restlessness and bitterness that arise in times of distress. While disaster due to the ignorant or wilful breaking of law on our own part is not so very difficult to understand the consequences suffered through the disorders of the social structure, the upheavals of nature, and the passions of others are more difficult to view with tranquility and trust.

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God also teaches through the reward of happiness, even when it is the sign of only temporal pleasures won. "Whatever man undertakes he achieves some result, whether through statesmanship, commerce agriculture, science, etc.," says Abdu'l-Baha. "He receives a compensation for his efforts." The degree of happiness that results is a divine confirmation that⁴³⁷ he has at least applied one law of his being—he has exerted inherent powers to a fuller degree than before. Such happiness for a time gives wings to the human spirit and is an encouragement to the heart to fix its eye on more difficult endeavours as soon as a natural growing dissatisfaction with the incomplete gains already made brings to light a new and deeper desire. This process continues in the life of an earnestly seeking soul until it attains the everlasting exhilaration of living in harmony with the divine was of spiritual progress. Round by round each worldly attraction accompanied by its ultimate pain of disappointment serves as a lead.

This is why love of thing person or truth must always precede the sacrifice required for the realisation of any objective. And so, in the fulness of Manifestation, each Prophet of God first touches hearts with the joyous awakening powers of Love. The new creation in human hearts begins because the Christ, Muhammad, Baha'u'llah, first loved us and there by imparted a ray of love and happiness to human hearts. This law must be understood and called into use on all levels of human association if the reformer of the world wish to succeed in establishing brotherhood. So intangible, yet so significant is this power, that words spoken to accomplish cooperative ends are ineffective if they do not transmit to the listener a sense of uplift approaching a new experience of joy—if they do not come from a personality integrated and illumined by universal love.

Were man created originally as a perfect expression of Divinity, for which there need be no process of learning, he would partake of the attributes of God, as a Manifestation of Divine Glory, and thus would not be man. The station of Manifestation, however, is a local point of creative power,⁴³⁸ the first Expression of Divine Will the World in its wholeness, from every letter of which new physical creation is always being born with man as its highest point of evolution. Thus the circle of creative life is never stayed and there must be man as we know him as a part of the eternal creative process. He is an emanation of God's Will.

Effort—that ceaseless effort on the part of the human soul which Baha 'u' llah warns is required for the development of intrinsic capacity—is in reality a priceless resource itself. Through it man finds it possible to turn in search and supplication, first to the familiar things of experience to parents, teachers and friends, and ultimately to the Unknown God who becomes to the consciousness of the resolute ones, ever more

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near and dear. This particular type of effort should cease when the Manifest Source of all Truth has been found. "What would it profit any man to strive after learning when he hath already found and recognized Him. Who is the Object of all Knowledge?" Baha 'u' llah exclaims. When love and loyalty to God have begun the spiritualizing process of integrating all the awakened faculties of man, education becomes a way of developing those capacities toward the ideal of the Perfect Manifestation. Effort precedes the point where a soul catches a glimpse of the station of the Manifestation—a fragrance, as it is, of His Beauty. Thereafter progress is continued mainly through attraction. The sense of blind struggle is eliminated.

The discord of mind and heart, of intellect and desire, and the fear of defeat, vanish in the unifying atmosphere of a genuine and illumined love for God.

This final reward of effort, it may be well to recall, is far greater in measure than the effort expended. Man does not have the capacity to attain spiritual⁴³⁹ knowledge if unaided. The human capacity is that of turning attention to the fountainhead of Spirit. If, then, it is not justice but mercy from God that accomplishes this step in illuminating the human soul, it is also through mercy the God saves man from the utter discouragement that would come before the goal is reached. Were man to realize the greatness of his distance from God and the consequent darkness and impotence of his soul, he could not find courage or faith to continue his journey, Baha 'u' llah explains. Through the instrumentality of creation, which provides rewards on all levels of experience, God, encourages man to climb ever higher. Momentarily—it may be a day, or a year,—imperfect assurance satisfies. Only further experience can disclose the imperfections.

He will find in himself all the degrees and stations of creation, and know that in the Manifestation of a Prophet is the Goal toward which his own evolution moves.

So important are the teachings of God in this Day that should mankind in general, now with ample capacity to learn the lessons of spiritual regeneration, fail therein, continuing to rivet attention and faith on impartial truths and hopeless cures, the forces of catastrophe must soon overtake civilization of both Occident and Orient. It is not at a crossroads out people stand, but on the quicksands of futile endeavors. No amount of pulling by the bootstraps can lift us from orthodoxies, prejudices, materialisms, injustices and greeds.

In past centuries God's eternal laws of love, mercy, justice, cooperation, oneness, order, were not so steadily or so widely enforced as they are being today. Dire calamity did not face a whole world if men and nations here and there were still in⁴⁴⁰ ignorance

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or disobeyed the highest recognized laws of human society. Today the Educator of men holds all to a finer standard, higher destiny and He is preparing all so they need not fail.

The education which Baha 'u' llah gives to the world is not alone in the realm of spiritual law but also in definite application of that law to the organization and relationships of society. The waters of His Spirit shall cover and refresh the earth of man's political, economic, social and cultural desire and the Sun of His Knowledge shall brighten the heavens of world ideals.

EMERIC SALA: "THE NEXT THIRTY YEARS:" @@@

Certain statements made by Abdul-Baha, correlated with events of the last decades, should provide a fair basis for taking a glimpse into the immediate future.

Abdul-Baha, in an address translated as "The Seven Lights of Unity," gives definite indication as to the various steps humanity will take before World Peace and World Order can be attained.

Political unity of the human race is envisioned by Abdul-Baha as the first of these seven stages.

For neither unemployment, depressions or wars are local or national in character. They are embedded in our international set-up. Therefore any attempt at their removal, however sincere and humanitarian, will remain ineffective, unless undertaken on an international scale. Although generally unaware, the preparation for such an uprising is already discernible in many parts of the world. And yet the division is not so simple. We will find rich and poor, radical and conservative, in both camps. We will find men of the same creed and nationality in opposing lines.

We cannot have peace without justice. We could have avoided the next war, if, and only if, men⁴⁴¹ were willing to take cognizance of the underlying spirit of this age, that, "That one indeed is a man who today dedicates himself to the service of the entire human race." Baha 'u' llah thus pronounced the standard for this century. Our violent happenings in Spain and elsewhere are only a prelude to what is to come.

Nations cannot disarm. They can only arm. Nations cannot abolish tariffs. They can only raise them. Governments are not willing to surrender their national sovereignty to a league of nations. They are not willing to forego national interests or possessions, acquired by means, however questionable to the common interests of the

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human race. Nations and empires still want to live for themselves, and for themselves only.

Thus will humanity, through suffering and misfortune, freed from former loyalties and material serfdom, delivered from age-old institutions and customs, liberated from the stranglehold of national pride, coordinates its remaining strength to establish the political federation of all nations.

The second step of endeavour is indicated by Abdul-Baha under the heading: "Unity of Thought." This period could be anticipated as follows. The newly formed federal government of all the nations of the world will as its first act institute measures for the reconstruction of a war-weary, devastated world. It will palm the rebuilding of industry and commerce on a world-wide scale. While formerly nations built and nurtured their industries to compete against other nations, now for the first time in history, people of the world will work and manufacture commodities for use on a cooperative basis. There will be only one market, accessible to all. One system of currency and measures will simplify the interchange of goods. The⁴⁴² consciousness of world citizenship will spread as the workers realize that they are members of a world industry, supplying the needs of a world market unrestricted by political and economic barriers. Their federal government will institute plans for an increase of the average world standard of living, and we will see men and women of every nation united in this task, anxious to contribute their share, offering their time and strength with an almost religious fervor. Humanity will thus learn, driven by political and economic necessity, although divided by cultural, racial and climatic differences, to work and to think with each other rather than against each other.

The third period, according to Abdul-Baha, will have as its main contribution, "Unity of Freedom." We will see, at this third stage, a harassed humanity, having emerged out of wars and revolutions, and having attained political and economic unity, concentrate all its forces toward social reform. Laws will be legislated guaranteeing not only political, but also industrial, freedom. We will regain freedom of press, speech, and of worship in every country. The natives of every colony will have the right of self-determination. Industrial exploitation (or "industrial slavery," as termed by Abdul-Baha) practised under our present system will be abolished. In brief the constitution of the federated states of the world will guarantee equal political economic, and social opportunity to every man and woman, to every nation and to every race.

And now we come to the fourth step of man's progress as envisaged by Abdul-Baha, "Unity of Religion." The historic opportunity for the Faith of Baha 'u' llah will

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apparently not come until this fourth period. Important political, economic and social strides will have to be made, before a world-wide recognition of the Bahai Faith is possible.

This⁴⁴³ would explain Abdul-Baha's emphasis on the spiritual teachings during His European and American journeys. We can find this whole attitude reflected in almost all Bahai writings and teachings since the turn of century. Stress was laid on the spiritual and mystical, rather than economic and social aspects of this Faith. Religious movements were studied in preference to social movements. More interest was shown in comparative religion than in comparing various systems of Government. More was known about man in his relation to God and the universe, than about man in relation to his social environment. We could feel and understand Baha'u'llah speaking to us as individuals, but we could not understand the World Order He wanted us to build.

It was not easy to understand that the World Order of Baha'u'llah is not "religion" in the old sense of the word. It is not only worship, a belief, and a way of life. Its prerequisites is the "consciousness of the oneness of mankind." In addition it unfolds an administrative machinery upon which a new world civilization is to rest. It offers a new spirit but also a new body in which it can live and develop.

The foregoing strengthens the conclusion that Abdul-baha, when speaking of the "Seven Lights of Unity," implied that political, economic and social unity, however imperfect, born out of the death pangs of a decaying civilization, will precede "religious unity." And only after the physical foundation of a new civilization has been laid, will the masses of humanity be willing to listen to the words of Bahauallah.

During this period of transition, men will have broken away from their former loyalties of church and state, and will have discarded their traditional customs and creeds. With the spread of secularism religious⁴⁴⁴ practice and beliefs will diminish. The godlessness of men will gain momentum. Our great religious institutions will crumble together with our great political empires. What our coming wars will leave undone, succeeding revolutions will undo.

And thus man, uprooted from his past, will stand naked, eager to build a new civilization on the ruins of the old. He will have to use all his ingenuity to build a new political and economic structure. He will have to mobilize all that is left of fairness, justice and charity for the socialization of a new world community.

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But this will not be enough. Man will have to formulate a new philosophy of life. He will have to find a new code of ethics. He will need a new source of inspiration. He has to re-discover the universe and his relation to it. And he will have to regain his faith, his faith in man and the universe. For the one he once had he destroyed. Countries which now are, to all appearances, irreligious, will, at a certain stage of development, admit the need of spiritual education.

It is at this point that the Bahai Faith becomes indispensable. For it influences, not only the individual, but also society. Its aim is the regeneration of man and his community. It cannot conceive one without the other, while, previously in a primitive society, the latter was impossible.

The world order of the future will need a world religion. It will seek a new orientation, a new conception of morals applicable not only to the individual but also to society, as a whole. It will establish its civilization and culture on the pivot of Bahau'llah's message: "The consciousness of the oneness of mankind."

ALICE⁴⁴⁵ SIMMONS COX: "THE NEW CHEATION:"@ @@

The trumpet call for a new advance in the march of human progress has definitely been sounded. There are some who have not yet heard. Others who do not try to hear. But the majority of people in the civilized nations of our world are conscious of the new challenge in the affairs of men.

Whether or not the observer of world events considers that God has proclaimed the dawn of a new era for which the human race must make itself worthy, whether or not he knows that God wills that civilization come of age on the earth planet if he thinks at all carefully he comes to the conclusion that a notable change is taking place. He sees on the part of world peoples a struggling endeavour to pass from self-contained national consciousness to international cooperation; on the part of industry a desperate move from the natural law of warfare and survival of the fittest to that of ultimate cooperative efforts for the general good; and in the sphere of racial understanding, a growing belief that all men are brothers, physically, mentally and spiritually similar creations.

If from the observer's point of view the factors of destruction in the present state of the world seem to over shadow these tendencies toward integration, he will nevertheless be convinced that catastrophe could be avoided if nations, races classes would learn to regulate the conduct of all relationships on the principles of consultation, cooperation and peaceful settlement. In this manner a new standard is

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becoming a reality in the minds of men. It is in effect whatever men regard as its origin, a call to the whole human race to fulfill another epoch in its evolution.

The⁴⁴⁶ human soul is an individual identity, sensitive to its environment, possessing capacities of meeting that environment, discovering the secrets of nature, controlling the powers of lower creation, and capable of relationships with its fellow-men of a character little yet understood. The latter relationships, however, Baha'u'llah explains, if not of a moral and spiritual nature ultimately degrade the human race and prevent it from reaching the apex of human progress. Morality spirituality, can become characteristics of any civilization only when men have been educated in a spiritual environment to turn their neutral powers of comprehension and sovereignty to the execution of ideals of truth and beauty which are attributes of the God of the universe. Only when trained in obedience to the highest laws of spirit can they build lives of true worth. Such attraction, guidance, education, is possible only through the unperfected teachings of a Divine Messenger of God.

Because God has, through the Revelation of Baha'u'llah, awakened men to a higher consciousness—that of the oneness of humanity—the shifting outlook is now taking place on a world scale.

Its essential nature is a budding realization of the power and need of universal love. Its present effect is a widespread disturbance in all world affairs as the force of new ideals meets the decadent powers of an old order of limited knowledge and selfish motivation. Its ultimate purpose as revealed by Baha'u'llah, is the establishment of a world commonwealth, the Kingdom of God on earth.

The Day of Baha'u'llah, destined to unfold through many centuries, is not the repetition of history, the exact return of a former recorded period of Revelation or development, but unique in its station, the culmination of preparatory cycles the very birth of spiritual consciousness in the race at large.

The⁴⁴⁷ change began in 1844, that year when Ali-Muhammad, the Bab, proclaimed the dawn of a new Era, and simultaneously by His advent and His Message as a Divine Prophet and Forerunner of Baha'u'llah mystically lifted the world to a state of receptivity for the Great Messenger to follow him. His was the clarion call announcing the Kingdom on earth to be actually at hand.

ALICE SIMMONS COX: "BUILDING THE NEW ORDER:"@@@

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ALICE SIMMONS COX: "THE NEW CHEATION"

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ALICE SIMMONS COX: "THE NEW CHEATION"

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All attempts on the part of humanity to bring about a better state are, in their degree, acceptable and good. In the final triumph they will be absorbed in the larger unification and the clearer understanding. Alone they would fall short of success.

All that is conducive to the benefit of the human race is valuable, Baha'u'llah teaches, and has place in the process of evolution. Every good grain of the past and the present is being gathered for the harvest, the tares are soon to be made ready for fire.

Men in general are today ready to receive that measure of enlightenment from on High, which will bring all—nature to the stage of maturity—humanity to its spiritual destiny, civilization to the station of the Kingdom, and the lower realms to finest cultivation and use possible for the “good earth.”

To this present generation of world citizens in embryo has been entrusted the greatest mission in human history, the task of bringing the new civilization, conceived through the grace of God, to birth.

Those men of the half-light who are still seeking the Source of their illumination, will put forth their energies to check complete disaster in world affairs before the flower of human progress has been irretrievably impaired. Out of desperation, out of necessity, from motives sometimes mixed⁴⁴⁸ with ambition and greed, very often as the product of finely trained intellect come their suggestions for the remedy of troubles. The human mind so stirred has framed plans for cooperative endeavors, a wide variety of plans in politics, science and religion. No one of them gains adequate support, no one arouses the necessary enthusiasm to carry it to victory. Catastrophe is, in reality, not far ahead. Futile endeavors are these save in so far as they will guide men part of the way and then because of their failure cause these men to look to the promise of salvation revealed by Baha'u'llah.

While others try to hold at bay the inevitable results of international fear and hatred and of a defective system of distribution, not only of worldly goods, but of intellectual and cultural riches, the servants of Baha'u'llah must use the golden hours to instruct in the principles of spiritual brotherhood without which there can not be the desired security, abundance or peace. From the view point of Bahai teachings, the greatest service a man can render in this Day to promote the general welfare is to call attention to the fundamental need of human unity in action and point to the possibilities of its realization through the power of the spirit released for men through the Revelation of Baha'u'llah, touching the innermost desires of all souls with the spark of divine fire.

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The Divine word of this age gives basic instructions for the appointment of authoritative interpreters of its meaning, for the formation of a representative international state, federated and with police force, and for universal disarmament. It calls for universal education, a universal calendar and auxiliary language, and for administrative unity in matters of common welfare. It points to the abolition of tariff walls, inauguration of cooperative profit-sharing, the just use of income and⁴⁴⁹ inheritances taxes, and methods of mutual aid in agricultural communities as the requisites for solution of the world economic problem. No one scheme, however well carried out, can succeed alone, Baha'u'llah declares. Concerted effort and co-ordination of all underlying principles involved, such as unity and justice, democracy and degree of capacity, authority and individual freedom, spiritual passion and moderation can eventually bring success.

The New World Order of Baha'u'llah will serve two correlative purposes. It will, first, be a way of expression for all who have found the Spirit of this age, a definite right way of living in which the souls of men find fulfillment of capacities hitherto dormant. This expression must include, primarily, the faithful service owed to other men, and therefore it will be a second function of the new order to provide the avenue through which already illumined men and women may so improve the physical and educational environment for all men that further world progress is assured. Science will free humanity from drudgery, poverty and starvation when rightly directed; government will free nations from isolation, insecurity and war when acting for the good of all; education will free man from the dominance of his animal nature and enable him to develop all the resources, of his own being when that education is moral and spiritual as well as physical and mental in scope.

It is true of the dawning era than of any dispensation of the past that the civilization built by a people will be the form through which religious ideals will find expression. Ritual and ceremony are negligible in Bahai worship of God. Chiefly in deeds inspired by meditation and prayer must be the sign of inner reverence and worth. As civilization is the sum of community life, it must bear testimony in this age to the spiritual vitality of the⁴⁵⁰ controlling majority of men. In the arts and sciences, in fields of educational endeavour, in the living fabric of the social commonwealth will men sing their praises to their King. The Kingdom of God when it is established will be the effect of the Cause of Baha'U'llah' the exact result of spiritual illumination and obedience. As such a manifestation of the Divine Spirit which has renewed the hearts of men, it could no more be stayed than the sun in its course, unless God so willed. It is God's plan Bahau'llah proclaims, that civilization the world around be renewed and re-adorned.

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Paralleling the establishment of the new world commonwealth will come the full revelation to men of the deep inner unity of the human soul, which can never be destroyed, but which will know the happiness of eternal life only when the conflicting desires that divide its conscious existence find integration, knowledge and peace in service to humanity. Such service is the will of God for men who love Him. Attainment unto the station of spiritual enlightenment, for which by creation men are destined and for which God called all creation into being, is possible for all peoples in this dispensation as each soul brings itself into inspired, cooperative world citizenship—the acme of service in the Kingdom of God.

Such is the Divine favour in this Day of Days that one sincere act of devotion in Baha'u'llah's way brings always a recompense in soul illumination far exceeding the degree of effort put forth. The same truth of individual progress is manifest in the wider realm of social evolution. Civilization as well as individuals, stands one step from the top of the stairs. Every rise attained by humanity in past centuries has contributed to the present state of development and made it possible for these heirs of material and spiritual progress to step up into the Sunlight of God's ultimate purpose for humanity.⁴⁵¹ Although men of this Day must meet the supreme test of understanding and absolute obedience, their pilgrimage to the Promised Land is being condensed into the span of a human life, and their reward on earth is one not granted to earlier peoples. To Baha'u'llah's servants will come the incomparable joy of interdependent activity with a world of other illumined souls. What great ecstasy this is the radiant persons of the new age will know. What effulgence of divine inspiration this will bring into the legislative, judicial and administrative councils of men and into the channels of individual endeavour men are not quite yet capable of conceiving.

RALPH TYLER FLEWELLING: "THE NEW EAST-WEST CIVILIZATION:" @@@

To the men whose faces were set in the one direction, the desired conditions of life were just one more trek across the ranges or the plains. Happiness, wealth, freedom, were just a little farther West and men began to look upon themselves and their race as having a "destiny" to conquer the remaining wilderness of the earth.

More than "sense of destiny," even, the whole movement tended to cultivate individual initiative. What one acquired of individual fortune in the new land of pilgrimage was largely dependent upon one's own exertion. The Occidental, in addition to becoming a predestinarian became also an individualist. This outlook began to express itself in his philosophy with the dawn of written language. As his philosophy developed into science, it dictated that the method of science should be individualistic, that is, a method of analysis. Since his tribal and national existence had

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been conceived as composed of individuals, so he thought of reality as made up of ever more and more separable particles, until he reached at last the indivisible atom.⁴⁵² His was a long experiment in analysis, in individuation, in extension. His mathematics became that of a straight line infinitely divisible.

A contrasting development took place in the Orient. Here the migrations soon came to the end of the trail. Successive influxes could only settle down upon, overlap the previous ones. The land was early cultivated to the utmost limits of arability to provide the common living. China was seemingly the most fertile spot on the face of the earth, and few were willing to take the backward track to plateau and desert. People were forced to live in close proximity. Both farming and living had to become intensive. The individual could subsist only as he fitted himself into the close-knit fabric of society. The very segregation intensified the family relationship. To assert individuality in any drastic way was to put one's self on the outside, to cut himself off from support, to become an outcast. Nowhere except in the Orient has such a premium been put upon conformity with one's environment. It had certain advantages. While it built up a certain imperviousness to new ideas, yet it was useful in the preservation of the established order, and offered a defence not only against revolutionary notions but also by a strange paradox against foreign amalgamation. Invaders were, by force of circumstance, compelled to sink into the common picture or perish. Thus there arose in the East, the most intensive and the most enduring of world civilizations.

The world is now so narrowed that our wild nomad feet must halt. We are now obliged to learn the lesson that China has been tutored in for four thousand years, or else resort to some higher as yet untried expedient. The early backwash of Chinese migration turned the whole effort toward the internal relations. It focussed the attention of the individual upon the immediate surroundings in which⁴⁵³ he found himself, those that were necessary for his own survival in a crowded state of society. These were the associations of the family and the village and so intense was the struggle that great masses of men could not look beyond these simpler relations.....But it taught the Oriental, social economy, the indissoluble nature of human relationships, thrift, the conservation of food, and of soil, qualities of the utmost moment in an overcrowded world. Furthermore, the individual in such a world could only come to think of himself in the light of social wants, his family, his village which in many cases was but a larger family. Herein must he find his own success, his own rise or fall. His world was an organism. His theory of knowledge was to learn the facts by studying the relationships of an organism. Instead of analysis his method was one of synthesis and intuition.

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Both cultures, East and West, seem now to be brought to an awkward pause; the East by the impossibility of adjusting her conservatism to the new social order of a machine age produced by the West; the West by the ending of her frontier. As with the East, so with the West, the problem that now faces us is essentially different from any other we have had. For centuries the Western world has been accustomed to make its social adjustments by the trek westward. Instead of staying to reform the old order, dissatisfied sections of society have moved westward to new spaces to found a social order according to their own desires and ideals. These have been the radicals and have continually drawn off from the civilization they left behind, the most progressive elements; leaving behind the conservatives to enjoy their conservatism and the and the slower pace of a more gradual development. There are now no waste places to which the radicals can resort,⁴⁵⁴ or whose less luxurious wilderness appeals. Social readjustment by expansion westward is no longer possible. Hence the West has now put upon it to face the strain of an internal adjustment that is foreign to its genius and previous training. The ending of her frontier presents a grave dilemma, her long-pursued trail away from her ancient home in the Orient has unceremoniously ended in the backyard of the place from which she started.

The confusion of the present time in both East and West is due to the discovery that the contradictory principles which each has assumed as unquestioned have been found inadequate for the world as now constituted. In the embarrassing crisis neither can appeal the decisions that are thrust upon them, to the court of history. The problems are essentially new and different. The new demand of the new world we face cannot be settled by the Eastern method of intension, nor it be blundered into by the blind individualism of the West whose method is to shift to new fields of exploitation. The demand is now made directly to the native capacity of men's souls. It calls for spiritual power and a moral independence of which neither East nor West seem at the present moment capable.

There arose consequences of the utmost importance to European thought and social theory. Knowledge of Chinese philosophy, political economy, art and architecture was among Europeans most elementary, and suffered from the half-informed intelligence of those who communicated it to their western friends. The fact that the knowledge was partial, illy digested, or even perverted, did not however prevent Europe of that time from going "China crazy." The casting of new and contrasting ideas into the European maelstrom set up a violent ebullition, which released the forces of revolution and served to illustrate the icon-oclastic⁴⁵⁵ power of ideas.

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All of these movements were in some sense a perversion of Chinese ideas. They were adopted without thought or knowledge of the underlying philosophy and the conditions which had produced them. Great good undoubtedly resulted from the liberation in Europe of new intellectual concepts but the result was distortion and it did not really add to the understanding of a great people. In many ways the misunderstanding of essential principles led to excess and monstrosity and to a one-sided political economy.

We are now due for another strong attack of 'Asiatic fever' at the very moment that China and the whole Orient is struggling with the virus of Western ideas. It amounts to world-wide political and social disease.

Reichwein raises the question whether this new movement is destined to reveal to the West its own decadence and lead it back to its own sources or to an entire spiritual readjustment. We might go further and profitably inquire whether this new knowledge of China is to be as superficially misleading as the old. Three days in Peking two in Shanghai, and one in Hong Kong, without a bit of preliminary reading in Chinese history, philosophy or literature, and with no knowledge at all of its art, would seem to be an insecure basis on which to return home and lecture.

Nor is one always likely to be better served by many who boast a "fifteen or twenty years." Residence, and who therefore assume a complete knowledge of Chinese culture, based on nothing deeper than the transactions of the street, and the causal meetings of business, without any attention to an extensive culture knowledge of which is the result of exacting toil. Impressions arising from such sources as these never get past the repulsions of⁴⁵⁶ strange ways of doing things, and usually dwell with ridicule upon differences of social custom as if they were matters of prime importance. Social custom has a meaning that becomes rational only when one understands the underlying philosophy, the social concepts, from which it springs. All peoples. East as well as West love to prove the superiority of their own civilization by citing the strange doings of other people. The method is cheap and pleasing to vanity, but it is a menace to international peace.

Similar questions might be raised on the other side. What is China going to get out of this new contact with the West? Will it likewise lead her to a revaluation of the sources of her own power that old, fine moral integrity and spiritual resource which has made the best of her civilization or will she be led to despise these while she takes on the mechanical veneer of our western culture, and comes to worship that as progress? Will she accept our machinery, our publicity methods, our scientific achievement, with no thought of the spiritual, the creative sources from which they have sprung? If she

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does she is sure to have a confused result in her national life similar to that which produced among us an architecture that was neither Chinese nor Gothic but a mess, and a political economy that has led us in a hundred and fifty years to the precipice of industrial collapse.

Already certain forces are at work in Western society that bear strange likeness to things Chinese, and which are yet not Chinese but perversion due to partial understandings. Yet, these might be salutary forces, being deeply needed in our Western life if only truly known and evaluated. The tendency of the hour is strongly set toward the nature philosophy of Taoism though quite unconscious of such relationship. Such tendencies are⁴⁵⁷ to be noted in the work of Dostoievsky with his philosophy of irrationalism. This irrationalism is now strong in Western life and is a natural reaction from the mechanistic influences which have so long held us in bonds. It is a call for the return to nature, and has become the underlying philosophy of such movements as the youth movement. On one side it leans toward a skepticism of all established forms, conventions and moralities. On the other side it gives over individual judgement reason, and the rational solution of troublesome questionings to be lost in mystical experience as illustrated in the Barthian and Oxford groups. On both hands it emphasizes the irrational and overlooks the value of mental discipline and its place in the religious life. In the West it is a weakness for in the main, it represents despair of all reasonable solutions.

These days of new acquaintance between East and West are fraught with weal or woe for the future. If they bring to both East and West a better knowledge of themselves and of spiritual sources of their respective greatness, then out of the contact may arise a new civilization better than the world has ever before known. If the coming years bring no profounder understanding of ourselves or of each other, then we are headed for destruction.

The individualism of the West and the syncretism of the East have been brought to pause. Neither can go on by itself alone. Each possesses what is of value to the other, but the faults of one do not cancel out the faults of the other. Mere coalescence means magnification of weaknesses. Both have failed in realizing the fulness of the individual. Both have failed to bring to full flower and bloom the greatness of the human spirit. The civilization of tomorrow holds this as the dearest promise and possession of whatever culture shall succeed the present. Anything less will be failure.

As⁴⁵⁸ it has been avoid of Manhattan Island, that when by reason of restricted space, men could no longer spread out their temples of commerce, they were compelled

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to build into the air, and so evolved the skyscraper, so today we must build our civilization up. Our narrowed world of easy communication and sensitive nerves, of shrunken frontiers and floating fortresses, demands that we shall rise above the commercial and the mercenary to concept of world justice and universal opportunity. The whole problem of civilization must be lifted to new plane of strategy and endeavour.

The only possibility of conserving any values of today is by carrying them on to something better. Present good, like the man of the Israelites, soon rots if one attempts to conserve it. There is no good except a growing, readapting, living good that fears no future but marches abreast of the progress of mankind and welcome the daily test of contact with the world of life and movement. Time will not stay for us; we are being hurried along to the decisions of tomorrow whether we wish it or not. We must meet these decisions not with some old good but with the new application of the best principles we can summon to our aid.

HOWARD LUXMORE CARPENTER: "JUNG'S PSYCHOLOGY:" @@@

C.G. Jung is of particular interest to Bahai is in regard to our belief in the future establishment of a universal spiritual civilization. Jung is especially distinguished for his avoidance of fanaticism, a quality as common among scientists as among religionists. He at all times avoids the use of rigid formulae in explaining the intricacies of the mind, pointing out that, strictly speaking, the ramifications of the mind are as protean as the number of minds in the world.⁴⁵⁹ Therefore, he draws freely from other investigators without confining himself to the simple rules of any. For example, he maintains that human activity cannot be explained by any simple method learned by routine, such as the pansexualism of Freud or the impulse to self-preservation of Adler; if such formulae only were necessary, any amateur could practice psychiatry. The sensible and balanced and philosophical methods of Jung endear him to the student of human impulses.

Just as the embryo in its development repeats the history of the evolution of the species, so also the development of a child's mind repeats the history of the human mind since its beginnings.

The conscious is the ideational complex content of the mind, which is directly associated with the ego. Man, of course, believes that most of his activity is consciously undertaken, but the evidence shows that a great part of his activity and mental content is activated by the unconscious. If he possessed perfect insight he would realize that his real motives are often instinctive and that he rationalizes his instincts.

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After observing the steps in the development of a child's mind we may state fairly confidently that the whole history of the human mind has been a struggle to acquire larger blocks of consciousness. The island of consciousness has emerged higher and higher from the sea of the unconscious. This widening of the range of consciousness has been a most painful and laborious achievement, and there is no reason to believe that the final goal has been at all nearly approached. One could say that nothing is more -hateful to man than to give up one particle of his unconsciousness. Man is afraid of new ideas—they make him think- and it is much easier to slide along in the old instinctive grooves.

Man⁴⁶⁰ shrinks from acquiring new ideas. They appear strange and difficult to him, as adding problem to a more or less unproblematical life. He loses sight of the fact that it is only in the problematical life, where some psychological tension exists, that man is enabled to broaden the scope of his consciousness.

The history of the development of consciousness in the human mind is the history of civilization. Culture consists of the greatest degree of consciousness. Jung holds the view that the greatest changes in human history are to be traced to internal causal conditions, and that they are founded upon internal psychological necessity. External conditions, and that they are founded upon internal psychological necessity. External conditions furnish the occasion for the new attitude to become manifest. The process by which man frees himself from primitive anxieties consists in progressive symbol-formation which leads to culture. The true symbol is the expression of an intuitive perception which can, as yet, neither be apprehended better nor expressed differently. It is an attempt to express a thing for which there exists as yet no adequate verbal concept.

Great art is always symbolical work and as such is more stimulating, drives more deeply into us, and, therefore, seldom permits us a purely aesthetic enjoyment of it. Our whole life is interwoven with symbols which are compelled to appear by a spirit in us which refuses to accept a life consisting merely of a simple relationship of the ego and the outside world. By a multiplication of symbols the mind is allowed practically unlimited possibility of creative thought, and frees itself from the dullness which characterizes the life lived entirely from the ego.

What we practically wish to know is how to increase the conscious activity of man and thereby raise him⁴⁶¹ to a new and remarkable level of civilized life. So much then for Jung's valuable work on Contributions to Modern Psychology.

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Let us contrast for the moment conscious and unconscious behaviour. As an example of almost purely conscious activity we may cite Kant writing his Critique of Pure Reason. Here he had to force away thoughts tinged with any degree of emotion, curb his instinctive impulses, reject all images conjured up by his unconscious mind, and bring such absolute love of logic and truth to bear that he was enabled to write down practically pure thought the product of conscious reasoning.

We are safe in saying that no man will ever know the full and complete answer to the question of the meaning of creation. In other words, man will never reach full consciousness: such consciousness is possessed only by the Divine Manifestations of God. That, however, is no reason why man should hesitate to acquire the greatest possible degree of consciousness. Granting this, we may inquire whether materialism or spirituality will add more to his conscious mental content.

The materialist, the man who leads the normal successful, charitable life, as well the so-called atheist, has no explanation for existence. He understands the basic principles of physics, and so he says that from a coalescence of energy or matter the universe was set in motion. This process is taken to be sufficient explanation for the origin of life. But on close examination it is found that such an explanation really conveys no actual meaning. It would be as meaningful to say merely that the world began; the one phrase contains practically as much thought as the other.

It is not intended here to maintain that by understanding spirituality, one may understand all the technicalities of the physical creation. Only infinite wisdom could understand the explanation of the universe, and man's mind is characteristically finite.⁴⁶² But a belief in Divinity gives meaning and reason to life, even though it still leaves us without a technical explanation.

If spirituality does anything toward giving man a reason for being then, he is justified in using it to the greatest possible extent, for it provides him with a valuable starting point for his conscious thinking. It is the trunk which supports and nourishes the numerous thought-branches of his mind. As such then it is an integrating factor and of immense importance in the development of consciousness. In the words of Jung, man's belief in spiritual phenomena constantly releases him from the fetters of pure concretism in which his senses would hold him. It is his defence against mere sensationalism (desolating materialism)

There is now a psychological necessity for new religious symbols as avenues for man to escape from his present extraordinarily developed material environment. The

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old religious symbols are no longer adequate; they are outworn. Man is facing a wholly different psychological situation from that of a limited sectarian church contains no stimulus gives no mental enrichment; to a mind that must be socialized in regard to the whole world. Those symbols of the past have carried man to his present state, but new symbols will take him to an actual millenium. There is no reason for trying to rehabilitate the old symbols, for they were meant for only a limited period in the history of mankind.

ALICE SCHWARZ-SOLIVO: "THE TURNING POINT:" @ @@

We can but surmise the origin of all existence. The spirit, never to be comprehended, this divine wisdom which at no time can be fathomed this creative power never to be understood, is apparent to us only in the abundance of an immense wealth, in thousand fold formations. For man can never attain unto the realm of the All-comprising. To⁴⁶³ make Himself known to mankind and give cognizance of His eternal being God appoints His messengers, who inform us of His word and will.

A new cycle began with the advent of each of these messengers. With their teachings, guided by God given enlightenment, a new spiritual ascent began, followed by a time of high perfection a golden age of spiritual expression, and then again a gradual descent set in.

Churches and Cathedrals of Roman and Gothic style also convey to us a deep religious feeling in the pure lines of their architecture. In much later years the same sincere devotion is expressed in the compositions of Johann D Sebastian Bach's music.

Such expression of religious devotion is not to be found in the creations of today. It almost seems as if deep religious feeling, that power of devout absorption in the eternal, had vanished completely.

All those souls which hunger, all those who sincerely struggle to attain to truth must recognize the redeeming message of the advent of Bahauallah, they must realize that their longing is appeased, their hearts are made radiant for He establishes the kingdom of God on earth. In His revelation the urge to find and experience God is satisfied.

The appearance of every divine messenger signifies a turning point in spiritual comprehension, a broader perception of the universe, a deepening of religion, a closer bond between the creator and all visible and invisible, in other words – an approach to eternal truth.

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The teachings of Baha'u'llah are essentially religious and spiritual laws so all-comprising that people of all religious faiths can find in them a way to higher development. They enkindle love and adoration for God, and awaken in every soul⁴⁶⁴ the desire to prove this devotion by active and sincere neighbourly love. Baha'u'llah brings to mankind a practical basis on which to build up union standing in direct relation to the imminent need of the present time, and paving the way to a great, all-inclusive civilization of the future. Half buried Christian ideals are being revived, inspired with a new reality.

The entire further evolution of the nations is found upon divine ordinance, therefore the peace and safety of all countries rests upon the laws of God's messengers.

Baha'u'llah shows us the way to solve the grave economic and judicial problems, to wit: the working together of all for the good of all. Laws have to be drawn up—so He says—which will make it possible to provide harmony, happiness and complete sufficiency for each and everyone. He speaks the following words to His disciples: "O ye people of Baha: Every one of the revealed commands is a strong of stress for the protection of the world. Verily, I desire naught else but your safety and your progress!"

And yet it is no new religion which is brought to us by Baha'u'llah, it is the religion that leads to a higher state of spirituality at every advent of a God-chosen-one, but does not prejudice against the full value of former revelations. The time has come in which Christ has promised His return, meaning that His teachings will come to their full appreciation and to completion in the realm of Baha'u'llah. As Christ possessed power over the hearts and minds of men and could change conditions on earth, so has the Almighty Father bestowed upon Baha'u'llah the Word to re-vivify humanity with a new spirit. Yea, God bestowed upon him power over all religions, there with making His word law and his command irresistibly compelling.

@@ HORRACE⁴⁶⁵ HOLLEY: "CONFLICTING SOCIAL WORLD TRENDS."

As the war of 1914-1918 recedes, the conviction deepens that the historic meaning of that bitter conflict is that it brought about a general unsettlement of human affairs. That frenzied outburst of relief which all shared on the day of Armistice was the reatest of illusions. The ending of war illumined the passion for peace but vastly enlarged the causes of future disturbances. Far from settling any fundamental issue, the war actually terminated the epoch during which public policy rested on the assumption

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that immediate political or economic needs could be fulfilled by disregarding the spiritual truth concerning humanity and civilization.

This meaning becomes clear by comparison of the fundamental difference between the social problem prior to the war and that established since the war.

The characteristic of the present period is that irreconcilable aims formerly compelled to compromise by the superior power of the state—the aims of formulated and organized only in terms internal, domestic parties—have become sovereign states themselves. This is the essential truth to be realized; that the compulsion to compromise has in this epoch been removed from those competitive class programs and purposes existing hitherto only as component parts of one surrounding and superior national state.

This fundamentally altered world situation with its emphasis on unchecked collective action represents the very finality of struggle. No superior sovereignty exists any longer with capacity to compel even discussion of the relative merits of these conflicting philosophies. In assuming sovereignty, their ideas, their methods and their purposes have become unresponsive to the rational habit and to the practice of collective consultation.⁴⁶⁶ The limitations of historic wisdom have been cast aside, along with any ethical standards which might have had influence when the parties to the struggle felt themselves to some degree at least, members of a common social household. The ill feeling between an employer and his employees living in the same village sixty years ago could be suppressed by the police; it could be removed by honest personal discussion; it could be mitigated by mutual standards of patriotism or of religion. That same ill feeling, organized as competitive sovereign states, commanding not merely the police but the army and navy, loyal only to its own avowed aim of supremacy, has passed utterly beyond human control. Here lies the difference between the world of yesterday and of today. Yesterday there existed the opportunity for reconciliation and understanding—the opportunity to find a truth and a policy larger and more inclusive than any and a; partisan platforms; today, the decision for final struggle has already been cast. Peace will not come to earth until these warring fragments of humanity we call nations have through agony realized the need for a world sovereignty an all-surrounding, unified society possessing not merely superior power but supreme truth. For the nature of these conflicting class philosophies is that of the simple and primitive hatreds jealousies and fears which have tormented the race since the dawn of time. He-who-has and he-who-has-not, he-who-builds and he-who-destroys he-who-shares and he-who-shares-not these are the types of discord which now advance to the final challenge. The situation which arose in every village, then in

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every city, then in every nation repeats itself again, but this time it involves the entire world.

It is only when a social trend becomes fulfilled that⁴⁶⁷ one can understand the relation of its earlier phases to the main movement. The criticism of the parliamentary process, for example, is clearly based on two different conditions. In itself, that process was the sole method by which a society at all mature could adjust the rival pressure of internal groups. The deliberation of a legislative body representing all groups can not be entirely satisfactory to any one group or party seeking exclusive influence. Now that some of these exclusive interests have attained sovereign power, their legislative problem has changed from compromise to action. Moreover, the parliamentary process in all countries tended to concern itself more with perfecting the technic of a restless, unbalanced political economy than with solving the fundamental issues reflected in party strife. In failing to remove these issues the process itself became discredited. The view arose that there are better forms of government than those which rest legislation upon discussion and majority vote.

The trend is open to even more fundamental analysis than one considering government only in terms of its form and structure.

For in reality it was not a political failure when legislatures found it impossible to reconcile the claims of capital and labor or being other sources of internal strife to a permanent truce. The failure was spiritual, caused by the lack of any paramount motive for unity more forceful than the motives for strife, and by lack of any clear vision of what a balanced and truly progressive civilization might be. The pre-war legislative process was carried on in an ethical twilight, for the light of truth had set.

This spiritual failure, the antecedent cause of every social collapse, was emphasised by the fact that churches, as well as classes, constituted political⁴⁶⁸ parties in many countries and employed the same kind of pressure to secure their ends. Religion in its purity is the creator of those fundamental bonds which make human association possible in terms of peaceful deliberation. The rupture of those bonds has always been the historical evidence that the spirit of religion has ebbed away. In place of a social unity making for peaceful progress, we have only that false unity in which people are fused for war.

The underlying spiritual failure is likewise indicated by the degree to which the economic and political aims of aggressive nations are today justified by philosophies of history, philosophies of race and psychologies of behaviour and adaptation, all of

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which tend to reduce human nature to a materialistic and physical level lower than the idealism inspired by true faith. Modern aggression has not only achieved new governmental forms which magnify action at the expense of deliberation and thought but also inner values which sully the teachings of the founders of religion. The individual, if he be still free to choose his world outlook, can apparently select any one of a number of social philosophies claiming to explain past present and future history and clarify the nature of human existence; and with his selection, find himself part of an organization intending to establish its standard of values upon the rest of the world by sheer force.

This attitude, that a social philosophy, although, asserted as truth, must nevertheless command the resources of compulsive power, can only be regarded as the very degradation of man. Human nature can plunge no deeper into the abyss can retreat no farther from its spiritual inheritance than such dragging of truth after the chariot wheels of militarism. The aggressiveness of such public⁴⁶⁹ policy in relation to foreign affairs can only be measured by the aggressiveness it has already exercised at home. A materialistic society can only concentrate its force for attack by suppressing or corrupting the human nature of its own members. It removes all real distinction between war and revolution, for its whole existence is of the essence of war.

The post-war period, consequently can only be of brief duration. It stands in the position of a climax to a long historic trend away from true religion. It represents the struggle of localisms each claiming to be the one universal world view. It has lost the binding element which makes for human association. Its civilization is artificial, lacking mind and heart because it lacks a conscious soul. The pattern of life has been lost, and no human power can supply the pattern of a unified world.

Religion, indeed, when truly understood, consists of no mere catalog of rites and rituals, but is the creator of the motives which civilization can only dimly reflect. The relationship of religion to society is that of cause to effect. The condition of religion at any given time is the true and sole criterion of what the condition of the society will be in a few generations. A living faith animates the body of the people with the power to progress in unity and order. The religious community can solve the problems of human relations without cleavage, for its instinctive spirit knows how to refer such problems to a higher standard acceptable to all. But when a society deteriorates to the point of actual rebellion among its members, that moribund condition is the sign that the animating spirit exists no more. Such a society can only be regenerated by the return of the mysterious spirit of faith whose movements no institution or social body can control.

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Humanity is in desperate need of the veritable world outlook raised high above the clash of those social⁴⁷⁰ philosophies which now claim universality but in fact are sectarian and partisan in nature. Proceeding from a limited view of man's innate being they carry forward to the bitter end an inherent incapacity to produce a living and organic human society, excluding as they do the very foundation of man's life its relation to God.

HORRACE HOLLEY: "SPIRITUAL UPLIFT:" @@@

It is the supreme power of a common faith and a common understanding of the fundamental nature and aim of life which is lacking from the social scheme. What we do in disunity is like a palace built of crumbling sand.

Think for a moment of some experience you have had when, for example, in listening to glorious music, you felt raised up out of yourself and filled with a new spirit of communion with others, even strangers, who happened to share the same deeply moving experience. At such moments it is as though a higher power flung open the door of the heart, and in a swift influx of freedom the secret self within found wings to mount to a higher realm than one had ever known before. What though, after a time, those wings of freedom folded again and the doors of the heart swung closed? The experience itself was real, and by it one has learned for ever that there is a reality of the spirit not less valid than the reality of the spirit not less valid than the reality of the material world, and far, far more intense in its capacity to awaken the joy of being.

Universal though it be, and truly imbued with the alchemy of deepest feeling, music is not the instrument by which the slumbering soul is quickened to life. That instrument is truth—the truth that is uttered by the seers, the prophets, those who are nearest to the knowledge to the knowledge and the love of God. What influence ever exerted upon earth is so potent, so renewing⁴⁷¹ both to the individual and to the social group as the creative Word uttered by the chosen Messenger of the supreme Will! Under its revivifying force, peoples the most abject and impotent have been raised from servitude to become the leaders of human civilization. For hundreds of years after it is uttered, the mysterious Truth is treasured and revered, a continuous and never-failing wellspring of vision, of courage, of wisdom, of integrity of humane character of devotion to the highest interests of the community. Where before the souls were in the darkness of savage strife, the revealed Truth brings light like the rising of the sun. Where before the social body had been weak and diseased, the Truth came as a divine Physician to heal what human capacity could not heal.

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“The Holy Spirit is the light from the Sun of Truth bringing, by its infinite power, life and illumination to all mankind, flooding all souls with divine radiance conveying the blessings of God’s mercy to the whole world.” Thus does the Bahai teaching explain that power by which humanity from age to age, is given capacity to rise above itself.

The Bahai teachings shed a clear light upon this most vital and intimate matter.

They declare that the prophets or Manifestations who founded the true religions gave their teachings in two distinct forms. In one form they expressed the universal truths which are constant and eternal; in the other form they established ordinances of a secondary nature which met the conditions of the time. For example such matters as death, marriage and civil administration have been explained in different ways in different ages. By holding to the universal truths—that there is but one God, that He commands love and unity—and realizing the local and temporary character of the secondary matters, the peoples of this⁴⁷² day can, and indeed must, enter into a unity of the spirit so potent that it will bend our collective energies and social instrumentalities to the supreme task of establishing unity in the political, economic and other social realms.

Another Bahai commentary upon the true nature of religion is that Revelation is progressive, for each age and cycle disclosing an ever-enlarging measure of that truth which in itself is immeasurable. As man develops, he can take a larger vessel to the inexhaustible well.

This progressiveness of truth constitutes a principle of the utmost importance. It serves to test the sincerity of every faith and belief. Religion as a progressive factor in man’s life gives us a door opened to the future.

HORACE HOLLEY: “ECONOMICS AS SOCIAL CREATION:”⁴⁷³@@

The world’s economic condition might be likened to a house built upon a cliff, whose foundations are crumbling under the continuous impact of a raging sea. In that house, moreover, the inhabitants, instead of uniting in effort to repair the foundations, struggle violently with each other for possession of a structure on the verge of collapse.

This dire confusion is due to the fact that historically the word “economics” has acquired various and conflicting meanings. Some consider the term as referring to the

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⁴⁷³ The original editor corrected spell “SOCIAL CREATION” by hand
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means and methods of personal enterprise, the conditions under which they must strive to succeed in order to attain wealth. Some identify economics with the policy of the state. Others conceive it to be a social philosophy based upon a class interest. Such interpretations, when translated into action create confusion and discord, threatening the very basis of civilization.

Examining⁴⁷⁴ the systems corresponding to these various meanings, we find that the “science” of economics, whatever its particular origin, is either a mere description of some one existing social form, or a projection of hope that some new form can be applied as a blueprint project to the international society and replace discord and inefficiency with cooperation and universal well being. Behind capitalism, for example we can see the influence of the American frontier, with its emphasis upon individualism; while behind socialism stands the energetic vision of one social philosopher who rejected the very essence of human nature and rested his sole faith upon the abolition of individual moral responsibility.

In reality, the world today contains no true economic system nor science of economics. What we actually have are nothing else than competitive nations and classes, employing economic weapons and clashing social philosophies in the new and more sinister form of war developed out of the general unsettlement which followed the international struggle of 1914-1918.

From the point of view of Bahai teachings, the necessary attitude toward this vital problem is one of honest humility and of sincere open-mindedness. These teachings illuminate the whole question by transferring economics from the arena of social struggle and revolution to the arena of spiritual truth.

What we are to understand is that human society throughout the entire world is undergoing a complete transformation. Until we perceive the higher power at work and realize the final outcome any insistence upon one or another of these struggling yatemms and theories can but contribute to the prevailing chaos.

The issue is not one between fascism and the classical economics of the personal liberties era, but between materialism and a conception of the⁴⁷⁵ nature and purpose of human life in which spiritual truth supplies the motive and fines aim.

The issue as precipitated by the socialist philosophy which accompanied the rise of our modern scientific industry developed with it, and today engages the loyalty of countless numbers whose attitude toward socialism seems almost religious in character.

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The essence of socialism, underneath all its varying forms and divergent theories, is the doctrine that human nature can never be trusted with that form of power associated with and flowing from the institution of private property. That doctrine arose at a time when the factory system was responsible for its worst abuses of the wage-earning class. At a time when "liberty" was the summit of the political ideal, and the movement of democracy had abolished the privileges of the feudal order; the abuses of the capitalist system seemed to throw human beings backward five hundred years in the evolution of civilization. A re-action against such injustice was inevitable. The socialist doctrine, however, crystallized a psychological attitude and invested it with the dignity of history and of a true scientific economics.

This interesting and important historical experience acquired the power and momentum of an international movement. The social and economic theories forged in the heat and passion of a {revol??}⁴⁷⁶ against injustice became accepted as truths of permanent value, with the result that the entire development of modern industry has been accompanied by continuous threat of class rebellion against the national state. Nothing has exerted greater influence upon the evolution of the modern absolutist state than this constant pressure of revolutionary force exerted from within.

The modern state, it should be noted, has become increasingly socialistic, even when its aim is most definitely anti-socialism.

It is therefore possible to analyse the absolutist state and the socialist system as manifestations of the same fundamental psychology.

Little,⁴⁷⁷ if any, place is left in this intricate scheme for the purely human values always associated with religion in its purity as a divine truth and a divine power.

The only hope for humanity lies in its capacity to rise from blind dissension into a higher and larger area of spiritual reality. The wings of the soul have become helplessly entangled in the mesh of materialism. We have magnified greed and fear into a science of society forgetting the mystery of the origin and aim of human existence upon this earth. Hence this widespread degradation and servility to organized forms of competition not comparable even to those systems by which insects are able to survive. True freedom for men, Baha'u'llah declares, exists nowhere save in obedience to the laws of God.

The Bahai Faith is nothing else than the expression of those laws as they have been revealed to humanity in its most crucial stage of development.

⁴⁷⁶ Indecipherable in the original look like "revol??"

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What deeply impresses the Bahai is the tragic condition of a world which asserts human opinions and philosophies as valid social laws. While we have come to recognize how physical science is but the expression of truths written into the very substance of nature, the modern mind attempts to mold humanity itself—that vital life raised above nature—by statutes and systems rooted in custom, or by rationalizing hope, or reflecting a transient public opinion, or offering a new weapon in the strategy of conflict. No where seems to exist the realization that the Creator who established laws for mineral, plant and animal could not have left mankind an orphan helplessly wandering in perpetual anarchy.

The influence of religion decayed from the moment when a traditional morality revealed to individuals in their personal relations began to fail them as guides and disciplines in their social relations.

Just⁴⁷⁸ as the prevailing economic notions are in essence but incomplete and unsound psychological attitudes, so the true economics of the future will express, enact and fulfill a conception of life from which fear, hatred and prejudice have been removed, and in which the individual can identify himself with a divine destiny ordained for the entire race. The positive proof that spiritual truth controls human existence comes only with the quickening of the spirit in response to a divine Revelation. The negative proof, however, lies everywhere at hand, incontestable and unchallengeable, in the world's abject failure to attain peace and security on unmoral terms.

The vital contribution which the Bahai teachings make to religion is their development of spiritual truth from the area of the individual conscience to embrace the area of human and social relations as a whole.

Any plan or policy falling short of complete world unity must inevitably fail, since, it contains the poison of partisan struggle and resistance to the needs of mankind.

Any economic plan or policy, likewise, which reflects less than the full potentiality of man's spiritual nature will prove abortive. Modern man lives in a social wilderness which can only be redeemed by that true statesmanship rooted in obedience to a truth filling the soul from above. The task is to create a world society; and in this task economics is but one aspect of the supreme truth.

There can be no true economy as long as the institution of war endures. The essential step toward peace consists in the adoption by the nations of the principle of

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world federation already achieved on a local scale by the United States Switzerland and some other nations.

An industry of the modern type can only operate successfully⁴⁷⁹ upon a world scale. It is dependent upon international cooperation both for sustaining markets and for essential raw and semi-finished materials.

The Bahai teachings set forth the nobility of labor and declare that every man must have a profession, art or trade. They uphold the truth that one's daily work fulfils one's responsibility to one's fellows, and is the source of self-respect and integrity. In a Faith which relates religion directly to life, it is significant to note that work done in the spirit of service is considered a form of worship.

The Bahai teachings attest the natural and beneficial inequality of men, basing social unity upon diversity and not uniformity. Equality of opportunity, not equality of kind or attainment, is emphatically asserted. While differences of personal wealth are admitted, the extremes of poverty and wealth must be abolished. They recognize the principle of the graduated income tax and deal with the principle of inheritance. Agriculture is termed the first and most important industry.

"Riches earned by personal effort, are justly deserving of praise...", Abdul-Baha declared.

The teachings assert the principle of profit-sharing, not of wealth-sharing which gives such impetus to class hatred at the present time.

The co-partnership of capital and labor is the principal which must replace the exploitation of workers on the one hand, and the abolition of private property on the other. It rests upon the undoubted truth that both capital and labor require each other, and neither can prosper by the suppression of the other interest. In practice the co-partnership calls not merely for a change of social attitude, but also the payment to labor of a share in the profits of the enterprise as well as⁴⁸⁰ a living wage. When humanity is ready, the working day can be greatly reduced.

The party system and other historical evils of democracy, will be replaced by a system of elections unifying rather than dividing, the body of the people.

This plan may be regarded as the fulfilment of religion, and at the same time the masterpiece of social creation. Compared to the traditional forms of civilization, it

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represents the true balance between the extremes of liberty and authority whose opposed interests and demands are bringing the old cycle to its end.

The Bahai view that economics is one aspect of the true world order yet to be achieved. In the unfolding of the social process in every cycle, economics becomes that best method of adapting the creative instinct of human beings to the fulfilment of physical necessity. But the best method cannot appear until the highest motive possible for the cycle has been firmly and consciously established.

The existing national economies are best with peril precisely⁴⁸¹ because the highest motives of the past are fatally weakened. No basis can exist for economic science until human values are reestablished on a scale of world accord.

A true world economy can be neither the particular social experience of the West nor of the East, but a larger and more inclusive vision of human possibilities.

An essential element of the future economy will be its adaptability to progressive conditions. The prime condition must be a world government able to maintain the world view, and command the technical experience of the ablest minds. Our present struggle is inevitable, in order to destroy the influence of an outgrown past.

G.A.⁴⁸² SHOOK: "PHILOSOPHICAL ANALYSIS OF MYSTICAL EXPERIENCE:"⁴⁸³@@

Have the Philosophers failed in their quest for universal truth? Is the system of logic upon which our western civilization seems to rest too neatly inadequate for evaluating revelation? Or is there an inherent, unfathomable mystery behind all revelation which eludes the human Mind?

The classic tradition assumes that the highest satisfaction comes from the kind of knowledge which is free from doing and acting but in a sense the validity of this doctrine depends to some extent upon experience. The intellectual satisfaction, the exultation that the rational and empirical philosopher experiences is taken as evidence if not proof that he has become one with the Highest Good, the Divine. His experience we cannot deny, but the interpretation of his experience is another matter. It is an inference and must be regarded as such. To be sure, to the classic philosopher no such criticism could be made but in terms of our wider knowledge today the inconsistency is obvious. Here again the classic philosopher in his assumption concerning the "real" is not unlike the mystic who interprets his ecstasy as a proof of his union with the Absolute.

⁴⁸¹ The original editor corrected spell "precisely" by hand

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⁴⁸³ The original editor corrected spell "EXPERIENCE" by hand
@@ World Order. 1937.

This is not surprising when we recall that both radical mysticism and mystical philosophy have much of the same tradition. Both rest upon the assumption that ultimate reality is to be found by reflection and both reject revelation.

But philosophy has made one advance that is significant to our central theme, revelation. Not only has philosophy, realized that the human mind operating independently of action, is incapable of obtaining ultimate reality, but also it realizes that there are inner experiences involving something besides the rational faculty which may put us in touch with higher forces. There are experiences then, in which the whole personality of man (not merely his intellect) is functioning. These are closely⁴⁸⁴ related to mystical experiences. While neither mysticism nor philosophy acknowledge revelation as the ultimate source of spiritual values both are nearer the truth than traditional philosophy or secularized religion. By mysticism is meant that endeavor to find some subjective method by which the individual soul can transcend its true station and identify itself directly with God.

So much for the limited and fallible methods of philosophy. It, philosophy, ignores revelation and yet the prophet may elucidate in a few sentences a problem that has confounded philosophers for ages. The writings of Baha'u'llah and Abdul-Baha are replete with illustrations of this superhuman power. For example, Abdul-Baha expounded a complete and satisfactory theory of knowledge in just a few pages and moreover with a clarity never attained by any philosopher.

He says that there are four and four criteria of knowledge; sense perception, tradition, reason, and inspiration (revelations of the heart). He then shows that all are defective, It is obvious that the senses and tradition are unreliable and from what we have said above it is clear that the mind has its limitations. "If reason is the perfect standard and criterion of knowledge why are opinions at variance and why do philosophers disagree so completely with each other?" Mystical states ostensibly yield something superior to the mind but in reality they do not yield knowledge. This point will be discussed in detail later but for the present we may assume a fact of common experience, namely that the revelations of the heart must be tested by the mind. Taken alone they cannot be trusted.

Now if we reflect a little we will see that all human knowledge must partake of the imperfections of these four criteria. We may apply them in various ways but the result is always the same—we are never absolutely sure of knowledge that is⁴⁸⁵ acquired by these methods. Inspiration valuable only when it is tested by reason. The promptings

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of the heart are not necessarily lofty, they may be satanic. Likewise tradition must be interpreted by reason and at best it is only the cord of human understanding. It is not an independent standard of knowledge. It is valuable when it is the report of the best thought of the time. The traditions of the early church are indispensable to doctrine and church order but they are not infallible and no amount of exegesis can make them infallible.

Sense perception, inspiration, and tradition must be subjected to intellectual investigation and although the intellect is God's supreme gift to man, it is not, as we have seen, an independent reliable standard. To illustrate, without arduous thinking an idea flashes upon the mind let us say a new social theory. We call it inspiration because it appears to be the product of meditation rather than mental activity. We test it by careful unbiased thinking and it seems sound and inviolable but as reason is not an infallible guide we are not sure. If we get the support of tradition must be interpreted by the mind and is therefore not an independent method of acquiring knowledge.

All human knowledge is therefore defective and unreliable.

However, Abdul-Baha reminds us that mankind has access to another kind of knowledge that is independent of these criteria, and that is the innate knowledge of the prophet or divine revelator. His knowledge is not gained from others or by study and therefore it is not limited and imperfect as is human knowledge.

Revelation imparts knowledge to the world in two ways. It brings new laws and ordinances and it also diffuses spiritual and intellectual illumination. This⁴⁸⁶ is an incontrovertible historic fact. It is the guidance of the mind and heart through revelation, and not some inner urge, that restores the fortunes of humanity.

This is, as I understand it, the Bahai, epistemology. The real source of knowledge is revelation. The divine prophets are the universal educators of the human race.

Both science and intuitive philosophy realize that ultimate reality and universal truth are not to be found either through mental processes or experience with external objects. There is a kind of knowledge that comes through illumination on sight or intuition; something that transcends mental activity and sense data. We cannot ignore facts. Speaking of mystical philosophy, Russell says, "There is, first, the belief in insight as against discursive analytic knowledge; the belief in a way of wisdom, sudden penetrating coercive, which is contrasted with the slow and fallible study of outward appearance by a science relying wholly upon the senses." The first step, Russell

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suggests, is the feeling that beyond our daily experience there is a great mystery. Then the belief comes that reality may be found through illumination. Although he does not agree with mystic's conclusions he does maintain that there is something to be gained from the mystical experience which could not be obtained in any other way. But while the modern philosopher realizes the beneficial result that may accrue from the moments of illumination, he is not misled like the religious mystic by immediate experience. He distinguishes between mystical experience and the metaphysical basis of experience.

On the other hand, Russell shows that while reason and intuition have their separate functions they are not antagonistic.

Intuition may indicate the solution of a certain⁴⁸⁷ problem but it requires reason to confirm it, for immediate experience is not knowledge although it is necessary to it. Conversely if one did not use reason constantly to interpret intuition (immediate experience) he would not be able to use his intuition. That is, a meaningless experience such as a feeling of well-being mere exaltation or depression would probably not lead to the solution of any problem. Moreover we must remember that intuition or insight, like all human methods of acquiring knowledge, is liable to error.

The creative force of genius then, is more akin to mystical experience than to the rational faculty.

Philosophy in its search for transcendent values has passed beyond the limitations of the mind while at the same time realizing that it is through the mind that such discoveries must be made. The quest of the philosopher is very like that of the mystic except that the philosopher realizes the function of the mind while the mystic denies its place. Neither expects to reach its goal through the aid of extant religion.

Those who are not entirely free from responsibility, anxiety and the frustrations of life and who are, moreover, not given to philosophical reflection, more often find consolation in any thing that will stimulate emotion and feeling. Of this class some are concerned almost wholly with "immediate experience," rather than the object of the experience, while others reflect upon the experience associating it with some object or cause. Mere "experience," psychic or private is not in itself sufficient to warrant its continual existence, either in the individual or the group. It must be followed by dialectical developments there must be some object for the experience, rites, images, architecture, prophet or saint. Nevertheless there are people who lay stress upon emotional reactions⁴⁸⁸ without reflecting upon the cause and there are times when most

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of us do the same. And finally we must remember that the cause assigned to such experiences may not be the real cause; it may be holly imaginary.

Again there are the more primitive types who find protection and a sense of security solely in rites and ceremonies. They live on a blind faith in unseen forces beyond cognition and control, save through propitiation, or they put their faith in a privileged class.

We are surrounded on all sides by cults and philosophies which attempt to succeed where religious institutions have apparently failed. These movements are to be commended in that they are breaking away from the past and endeavoring to solve some of our most urgent problems.

If philosophy bases its new claims upon some latent power which is to be realized by combining philosophy and mysticism we should also examine the claims of mysticism. We need not be surprised to find many thoughtful people outside the pale of religion who are mystically inclined.

All creative work requires some kind of meditation. One must not only concentrate, bringing to ber all his mental faculties, but all extraneous thoughts must be excluded. The whole personality must be involved. A broad comprehensive necessary if new relations are to be discovered. In this moment of abstraction, "consciousness as bare event," Dewey calls it, one seems to consult with his own inner reality, rational soul, or spirit. The greatest work of the world requires this kind of reflection. It is superior to ordinary thinking in that it utilizes powers that come from a more universal outlook; something that is not a product of mere training. Without this faculty moreover, man is not superior to the animal. It is very like the mystical experience in that the mind is not active (in the usual sense) in these moments⁴⁸⁹ of reflection; for following the period of concentration there comes a moment of mental relaxation. In this state one is able to obtain a more comprehensive view of any problem, moral or ethical. The mind has a better chance to function as it invariably does after one has had a restful sleep. It makes fewer "false" gusses. To most humans this state is as rare as it is valuable and we are apt to read into it more than we should. Leuba has shown by statistics that a solution of an intricate problem often comes to an inventor or scientist after he has dismissed it from his mind. He may not be in a state of abstraction or meditation, he may be just recreating or apparently doing nothing that requires any concentration.

The positive results that are derived from mental relaxation (letting go) are familiar to all original thinkers. Leuba has pointed out the value of meditation in

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religion and creative work but there are three things about meditation that must not be overlooked.

1. In meditation the mind is associated with or turned toward, some object and that object determines the quality of the meditation. It is true there may be moments when there is very little intellectual activity but it is the direction of the mind, prior to this state, that determines the value of meditation. If the thoughts are upon a high ideal the results will be spiritual, moral or ethical but if they are turned to commonplace objects the results will be commonplace. The mere act of diminishing mental activity does not of itself yield anything profitable. "As a rule, mystical states merely add a supersensuous meaning to the ordinary outward data of consciousness." The thoughts that come to us in meditation are not necessarily valuable; they may be useless or even destructive.

2. In the mystic's moment of meditation he may reach⁴⁹⁰ a state here thinking is a minimum and at this point through some extraordinary illumination he may experience a feeling of exstasy and peace that would not come to him in more reflective moments. Such an "immediate experience," however though valuable is not knowledge nor would it be his taken for knowledge even by those philosophers who favor mystical practice.

3. Finally, for the religious mystic the history of religious experience shows that these moments of low mental activity may be positively harmful especially to those who are emotionally unstable; in this condition one is susceptible to suggestions of all kinds. The religious background invariably asserts itself, when mental activity is replaced by mere feeling, directing and interpreting the emotional state.

In the case of a creative thinker this crucial moment, the moment of letting go, may yield results that would not have been obtained had he persisted in concentrating upon his problem. But let us observe that even here the immediate experience novel perhaps because there is little reflection, is necessary but not sufficient to originality. We must not forget the preliminary training and work of the thinker.

That is, meditation, contemplation, or what may be called the mystical experience, may help the scientist or inventor to organize his talents and to make the most of his thinking but it cannot make a creative genius out of one who is devoid of originality.

Under the popular definition of mysticism, any one who meditates might be called a mystic but the claims of such 'mystics' are too general for analysis and we turn

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therefore to the older use of the term in order to examine the claims. By mysticism, as already explained, is meant that endeavor to find some subjective method by which the individual soul can transcend its true station and identify itself directly with God. Some authorities⁴⁹¹ use the terms “radical mysticism” or “extreme mysticism” when referring to that philosophy which maintains that the soul may become one with the Absolute, Infinite, or God.

The Christian mystic distinguished between meditation and contemplation. “The function of this first stage, Meditation, is to limit the activity of the mind. The second stage, Contemplation, involves a greater mental, simplification and a cessation of all effort, i.e. complete passivity.”

There are many modifications of this “extreme” or “radical” mysticism but they all agree that the Infinite, Highest Good, or Ultimate Reality is obtained through the heart unimpaired by the mind. To the mystic, the mind functions in the world of sense and it can never discover the Absolute, or, in the terminology of religion, God. Although the mystic denies that the intellect can assist the soul to attain the presence of the Infinite, nevertheless as a class mystics realize that there must be some metaphysical basis for their belief.

A few philosophers maintain that the testimony of the mystic, concerning what he sees and feels in his moments of illumination, should outweigh the arguments of the critics who have never had such experiences. But Leuba has pointed out that many of the things that are supposed to be peculiar to mystical experience such as rapture, unexpectedness, sudden break in the train of thought, and feelings, illumination and ineffability are not peculiar to ecstasy with a religious background. Again he warns us that we must distinguish between experience. We must not confuse sensations, emotions and thoughts with casual explanations. If we have experienced ecstasy no one can doubt the validity of our experience. Our testimony is quite sufficient. When, however, we maintain that we were in the presence of God and that our ecstasy proves it, this is manifestly only⁴⁹² an inference. Naturally many mystics take refuge in ineffability but this might lead to absurd conclusions.

Leuba recalls the familiar argument which runs like this; If one has seen light, let us say the light of the sun, no one could convince him that he had not seen it. True, but the mystic is not trying to prove that he has had an experience. We accept his own testimony on this. What he is trying to tell us is that he has been in the presence of God, but the only evidence that he can adduce is his experience (ecstasy, rapture) so that in reality what he is trying to convey to us is that his experience proves that he is in the

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presence of God. The analogy does not hold, however; because the man who has seen the light is not trying to tell us what caused the light. If he should maintain, "I have seen the light and therefore the sun must be shining," then he would be in the position of the mystic. This is an inference about the light which he has seen.

A little reflection, therefore, will show that the experience is not "immediate," that is, the mystic does not "experience" the Infinite, the Absolute or the Divine Essence immediately. His immediate experience is of rapture, ecstasy and his union with the Absolute or Divine Essence is an inference.

The question then rises: if the revelations of the heart are not the result of being in the presence of God, what causes these revelations and how do we account for the fact that they are so effective? Space does not permit even a cursory explanation; the reader is referred to works on the psychology of religious mysticism especially that of Leuba. Briefly, most of these psychological experiences which are interpreted as Divine Revelations are the results of abnormal suggestibility. Leuba shows that this plays an important part in ritualistic, revivalistic, and non-religious types of experiences. Moreover some explanation may⁴⁹³ be advanced for the effectiveness of these experiences. Briefly, valuable ideas may come to one in a partial trance, state of relaxation.

Leuba also observes that mere experience without meaning, without an object is inadequate; with the relaxation there must be associated a high ideal.

As we have said, with reference to meditation the object determines the quality.

The mystic assumes as a fundamental doctrine that there are two realms of being; God the infinite or the Absolute and Man. To explain how man may become part of the infinite God, it is necessary to assume that a article of the Divine Essence exists in man. "What is not in man he cannot know." is an axiom of the Sufis, therefore there must be an infinitesimal part of the Divine in each of us. In the "Words of Paradise." Baha'u'llah says, "Those souls (mystic Sufis) have affirmed concerning the stages of Divine Unity that which is the greatest cause of addicting people to idleness and superstition. They have, indeed, removed the distinction and have imagined themselves to be God." To explain man's present position (something inherently different from God and yet containing a part of God) it is also assumed that man preexisted, that is, man's soul or spirit existed in undifferentiated form with God. There is, of course, a dualism here that was never explained satisfactorily. God is supposed to be transcendent and imminent at the same time. He must be beyond us otherwise we

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would not strive to reach Him and yet to become one with Him we must be a part of Him.

If we assume that God works and thinks as we do then we might show that we existed in God's mind before we were created and that therefore we preexisted with God since God's knowledge preexists. But such postulates have no place in modern scientific thinking. If man cannot fathom the reality of the material world, surely he can- not⁴⁹⁴ make any assumption as to the way the creator of the world works.

None of these doctrines of mysticism rest upon grounds that modern science could defend since they involve assumptions regarding the nature of the Divine Essence which no modern science would venture to make.

These remarks refer to extreme mysticism which is not prevalent today, but some of the doctrines, like the indwelling of the Divine Spark appear in many types of modern mysticism.

Mysticism is usually a reaction against superficiality of a decadent civilization. It often reaches its highest point when prophetic religion is at its lowest and consequently it appears superior by comparison. Persons with a strong desire for things spiritual are naturally attracted toward a philosophy of escape, when civilization seems on the verge of collapse and are also repelled by the incrustations of institutional religion.

While mysticism⁴⁹⁵ has preserved for us the best in prophetic piety, the contrasts cannot be overlooked. Heiler points out the difference in a few but significant phrases. Prophetic religion is personality-affirming while mysticism is personality-denying. One flees from the world, denies the natural life and ignores history; the other believes in life, values history and endeavors to realize ideals and aims. Of course, pure or absolute mysticism has always been modified by prophetic religion; consequently the type most familiar to the western world possesses warmth and fervor foreign to the east.

The concept of God in either form, however, differs radically from the prophetic ideal. To the mystic the concept of God must be based upon his experience of ecstasy. He may be non-personal, beyond all values, super-good or loving, personal God, but He is always static and outside of history. To⁴⁹⁶ quote Heiler, "The idea of God in the extreme mysticism of the Absolute is merely the speculative interpretation, the metaphysical projection of the experience of ecstasy." The difficulty, of course, lies in

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⁴⁹⁵ The original editor corrected spell "mysticism" by hand

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the interpretation of the ecstatic experience, and experience in which there is a cessation of normal consciousness. Parenthetically, this ecstatic experience is not to be confused with the normal experience of religious values is in prophetic religion. As Heiler, shows, the God of mysticism is not a revelation in history: God reveals Himself to every man who is prepared to apprehend Him. The birth of Christ, His suffering, His death, indeed the whole history of redemption, is valuable to the mystic only in so far as it prepares him for the mystical experience. A divinely appointed mediator, then, becomes merely a symbol of an infinite Deity. The mystic is, therefore, led to concepts of God which are not only opposed to prophetic religion but to history.

Heiler points out the limitations of mysticism in other fields. Since God reveals Himself directly to the mystic, he is exalted above religious authority. He maintains similar attitude toward ethics; to the mystic, moral action is not a thing good in itself. Little consideration is given to the social order so mysticism is an esoteric religion designed for a few gifted persons. Neither is mysticism concerned with world civilization, for pure mysticism is hostile to all civilization. In the concept of immortality we see the same non-social, static ideal. Immortality is merely the ecstatic vision of, and union with God.

In conclusion, meditation (or contemplation) is necessary to our spiritual life and to all creative work. Even the mystical experience, the state just beyond the point of meditation where the mind almost ceases to reflect, may assist us in developing⁴⁹⁷ new ideas or in deriving new relations between old ones.

The value of such an experience, however, depends upon the subject on which the mind reflects and not upon the physical experience. "Mystical states indeed wield no authority due simply to their being mystical states."

The impressions received when the mental activity is a minimum must be judged by the mind in order to be of use and hence cannot be regarded as something that transcends the mind and certainly not as divine revelation.

Again, the psychic experience is not knowledge, although it may be valuable to knowledge.

Insight, intuition, or spiritual perception are not methods of knowledge that are independent of or superior to the mind.

"The conceptions of the devoutest of mystics, the attainments of the most accomplished amongst men, the highest praise which human tongue or pen can render

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are all the product of man's finite mind and are conditioned by its limitations," says Bahauallah.

HORACE HOLLEY: "EDITORIALS." @@@
Spiritual Cause, Social Effect.

History as the successiveness of episode has no meaning. Significance emerges only when the outer condition is related to the inner possibility; when cause and effect are clearly discerned.

This age offers many striking illustrations of the true nature of history. The development of machines, for instance, created a completely new possibility of abolishing want of mankind. This inherent possibility was not realised through the social forms which arose in adjustment to machine production. Very shortly a social philosophy of revolutionary character established itself to such an extent that the industrial societies have ever since been profoundly shaken. There can be no other⁴⁹⁸ explanation of such a striking fact than the working out of an underlying principle of cause and effect. In failing to base industry upon a humanitarian motive, the industrial age raised up the bitterest of foes within its own ranks.

The author of the universe and man, to the degree that the record of society reflects His will, makes mankind responsible not merely for obedience to natural law but likewise to a higher law revealed for man alone. This truth is emerging more and more clearly with each fateful day. We have free will only to the extent that we realize every successive possibility. The repudiation of possibility transforms the mysterious nature of affairs, producing conditions making it impossible for inhumanitarian motives to survive. Whenever we organize selfishness we witness the destruction of the very society which has tolerated such recession from the standards laid down for that age.

If we seek escape from the prison-house of effect created by the wilful ignoring of spiritual causes, the way out is through the door of repentance and voluntary purification. This jungle is nothing else save the projection of our own wrong motives, the organization of the world's evil hopes. The destiny of this age is the creation of a world society, the application of those laws and principles which are organic in the unity of mankind. The first step is the realization of this ideal as the fundamental possibility of our time. Measures and ideas short of this goal are ransom paid to that Nemesis which is the mystery of divine Love.

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HORACE HOLLY: "EDITORIALS"
Spiritual Cause. Social Effect

A Divine Economy.

No student is able to estimate what might have happened at times of storm and stress in the past had the new movement been hailed as the sign of some new and larger possibility in the life of man rather than denounced as a revolution and given only a revolutionary and destructive outlet. In fear and rage and violence great groups deal with crises which a more profound understanding would⁴⁹⁹ realize as offering the dynamic power necessary for some beneficent readjustment in human relations or some vital extension of human knowledge.

The situation has become so desperate that it no longer seems possible to stop and consider exactly what newly-arisen power has been perverted and transformed from a force of progress into a force for destruction. Yet, if that profounder understanding is not attained, whatever men do will augment their problems and intensify their suffering.

A divine Mercy interposes itself from age to age in the collective life of man to establish that quality of spiritual understanding which can alone penetrate the gloom of the apparently sinister and realise the high possibility which otherwise would inevitably be betrayed. The Prophets, each in their time, have enacted the sublime miracle of history: the transmutation of the significance of events from blind catastrophe to illumined purpose.

Baha'u'llah summoned the people of the world to recognize the oneness of God and the progressive character of Revelation. He ended the separation of Muhammadan, Christian and Jew, of East and West, of rich and poor, of white and black. The persistence of the attitude of denial and repudiation, and this alone, has blighted every effort toward unity and cooperation and assured the final breakdown of a society which chose to substitute tradition for life, and prejudice for the universal Laws of God.

Life As Will.

The world of the West, generally speaking, has developed that form of will which is most active and most external in its action. The world of the East, on the contrary, has evolved the form of will which is not less active but subjectively expressed. Thus, while the West has settled continents, subdued the forces of nature and dominated society through political and economic instruments, the East has not less thoroughly explored the realms of consciousness and acquired mastery over the resources of human personality.

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But⁵⁰⁰ the distinction between western and eastern personalities is no clear contrast between the values of materialism and spirituality. The subjective realm is not necessarily spiritual, though lack of insight makes it appear to be so. Those who arrive at apparently superhuman degrees of control over the mental and physical organism can be, and usually are, as materialistic as any dominating figure in the fields of political or economic action. The active, consciously-directed will, whether it works outward or inward, is no more than human nature in a condition of seeming freedom to act. Whether we concentrate upon the organisation of a great factory or upon attaining more control of the element of self, the goal is conquest and not necessarily spiritual development. In the one case, freedom to act seizes upon the means to outer conquest; in the other case the conquest is psychological or "within." The East has pursued a different path because the man of the East found himself in a natural and social environment offering none of the opportunities of the unsettled West.

There is today a certain seeming shifting of values between the two types. If the easterner despises the westerner's childish effort to become adept in ten lessons, the westerner can feel no less pity for the enthusiasm with which the East has turned to the ideals of empire and social power so long motivating the West.

The mystery of will is not plumbed by contrasting one typical form of human expression with another. It is necessary to judge all aspects of will by reference to a higher Reality. The spiritualizing of will is the essential task of religion during life upon earth. Religion as feeling, religion as knowledge, is no more than the outer court of the holy edifice, where children bring their toys to play in the sun, or soldiers hurry to utter a prayer for safety in tomorrow's battle.

We touch the fringe of the mystery when we reflect upon how the sanctity of spiritual experiences has been renewed over and over from age to age by humble and⁵⁰¹ unassuming followers of the Prophet. They had possessed little or none of that active dominance which makes for human leadership and earthly power. The roll of the saints in every Faith, before sainthood becomes identified either with heroic service to the Church—the western will in operation—or with psychological attainment—the influence of the East—contains few whose power of will had been notable before faith was born. Such believers yield their own will to higher will. Henceforth, for no personal conquest of either Western or Eastern type, they manifest a degree of will which no unbeliever can ever match.

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Lift AS Will

The formal movement of psychology has not penetrated into the essence of this voluntary yielding of will to the Will. It cannot be explained by the four obvious aspects of human will previously mentioned. One may not say that man has reached upward, since the Will has also reached down. East and West alike must needs humble itself before this true mystery, which has been re-enacted in all ages transformed by the power of Revelation. The chosen Messenger of God walks upon earth, lives a Life and reveals a Holy Book. Somehow, a blind and perverted human nature learns how to become worthy of this transcendent bounty.

Humanity in Peril.

One by one the issues that loomed so consequential during the past twenty-five years, to meet which such vast preparation was made, dissolved into some new issue so immediate that the very preparation prevented the new issue from being clearly understood or adequately met.

There is a moment of supreme clarity, it is said, that descends upon human beings at some overwhelming climax of their lives. They behold as from another dimension the real meaning of the fates they had freely established for themselves. They become able to judge themselves, not from within the selves which had felt the freedom, but from outside, from above.

May⁵⁰² such a moment of intense realization illumine the souls of the anxious multitudes who, throughout the world, begin to understand the inevitable disaster emerging from the condition in which they had associated their hopes and their fears! May it at last become possible, ere black night descends, to know the meaning of human relations in all their range from the spiritual point of view. How like the subhuman gibberish of the ape and the tiger seem now those cravings for triumph and power which stimulated these frantic and lustful passions, released so much potential destruction and blinded so many to the inevitable outcome of their actions and plans.

The whole frenzied movement of forces released at this hour is nothing more than a desperate effort to avoid penalties long incurred, to annul laws of cause effect that were established in the creation of the universe and of man. Effect follows cause until a new quality of causes is set into operation. The causes resident in civilization are productive of conflict, not of peace, of agony, not of healing, of destruction and poverty, not of creative progress. Motives identified with such causes will never change the result. The scenes are shifted and the players change, but the plot unfolds to the end.

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That clarity of complete illumination is the supreme gift of God to man, enabling the lost individual to find his true self in a universe created for that discovery and not for eternal bewilderment and frustration. But where is the race to seek illumination upon its collective self, its nature as mankind, at a time when mankind has neither conscience, nor mind, nor power of understanding nor action for the sake of its collective and highest interests?

That finding of mankind, too, is the gift of God. That capacity to attain a world mind, a world heart and a world spirit is the goal of true religion in its full historic process. Baha'u'llah came to create mankind, as distinct from race, nation, class or creed.⁵⁰³ He has shed into the world the rays of World Spirit, potent and dynamic to establish the qualities of Men. From His teachings emanate the collective faculties of which previous ages were deprived. His Faith is the essence of that Peace which stands as the only security for the race; His world Order is its substance which can and will transmute these scattered peoples into the body of mankind.

STANWOOD COBB: "EDITORIALS." @ @ @
Human Leadership.

Men of force, vigor, and intelligence seem to be aided by Destiny, up to a certain point, in the fulfilment of their designs. That is because the universe always rewards ability, even when that ability is dangerously used. For the universe is built of power, upon which depends its progress and fruition.

But the universe is built equally upon justice upon which depends its order and stability. Hence power dangerously used is confined within definite limitations of the Cosmic purpose. Even destruction has its place amongst the necessary events; and agents of destruction may exercise their will up to the point where destruction ceases to hold benefits for human society. And when that point is reached the agents of destructive power are themselves destroyed. This is an important lesson that history may read us, for our general hope amidst a planetary phantasmagoria of chaos.

Destiny lends splendid aids to those who exercise power for good; but may withdraw its aids when this exercise of power chokes human channels with the pride of ego. For egotists of power, whether well or ill conceived, are dangerous to the order of the universe and not to be tolerated by that Cosmic Force which creates, sustains and guides phenomenal existence. It might even be stated that in mathematical terms, the aid of the Holy Spirit is in direct proportions to the sincerity and humility of the human

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@ @ @ World Order. 1938.

agent. If we would be channels for this mighty Force, we must then purify the⁵⁰⁴ self from egocentric urges. We must cultivate not only an altruism of flawless purity but also a humility that makes of us open and perennial channels for the flow of power.

Today, as never before in history, the world needs and seeks men of power, Humanity, feeble and perplexed in its mass-intelligence and will, craves leadership. Not itself discerning enough to evaluate the quality of leadership proffered, it follows with tragic and blind loyalty strong men who are able to demonstrate supernormal faith and powers of achievement. Thus in the present situation of affairs humanity seems bound to drift hither and thither, as swayed by the superior will and power of its supermen. Some of these supermen have great vision, all of them have some vision, but none of them have that true or universal vision which alone can restore affairs, eliminate chaos, and unite humanity in intelligent and progressive planetary purpose.

In successful and prosperous circumstances humanity does not turn to God for guidance, for men are more prone to worship Baal than to seek the Holy Grail. But when chaos and destruction impend, many turn toward Divine sources of aid and guidance. Here, in the midst of woe, man finds occasion to seek God and God finds opportunity to aid man.

As in the individual life, so in the collective life of humanity, humility and imploration avail much. The wider and deeper the tide of spirituality in humanity the greater its power to attract Divine aid and confirmations. That true spirituality is actually on the increase in human society, many signs bear witness. But this tide must become infinitely more powerful before the tragic triumph of chaos can be overthrown.

As spirituality increases, so will increase a type of human leadership which relying consciously upon the Divine Sources for its aid and guidance will be able to steer safely through turbulent affairs toward far⁵⁰⁵ havens of security. The more such leadership realizes the insufficiency of its own powers and the sufficiency of Divine Power only, the more safely will it be able to chart its courses. A deep and unfailing humility is needed here.

They must be fortified against the even more dangerous foes of success and egotism. Their only power will lie in knowing themselves to be powerless; their greatest destiny in knowing how to make themselves channels for Destiny. "It is not I that doeth these things, but the Father within me." Christ ascribed no virtue to himself, thus exemplifying that absolute humility which is both the safety and the power of

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angelic hierarchies, but which man can only hope partially to attain. In the degree of man's attainment there to, lies the degree of his sustained power for leadership and creative achievement.

Responsibility.

Everything in the Cosmos, animate or inanimate, must obey this law. Man cannot escape it. Every human being has to acquire and practice responsibility or pay the price in a chaotic and unhappy, if not eventually tragic, existence.

Responsibility is not equivalent to altruism. It is a debt we owe to the existence we are staged in—a debt that must be paid if we would live a free and whole some life. It is a law of our own development and fulfilment—a law have got to recognize eventually, if not in this life, then in the next.

Nature is kind to us, in initiating us gradually into ordered and responsible living. The infant and the child recognize no responsibility, and are taxed with none. Youth owes but mild responsibility to any other task than that of self-unfoldment by means of education. Maturity brings its life-problems, which are intrinsically problems of responsibility. These problems, and the tasks derived from them, stimulate and develop from year to year the conscience and the habit of responsibility.

Those⁵⁰⁶ adults who chronically avoid responsibility remain to that extent immature and imperfect souls. They may make alibis for themselves, and their family and friends may accept these alibis. But God does not. The order and equilibrium of the universe must be maintained. That mysterious equilibrating Force, the attribute of God called Justice, causes pain and suffering to attend as consequence of every chronic neglect of cosmic law and order. Hence those souls who fail to mature here will have to mature in other existences, at an even greater price than they should have paid here.

Baha'u'llah warned humanity of the Chaos that was ensuing from the spread of irreligion, and called upon the world to turn to God and seek again His ways before destructive and calamitous results should ensue.

It is already too late to avoid chaos. The world is now immersed in a general disorder greater than any it has known since the middle Ages. No remedy will prove efficacious short of the fundamental and causal remedy which religion can bring to bear upon society.

Moral Life In An Orderly Universe.

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From these great cosmic laws as they apply to the life of man individually and collectively, and to man's relation with the universe in its totality, may be derived many minor laws by which human behaviour, if it is to be wise and successful, must be regulated.

They are essential to the individual's relation to the Whole. Their due observance guarantees harmony, happiness and health; and in proportionate degree, success. If we could adequately conceive the colossal and infinite scope of these laws and their cosmic inviolability, we should fear to break them.

Thus the moral laws are scientific, just as the physical laws are scientific. They are not legalistic, not rules created by man. They are simply the procedure of the Universe, the methods which the Universe employs⁵⁰⁷ for successful functioning. Only by following these methods of the Universe and obeying the laws which the Universe itself lays down, can man hope to thrive on the planet which he inhabits and which he will eventually learn to operate.

A life-long study along these lines has convinced the author that the moral truths, where really discoverable, can be stated almost in mathematical terms. That is, like the physical laws, they have a certainty, an inviolability, and a proportion or ratio-adjustment.

Why, then, cannot ethics be a science, and the building of character proceed without the need of religion? Unfortunately it is not the intellect which rules in most individuals, but the emotional and desire nature. Only philosophers control their behaviour by their intelligence.

Religious foundations for character are needed for two reasons. First, religion is essential to give motivation and spiritual and for the reinforcement of reason as grounds for character development; religion, can control man's emotional nature, as the intellect cannot, for the reason that religion is in itself a master emotion and as such has the power to regulate and harness man's other emotions to lofty ends.

Constructive Thinking.

"His heart is calm whose mind is staid on me," said the Psalmist. Today it is more than true in most historic periods that spiritual security available and that only an abiding God-consciousness can ensure serenity in the midst of chaotic world conditions.

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STANDWOOD COBB: "EDITORIALS." Moral Life In An Orderly Universe

Even worse than losing our peace of mind and soul is the danger of being swept into the emotional maelstrom of racial and national embitteredness in which the vast majority of the people of the world are at present engulfed. Baha'is must of all people avoid this if they are to keep a clear vision of the noble and enduring goals of the new world Order of Baha'u'llah.

'Abdul-Baha once said, when asked what was his politics—"Our politics is that of the Kingdom." Baha'is⁵⁰⁸ in order to characterize themselves with the qualities of universal love, sympathy and justice which are needed to establish the goals of a new World Order, must refrain from being psychologically warped into the currents of negative internationalism which are sweeping the peoples of the world with spiritual and material destruction.

It is a spiritual relief to turn from these wearing and enervating tragedies of world-wide hatreds and conflicts and refresh the soul with contemplations of more permanent realities which are reflected in the life of humanity from the archetypal realm. I refer particularly to those splendid and enduring institutions which Baha'u'llah's World Order shall establish for mankind—world peace, world brotherhood, and an age of abundance based on an intelligent and equitable development of our planetary resources in the spirit of cooperation rather than in the spirit of brute competition.

Living emotionally too closely to the chaotic events now rending human society cannot fail to exert a negative and disintegrating effect upon our spiritual consciousness. It is not imperfection which we should dwell upon in our meditation, but Perfection. We can accomplish nothing for the world by the study of the materialistic conditions now prevailing. But we can accomplish miracles for the world if we study the divine truths proclaimed by Baha'u'llah for the regeneration of humanity.

Intellectual immersion in the temporal exigencies of a decadent human society endangers the radiance of the Spirit which should shine forth from us, individually and collectively, for illumination and perfecting of the world.

The contagion of the fever that runs high in the veins of the body-politic cannot but impair the health and power of faith in us. A positive faith and a spiritual vision of the future splendid goals of humanity—these are the constructive forces which Baha'is⁵⁰⁹ are privileged to deploy for the improvement of the world. We need to keep

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unimpaired our connection with Reality, in order that the divine grace may flow through us to bless a sad and weary world.

Unity Triumphant.@@

The disunities of the world have reached a point little short of chaos. And the trend is toward still worse contentions and confusions. This is that world ruin which Baha'u'llah predicted, as consequent upon the worldwide neglect of religion and the lapse of spiritual impulses and motivations from the directive force of humanity.

The worst prognostication for the near future is attendant upon the tragic fact that whatever strong unities still inhere in the structures of human society are founded and predicated upon hate and fear. Hence these very unities are a menace rather than an aid to civilization.

Strange it is that the vast and complicated techniques and machinery for cultural progress, elaborated in modern times with such magical skill and efficiency, should not suffice to save civilization from decline; should not serve to prop it up, as it were, and buttress it against the ravages of those more elemental forces which, emanating from man the brute, attack man the thinker and nullify his great creative victories.

That is the dilemma, the paradox of the midtwentieth century – a century which began with such fair promise to mankind. The amazing fact of today is that man's Promethean fire of science, of technology, cannot rescue him from the gloom of impending chaos.

Who would have believed twenty years ago that humanity could not, by its power of creative mind and scientific will, assure stability to its cultural structures?

If world thinkers do not now realize, they will have ample time and occasion to realize in the near future, that an unspiritual humanity cannot save itself from⁵¹⁰ ruin. Let leaders of humanity turn not to treaties and attempted aggregations of nations on a motivation of self-interest but to those spiritual forces that can alone save civilization by purging out the evil from men's hearts. Only the motivation of love, of kindliness, of mutual service, can establish world unity and banish war from the planet.

While the forces of idealism remain temporarily ineffective, they need not and must not remain inactive. Spiritual man must assert the will-to-live spiritually, as material man asserts the will-to-live by aggression, greed, and corruption.

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The spiritual forces will ultimately prevail, because they are the only forces that endure. The chaotic, self-seeking, martially aggressive forces of the planet are destined to exhaust themselves by the very violence of their operation. In how far can spiritual man upon this planet save material man from the suicidal fate toward which he rushes?

Prayer and earnest effort were never so needed as today, on the part of all who possess spiritual vision. But over and above our limited, discouragingly limited, human powers of idealism stands the Divine Power in which all things subsist. If we make sure that our efforts coincide with the Divine Will for humanity today, we can be assured these efforts, however feeble, will not be futile but will operate collectively to initiate an ultimate salvation for a war-weary and disillusioned humanity.

Life and Death.

Today formal religion woefully flags in these responsibilities. It is not the cause, to any prevalent degree, of the moral and spiritual training of youth; and its influence over human attitudes toward death has greatly fallen from the high estate achieved in the halcyon days of Christianity.

Baha'is believe that life over there is poignantly beautiful and inspiring for those souls who pass into the Great Beyond spiritually prepared and qualified⁵¹¹ to enjoy its activities and delights. They are taught that its glories are purposely concealed from us lest they interfere with our contentment here by their too dazzling rivalry with our humdrum, obstructed, and over-wearied life upon this planet. They believe that their relatives or friends who have died in the knowledge and love of God are ushered into a glorious and truly enviable existence.

STANWOOD COBB: "CHARACTER A SEQUENCE IN SPIRITUAL⁵¹² PSYCHOLOGY."

Man has been given a power infinitely above that of the animal—the power to think abstractly, to conceive what is going on out of his sight and reach; to picture the past and envisage the future; to delve into the hidden things of nature and discover her secrets. It is by this power of abstract thought that man has discovered what the sun and stars are made of and the laws which they obey; the structure of the earth we live upon, its chemical composition and physical laws. More important still, man is able, once he has discovered the laws of nature, to bend these laws to his will, in such a way as to rule nature, use her for his own purposes, and recreate his natural environment to suit his needs and desires. The thinking man thus assumes a regal position over nature,

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STANDWOOD COBB: "EDITORIALS." Life and Death

⁵¹² The original editor corrected spell "SPIRITUAL" by hand

in contrast to the unthinking savage and the animals, who remain the abject slaves of their natural environment.

Now, in this century and in this country, the development of the intellect is a possibility within every person's reach. Education is universal. Newspapers, magazines, books, radio present an infinite amount of opportunity for the acquisition of knowledge and the perfecting of powers of thought.

The opportunities lie before us, but how far do we take advantage of them? Do we dig earnestly into these mines of knowledge in order to acquire all their precious values? Or do we skim lightly over the surface, content to acquire only the minimum amount of learning? Perhaps our schools are partly at fault here,⁵¹³ in that their method of memorization and cramming tend to alienate youth from learning and to destroy in him one of the greatest gifts of God to man—a curious mind eager to absorb new things.

Many universities are now attempting to condense great fields of knowledge and learning into brief panoramic courses for college freshmen, known as orientation courses. These orientation courses cover, or intend to cover, the whole field of the physical and social sciences. Their purpose is so to acquaint the college freshmen with the vast scope of human knowledge that he can intelligently choose for himself the fields that he will specialize in during his subsequent college and university years. The purpose is good, and the courses have their value.

There is a truly spiritual quality in learning, in the unfoldment of man's intellectual powers.

Man's power of reason, and its use in discovery, invention, and creative work of all kinds, is due to a divinely creative force with which God has endowed him—that same force and power through which God has created the universe. The Creator places a faint reflection of this cosmic force in man, that he may have the power both of understanding and of improving the universe he lives in. Think you that man could come to learn the secrets of nature hidden to the animal and to the savage, but patent to the scholar, if he had not in him a spark of that infinite power which created nature and her hidden laws? Truly this power of the intellect has a spiritual dignity, raising man from the plane of the animal and making him akin with the divine. The universe—that infinite creation of Infinity itself—is brought within the comprehension of man only through the light of the holy spirit which God, in His grace, cause to descend upon the mind of man to fructify and to illumine it.

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True learning, then, should bring us nearer to God rather than obscure Him from our vision.

Let your acquisition of knowledge, therefore, run parallel⁵¹⁴ with, and not counter to, your spiritual development. Let all your learning enhance your spiritual conception of life and the universe. May it bring you nearer to God and nearer to your fellowmen. May learning make you more humble, more intuitive, more deeply spiritual, more kindly toward your fellowmen.

Within the great world of Christendom only a few communicants still guide their conduct by any principles of religion. Exceptions to this lapse in the efficaciousness of religious motivation in Christendom are to be found among certain groups—notably the Quakers, the Christian Scientists, and the Oxford Group. Of these sects it may be said that the majority of their adherents still consciously make religion a guidepost to life. Outside of these sects, religion in Christendom is more a matter of ritual than it is of ethics. Yet outside of Christendom the condition is even worse.

Public thinkers, as well as the clergy, are alarmed by this moral chaos in which the selfish and gross instincts of human nature easily rise to the top. But all their inveighing and moralizing and preaching will do little good; just as in the age of the Roman emperors, the moralizing of the philosophers and poets availed nothing to stem the moral decline.

An important motivation for right action is the realization that righteousness is self-advantageous— that it is a process of self-development into constantly higher and higher states of being. Violation of this law of righteousness and spiritual growth is realized to be folly as well as sin. For to retrogress or to fail to progress is in reality the greatest tragedy of existence.

The greatest reward of doing good is to grow better. The greatest and most tragic punishment for doing wrong is that one is thereby growing worse.

It is not meant that earthly existence should be too happy. This is not the plane of perfection. Earth is⁵¹⁵ a crucible for the refining and moulding of character, 'Abdu'l-Baha' said to an American pilgrim twenty years ago.

The troubles of life are in reality lessons in character-training. If they are taken advantage of they are more valuable to us than gold or diamonds. Events reveal us to ourselves and teach us how to overcome those flaws which they disclose in us. Thus

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the events of life force us to grow in character. The advantage we take of these events measures the degree of our attainment.

The Wise Man searches every event, every happening in his life, every misfortune for some deep lesson of self-improvement.

Tests are not sent for punishment, but for the purpose of revealing the soul to itself. Tests reveal strength as well as weakness, and provide opportunities to remedy ailments. By such tests the soul becomes aware of its strength, or a former weakness is overcome. This view was expressed by 'Abdul-Baha' to the pilgrim.

If we do not grow in character throughout life we are missing the sole purpose of existence of existence on this earthly plane.

The purpose of life is growth through struggle. We cannot avoid struggle. But we can meet struggle as an opportunity for growth. We can suffer obstacles and frustrations to be merely a misfortune to us, or we can utilize them as aids to development.

We must see to it that our trials and sufferings become a means for growth. We can forge out of our misfortunes a golden coin to pay our way onward and upwards. We can make stepping-stones of our dead selves and rise to higher things.

As we become purified in character obstacles are more and more easily met through the aid of Divine Grace and Guidance.

Collective⁵¹⁶ humanity, like the individual, learns from disaster. The cruel sufferings of the world today—the universal moral disorder, the economic and political uncertainties, the physical deprivations and the prevailing psychological and spiritual chaos—are in reality a sort of planetary test revealing human society to itself in all its weakness and baseness of character. Events are proving more than words the weakness and inadequacy of its present institutions.

Thus humanity is collectively being forced to rise to new altitudes of social and spiritual character. Out of all this chaos and suffering will arise a purged and purer humanity.

The Manifestation reveals a body of truth and sets an example in his own life. More important still, he releases a dynamic power, the power of the Holy Spirit, which touches people's hearts and helps them to struggle toward perfection.

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It is very difficult to live these divine teachings. It is not the word only, but the living it that counts. The Manifestation charges the world with a Power, just as electricity may charge a battery. When the terrestrial battery runs down, another Manifestation appears to revivify it.

Great souls, 'Abdul-Baha' declared shall and must arise to reconstruct the affairs of the world in the new spirit of understanding. The world war has taught humanity the need for personal, social, national and international adjustments, if the world is to become safe for humanity. We must change our standards of living. Our activities must be regulated not according to policy, but according to principle.

The stage of life from adolescence to physical maturity is still one of self-development and self-expression. During this period of youth the individual has little responsibility to society but much responsibility of himself. It is his duty to discover and develop all his powers and train them for efficient achievement in later years. Most important during this period⁵¹⁷ is the exploration and discovery of oneself, the development of practical wisdom, and the careful choice of a profession.

One should build for success. There is nothing unspiritual in a process of self-development that will make for efficient functioning in one's chosen career and lead to material success.

Vocational or professional skills, efficiency in one's work, industry, ambition to excel and to rise to the top: these qualities are perfectly compatible with spiritual law, though they are expressions of the material side of man. Since we live in a world of matter, we must adopt ourselves to it successfully. Such an adaptation is our first spiritual obligation towards existence.

Work, and through work material success, are a cosmic and universal obligation. Men can find no alibi in their religion for neglect of external responsibilities and the factors of success. Education itself must fulfill the obligation of preparing youth for a successful career. It is the duty of the educator to equip youth not only with general knowledge but also with vocational or professional skills. Work is a cosmic duty, to which all men, without exception, are obligated. And man's work should be efficient and fruitful.

The first duty that youth face in the development of character, then, is the duty of self-development. Youth has a sacred obligation to awaken and train all his powers to

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their fullest potentiality. This is not selfish, though it may appear egocentric. Ambition is a virtue in youth. Later in life it may become a fault and a danger.

Spiritual psychology teaches man the dual nature of his being: that on the one hand he inherits from his physical evolution all the qualities of the animal—aggressiveness, cruelty, greed, envy, cunning, temper, self-seeking; on the other hand, man has that within him⁵¹⁸ that gives him the capacity of developing the spiritual qualities of kindness, patience, honesty, self-sacrifice, universal love, and purity of mind and body.

The physical qualities of man are not in themselves evil. It is the use we put them to that may make them harmful. In themselves they are part of the biological foundation for existence. In animals they are necessary and quite innocent. In man they are also necessary—but not innocent unless sublimated by the power of the spirit.

It is those fundamental urges in a human being which he shares with the animal world that give him energy and power of achievement. This physical side of man is as important to his existence on this earthly plane as is the spiritual side.

The first application of intelligence to our self-training in character should be the awareness of our duality and the effort to transubstantiate our animalistic qualities into spiritualized correspondences on a higher plane.

Thus one's tendency to anger can be modified into a power for controlling other human beings for noble ends. George Washington knew how to change his fierce and at one time ungovernable temper into a powerful factor for governing men.

The instinct for self-preservation which is expressed in the animal as greed and cruelty can be modified in man to an expression of energy and efficiency for career success. In a spiritualized humanity, such expression of the will-to-exist need not be cruelly competitive nor egoistic. On such a spiritualized plane of humanity there will not remain any distressing struggle for existence.

Every individual starts life with a certain hereditary or destined endowment. This is his working capital. It is important for him to realize as early as possible in life those tendencies toward good and evil,⁵¹⁹ toward failure and success with which he started existence on this earthly plane. To be wisely aware of one's faults and ignoble tendencies is to make constant effort toward overcoming them. To be aware of one's proficiencies and gifts is essential to a wise and successful choice of career.

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One should make a daily practice of self-examination, not in any morbid way, but from a spiritual standpoint—daily reaffirming one's resolution to overcome one's faults and strengthen one's virtues.

What would I be tomorrow that I am not today? Thus we should examine our accounts each night, and each morning start forth to increase our treasures of perfections. The only wealth we intrinsically possess is the richness of personality we have gained through self-unfoldment. By means of this wealth, all things we would gain are directed into us. This is the universal law of growth.

In the analysis of self or of others, this truth is very helpful; that our faults are the shadows of virtues. In other words, faults are but the excess of some quality in us which is valuable when exercised under proper restraint.

We have already spoken of how capacity for anger may be a danger or a value to man. So every quality in excess becomes a fault and danger to one's success and happiness. For instance, thrift may become penury and stringiness; efficiency may become over bearing; amiability tends toward irresponsibility.

In fact, there is not a single virtue but which tends toward a vice when in excess. On the other hand there is no fault in individuals which may not be modified into a valuable trait.

The first claim which life makes upon us is the claim of perfecting our bodies. The proper care and use of the body is in reality a spiritual obligation. Christianity emphasized our sacred duty to our bodies, that they are temples of living God.

There⁵²⁰ is no demand that spirituality can make upon us which would betray the body and its needs.

The thing to note here is that this responsibility to our bodies is in reality a spiritual responsibility and cannot be abdicated in the name of religion. Spiritual enthusiasts can find no alibi in their religious teachings for neglecting their bodies or for thinking that strong souls can be built upon sickly constitutions, enfeebled by too much unwise zeal. "Balance in all things," was the motto of the ancient Greeks, and it is the guiding spirit in the transcendent teaching of all the Revelators.

It is the vision and aim of America to afford educational opportunities to all. Theoretically, these opportunities are without limit. Practically, distinct limits to

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institutional education arise from economic or other causes. But such limitations can afford no alibis to those who sincerely yearn for knowledge and culture. The avenues to these great life-values lie open on every hand. Self-education, once literacy is acquired, is a feasible and unlimited possibility, and has certain advantages over standardized institutional education on the higher levels.

The most thoroughly cultured man I have ever known was not a college graduate, and I doubt very much whether the rich flavour of his culture could have developed in the frigid atmosphere of intellectual bureaucracy which reigns in most institutions for higher learning.

In all this great and important process of self-development, of character formation, of intellectual advancement throughout the period of youth we must learn how to call upon powers greater than ourselves if we are to make adequate achievement. Man cannot through his own will power and intelligence create a perfect character for himself. The pull of the animal⁵²¹ is too strong is us. We cannot, as it were, lift ourselves by our own bootstraps. The human will is not a completely adequate instrument for perfecting the self. For the will is divided in its allegiance, torn and pulled in two diverse directions; toward the spiritual plane by the spiritual side of our nature, toward mundane goals by the natural and desire side of our nature.

Thus the will is not a completely free and independent instrument for self-perfection. Instead of being able to dominate and rule our desire-nature by the will and intelligence, we tend to be controlled and governed by our emotions and to make use of our intelligence as an instrument to gain the objects of our desires.

It is vastly important, then, that we train our desire-nature heavenward, so to speak; in other words, come more and more earnestly to desire spiritual progress and spiritual powers and attainments. This desire is greatly strengthened by aspirations, prayer and meditation, and by association with others who are spiritually minded.

Prayer is the food of spirit. We cannot no more except to develop spiritually without it than we could expect to develop physically without food. Man cannot rise spiritually by his own unaided efforts. He needs the power of the Holy Spirit for self-perfectioning. This is attained through prayer, through turning to God beseeching aid and grace for such a spiritual development.

There is a mysterious power which is called the Grace of God. It is something that few understand, perhaps none except the Manifestation. It is that attribute of Deity which is available upon earnest request and beseechment for help in trouble, and more

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valuable still, for aid in spiritual progress may be compared to the contribution of sunshine and richness of soil to the growth of plants. By directing the grace of⁵²² God to us through prayer and meditation, we can make amazing progress in spiritual growth transcending the slow and tedious average.

We must learn to avail ourselves of this tremendous power of the Holy Spirit and of the grace of God for attaining the most perfect self-development and character growth. We need this aid not only for character but also for an intellectual development that shall be universal in its scope. We are not fulfilling our function as spiritual beings until we shine with a new potency in the midst of a materialistic and evil world.

The present system of education tends to over strain young people and may cause permanent injury to the nervous system. Five hours a day given to intellectual work is all that should be required of youth.

Youth should be a period of joyous self-expression, self-exploration and discovery. The youth's contact with the world about him should also be made harmonious and joyous. This is a duty which the world owes to childhood and youth. A happy childhood and youth builds into a wholesome mental hygiene in later life. Whereas an overstrained, unhappy childhood and youth builds up complexes which make for neurotic qualities in later life. Therefore the adult world is obligated to see that the early years of life on the part of the growing generation are made joyous and wholesome.

There comes a time in life, however, when responsibilities creep in upon the individual. As graduation from college approaches, youth begins to feel the weight of the future years upon it. Now is the time when life must be faced seriously. It is necessary to go forth from the cloistered halls of learning prepared to earn one's livelihood.

Those adults who chronically avoid responsibility remain to that extent immature and imperfect souls. They may make alibis for themselves, and their family⁵²³ and friends may accept these alibis. But God does not. The order and equilibrium of the universe must be maintained. That mysterious equilibrating Force—the attribute of God called Justice—causes pain and suffering to attend as consequence of every chronic neglect of cosmic law and order.

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Here is a form of character development which existence thrusts upon us. Every human being has to acquire and practice responsibility or pay the price in a chaotic and unhappy if not eventually tragic existence.

The universe is an expression of immutable law which applies on every plane of being—physical, mental, moral, and spiritual. We cannot fool this law. We cannot cajole it. We cannot plead exceptions to it nor escape its punishment if violated. In this respect the universe is a stern reality—impersonal, unforgiving. God as Law is a stern judge. It is this attribute of Deity and this understanding of phenomenal existence which gave rise to the saying, “The fear of God is the beginning of wisdom.

When we understand this great law of spiritual cause and effect, then right action and morality become simply an expression of the higher intelligence and wisdom. Unrighteous action, on the other hand, is a symptom of gross ignorance of the essential moral and spiritual structure of the universe. Those who conceive that by wrong-doing they are going to advantage themselves are simply blind to the essential truths of existence and are laying up for themselves black tragedy.

Wrong doing needs no personal judge, no legal system, to bring it to task and punishment. The universe is automatic in this respect. The judgment is automatic. The award of punishment is automatic.

It is this moral aspect of existence which Theosophists describe as karma, a concept upon which their whole structure of ethics is built. It is, in fact, the teaching of all the Prophets who come to warn human beings⁵²⁴ of the dangers and consequences of evil doing and of the beneficent rewards of right doing.

The words of the Prophets are not all milk and honey. Many of them sting like scorpions.

The knowledge of this Law is the most important step in the growing mental and moral development of a human being. It is far more important a law to understand than any law of physics, of chemistry, of mathematics or of the social sciences; law so simple that even in one’s early ‘teens one can realize it effectively as a guide to conduct.

The ethical system of Socrates and Plato was based upon this principle of law. Wisdom, understanding, intelligence would, according to Socrates, be sufficient to inspire goodness. To practice evil is simply to be unintelligent. Therefore, said Socrates, teach youth to understand the cosmic laws and they will modify their behaviour towards goals of righteousness.

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Perfect freedom on the part of the individual, in the sense of untrammelled expression of his egocentric will, is an impossibility in a universe dedicated to harmonious order. True freedom is attained by submitting one's self-will to the Cosmic Will, so that one's life flows in universal channels.

The greatest mistake a spiritually aspiring person can make is to conceive that any exercise of spiritual zeal can absolve him from the material and secular responsibilities of life. The Baha'i teachings condemn all forms of retirement from human obligations. Monasticism is forbidden. No one is to expect to be maintained in existence through the work of others in order to idly meditate and pray. Even zeal in working for God cannot condone the violation of life's necessary obligations.

The doctrine of karma as expounded by the Theosophists has one most important omission—the "grace of god."

Prayer and repentance for wrong action, leading to⁵²⁵ actual reform, can attract the Divine forgiveness. There is a certain amount of Cosmic grace available to an individual or a people who have done wrong. As in the world of nature there is usually a lag between abuse of the body and the natural suffering which follows it, so on the moral plane there may be considerable leeway between a series of wrong acts and their moral and spiritual consequences.

That attribute of Deity which we call justice is the equilibrating force of the Universe. When an individual or a people depart too far from the natural orbit of law and order, they are pulled back with terrific corrective force. The suffering which ensues from such a cataclysm may be looked upon not so much in the light of punishment as in the light of a stern guidance.

Without the inspiration and the support which religion and the spiritual life give, it would be difficult for man to turn his egocentric self-developmental urges into altruistic or altruistic motivation.

This general, pervasive spirit of altruism or universal love when permeating the whole social group establishes a marvelous atmosphere of harmony and happiness. The absence of it, on the other hand, creates an atmosphere of submerged complexes, bickerings, in-harmonies and consequent unhappiness. We can make our own heaven or hell upon earth by the kind of social atmosphere we radiate and attract.

We are not asked to love everyone equally—that is impossible.

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It is extremely difficult for the average individual to transform his egocentric urges into altruistic urges. Here we are wrestling with primitive instincts and impulses of human nature, and the task is not easy. We should not be discouraged if the process is slow. And as pointed out in the previous chapter, we greatly need for this transformation of our motives the aid of prayer and of the Holy Spirit.

Undoubtedly the greatest force for achieving this universal⁵²⁶ love on the part of the individual is first the achieving of attachment of the heart to God. Through that attachment, the Cosmic Love is caused to stream into the human heart spontaneously, expressing itself toward other individuals in a manner that is not forced or artificial. In fact, it is doubtful if the spiritual love which is enjoined upon us by the Prophets can be attained by us in any other way.

Can we carry altruism into our business affairs? Yes, we not only can, but must. All our work should be done in the spirit of service. Then it is equivalent to prayer. We should do our work with love, praying that it may be means of benefaction and happiness to others.

The commercial world in its secular pattern of today, so dominated by materialism and greed, is a difficult place in which to express this attitude of service in one's work. Yet we must, somehow make a beginning, even now and today. In a later and more ideal civilization this spiritualized motivation will invade all business, and it will be easy for the individual to fall into the then prevailing altruistic current of thought and practice.

Even today in the secular world it is apparent that all business transactions are an exchange of services and are built upon a foundation of mutuality. Both parties to a transaction must derive mutual benefits and advantages from it.

It is only a matter of spiritual psychology, therefore, to transfer our motivation in business transactions from one of profit to one of service. The transaction remains the same, the profit remains the same, our living still accrues to us. But the psychological basis is far different when the spirit of service dominates than when the spirit of profit dominates.

When the spirit of service or altruism motivates our⁵²⁷ business or professional life we shall find a new mysterious tide of prosperity and success. For we shall be operating on the plane of the Kingdom, of which Christ said, "Seek yet first the

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Kingdom of God and all these things shall be added unto you.” On this plane, we rise above the jungle life of brutal economic competition into a cooperative world where prosperous living is assured for all.

Even now in the midst of a greed-motivated world the assertion of altruism in all one’s acts can be counted upon to assure material success, provided other factors of success are also present such as energy, persistence and efficiency.

There is a mysterious tide which can be counted upon to bring to us that which we send forth. “Cast your bread upon the waters and it shall return after many days.” He who sows generous measures of good will upon the fields of life will never fail to reap abundant harvests. One is thus building up a body of friendship and good will which is actually a working capital for success in life.

In another and better world where society is operated upon a more cooperative basis and where service is the prevailing motive, prosperity will flow in greater abundance to all humanity. This will be a different planet then. Want or poverty will be unknown either to the individual or to groups of society.

Altruism, therefore, or the centering of one’s motivation upon our fellows rather than upon ourselves, is reality feasible working basis even on the material and practical plane. Altruism is not synonymous with self-effacement. It does not call for undue sacrifice. It is a practical law—the great law of mutuality which binds all existence together.

“Love your neighbour as yourself,” said Christ. And this, you notice, is a fifty-fifty proposition. It does not call or neglect of self-needs. This is altruism:⁵²⁸ a kindly consideration of others jointly with ourselves.

There is a paradoxical claim which life makes upon us. On the one hand it demands of us a struggle for self-existence. Destiny plants deeply in us the egocentric urges for this necessary end. On the other hand, Destiny demands of us as spiritual beings, made in the image of God, a development toward altruism.

Youth starts life with egoistic urges and ambitions. This is but natural. The more powerful these urges, the better is the prognostication for ultimate success. Somewhere in the process, however, these urges must be restrained, modified, transferred into altruistic urges. And that is not easy.

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The process is all the harder for those who have strong creative gifts demanding expression. The genius, the creator, is prone to self-centeredness, to egoism, to selfishness. Yet these are the salt of the earth, these are the great achievers, the ones who move the race forward and cause it to progress. Is it possible for them also to transfer their center of motivation from egoism to altruism?

Certainly it is possible. And the history of religion proves that it can be done. But because the capacity and degree of power is greater here than in the ordinary individual, the efforts toward sublimation and spiritualization must also be greater.

As life moves in it requires more and more of us A man who has faithfully and successfully striven in the path of self-development and self-training, who fulfils his responsibilities to family and state, and who practices altruism in the daily relationships of life—has he reached the ultimate goal of human character? No, he has not for there are still loftier goals to which humanity must attain.

The path of character-building, of spiritual progress, must ultimately lead through valleys of self- sacrifice and renunciation of personal ambition, to lofty heights of selfless consecration.

Salvation,⁵²⁹ as intended in these terms; is not a sudden process. Moral and religious convictions may start it, but they do not accomplish it at one stroke. It is matter of development. A slow and steady process of gradual transference of desire and allegiance from material things for the satisfaction of self, to universal and spiritual objectives. It is sublimation of natural or carnal man, with all his native faults, into spiritual man characterized by divine attributes.

Winning through to eternal life means functioning predominantly on the plane of the spirit. It is a state of being, not a condition in time.

This life of self-abnegation, of evanescence, is really not a giving up and loss of something worth while. We are simply exchanging lower for immensely higher values.

When our will is submitted to the Will of God and we become sensitive to guidance, the problems of life for the most part disappear from before our path and we are saved many of the pitfalls into which blind feet are apt to stray. The life of sanctified man knows a harmony and happiness which are transcendent. Inner doors open to him—giving access to new avenues of action and achievement, new possibilities for growth.

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The new knowledge and material power which man gained was not accepted as a progressive revelation of the Creator's glory and bounty. It was allowed to pander to human pride, and intellectual insolence. Human wisdom in its most materialistic aspect was to be all sufficient to bring in a period of reasonableness and enduring prosperity. Man's mind became so puffed up with self-conceit that there was no room in it for worship or the love of God – often no room in it for a belief in God.

But human wisdom, divorced from spirituality, cannot⁵³⁰ explain what this New Age is – nor whence nor why it comes – nor whither it leads.

If the difficulties that confront humanity at the moment are new and unprecedented so in like measure is the guidance and the help now offered by God.

Instead of making a demand on faith they fortify faith. They bear out and help man to accept the great truth which Baha'u'llah proclaims of the continuity of human history and the ordered development of mankind from childhood to adolescence and to maturity.

The discoveries and the inventions, the new ideas and new ideals which distinguish this epoch, are not casual nor fortuitous; they do not indicate that mankind's onward movement has got out of hand. They form part of a great design, which in its general character was divulged to men long ago. They have all their proper place in the furtherance of a normal progress. They have all their special function and are to be developed according to a set plan; it is not for man to decide how he will use them or to what purpose he will put them. They are as stones to be fitted into a great building, and the construction to which they are to contribute if known in heaven is not yet known to men on earth. The New Age has not yet taken shape. It is only beginning to come into existence. Man can have as yet no conception of what is involved in the innovations of the time nor of the results towards which these tend.

He seeks to perpetuate the old oppressions and cruelties, the old injustice and narrowness and degradation; he bends all the resources of the new knowledge to the service of the old ambitions, the old vices. The excuse he gives is the very fact that these inequities are old; that they were practiced in former generations and therefore must be repeated in this; and in the dullness of his spiritual vision he imagines he can aggrandise himself in the present by following the pitiful delusions of a-past he has outgrown.

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If⁵³¹ now perplexity and despair have settled upon him, he has imposed them on himself. He turned his back on the future; he shuts his eyes to the present, and fixed his gaze upon the past to seek misguidance there.

The true light is shining all about him, on every side. He has but to trace it to its source, and to realize it radiates not from himself but from heaven.

There is a reasonableness in the appearance of this New Age. Its symptoms and phenomena are according to a system and a plan.

He for saw and indicated that a general acceptance of the New Revelation would be long delayed, and that the world having ignored the one true light might become for a time lost in its own darkness. So it has come to pass. The lesser lights one by one have dimmed and gone out. Irreligion has invaded and overrun the souls of men, and anarchy has followed in its train.

No remedy, no guidance has been found. None exists, save only that which has been appointed by God and hitherto neglected by men—the remedy of faith, the guidance of religion.

This New Age which man so vainly has sought to secularise is in fact the dawn of a new spiritual Dispensation enriched with larger blessings than any Dispensation of the past.

Religion (for all the honours we instinctively pay it) has in the hands of traditionalists and formalists proved itself so impotent, a cause of so much division and discord.

Religion has become more and more discredited. Its results have not seemed at all worth its disciplines. Its views on life have grown antiquated and do not fit nor illumine modern conditions of society. Those who appeared as the protagonists of religion have not stood out as models of happiness or⁵³² broad sympathies: they have not been able to give men any clear guidance in the moral mazes of modern existence nor to impart comfort or strength in the frustations that beset our efforts at stabilizing the social order.

Men have found many excuses for letting their faith grow cold and their religious sense become atrophied by disuse. Ordinary every day human life has become so varied, so rich, so full of change and of movement and of novelty that it

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seems to be quite full and satisfying in itself and to stand in no need of religion. Men find full employment and room for intense and engrossing activities in purely secular and mundane interests. Never have they acquired so much to gratify their pride; never have they been so equipped to refine and elaborate their pleasures. They sought happiness altogether in the material things that lay to their hand.

And to large extent—they found it!

We sharpened our intellects, cast away our superstitions and obscurations of the past, unearthed the secrets of nature, appropriated her powers and extended our control over the world.

A happiness that really satisfies leaving no hunger a happiness that endures producing no satiety and not ending at the last in something that is not happiness?

Scholars have remarked that an undertone of sadness seemed to run through the great literature of Greece. The reason is that it is humanistic—and nothing more. For when humanism thinks deeply, it thinks sadly.

Humanism can only bid us make the best of things—to look on the bright side and take the rough with the smooth. But sorrow and suffering cannot be ignored or evaded. They will insistently intrude themselves. It is not the stoic who has overcome the world and is able to bequeath his joy to others when he is gone. No, sorrow and suffering must be faced and included within the scheme of happiness; there is no device but which they can⁵³³ be left on the outside of life and induced to remain there! And if this alternation of shadow and light, this chequered and inconstant happiness be the best that life can give; if our well-being be the sport of circumstance and the playing of fate, then indeed one can hardly escape from pessimism.

Buddha taught insistently that misery and fear were caused by error, and that knowledge of truth conferred a complete and undying joy even here on earth.

There is in human nature always a possibility that a man's superstition or self-illusion will hang a veil between himself and his heart so that he will be in blank ignorance of that which lies at the center of his own being.

The psychological make-up of a man may be likened to a figure consisting of three or four concentric circles, the outer representing his body and the senses, the next representing the mental realm, the next the moral realm, and the innermost circle standing for the realm of the spiritual which is the essential part of man, the heart of his

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heart, and soul of this soul. It is possible for a man to live and move and spend his whole existence in the outer fringes of his being, to shut away from his experience the finer activities of thought and feeling and to have his nobler and most vital faculties misused.

Only through this act of self-completion, through this conclusion of the journey which begins in the kingdom of the senses and leads inward through the kingdom of the moral to end in that of the spiritual, does real happiness become possible. Now for the first time a man's whole being can be integrated, and a harmony of all his faculties be established.

This union with God is the only happiness which the Prophets one and all affirm as worthy of the name. It does not belong to the accidents of life and is in no degree the product of imagination or illusion. It is⁵³⁴ independent of all contingencies. It rests on direct perception, on immediate union between the creature and his Creator. It is shared with God in its essence and is therefore imperishable and secure. The world did not give it and the world cannot take it away. Afflictions may add to its strength and intensity, as winds will blow a glowing fire to a flame; but they cannot violate it. It does not deny the other and lesser pleasures which God in His generosity has bestowed upon His creatures. It does not subsist on their mortification. It is compatible with them all.

Baha'u'llah expressly discouraged ascetic habits: "take what God has given you," He said. He permitted men by definite injunction to enjoy the comforts and comelinesses and even the luxuries of life so long as these did not wean their hearts from servitude to God and the forming spirit of sacrifice.

Spiritual lassitude, moral compromise, the substitution of the formal for the essential, have been the rule in the history of all religions. In consequence the general effect of the teaching of the Prophets has only been a fraction of what it might have been. The possibilities of religion, as affirmed by those to whom the religions owe their origin, have never been developed. The proportion of informed and determined followers to the total population was never considerable enough to produce large historic results. There never have been many who sought their happiness in the spiritual sphere and found that road to inward bliss which their Prophet had trodden and had left open wide for them to walk in.

We now occupy a position very different indeed. We are the heirs of the ages. We have reached the apex of history. World conditions are ripe for the integration of a

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universal economy, and all the apparatus for the purpose is to our hand. The whole earth has been explored and its peoples brought into close⁵³⁵ touch with one another.

The world situation which has been continuously taking shape for many years has not at any point been approached as primarily a spiritual phenomenon. It has not been and is not today being studied from the spiritual point of view as the handiwork of a beneficent God, the normal climax of an historical process outlined for our instruction by spiritual men long ages ago. Men have not sought first to discover and to do God's will nor have they asked before all else for guidance from His wisdom.

The nations have taken the crisis in hand as a many-sided but merely secular problem. They trusted to their own ability to rationalize life in a manner suitable to modern requirements. They were confident they could plan such structural changes as would meet all demands.

The world-imbroglio imperfectly understood and superficially analyzed refused to yield to the treatment given to it. Men could not discover what was their mistake. They were frustrated in every endeavour but they could not tell why.

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Had it turned with equal determination and vigour to investigate the underlying reality of the great historic religions, it would have discovered by now the object of its quest. While it is often difficult to discover the reality of true religion in the survival of savage practices and the counterfeit of man-made institutions, the task is simple compared to that of differentiating mystical experiences that appear to be genuine revelations, from those that are the product of training, suppression and desire.

Philosophy has taken science as its model but science as it exists today is not the integration of all knowledge; after all, that is the work of philosophy if⁵³⁶ indeed any kind of integration is possible. Moreover philosophy cannot follow the spirit of science, the unfettered investigation of truth, and neglect the contributions of religion.

Perhaps to the majority of thoughtful people, who sense the significance of moral and spiritual values, the pronouncements of philosophy may seem merely ineffectual and harmless. But humanity is discouraged with the results of decadent religious institutions; it is in a mood to accept anything which seems real and dynamic. Under existing conditions, the replacement of Divine guidance, as in prophetic religion, by

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mystical experiences or the substitution of national heroes for prophets and saints takes on the dimensions of a major problem.

We have observed that the experience of the religious mystic is not unique. Rapture and ecstasy are not invariably associated with a religious back-ground. Moreover the mystics themselves agree that some test is necessary to determine the validity of an immediate experience. Since it is the mind that determines and applies this test, the experience cannot be absolutely authoritative over the individuals.

But there are still other considerations that limit the methods of the mystic. He is unable to transmit to others that which he experiences. When we go to him he tells us that we also must tread the mystical path. However, in practice, this is only possible for a few gifted individuals. When one goes to the prophet or to the Divine World, he does not come away empty-handed. The early history of Christianity or Islam shows very clearly that the prophet has something to give to every class of society. Granting that the mystic has much to tell us about individual development, the possibilities of any kind of religious unity through mysticism are too inconsiderable to be practical. How can mysticism with its personal authority eradicate national, political or religious prejudice when⁵³⁷ it has no focal center to whom all classes may turn? If the nations and races of a distracted and deluded world could be united by any such man-made discovery, it would have been united long ago.

We may now inquire, can science come to the aid of mysticism? Can science make the revelations of the mystic any more authoritative or valid? Somewhere in the mystical state, perhaps just beyond the point where there is no object of contemplation, there seems to be a release of new energy. Can some specialized science control this phenomena so that mysticism can produce something that transcends the work of the mind? It seems unlikely because science as a whole agrees that the mystical experience is not knowledge. The experience, while an aid to creation, does not create. The farther we go from contemplation, that is the point where there is no object for reflection, the more we depend upon mere feeling; and feeling alone cannot lead us to universal truth.

Ostensibly reason should lead us to universal truth but as we have seen, in reality it does not. The human mind has its limitations and thinkers are never entirely free from feeling. Finally we must remember that even science yields universal truths only in the fields that can be verified. The speculations of mathematical physics are far from universal. Science has been of inestimable value to religious thinking in that it freed us from superstition, but when science takes a hand at fundamental religious concepts, it is in a field of speculation, a field in which its results cannot be verified. The

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so-called proofs for the existence of God are certainly not universally accepted. The same applies to such attributes as omnipotence and immanence.

It seems highly improbable therefore that philosophy and science will produce anything that can replace religion.

However, there is still another path for the fore-sighted⁵³⁸ adventure some soul who has a little spiritual perception and intellectual courage. A comprehensive view of history shows that the higher values come to humanity not by philosophical speculations nor scientific research nor even through some inner urge, but rather through great personalities. Art, music, and poetry have been given to the world by creative geniuses. Harmony and counter-point do not produce great music, nor does theology create revelation.

Now if we are free from bias we must admit that we have no grounds for believing that divine knowledge has ceased. On the contrary, unparalleled confusion in the world today might signalize the birth of a new revelation, a revelation suited to the maturity of this age. And such a revelation would undoubtedly come nearer this ideal of harmonizing all knowledge than has any religion in the past. To be sure, the methods and aims of such a religion would not necessarily be in agreement with the limited knowledge of contemporary thinkers. Indeed, we should be skeptical of any proposed revival of divine grace which conforms with our finite understanding. One is not superstitious nor limited in his comprehension when he admits there is an unfathomable mystery about all revelation.

That which man can conceive by his own powers is, in the very nature of the case, not equivalent to Divine Revelation.

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With the appearance of the Bab and Baha'u'llah basic changes in the conditions of life on the planet gained momentum. There came the call to Unity. There came the development of the machine, which affected every standard of the past. Man learned to utilize new forms of energy, such as electricity, and managed to⁵³⁹ harness some of the older ones, such as steam. There came the development of the printing press, of rapid locomotion, and a vast increase in productive ability. The standards of old were

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shattered and disappeared. Adolescent mankind tried to develop new standards in an ever-increasing torrent of progress and change.

When you live in the maelstrom of the world of today, it is hard to realize that the laws and values of the past no longer exist. So it may be well to pause a minute and to visualize what changes have taken place which fundamentally abrogate the old order. For the first time since humanity exists can we perceive an era of plenty. No longer is our productive ability chained to the needs of today. The machine can produce for today and tomorrow.

For the first time since humanity inhabited this earth has the radius of activity of the individual been increased. Instead of being able to travel forty or sixty miles in one day, our sphere of daily action has grown to 400 and 600 miles with the automobile and railroad and to several thousand miles with the airplane.

For the first time since humanity lived on this earth have large numbers of human beings been freed from the toil of production and made available for the functions of service and search after truth.

For the first time since humanity lived on this earth is accumulated and specialized knowledge available to the masses through the mass-production of printed matter.

These facts are recognized by all modern thinkers. Indeed it is hard to understand how thinking individuals can still try to apply the standards of the past to the life of today when we fully grasp the revolutionary nature of these new developments. As⁵⁴⁰ Baha is we further more know that a still more revolutionary evolution has taken place and is dominating the world of today. Never before in the history of humankind has there come a prophet who spoke to humanity as a whole, who vitalized every nook and cranny of this world of ours.

Now it is a well known fact that human society is very slow in adapting itself to changes. It is therefore not really astonishing that we are today living in a world in which the individual is coping with the changes of the day while society is still struggling with the problems of the last hundred years.

Economically speaking we are trying to organize mass-production, new materials, and new methods while still blindfolded by the economic fallacy of the age of need.

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Politically speaking we are trying to live in a world without river-and-mountain-barriers and yet cling to the old notions of a self-subsisting state or notion.

Socially speaking we are living in a world of tremendous speed in change trying to cling to the laws, which governed, a society which was stable for thousand years.

In striving to find solutions for these problems we apply the experience of the past and only succeed in more tightly enmeshing ourselves in the labyrinth of fallacies. Some leaders of humanity know and realize that any basic solution of present-day troubles must be international in nature. They know that at this moment humanity is not quite ready for this step. They see that they can therefore only apply stop-gap remedies which in themselves again prove ineffective and futile. And as the sufferings of human masses increase and awaken more and more thinking individual to the true need of the age, we are step by step approaching the world of tomorrow.

The⁵⁴¹ present economic chaos beset by the grasping greed of the over rich on the one hand, and by absurd demands and destructive tactics of the poor on the other hand, will give way to a new economic order. In it capital and personal initiative will work hand in hand with the labouring classes. Management will realize its dependence on management. All will share in the profits of production, transportation and distribution. We realize today that freedom of the owner of a gun is not unduly limited by laws which forbid him to shoot off this gun in any direction at any time. We shall realize in the future that the freedom of the owner of capital is not unduly restricted by laws which will insure the use of this capital for the welfare of humanity at large. The law of trusts will apply to the ownership of capital. When a rich man dies leaving a trustee in charge of his capital, that trustee can manage the property with certain minor legal restrictions and without outside interference as long as he manages it in the interest of the beneficiaries. If he violates his trust he is removed from his trusteeship and replaced by another trustee. This law in the future will apply to any ownership of capital. All accumulated wealth will be but a trust fund. The owner will be the trustee, human society will be the beneficiary. Every labourer will share in the profits of his enterprise. Taxation will be placed on the shoulders of those who are best fitted to carry this load, and will prevent both an excessive accumulation of wealth and extreme poverty. The international authority will create an international currency with which no single human group can tamper.

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The practical result is, that the different nations are obliged to have a much greater knowledge and understanding of each other than before, they must cooperate⁵⁴²

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in their affairs in order to pursue their common economic, technical, scientific, political and other interests. Even a hundred years ago, the question, whether China and Japan were ruled by communist or national-conservative governments, whether these countries developed strong national industries or agriculture or not, did not matter to countries like the U.S.A., Canada, Australia, Africa or even to Europe; and the same applies to the agriculture and industrial development of Australia and South America. Today, however, these events and development are of incalculable importance to the world in general and to each of the five continents in particular.

Our national life depends completely on the goodwill and arbitrary action of statesman, the majority of whom do not understand the needs of the present and future. A satisfactory state of international affairs all over the world can only be brought about by the proper unconditional and absolutely guarantee for the compliance of all international treatise by the formation of the world Federal State, which would formulate and enforce all international treaties and laws between each member-state with every other country. This “World Federal State” would be the Super State with full power to control and regulate all the relations—and disputes—between the member-states, with the greatest possible justice and regard to the individual interests of each state, harmonizing them with the interests of humanity. And our actual times with their many difficulties, wars and menace of greater wars, the growing impoverishment of even powerful nations, the increasing disregard for the rights of smaller states make the necessity of the World Federal State of paramount importance: at present international life urges the realization of ideas, which in the past were pure theories. We can not continue merely dreaming of a better future with a highly evolved humanity; we are obliged to act and find a practical solution⁵⁴³ to the present problems of mankind. It can only be a short time, before international changes and difficulties must bring about the formation of the World Federal State. It is not possible to live long without it.

Brigand’s project of the Panenuropean State belongs to the past, when Europe ruled the whole civilized world. And the same applies to the Panasiatic, Panafrican and even the Panamerican ideas: all these “Pancontinental” ideas are and will remain unborn children, when the nations and the different continents were not yet so interwoven in World Trade, World Political Economy, World Exchange of goods and ideas and other manifestations of international and intercontinental interests. The same applies, of course, to the efforts of various Central European nations, to create by regional treaties and bilateral agreements small federations of a few states. Here the interests of one federation is in direct opposition to the treaties with the neighbouring federation. The work of the League of Nations with 54 member-states proves how great is actually the common interest in the subject. Even the League, in spite of all its actual

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deficiencies, faults and troubles, could form a basis for the World Federal State. But it would be indispensable for this task, that the member states should energetically transform this loose alliance of sovereign governments into the World Federal State, i.e.:

1) to form a regular Federal State, whose member states become and remain irrevocably permanent members. Their secession would be inadmissible—and in the last case would be prevented by force —as it would be at present in the case of attempted separation in the Federal States of United States of America, Brazil, Switzerland, Germany or one of the Argentine Provinces.

2) to have its own all-potent Executive Power, Legislation,⁵⁴⁴ Jurisdiction and Administration.

3) to dispose of direct strong public revenues and treasury.

If we face reality, uninfluenced by hopes and ideas, and take present human beings and their organized communities, just as they actually are, not as we wish them to be in a later and better future, then we will realize clearly, that mankind and the built-up states of today doubtless still need organized strength in order to make them comply with their duties to the commonwealth of humanity, particularly in cases where the mutual interests of mankind seem to be momentarily in opposition to national interests. Without law-enforcement on its egoistic citizens, the modern civilized state cannot progress. Similarly the World Federal State would not be able to enforce its resolutions, orders and laws.

The World Federal State will be a permanent, irrecoverable supranational alliance, at first of several and later of all the civilised states of the world, provided with all the resources of a modern great Power, and in no case a loose association based on unrealizable menaces and aspirations, powerless and without a strong Executive Power, like the existing League of Nations.

The relations of the member-states towards each other and the World Federal State itself will be regulated in a manner similar to the Federal States, now in existence, U.S.A., the Brazilian Republic, the former states of the German Empire or the Argentine Provinces, etc., each one enjoying the greatest possible liberty in maintaining and establishing its own rules and regulations for the settlement of its internal affairs.

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The modern world is ideally designed for children. Most of the customs and institutions called adult are, on⁵⁴⁵ critical inspection, mere copies of childhood practices. The attainment by the individual of physical or legal maturity does not mean entrance into a mature world. It means merely that the world of childhood, in its ideals and most of its practice, has been subtly carried over into the world of “grown-ups.”

Children consider the harbouring of grudges natural. Modern governments perpetuate past hatreds between peoples in order to preserve the fiction of national sovereignty. The old religious organizations perpetuate the sense of smug pity for the poor pagans and misguided (i.e. those who see things a bit differently)...Children do not seek justice, but the attainment of their own desires. And this they soon find may be quite easily accomplished by ganging up or by “demanding” something. Modern governments resolve into a contest between pressure groups. The struggle may terminate in the triumph of one group and the ruthless suppression of all others. Or the struggle may be marked by breathing spells of temporary compromise. But justice and the good of the people is never the primary object... Children delight in deliberate make-believe, but adults delight in deliberate make-believe, but adults mix the make-believe with fact and perpetuate all of it as truth. The fictions and falsities that surround religious ceremonial and history, the make-believe of “the chosen people,” perpetuated by religions and governments alike, the lies constantly associated with any form of intolerance, the false superiority constantly striven for by all types of paternal and social groups – and the gaudy uniforms, banners, purple plumes which mark this struggle for superiority – all these are examples from the world called adult. Many more clear contrasts of childish action could be mentioned. A careful analysis of child life and activity compared with the life of the modern adult will suggest much interesting evidence. A Scientific Generation. Into such a society is coming to⁵⁴⁶ maturity a generation of young folk who have greater training in science and the value of fact than any previous generation, and who are disillusioned by the achievements of the adult world.

Modern youth sense that they belong to a lost generation. They see society as afflicted by economic and political earthquakes, whose tremors keep life in a constant turmoil and whose severe shocks are terrifying and unpredictable. Modern society practically guarantees that the finest young men of each generation will suffer the blight of war. As a result, the present, lost generation sees no basis for security in life, and little reasonable hope for the future. The world is hostile to youth in the sense that it is designed for the childish and the dead, from patterns called sacred because of their antiquity.

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Consciously and unconsciously, youth is repudiating the historic culture as a worthless birthright. This repudiation has caused two popular alternatives to be taken. The first has been a world –wide series of nationalistic youth movements. These popular surges, military and semi-military in character, are efforts to destroy the hold of a past culture by building newer and greater nations. The fallacy involved lies in the effort to perpetuate the complete sovereignty of the individual state in the face of the inexorable march of science and economics toward the international state. Bitter must be the inevitable reaction of youth when the betrayal by militant nationalism is complete.

The other alternative is the ancient path of forgetfulness. It is now trod by the cynic, the atheist, and the blasé. We might well call it the “jitterbug” attitude. The “jitterbug” delights in discordant rhythms devoid of natural grace. It is a return to the primitive in dancing. There is a similarity in its popularity to the return to childish mentality made by⁵⁴⁷ the adult who refuse to face harsh realities in life. Certain youth in every age have substituted the philosophy of constant merriment for the assumption of mature life responsibilities. And the devotees of mature life responsibilities. And the devotees of irresponsible. And the devotees of irresponsible pleasure face the inheritance of spiritual, mental, and sometimes physical gout.

Either alternative mentioned does not lead to a solution of youth’s dilemma.

The Newness of Life.

Yet a most helpful sign is the constant emphasis on the newness of life. Slowly there is sinking into the subconscious minds of modern people the fact that we are living in a new world. One of the great contributions of science to the education of youth is the training in accuracy and the value of fact versus fiction. Social science and the study of world history is creating increased awareness of the need for social justice. And all the forces of modern life encourage the ability to think in ever-larger terms. We may safely conclude that the sweep of modern life will continue youth’s repudiation of the historic culture.

Modern youth are forced to realize that the awareness of a new world has not created unity of purpose nor caused the evolution of an all-embracing plan of society. Youth face the difficulty of trying to understand, and live happily in, a world for which they have not been prepared by education. Modern colleges prepare youth for the childish culture that fostered, promoted, and blessed the Great War. Education, like formal religion, tends to preserve, reverently, the outworn.

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The older generation views with alarm (as older generations always do) the increasing chasm between themselves and their off-spring. So they strive desperately to perpetuate absolute allegiance to the old culture.⁵⁴⁸ Youth, moved by the spirit of the age, finds itself divided from its elders, and also divided from its elders, and also divided into false racial, political, religious, and social strata. Youth have no true social philosophy, universal in all aspects.

Herein lies the challenge of the Baha'i Faith and its program of World Order. Baha'u'llah offers a world program of social justice, universal and comprehensive in its application to the life of man. Baha'u'llah specifically urges man to free himself from the fictions and fetters of the past. He has made primary what religionists have never before dared. First, Baha'u'llah declares that true science and true religion cannot be in conflict, but the imaginings of men stray far from the path of fact and truth. Second, Baha'u'llah has urged for each individual the independent investigation of truth, in all matters religious especially. The new age must repudiate the sanction of antiquity...These steps the ecclesiastics of the world would not dare take, for the falsities of theology and ancient custom would then become all too apparent to the masses of the people.

A Divine Plan.

Baha'u'llah, from a prison cell, and during the years 1863-92, presented a divine plan for world civilization. But unlike the overwhelming majority of thinkers, He saw the world as a single organism, of blended national units—not of independent, sovereign cells. He saw life, not as dominated by politics, or economic theory, or religious-social forces, but as a fusion of all these elements and as subject to the laws of growth and decay, operating as inexorably as they do in the physical kingdoms.

The teachings of Baha'u'llah meet the need of modern society and of modern man. Baha'u'llah foresaw a world truly mature, freed from the inhibitions and vagaries of childhood. To all folk, young and old alike, the Baha'i Faith offers illumination of the past and the⁵⁴⁹ present, and teaches the way of maturity to all individuals seeking the establishment of justice and order in the world of humanity.

ORCELLA REXFORD: "OVERCOMING WORRY."@@@

It is most commonly found those of a neurotic temperament, as it is a form of anxiety neurosis. It originates in building pictures in the imagination which are

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destructive and negative. It is uncontrolled thinking; a bad habit of mind-wandering; dwelling upon unhappy circumstances and allowing any kind of thoughts to drift through the mind without consent. It could never exist in one who had centered himself in the spiritual life and was possessed of divine wisdom and the knowledge of the Holy Spirit. It is one of the surest methods of turning away from the Holy Spirit.

The worrier is an uneducated thinker. He is a denial of God. He sets up his way contrary to God's plan he suggests that God is incapable of managing his life. The thought life of the worrier is always opposed to the divine plan. He not infrequently is non-religious or has a belief in religion only.

Baha'u'llah has come to take us out of the infancy of the race into its maturity. The egoist, the worrier, is infantile, he must learn to grow up to think and reason as an adult. That means to come out of his little world and mingle with others, to know that he is part of the world, of its imperfections, its mistakes and its sufferings and that others experience the same things that he has triumphed over them. All his problems he will submit to God just as the musician asks the director what part he is to play. Then he practises to perfect himself that he shall not be a jarring note in symphony. A worrier is out of tune with life. He must submit his will to God's will, pray for help and guidance in his problems, practice living a glorious life and serve others cooperatively and in unity. Whatever is⁵⁵⁰ a departure from unity brings suffering, it is nature's way of showing us that we are out of tune, that we have turned off the Ray of the Spirit.

If the world could be rid of worry (and it will when the Divine Remedy is applied) a greater service would be rendered mankind.

The habit of dismissing at will, disagreeable thoughts is a difficult but not an impossible thing to acquire and is highly desirable, but can only be done by reasoning with oneself in a logical way and asking oneself what good is accomplished by this thinking and to turn the mind to something that is worth while.

Non-resistance encourages a restful attitude of mind, which enables us to view the matter in the right perspective. Become conscious of God's love and protection for us.

We should stand aside and let the spirit work its will in us. Live in harmony with God's laws.

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Turn your thoughts from the personal to the universal: from “one-sidedness” to “all-sidedness” (unity) from self love to universal love and from competition too cooperation. Be a matured man, not a child.

WILFRID BARTON: CRISIS OF THE WORLD PSYCHE. @@@

The realization that man, both as to his inner spiritual life and to the external social order in which he lives, is undergoing a tremendous transformation, is fast becoming a commonplace. The rapidly accelerating tempo of this change in the present hour leads many of our best thinkers to conclude that mankind is standing upon the brink of a world cataclysm marking a supreme crisis in this change. Everyone who is, to some degree at least, aware of what is going on in the world today and of the forces activating it will admit the plausibility of this line of thinking. As for those who do not do so, they are unlikely to be susceptible to the point of view advanced in this article. For it is an accepted fact that those⁵⁵¹ ideas which are current among the more sensitive members of society require a period of time, perhaps several generations, before being absorbed by the masses. This, in general, appears to be the way in which the ideological evolution of the race has taken place. The present essay, therefore, is addressed primarily to those individuals who have a keen awareness of the present—that type of human which, in perhaps the most accurate use of the word, may be termed modern.

Though it is generally recognized by people who have a keen awareness of the present that our world is facing a crisis, what lies beyond this crisis is as yet an unknown void. At this point the perspicacity of these leading thinkers, be they philosophers, scientists, statesmen, or what not, comes to an end. Not one of them knows the answer.

Is it surprising under these circumstances, with humanity ready to step off into the abyss, that the minds of an ever-increasing proportion of the population should be turned into a turmoil, beset with uncertainty, fear, and despair?

It is this uncertainly and hopelessness, felt today by the more sensitive members of society and ultimately and inevitably by the whole mass of the population, which constitutes one of the surest signs of the dangerously critical state of man’s collective spiritual life. Unless a remedy be found, man’s inner life will be destroyed, reflecting itself outwardly, and to the same degree, in the destruction of the society which he has built up.

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What are the causes underlying this inner turmoil to which the collective psyche, so to speak, is subject?

It is because the present-day religions are inadequate to cope with the innate religious needs of modern man that the psychic balance has been upset. Religion, whose function it has always been to endue⁵⁵² man's life with direction, meaning, and purpose, has ceased, in any of its recognized contemporary forms, to exert an appreciable influence upon the progress of the world. Quite to the contrary—religion, through its corruption with superstition and human conceptions, and its entanglement in mundane and materialistic interests, has become a cause of human degradation. Intelligent and sensitive minds perceive this, and there is a consequent and ever-increasing dissociation of the lives of such individuals—the truly moderns—from organized religion. In the case of those who have not openly broken with the church, their loyalty remains either lukewarm or fanatical. In no case does the church today adequately satisfy man's spiritual needs. The version of religion which it offers has not the prayer to make over the individual soul, much less the world he inhabits.

Decline of the Church.

Within the bounds of the major religious systems at the present time, as has just been intimated, the decline of power has manifested itself in fanaticism, on the one hand, and in lukewarmness and indifference on the other. The former attitude applies chiefly to the orthodox branches of present-day religious bodies, whether Jewish, Muhammadan, or Christian, Protestant or Catholic. The latter attitude applies to the so-called liberal religionists. The fanaticism of the orthodox religionist consists, of course, in his rigid adherence, in complete disregard of the dictates of reason and established scientific truth, to a literal interpretation of the scriptures of his particular religion. The lukewarmness of the liberalist's belief arises from the inroads made upon his faith by the prodigious advance of scientific knowledge chiefly within the last century. Science has gradually knocked one prop after another from under his religious creed, reducing it to little more than a shadow of its former self. Progress in the scientific realm has also helped to open wide the door of individual interpretation, which has⁵⁵³ perhaps liberated the human mind from a blind and servile subjection to dogmatism but has also robbed religion of that authority from above which is its mainstay. The liberalist attitude, under existing conditions, tends more and more to take the God out of religion and to reduce religion to the status of a purely human philosophy. It is not surprising, therefore, that such a diluted form of faith is incapable of satisfying the spiritual needs of the individual and of building a new social order.

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But since the characteristically modern man has for the most part left the Church because his spiritual needs have not been satisfied there, the religious aspect of his nature has poured itself into other channels. The “psychological” interest of the present time which Jung mentions is one of the forms which this expression has taken. Not merely in scientific psychology, however, but in all manner of psychic and occult phenomena does this spiritual element seek satisfaction. To what, for example, may we attribute the origin and popularity of such movements as Astrology, Theosophy, Christian Science, New Thought, Rosicrucianism, Buchamanism, Spiritualism, The Great I am and countless others? There is no doubt but that these movements provide outlets for vital psychic needs which can no longer be satisfactorily met within the Church. Thus the vogue of such movements is at once an indication of the effete condition of organised religion and of an increased capacity on the part of man for a higher measure of spiritual truth and understanding. A new age has dawned for the human psyche. New spiritual needs have become realized. And the world spirit of man is seeking in any number of ways to satisfy these new-found needs.

Under the same heading as the spiritual movements just mentioned may be classed those types of mysticism, the aberrant offshoots of revealed religion, which, not recognizing the necessity of a prophetic intermediary, seek directly and by divers methods to⁵⁵⁴ realize in the individual soul unity with the Divine Essence. These, too, may be regarded as attempts of the human soul to fulfil its spiritual needs through other than the established channels of organized religion.

Philosophic Materialism.

Then we turn to philosophy. Like mysticism, philosophy also attempts to solve man’s spiritual problem, the main distinction being that whereas in mysticism the approach is through intuition, in philosophy reason is the determining factor. Though philosophy exists as a discipline separates and distinct from religion and may therefore, like those forms of mysticism just referred to, be regarded as a substitute for or alternative to religion (in the sense of prophetic revelation), both fields are nevertheless closely related and have, down through the ages, constantly interacted upon each other. When religion is a potent force in society, philosophy tends to be infused with its influence. On the other hand, a decline of religious power is accompanied by a corresponding increase of materialism in philosophic thought. Thus the philosophy of a given period is a good index of the religious temper of the age. In our own time the dying out of faith in God is attended with a powerful trend toward a purely materialistic philosophy. Humanism has taken precedence over deism as the fashionable philosophy of modern man. Recognizing no higher authority than that of the individual conscience, the modern tendency is characteristically a moral and

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hedonistic. The inevitable outcome is havoc and chaos as far as man's spiritual life is concerned.

It is in the political realm, however, in the movements associated with the intensification of the spirit of nationalism on the one hand and in the Communist movement on the other, that the materialism permeating modern thought has received its most forceful expression.⁵⁵⁵ By reason of the fact that these movements do not consist simply in their materialistic premises but in the projection of these ideas into the plane of action in the outer world, their influence is all the more far-reaching and pernicious. In the passionate devotion and loyalty which they command they are absorbing the psychic energies of the continually-augmenting body of their followers, thereby threatening to completely destroy and supplant the influence of religion in the world. On the one hand, the trend toward an intolerant and self-contained nationalism, though apparently reconciling itself with established religion and even, in some cases, unheld by its exponents, in reality fosters the evils of violent racial and political prejudices so destructive of human solidarity and world peace and naturally quite antithetical to the aim and purpose of religion itself. On the other hand, Communism, far from making any pretense at preserving moral values, claims openly to be based upon a purely atheistic and thoroughgoing materialism.

The Spiritual Crisis.

To sum up, then, the spiritual crisis of modern man is to be understood in terms of a profound disturbance of the religious consciousness of mankind. This disturbance reflects itself on the right hand in the predicament of orthodox religion with its fanatical adherence to literal scriptural interpretation and man-made dogma in opposition to science. On the far left is the atheistic-materialistic group representing the complete revolt from religion. Midway between these two extremes lie the vast number of spiritual movements more or less religious in character, representing that liberalist frame of mind, which, while dissociating itself from orthodox religion, seeks nevertheless to preserve by human invention those idealistic elements which a downright materialism lacks.

Of⁵⁵⁶ all three of these types of spiritual consciousness, however,—the orthodox, atheist, and middle-of-the-road liberalist,—it may be said that they possess in common the inability to cope adequately with the spiritual problem of modern man. The orthodox religionist, through his failure to reconcile his dogmas with natural science, has lost the support of a vast number of intelligent and perhaps, under normal conditions, genuinely religious persons. The atheistic class, since it confines its

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attention to the material world, either ignores or denies the existence of a specifically spiritual problem, and therefore offers nothing to a solution. Such an attitude, moreover, if consistently applied can have only one outcome—the subjection of the nature of the man to its animal propensities. For when we substract God from human life, there is nothing left to distinguish it substantially from that of the animal. And finally the liberalist, no matter with which one of the above-mentioned spiritual cults or groups he may be associated, since his faith such as it may be, rests upon a basis of humanism rather than of divine authority, loses the dynamic force which only a God-inspired religion has shown itself capable of imparting. In attempting to straddle the fence between religion and materialism the liberalist can subscribe positively and whole-heartedly to neither. The inevitable result is both an impotent faith and a psychic void waiting, and indeed requiring, to be filled. What then, is the way out of this dilemma?

Revival of Religion.

Nothing short of a revival of the religious consciousness of mankind would seem capable of resolving the problem. Equally plausible is the idea that such a revival can come about only through the appearance of a prophet or Manifestation of God with a new revelation of Divine truth directly applicable to⁵⁵⁷ present conditions. Every great spiritual rebirth of human society traces its origin to the teachings of a prophet of God. Other revivals of a more or less religious or spiritual character there have been, to be sure, apparently stemming from purely human origins. But these movements, at best, constitute a rediscovery of certain verities implicit in the words of the Prophets and cannot of themselves lay claim to any novelty. At their worst they represent a gross perversion and corruption of those same teachings. The human mind, when it attempts to create in the realm of religious or spiritual values, and no matter whether the approach be through philosophy or mysticism, necessarily impresses upon the products of its labours the character of its own inherent limitations. That is to say, man can know only what he imagines, not God. The effort of man to solve such questions unaided by God creates a vicious circle from which there is no escape—unless we wish to consider the maze of imagination an escape. That is why solution of man's spiritual problem from any purely human source is impossible.

It should therefore be clear that man, being innately limited, can not create his own spiritual life but must depend for it upon some unlimited Source. The most he can do in this respect is to pass judgment upon moral values which are already presented to his consciousness. But the presentation itself is an act of grace from this higher Source. Being ignorant, man must have One to educate him. Being helpless, he must rely upon the assistance of an All-Powerful One. But direct access to God, as we see, is

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impossible. Consequently it is to the Prophets, who are the Manifestations of God, that man must go for guidance, for the knowledge of God, and for the basis of his spiritual life. The Prophet or Manifestation of God is, by definition,⁵⁵⁸ a unique order of human being chosen by God to be the source of enlightenment and progress for the race. Historically the appearance of a Manifestation of God has always coincided with a rebirth of the spiritual life of the society in which He appeared. Such a rebirth is necessary in the world today, and one is forced to conclude that only the appearance of a Manifestation of God can bring it. For the religions of the past, as we have seen, are decadent; their force is spent. It is due to their weakness that the psychic energies of mankind have been driven into all sorts of barren or destructive channels precipitating the present profound crisis. Only a new Revelation can restore this life that has been lost, build new consciousness and a new world order.

They believe that only through a complete and thoroughgoing reliance upon God is it possible to attain spiritual health, poise and development. Reliance upon God is indeed the essence of the teachings of all the prophets of the past. But whenever, at any stage in history, this reality underlying all religion becomes obscured by false, man-made conceptions and its true meaning disregarded and forgotten, a restatement of Divine Truth becomes necessary. God sends another Manifestation to earth. His teaching renews the spiritual life of man and provides all the requisite means and agencies for his further development. It sets the standard by which alone the proper course for the life and progress of the human psyche can be determined.

The fortunes of mankind, impelled by the inexorable forces of Destiny, are being rapidly driven to the point where nothing on earth shall avail man or offer him the promise of security. If all his temporal attachments are cut from him one by one, upon what may he then rely save God? No inference could be more clear or simple than this.

G.⁵⁵⁹ A. SHOOK: DO WE BELIEVE IN GOD?@@@

There are today three views or theories concerning the progress of humanity.

1. A popular view, shared alike by the intelligentsia and the more enlightened of the suppressed classes, maintains that man's talents, tendencies, and even desires are due to inheritance, environment, education and economic opportunity. Science can control these factors. Such a view leads to a Godless faith—some kind of humanism.

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2. Another view looks to the realm of value; justice, truth, beauty, ideals and character. Science has very little to say about these factors. According to this view, ideals, character, and spirituality cannot be developed by the methods of science. But a belief in God is not necessarily implied.

3. Finally there are those who still believe that the higher life, spiritual growth, ideals and character are impossible without some kind of a God is implied in this view? Is He the traditional God of Revelation? Is He a personal God? Can He be known through His works? Can He be known by turning inward? Is a personal experience (intellectual or emotional) a necessary and sufficient basis for a belief in God?

In the various discussions we read today on the existence of God, the efficacy of religion, or the potency of prayer, we observe a conscientious and sincere desire to discover some valid proof of the existence of an omnipotent power that sustains some kind of relation with man—a proof consistent with the maturity of the age. The majority of mankind are willing to accept a deistic belief, but a personal God who is concerned with our daily welfare and to whom we may pray, is quite another matter.

Theology maintains that individual spiritual experience⁵⁶⁰ warrants the belief in a personal God. This is plausible, theology believes, but only an inference; it is not something that is obtained by intuition. Those who are governed more by emotion than by reason, those who are willing to sacrifice coherence for feeling, attempt to make religious experience a basis of agreement and to these the doctrine of the existence of a personal God is a direct intuition.

Those who insist upon the personal element too often fall back upon experience, private and personal, but such experiences are not universal nor communicable and moreover they may be explained without the assumption of any kind of God, Personal, Transcendent or Immanent. In other words, such experiences are not necessarily a proof of the existence of the historic God of Revelation.

The kind of God implied in such definitions as these may be nothing more than a reflection of our reactions to certain more or less superficial concepts of God or to our reactions to “religious feeling.” We attend a Synagogue, a Mosque, or a Church where there is a genial fellowship based upon religious interest and feeling. The architecture, the music, and the ritual may all cooperate to engender a feeling of devotion and adoration. Something within us responds—we are lifted far above the ordinary level of emotion, we become optimistic and altruistic, we are able to face the problem of the future. In short, we feel “spiritual.” We may even go so far as to maintain that this is a

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proof of God's existence. If this is not the spirit of God within us, we may ask, what is it?

In difficult times the reflecting mind gets very little consolation from this kind of religious feeling. Thoughtful people who try to face the inconsistencies and paradoxes of a modern civilization cannot be content with a mere feeling of "well-being." The⁵⁶¹ proof of the existence of a God of spiritual optimism which we are asked to accept is in reality no proof at all. We are simply asked to give up our search and believe in the eternal goodness of man or an unknown cosmic force. That which we are called upon to believe in, we may call God. God is defined in such a way that no proof is required. The subtle appeal to the ego is just sufficient to befog the real issue. The credulous believes and is often benefited, but not the reflecting mind.

To many serious-minded people, however, anything that will need the soul of man, in this dark period, should be welcome. But we should not be deceived by results – that which makes an immediate appeal is not always enduring.

On the other hand, all these aids to spiritual growth are desirable even though they belong to the realm of the sensuous. Beauty, rhythm and harmony are necessary for the fullest development of the soul, but let us remember that they are not sufficient. Ritual and religious emotion are poor substitutes for the positive knowledge and assurance that the destinies of mankind are in the power of an Omnipotent God. Such was the faith of primitive Christianity in a disintegrating empire. The early Christians were a mere handful of unimportant people. They were persecuted. They were martyred. But they did start a revolution. They set up a different quality of response – in time Rome responded. Such has been the faith in every prophetic religion.

The reformer with his limited vision sees only evil in these aids to spiritual unfoldment. Those religious groups in the past that have eliminated from worship all the things that delight the eye and the ear and have concentrated on "inner development," have attained extraordinary results.⁵⁶² Not only have they attained peace and quiet under all conditions, but usually some measure of social security if not prosperity. Let us note, however, that such religious bodies have never affected the generality of mankind. They have no solution for our most urgent problems.

The world is searching as never before, but it is a mature and skeptical world and so it asks of every movement, "If this be the true approach to religion, what are the results? Is there is one true God, where is our unity? Can a modern scientific age believe in a multiplicity of Gods?

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The religion that will command the respect of the world today must be universal. Its scope must be comprehensive, its precepts pure, its standards sublime, and its claims reasonable. Moreover, it must have laws upon which a new civilization can be founded. But all this is not sufficient. There must be an institution to perpetuate its ideals and influence. No movement in the past has been powerful enough to recreate society without an efficient organization.

Imitation in religion, as imitation in anything else, is something that closely resembles the real. A cert in philosophy of life may satisfy the longing for an ideal of transcendent value; it may even turn man to a nobler life. A definite technique of contemplation or meditation may assist greatly in freeing man of his lower desire nature—it may give him assurance, peace and happiness, it may make a superman of him and endow him with power. The things that engender religious feeling and at the same time produce some practical results, are the real intimations. It is the imitation in religion that so often prevents men of superior character from making a search for the reality of religion.

From the pragmatic viewpoint it may make little difference whether man follows an imitation or the real, but the apparent worth of the inferior glass does not change it into the precious stone.

We⁵⁶³ realize once again the vast difference between a Divine Revelation and the feeble attempts of man struggling alone, as it were, to discover the true goal of life.

Baha'u'llah repeatedly, and in unequivocal language, makes it clear that the Infinite God cannot be comprehended by man. Such a doctrine is comprehensible to a scientific age. If the phenomenal world is still a mystery which is beyond the investigation of man, it is reasonable to assume that an Omnipotent God cannot be studied and observed as we would study and observe anything else, that is, God cannot be known by His Works.

KENNETH: CHRISTIAN: HAS MANKIND REACHED MATURITY?@@@

The chaos and confusion of modern times makes certain the statement that the members of the human race have not yet reached maturity. An analysis would show us three reasons why this is so.

First, because we are not consciously integrated as a human race. The average individual today is conscious first of family loyalty. This Loyalty is frequently sufficient justification for committing unjust acts toward other people. Next, the average

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individual is conscious of Loyalty to a particular locality. To boost the industry of his locality, he would frequently favour laws and political acts which would bring suffering to other people. Probably next, the individual is conscious of his racial and religious loyalty. If this is so, somewhere in his mind is a quite marked feeling of superiority over other religious groups and almost certainly he condones the competition between denominations and the inefficiency, striving and lack of spiritual force which results from sectarianism. But the bond of loyalty which has greatest emotional appeal is unquestionably national loyalty. Here the average citizen, in his love for his country, is the victim of whatever policy is advanced by the major⁵⁶⁴ political parties. And in the name of patriotic symbols, many citizens are swept into political movements which in times of clear thinking, they realize are detrimental to the welfare of the nation. Any inspection of these political, religious, national and family bonds will show quite clearly that the dominant loyalty is not justice, but the furtherance of one group and the dominance of that group over others.

Most people will subscribe quite glibly to the ideal of justice, but they have not thought through completely enough to see that any phase of sectarian action is a type of group action which must inevitably bring about injustice to those groups which are defeated. Until some change is brought about in people which causes them to think of others, in fact, of all people, as human beings first, rather than as members of different racial, political, and religious groups, injustices in the modern world will continue. We cannot be integrated as a human race until we consciously acknowledge the humanity of all people.

Second, mankind has not reached maturity because the world has not yet recognized a workable basis for unity. There are two major methods for achieving unity now being pursued by the great nations of the world. One group would unite the world by force, suppressing deliberately and ruthlessly all groups and individuals who would choose to think differently. The other group attempts to unite people by compromising differences. This method is one whereby problems are solved temporarily as economic and political pressure shifts. Neither method would primarily serve the just interests of all the people concerned. Each method would enhance the prestige of one group over another, and because a nation must, "save its face," it is considered justified that people are condemned to suffer, either in economic or actual warfare.

A workable and fair basis for unity in the modern world⁵⁶⁵ would need to guarantee and to state explicitly certain rights and privileges that all men can share. The right of free thinking and the expression of opinion would need to be constantly

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upheld. Every economic and political move would need to be thought of in terms of human values and human consequences. Moreover, the difficult political problem of sovereignty would need to be solved by the principle of federation, a working principle of development which has been proven practical in the experience and history of the American people.

Third, mankind has not yet reached maturity because the idealism of adolescence has not yet been reinforced by the practical realism of maturity.

But this idealism has been very much like of an adolescent who will be very fair in some of his acts and very unjust in others. For the adolescent does not see the vary-over between the ideal and the act; between the theory and the practice. Unfortunately, mass psychology operates on the fact. Individual leaders sway their followers by emotional appeals to idealistic concepts.

The mature individual man tries to see a problem as it actually is, tries above all not be swayed emotionally in solving it, and then seeks a solution on the basis of the facts he can obtain. This is what is meant by practical realism. To get our public leaders to follow a cool-headed method of solving problems would require a change of heart, both on their part and on the part of the mass who support them. And this change of heart would require a different vision—a vision of world social problems in terms of group prestige and group warfare. Until this change comes about, the natural idealism of people will be used to trick and defeat mankind and to cause more and more social injustice.

Since individuals are the units of any civilization, we⁵⁶⁶ see that mankind hasn't reached maturity because there not enough individual men and women who are mature. We would, therefore, need to have more and more individuals who think in terms of humanity, who seek a basis for world unity that will not destroy the rights of large groups of people, and who strive to see problems, not emotionally, but with the practical realism of maturity.

Baha'u'llah stressed again and again, in various books and tablets, that this age was a time when words and nice religious sentiments were not sufficient, in fact, were quite secondary in importance. This He proclaimed to be the age of action and deeds. The measure of a man's religion is what he does, not the neat sentiments he might be capable of uttering. Therefore, for Baha' is, religion has an entirely different emphasis and starting point than that accepted by the majority of people.

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Some of the barriers which have marked the path of human progress are; geographic limitations, difficulties of communication and transport, differences of language, sectarianism in religion, agrarian and sectional economies—suited to the nationalistic state prior to the machine age, exaggerated racial differences, opposing cultural habits and concepts, and various limited concepts of patriotism. Of these obstructions to unity, science, in the last few decades, has practically removed the obstacles of geographic limitations, of transport and communication, and it has fatally undermined the system of national economics.

In former periods of history, the meagreness of records, the slowness of communication, and the lack of accurate scholarship in translation, cultivated and strengthened the belief that the great religious communities of the world had little or nothing in common. But Baha'u'llah showed in His writings, two decades before scholarship in comparative religions came into being, that there is only one religion, which has been revealed⁵⁶⁷ by God through great Prophetic Beings who lived in different ages of history. The followers of religion have created and emphasized differences. In some cases, misunderstanding has been the result of historic accident; in others, differences have been deliberately cultivated and perpetuated by the professional clergy.... With great simplicity and irrefutable logic, Baha'u'llah cuts this bewildering Gordian knot and shows the unfolding plan of God through the ages. Thus, men find a natural basis for unity with the members of all the world's religious faiths; and men find a simple loyalty, far removed from theological vagaries and dispute; and men find a new vision as they see divine purpose in all human life.

It is obvious that moral men cannot live happily in an immoral society, nor can a world be unified and at peace, if the men who dwell in it continue to think and act in sectional and factional terms. Any discussion, then, of the problems relative to peace between nations must, sooner or later, center upon an actual plan.

The world has changed rapidly and to such an extent that only men with a different viewpoint and a new vision can safely inhabit it. Men must change to fit a world united by science and where all peoples are completely interdependent. Baha'u'llah is awakening in countless people a sense of world citizenship through the love of God. This spiritual unity cannot be broken by physical persecution; by the attacks of enraged clergy, or by the scorn of the indifferent. Unity through the love of God is a force that is socially creative and makes practical the realization of Baha'u'llah's vision for the future of mankind.

Here, then is the consummation of all religious truth, the wedding of idealism with the social needs of our age. Here is not smug, traditional separation,⁵⁶⁸ but the

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challenging and actual basis for world unity. The maturity of mankind will be realised as the teachings and principles of Baha'u'llah produce more and more people who are not only physically mature, but also mature in heart and mind.

LILYAN FANCHER-BUSH. "THE CIVILIZATION OF TOMORROW." @@@

To the keen observer, pessimist though he may be (and who today is not?), there is evidence that man is striving toward a better civilization than has ever before been known.

What, after all, is civilisation, but the cumulative results of man's efforts in each phase of life—social, economic, political, scientific, intellectual, artistic, spiritual—phases of life which have, heretofore, been motivated, in the main, by human impulses, human desires, and human instincts?

This new civilization, signs of which are, even today, unmistakable if faint, will not be merely a pattern similar to the old, nor will it be the old, brushed off and polished up, to look like new.

Heretofore, conflict and discord have not threatened, as they do today, the whole of the human race. Civilizations have collapsed, it is true, but, at the same time of their decadence, somewhere, in another part of the world, new civilization has already begun.

The spirit of self-sacrifice—the consideration of the whole, in preference to the consideration of a part—will lead to the betterment of the whole.

And if we have the spirit of true self-sacrifice—the good of the whole preferential to the desires of the few—and a true common understanding—recognition of the real worth of contribution of each part of that whole—we shall achieve unity of purpose. Purpose being the goal toward which humanity is striving, unity being the method used in that striving. Again, a new spirit. This will, of course, lead to the abolishment of personal animosities and Prejudices⁵⁶⁹—pettiness which man, in his new maturity, will throw off.

We must have something deeper than an economic solution to the problems of life today—regardless of how far a stabilized, universal currency might go toward relieving human distress. We must have something deeper than a political solution to the problems of life today—regardless of how much a recognized and enforced world

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government could do in alleviating world disorder. We must have something deeper than a social solution to the problems of life today—regardless of the sincerity and unselfishness of that solution.

For our problem today is not solely economic, hence no economic solution can solve the whole problem. Our problem today is not alone a political problem, hence no political solution can adequately meet the entire situation. Our problem today is not only a social problem, hence no social solution can fill the need.

The only answer to our present day world conflict lies in a solution which presents a spiritual basis upon which and from which, we can solve our economic difficulties, starting from a spiritual premise; a spiritual basis upon which, and from which, we can solve our political problem, starting from a spiritual premise; and a spiritual basis upon which, and from which, we can solve our social problem, starting from a spiritual premise. Man, united in one common bond of spiritual fellowship, meeting and solving, adequately and correctly, the problems of living, upon the common basis of a spiritual foundation.

Material civilization was not enough for man. Nor is it. The desired result of life on this earth—the place of man in the great scheme of things—is not attained, has never been attained, cannot be attained, and will not be attained until material civilization⁵⁷⁰ is combined with spiritual civilisation. With the realization that the spirit motivating both is one and the same, and that the material progress of this world is but one aspect, one emanation, from that spirit.

A study of history shows that at periodic intervals there appears in the world men called “prophets” or “manifestation of God,” with a Message for humanity. Such men as the Buddha, Zarathustra, Jesus the Christ, Moses, Muhammad. A further study also shows that these men appear at a time of chaos—when civilization as such, is rapidly disintegrating. We also find that with the appearance of these “Manifestation” a new civilization is born.

Heretofore, this has not been a world-wide process, but has been more or less confined to limited areas; that is, to the “known” world of that particular time.

However, with the discovery and gradual settlement of the New World; with the coming and spread of the Industrial Revolution; with the tremendous progress of material civilization;—we have reached the place, today, where the whole world is the “known” world.

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We have also come to the place where our world civilization has not only reached its highest peak, but has already entered its period of decadence. From this, our natural conclusion, in the face of the factual knowledge, would be that this is the logical time for the appearance of another "Manifestation of God," with a Message for the entire human race.

KENNETH CHRISTIAN: "A SPIRITUAL BILL OF RIGHTS." @@@

In a realistic sense, man was not born free. He was born with the potentiality for freedom. Man has always had to learn how to be free.

A major portion of history so far, has been the struggle of man to free himself from the restrictions of nature and geography. Food and shelter have had⁵⁷¹ to be wrested from forest and jungle. Oceans, Mountains and plains have had to be conquered.

The second great struggle of man has been for freedom from slavery and the tyranny of his fellowman. Only in the last few centuries has this struggle shown any appreciable practical results. And there is a third great struggle for freedom. Glimmerings of it have been seen before in history. Now this struggle has become a necessity to the further progress of civilization. Man must now be free from himself, from the fears which are his inheritance in the struggle against nature, from the suspicion, prejudice, and separation which are his inheritance in the struggle against slavery and tyranny.

But still men are not free. To millions of people in the world, the struggle for subsistence is very real and life-long in duration. Millions, though possessing the necessities of life, still live under the social and political dominance of highly organized groups, and nowhere in the modern world can we point to large groups of people who are really free from fear.

But if we inspect carefully those tendencies which imprison the mind and spirit of man, and then look at the specific injunction of Baha'u'llah, we can begin to see what spiritual freedom for man really means.

First, man must be freed from the inherited restrictions of theology and ecclesiasticism. In a recent poll of 43,000 children in Manhattan public schools, the third most hated individual was voted "The Devil." Here, in an age of science, when reason and common sense ought to be permeating all of life, thousands of city children cling to a belief in a fictitious individual created by theologians.....Coupled with this

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fear mechanism, there is at the basis of every theological system, in⁵⁷² every religious denomination, the fundamental assumption that the particular denomination possesses a better path to God than that followed by peoples of other faiths.

Second, man must be freed from those ideas of mysticism and asceticism which warp the individual life into an unsocial pattern. Asceticism is an unwarranted extreme in Christianity. It has manifested itself in many religious orders and retreats. And modern intellectuals embrace the essence of this idea when they take complete refuge in the pursuits of the intellectual life and feel no obligation to the social order in which they live. The extremely wealthy, also, tend to be esthetic in that they welcome the way of luxury as a protective antidote against the realistic surge and flow of life.

And the modern world is flooded with attractive forms of mysticism. Psychologic religions, health fads, and mystic cults flourish and feed by appeals to the egos of many thousands who have been torn from the moorings of old religious forms. These movements all appeal to man by offering to develop latent "powers" within him—to enable him to attain the same understanding as Christ, to guarantee him absolutely perfect health no matter what, to hold forth to him the tantalizing promise of understanding "mysteries" reserved only for the comprehension of the elect and those willing to pay the proper fees. In such movements there is no appeal to the heroic and noble side of man's nature. He is not asked to sacrifice for goals not easily obtainable, and to expend effort when the real fruits may not be discernible for several centuries.

Third, present-day society suffers, more than at any previous period, from the "cultural drag" of the past. Within one hundred years, science and invention have given the world the physical means for unity in all phases of life. Yet we continue to think⁵⁷³ and act in forms long outmoded. The friction which has resulted is taking the form of continued and terrifying crises. Men point to the dissolution of society as they see every old form of thought and action crumble effete in the present turmoil. And the only logical solution, proven by historic experience, is the evolution of a new social order which can adequately and justly utilize the fruits of modern science. These great periods of change have occurred before at long intervals. Always the path of inevitable progress has been blocked by the methods of an outmoded culture. The same difficulty is ours today. World unity is guaranteed by science and so each limited form of thought and action has been challenged by the hand of destiny....We continue to think in class terms; we move inevitably into a wider social arena. We laud purely nationalistic concepts; but economics has become hopelessly international in scope. We try to think in terms of restricted cultures—dividing life activities into neat religious, political, social, and economic compartments—but in actuality all these divisions fail,

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and the confusion of men mounts as leaders strive blatantly to deny the steady processes of social amalgamation... In their confusion, men refuse to define their terms as they call each other names, as they rant loudly against “isms” – tilting Quixotically to gain public favour and playing upon any fear and prejudice which will gain a temporary following.

Confusion, prejudice and fears—whether they be the result of man-made theologies, of the egotistic appeals of varied forms of estheticism, or the useless ways of thought and action which constitute the “cultural drag” of the past—from all this modern men need, most desperately, to be freed.

If freedom is sought in purely economic terms, similar⁵⁷⁴ dilemmas result. Always, a partial view modern life—be it a political, economic, social, or religious view—tends to distort life’s problems beyond all reason.

What concept then is big enough to enable man to think clearly in terms of the world as he finds it? Surely “Political Man” of the national jingolists will not suffice. Surely “Intellectual Man” of the theologians and philosophers is an inadequate concept. Surely purely “Economic Man” of the socialist-economic theorizers is insufficient.

Would it not greatly clarify our conception of life to use the concept of “Mature Man” found in the writings of Baha’u’llah? For Baha’u’llah, though a Prophet of religion, never spoke of life and living in the limited manner of the professional religionist. He saw all great problems as problems of living, understandable in terms of justice and human values, not capable of being neatly classified as economic or political, as religious or social. “Mature Man,” then, would be that individual who sees life as the working fusion of these four aspects—not one of which is wholly dominant.

But to enable men to see life in terms of maturity, requires some changes in social conditions as they now exist. It is at this point that the major principles in the teachings of Baha’u’llah assume great importance. To free men and women, to enable them to think and act maturely, a greater Bill of Rights, one going beyond mere political rights, must be promulgated. The principles of Baha’u’llah are a Spiritual Bill of Rights which can free man from the inherited mistakes and erroneous concepts of the past.

Baha’u’llah, first, challenges men to think freely by urging each to “investigate truth independently,” to scorn mere imitation of ancestral forms. He commands men to abandon superstitions and prejudices of all kinds. He attacks limited social concepts by⁵⁷⁵ urging that men “recognize all races, classes and nations of men as one.”

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Baha'u'llah states emphatically that true science and true religion could not help but be in accord. And He strikes at all religious sectarianism and bigotry by calling upon men to recognize the obviously one divine source of all revealed religion.

They are but the Spiritual Bill of Rights which will guide men in the creation of a just social world when, in the decades ahead, the system of war-making destroys itself. For we are now at the period of transition from the age when men first gained freedom from tyranny, and the new age when men will gain freedom from fear and become mature.

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Economics-The unredeemed social Area. A truly religious society is one in which the principle of righteousness constitutes the foundation for each and every type of human relationship. In such a society, the God-given sanctity and dignity of every human being is safeguarded not merely by formal law but by the custom and instinct of the overwhelming mass of the people. A religious society would sanction neither racial nor economic outcast. It would establish a status for human beings making impossible social orphanage and slavery on the one hand, and charity on the other. It would create an all-pervading, unified order in which pitiless struggle would have no occasion to arise; save only that inner struggle of the individual to overcome the imperfections existing within himself.

Education for Character. The time has come to perceive that character development is the keystone of the educational process. Without that keystone, the⁵⁷⁶ structure of an elaborate civilization crumbles before our eyes. We must be educated — ourselves — primarily to become true human beings, and only secondarily to acquire proficiency for the daily task. This stern necessity of a crucial time can only be fulfilled if we replace the attitude of materialism by a spiritual conviction. That is, we are called upon to give less emphasis to the possible advantages of action performed upon the outside world, and more emphasis to the motives for action within ourselves. The individual is required to arise above dependence upon impaired public standards of success, and face the fact that his most important achievement is himself.

From this larger point of view, the field of education may be divided into successive levels, each distinct, but all mutually inter-dependent.

The first level is that of the fundamental virtues, honesty, integrity, self-discipline — those formative impulses of life which mark the education of the child.

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The second level is that of human association—the social virtues characterized by the capacity to cooperate with others, to achieve social personality, without fear and repression on the one hand, or aggressiveness and exploitation on the other. Unless the foundation of integrity is laid in childhood, this necessary social personality can never be acquired.

The third level is represented by preparation for one's life work, the selection of that profession or trade which is to offer not only the means of livelihood but also the fulcrum by which the individual can alone exert his measure of influence upon society and render his degree of usefulness to the world.

The fourth level is that of citizenship, or training for the maintenance of civilization, the level⁵⁷⁷ of our responsibility to the organised life of mankind. This quality of citizenship is not a matter of political action or capacity alone, but in its full sense stands for loyalty to the triumph of righteousness upon earth. It is the extension of integrity from personality to the institutions which are the pillars of the social order. A decisive factor in the confusions of our time consists in the lack of people who have matured to the point of becoming civilised men and women.

This level of citizenship requires the world outlook today. The problem of civilization have become world problems, and only a world solution is possible. Therefore the good citizen is he who can realize his common humanity with people of other races, classes, nations and creeds, and understand that this common humanity will one day predominate over those provincial prejudices which arose during ages of physical separation between the five continents of earth.

The fifth⁵⁷⁸ level is that of spiritual experience and faith—a conscious relationship to the creator of the universe and man, a consecration to that purpose of existence which embraces the life of eternity and not this physical life alone. The spiritual life is a quickening of the soul itself—that potential capacity to know and love God. Here is the fruit and the aim of human life, the motivating impulse which establishes truth and validity upon all lower levels of action and experience.

From Magic to Law. Nations and classes apparently believe that wishes and hopes, disguised as policy or legislation, can serve as social law. Once again we have the attempt to substitute will for knowledge. Once again, in vain effort to assure the survival of stage of immaturity, forms of social pressure are organized to override cause and effect in human relations.

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⁵⁷⁸ The original editor corrected spell "fifth" by hand

The⁵⁷⁹ modern approach to the essential problems of civilization is ignorant and blind. The fact that we actually live in a world society while our experience of civilization is limited to nation, race and class gives to that blind ignorance a fatality that can result only in disaster.

The new and unprecedented condition that has emerged to falsify social experience is the enlargement of the area of cause and effect in human relations to include the entire world. The chief art of government in the past, to maintain a balance of power between rulers and ruled, has no connection with the problem of government today. To perpetuate that immature conception of social power and administration is to bring havoc upon the whole of mankind.

Our release of political and economic action are fatally permeated with the arrogant blindness of hope and wish crystallized, by opposition, into a grim determination to succeed by force applied to groups of our fellow men. Angry and frantic children have seized upon the instrumentalities of science, evolved in the struggle against nature, and transformed them into weapons against each other and themselves.

The first duty of civilized man, and his highest privilege, is to withdraw heart and soul from the influence of so corrupt a social psychology. We gaze out over the earth and we behold a bewildering variety of peoples, each organized in a different culture and civilization, all locked within the confines of a social past that has been swept away. What can we teach these desperate peoples the art of cooperation and peace? What can open their eyes to the overwhelming truth that they live in a new, an interdependent social world? What can rid their hearts of this obsession that their fellow men, by necessity, are their bitterest foes?

Withdrawal from the psychic influence of mass blindness is the first and highest duty. In the mysterious recesses⁵⁸⁰ of faith we must pray and ponder for light to see the reality cannot but be the recognition that the problem is a mutual problem, and that every race, every nation and class, must be considered on a basis of justice in relation to the needs of the whole. That reality cannot but be the spiritual integrity of the human type, however crude and immature its present expression.

Spiritual Realism. The realism of wealth can be recognized today as that condition in which wealth benefits all who directly or indirectly contribute to its creation. The separation of any form of wealth from the process of social evolution means that form will sooner or later be destroyed. When the effects of such causes are realized, there is

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no power nor authority on earth capable of averting nor staying the destined decree. It is not the wealth which is evil, but its segregation from the realm of social conscience and will. There is no automatic socialistic principle which can be applied mechanically to determine the limits of private property. The only limits recognized by destiny are those which concern motive and use, not legal title.

We are in dire need of a new realism, a new sense of history and of society, which will enable us to realize the predominance of destiny, made visible as the working of cause and effect, throughout the whole area of mankind and civilization. What we formerly termed revolution was the restoration of the balance of justice when injustice had become crystallized in the very structure of the local or national community, but modern war, apparently so different from lawless revolution of the historic mob type, is in reality the restoration of that same balance.

Spiritual realism, the recognition of the supremacy of divine law over human nature stature, the realization that only the meek (those who obey divine law) can possibly inherit the earth, can alone reveal a⁵⁸¹ path from this prevalent struggle into the realms of social peace and well being.

Out of This Agony. Men begin now to witness the vast spectacle of an era overtaken by destiny. It is a mode of civilization that has been brought to destruction, in addition to the myriad individuals who may perish in war, famine and disease. A cycle terminates, an age is fulfilled. The yesterday we had and were never will return.

Society in convulsion will not destroy the spirit of man, but when the spirit has betrayed itself by substituting things for meanings it comes under the necessity to undo all it has painfully built on the basis of error. Hence the devastating tempests that from age to age unloose destruction upon ancient institutions and empires and peoples. It is the fury of return to the beginning, before the betrayal, to seek to build on truth.

Men, institutions, cultures, faiths—all acquire vitality as they form means to the ends of life. When they become ends, they are in defiance of life. They are marked by the angel of destruction. After a time, they destroy themselves, and life builds a new.

Out of the agony of this fury of destruction, out of the flame of this worldwide devastation, men will be severed from the tribe and form the nation. They will be reborn, as human beings, sacredly upholding the dignity of Man.

Man's Undiscovered Freedom. The overwhelming needs of peoples immersed in international conflict, served by social administrators who are inexperienced, bereft of

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vision, frightened or partisan and ambitious, produce tyranny and oppression in its most frantic and widespread form.

We cannot exercise moral judgment upon these peoples locked in strife any more than we can apply ethics to a forest fire or a hurricane. Nowhere on earth can one⁵⁸² locate in this dire agony any equivalent to the attribute, or capacity, of moral responsibility. The guilt is continuous over a vast period of time, diffused or apportioned among all historic races, nations and classes.

The individual has little time or strength to ponder general meaning and value. His day is a supreme struggle to solve problems that pour in upon him like the waters of a rising tide.

Try and trace to its origin any even slight case of injustice or inefficiency and it soon loses itself in an endless waste of social confusion beyond control.

The individual, apparently, is today a helpless, irresponsible being caught up into a social maelstrom which substitutes its iron law of necessity for the free will of men. Wherever he turns, his way is blocked by that iron law, expressed through other men as helpless and irresponsible as he.

This great prison house of history, however, no matter how thick its walls nor high its gates, can only confine and oppress human beings in relation to their personal lives and their social relations. Between man and God no earthly power can ever intervene. Men are helpless so long as they desire only fulfilment in personal and social matters. Seeking them they can be thwarted and deprived, frightened and deceived. But for the soul that resolutely turns to God, modern life is a prison without a roof. In the dimension of spiritual effort and attainment, the grim walls and locked gates have no power to confine.

This is the undiscovered freedom of man, the gift from his Creator which he may forget and deny but which no man can seize nor withhold from any other man. When the economic world has become the fruitlessness of destructive struggle, when the political world has become the clash of mighty powers, the world of the spirit remains free. The discovery of this⁵⁸³ freedom, the freedom which Christ acclaimed on the cross and the Bab renewed on the scaffold, is the coming of religion, as contrasted with creed and church, to the human spirit.

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Nor is this spiritual freedom merely an unworldly compensation for tragic frustration in this world. On the contrary, until the qualities and attributes have been established by the soul in its relationship to God, these qualities and attributes are mere illusions in social relations. Truth, honour, integrity, cooperation and love – these facts of man’s reality – all receive their vitality as men practice them in spiritual experience.

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“The Achievement of Human Life.” The first step that separates man from the animal is the gift of thought – the capacity for forming abstractions. It is this power of scientific thinking that has made possible the progressive understanding of and conquest of nature, leading up to the marvelous technological civilization which characterizes human life in the more advanced nations.

To be human, therefore is to think. But are we adequately utilizing this tremendous power which God has placed in us? Man might be defined as an animal with capacity for thought. The capacity is there, but not always the thought. Educators the country over are endeavouring to train the human mind. Splendid as are American educational facilities – as a result of my experiences here and abroad in handling young people of all ages, of many races, and of both sexes – that methods of education could be greatly improved from the point of view of stimulating in students the power and practice of hard, thorough, logical thinking.

And we, as adults, apart from our educational life in institutions, can should be striving daily to improve our powers of thought. We have not achieved human⁵⁸⁴ life until we can rise above the emotional and sensuous life of the animal and function on the plane of thought and logic.

The mind is a superb gift of destiny to man. But there is in man a still greater treasure, the soul. It is the soul which gives man the to discover God. And the discovery of God in one’s daily life is the supreme achievement of a human being. Man is not worthy to be called man until he has achieved this. This is the station of Sonship which Christ spoke of. He would have us all become Sons of God, developing – in accordance with the pattern He presented us in his own perfect life – the spiritual and divine perfections.

All the troubles in the world today are due to the fact that man has not maintained a spiritual progress equal to his intellectual progress. Human intelligence is not enough to create a perfect civilization. There must be in addition the spiritual qualities, the virtues of the Kingdom of God. The spiritual life is not only the ideal. It is

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also the normal life of a human being. This is the life we should aspire to. It is the goal of human progress, both individually and collectively.

The lack of spirituality in man is life's failure. For in what way are we better than the animals if we strive only for materialistic goals? Animals are ignorant of God because they have not the capacity for realizing Him. But human beings have no excuse for ignoring God. Religion has been revealed to man in order that he might know God and might find in Him security and happiness.

What can we do, as adults, to develop our spiritual potentialities? The first step is aspiration. We must want to grow spiritually. We must aspire—a lovely word which in its Latin derivation means “To desire with eagerness—to seek to attain something high and great—to rise, ascend, tower, soar.” Yes, aspiration is one of the noblest expressions of the human⁵⁸⁵ soul. And it is the first step of the upward climb toward immortality. Let us all aspire. Let us reach for the stars.

The second step in spiritual progress is inspiration. Let God inspire us. Here too is a splendid Latin word which means literally—“To breathe upon”—hence—“to infuse into the mind, to communicate to the spirit, to convey as by a divine or supernatural influence.”

Yes, let God breathe His Spirit upon us. Turn toward the Divine Source of Power in prayer at dawn and at eventide. Turn instinctively at intervals during the day. May the beauty of nature and beauty of art in all its forms suggest to us the Divine perfection and power of the universe. Let us seek with all our hearts the Divine Love and Union.

And for the exercise and training of our spiritual powers toward the attainment of the goals of aspiration, let us turn often to the word of God. This Word has the supreme power of inspiration. It is indeed a breath of the Holy Spirit given man to inspire him and strengthen him in his spiritual climb. Let us read it often. And let us read other inspirational literature—the inspirational writings of the world's mystics and of the world's great thinkers. Let us not be content with that low literature which too often savours of the gutter. Let us associate, in our daily reading, with great and noble souls—in order that we may receive from them inspiration and power to grow toward their likeness.

This is the achievement of human life—to grow more noble in character. This is our task, our unescapable responsibility. If we fulfil it, the world will grow nobler, happier, more prosperous. If we neglect it, we shall bring chaos upon ourselves and upon humanity.

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The way to Happiness. The chronic, all-possessing desire of human nature is to be happy. And this is as⁵⁸⁶ it should be. For happiness is a normal condition of the life-process, whether in animal or man. Unhappiness indicate abnormal conditions. Perhaps that is why 'Abdu'l-Baha's first question to those granted an interview was, "Are you happy?" And without waiting for an answer—intuitively conscious of the visitor's unhappiness he would add, "Be happy!"

At such accostation I have been many weep, and then become radiant-faced.

Perhaps 'Abdul-Baha' was conveying, in this penetrative, dynamic confession of the soul, a form of spiritual psycho-analysis somewhat as follows: Are you habitually happy? If not, why not? For happiness is the normal condition of humanity. What obstructs in your this cosmic flow of happiness? Do you not wish to remove these happiness of the Kingdom which is called eternal life—a life eternally dynamic?

It was the realization in 'Abdul-Baha's visitors of the needless and foolish obstructions in them to the flow of the spirit that caused the tears. And the vision of what life could be without these obstructions that caused the subsequent radiancy.

'Abdu'l-Baha' did not mind in the least these tears. They seemed to cause Him joy. He saw in them a purging of the soul.

We cannot find true happiness until we know and express our true self in its true and destined relation to the Greater whole on which that self inheres. This does not mean merely that we must know and love God. It means also that our relations to the Cosmos of which we are a part must be normal—i.e. based upon and expressive of the true nature of Man and the true nature of Cosmos, both of which are essentially spiritual.

Most of the causes of our unhappiness flow from a fundamental falseness in our cosmic adjustment. We seek first after material things, with the expectation perhaps⁵⁸⁷ of giving some secondary attention and effort to spiritual things as time and circumstance may prompt. Whereas we ought to do the opposite—seek first after spiritual things, and let the material things be secondary. When sought for their own selves as part only of phenomenal existence material things either clued us altogether—or if eventually captured fail to give satisfaction. (Some of the least happy men and women in the world are persons who have attained to a high degree the material prizes of life.) But if we seek first the kingdom of Heaven, these things of the world will be

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added to unto us in due measure and will not then prove to be the bearers of a false and fugacious happiness.

Material things should not be first in life because they are not casual in the real nature of existence.' Material things are not prior, but secondary. They are but the phenomenal expression of a hidden spiritual causation. Let a man think, feel, and act wisely and well on this spiritual plane of Causation, and the outer events of his life will flow to him in terms of calm happiness and abiding peace.

The trouble with us is that we are too habitually active and expressive only upon the outer periphery of life which is phenomenal, neglecting to function adequately upon the inner focal plane of life a which is Spiritual and Casual.

To put it in more concrete terms, we do not avail ourselves sufficiently of that mysterious, all-pervading, and all-directing Cosmic Force—the Holy Spirit. Whatever causations become effective upon the material plane—these may be traced by spiritually illumined souls to the energizing and directive radiations of the Holy Spirit, which in its activation in the heart of man the Quakers knew as the Inner Light.

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All the previous stage in this long and painful search were but stepping-stones leading him, slowly though⁵⁸⁸ surely, nearer and nearer the supreme goal of his quest. Now that he has eagerly sought, loved, found and adored his well-Beloved it behoves him to seek through close and continued communion, to live and abide in Him.

Man's will is under a dual allegiance, subject to two divergent forces; the natural forces of his material self which lead him towards mundane goals, and the spiritual aspirations of his soul which guide him heavenward, urging him to seek those spiritual realities, the acquisition of which enable him to become the true "image of God." The former, while legitimate, inasmuch as they fulfil a definite biological function in his life on earth, cannot however be placed on an equal footing with the higher callings of his spiritual self, since in the latter qualities alone lies his essential distinction from the animal kingdom. Since man lives in a world of matter it is right as well as duty to discover and utilize the material forces within and around him. But equally, may even more legitimate than such claims on his body, are those that devolve on his soul, and if is precisely because these are not given the supreme dominating influence which they should exercise ever his life that modern man is in such a state of inner conflict with himself and of outer strife with his fellow-men. The human will being thus divided in

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its allegiance is in itself evidently in capable of attaining perfection, and hence is in need of a higher Force to enable it reach that condition.

Human nature as we see, therefore, is but a jungle of conflicting tendencies, in which higher And baser motives, selfish as well as altruistic feelings, are mixed together, may are in a state of perpetual conflict. It is in order to separate the good from the evil, the angelic from the satanic, the spiritual from the carnal that every man, who⁵⁸⁹ wishes to live up to his true self, should strive.

What Baha'u'llah indeed means by "dying from self" is not the complete destruction of human personality, but its spiritual perfection and ennoblement. It is nothing less than the subordination of man's ego to the spiritual law of selflessness and sacrifice; selflessness in his inner attitude towards God reflected in his conduct towards His creatures.

Not that his senses should be stifled, or his material cravings suppressed, but the forces of passion struggling within him assuaged and tempered. For in the hierarchy of human values ample room is to be found for the satisfaction of every human instinct and desire, but these should be kept under control, and their functioning regulated and subordinated to the laws of God.

Thus unlike the ascetic conceptions and practices developed by the mystic philosophers, all of which were based on the assumption that human nature is wholly and irretrievably vicious, the Baha'i teaching emphasizes on the one hand the value and sacredness of human personality, and on the other recognizes its imperfection, its weakness, its utter misery when abandoned to itself, and bereft of that Divine guidance which alone can bestow upon it abiding peace and happiness, and lead it safely to its true goal.

Man by virtue of his dual nature has to partake of the things of this world. What Baha'u'llah warns him against, however, is not allow these to become the cause of his enslavement, and of his consequent remoteness from God.

The Baha'i, therefore, should not shun the world, and lead a life of seclusion and retirement. Rather, he should step into the arena of life, convinced that only through service to humanity, and by striving to become an "all-round" man can be attain that plenitude of life destined for him by God. He should enjoy the pleasures of this world, considering them,⁵⁹⁰ however, as means destined by Providence for his higher spiritual existence.

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It becomes evident, therefore, that the Baha'i conception of selflessness and severance is basically irreconcilable with that upheld by various mystic philosophies, which by preaching complete segregation from the world lead to passivity and inaction, and thus produce in the mind of those who accept them an anti-social attitude which is obviously the very negation of that spirit of social service and solidarity inculcated in the Baha'i Teachings

Not only in its effects, whether on the individual or society, but also in its conception of unity with God, the Baha'i doctrine of self-renunciation fundamentally differs from the teachings of orthodox mysticism. Whereas to the mystic the goal of spiritual progress lies in the merging of the human will into the Divine Will, and its reunion with the Divine Essence, according to Baha'u'llah such a belief implying complete identification between God and man, besides being sacrilegious is contrary to all logic. The mystic believes that through such union the individual soul loses its identity, gets wholly stripped of every desire, and becomes an expression of the Universal Cosmos. According to Baha'u'llah, on the other hand, man no matter how far he may progress spiritually, whether in his mortal existence, or in the worlds of the spirit beyond, can never hope to comprehend God, much less to become His associate or partner.

Though using the terminology of the mystic writers, Baha'u'llah attaches to their words a fundamentally different meaning. "Living in God" according to Him does not imply a unity of essence or any identification between man and God, but his conformity to the Divine Will.

But since God, the Unknowable, the Inaccessible, is above human comprehension, and consequently no⁵⁹¹ direct intercourse between Him and man is possible, the only way to discover His Will would be through the intermediary of His Prophets and Messengers, Whom He has appointed as one true revealers of His Light, and the only source of His guidance for all men.

Implicit, whole-hearted and continued obedience to the laws revealed by the Prophets, as we see therefore, is the one true form of union with God which Baha'u'llah has defined as the supreme goal of man's quest for spiritual knowledge and advancement in this world. Conformity with the Divine Will is possible only through the knowledge and acceptance of God's Manifestations. This is what attainment into the Divine Presence really means. All else conceived by the mystics is but an illusion and a product of their own imagination, and has no foundation in truth.

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HUSSEIN RABBANI: "VALLEY OF SELFLESSNESS"

The recognition of God's Manifestations is what is commonly described by the term conversion. It is both an intellectual process, requiring the exercise of our highest mental faculties, and also an emotional reaction whereby the inner forces of the human heart are galvanized and set into motion. This is an achievement in which both the heart and mind of man have to concur.

Whereas the mystic endeavours through the interplay of his feelings and emotions to achieve union with his Beloved, distrusting and discarding any intellectual method of contacting with the truth, Baha'u'llah requires both a spiritual and rational adhesion to the Divine laws. Not alone through the effusions of our heart, but by means of dispassionate and assiduous mental investigation and search can the Baha'i seeker experience a real and lasting conversion. The mystic attitude by its anti-intellectualism and its extreme subjectivism inevitably leads to spiritual, and moral anarchy, and cannot but result eventually in social disunity and strife. And it is precisely⁵⁹² against such anarchistic tendencies inherent in all mystic conceptions of unity with the Divine that Baha'u'llah warns us in one of the concluding passages of the "Seven Valleys."

Thus to the subjective spiritualism of the mystics, who consider themselves above any law, Baha'u'llah opposes the positive spiritualism of the Religion of God. While the former breeds the seeds of anarchy by making the individual law unto himself, subject to no restriction except that which his own mind or conscience may choose to impose, the latter generates order and peace, not only within the innermost recesses of the individual's heart, but in the whole of human society.

MARIE M. KERSHAW: "PSYCHOLOGY APPLIED TO RELIGIOUS TEACHING."@ @@

Each new person we meet is a potential believer in divine truth. His field of consciousness is limited to his past experiences, his reading, his associations.

Such an advance in the divine art of all the human relationships as is given by Baha'u'llah cannot be poured forth for an astonished listener until you have found a link in his past religious trend of consciousness with which to carefully build a train of connecting ideas. This constitutes an actual "thought bridge" over which the easy flow of continued word images can safely proceed.

The ordinary person thinks first of the advantages to self. He asks first of all, "In what way can this benefit me?" How best to show mankind the necessity for increased spiritual knowledge, just as light is necessary to oppose darkness, and to teach the

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successful way of life, and the real happiness of the Eternal Varities, is a problem for each personality to work on and to elaborate.

To live the spiritual life is, par-excellence, the⁵⁹³ best means of promoting the Cause. To talk of the Baha'i Faith enthusiastically is the best means of infusing enthusiasm into the inquirer. The faith is full of vitality, vigor, strength, help and precious gems of truth. All these qualities can be made to shine through any conversation, imbuing the hearer with willingness to take them in.

To reinforce old ideas that have been implanted in people from childhood is a very positive help. A thought trend long engendered may not be torn down instantly and the replacement therapy of new ideas be instituted. Nay, rather, let the natural, gradual expansion of the old take place and when they become flexible enough, then they can be made to include and enclose the new teachings. The fact that truth is one and the same thing, can here be applied with good result. The more varied the application of the Baha'i Faith and the more it can be made to reach into the individual's own life, the more interesting the subject can be made for him.

If on giving the Message no questions ensue then you have crushed the listner's powers of comprehension and probably given him mental indigestion with a diet of too rich and prolific truth, or again, no proper connecting links or association of ideas has been effected in order to arouse a keen personal interest and thus hold the person's attention. So it is well to anticipate and actually instigate the listners to ask questions and so evince what is going on in his mind in order to carry him along and not lose him on the way.

To appeal to a person's ability to native reaction is the art of appealing to his innate capacity to feel. Feeling is quite instinctive and if it is possible to attain this end-result, then your listner is really focused on what you have to tell him. This does not mean to arouse sloppy emotions, but it does mean to point his interest directly on what⁵⁹⁴ you have to say and so shut out all the feeling things of his marginal consciousness. Each person has a focal point of interest and also a marginal consciousness. These two areas of thought are often interchangeable. (By "marginal" I mean that right now you may be aware of the content of this sentence but at the same time you "marginally" may also have a number of extraneous things entering your mind, like cars passing by, a sneeze from the next room, a bird chirruping, etc. It is quite a compliment to humanity that it has grown up enough to be able to concentrate as well as it has. Children would never have been able to follow and maintain an attitude of attention to all this purely abstract ideation.)

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By “focal consciousness” I mean the center of the attention. Some people have the gift of deeply meditating and “losing themselves” altogether in focussed attentiveness. In others this must be acquired. By practise a dimming of the marginal consciousness may be obtained and a more complete fixation of the mind on the subject at hand may be had.

So, in talking to spiritual students it is well to focus the teachings in the center of the individual’s consciousness and go about shutting out those things which are constantly encroaching from the marginal areas of awareness.

To inculcate desire to know—to appeal to a person’s innate love of surpassing himself, to plant seeds of truth, are all means of getting him to investigate for himself. If your talk has not made him want to know more about the subject, then you have failed temporarily and you must needs make another and more skilful manner.

Man needs what Baha’u’llah has to give. He needs more love and means for putting into practise the ideal relationships between individuals, races and⁵⁹⁵ nations. Man is war-weary, economically unsound, with his civilization in an unstable flux. Baha’u’llah has given the answer to all these problems and given the answer to all these problems and given such strong Light to the world for its use unto better things that the earth is yet blinking and is not yet awake to the glory of the incoming Golden Age.

The privilege of serving the Master is of untold greatness and those living in this transitory period have not the knowledge of how far-reaching their words, deeds, and thoughts can be, and how greatly needed is every ounce of their energy, their prayer, and their concentration.

The time is short and the necessity for teaching is great.

G.A. SHOOK: “SPIRITUAL GROWTH.” @ @@

Revelation, and revelation alone, brings that approach to God for which men have always striving. We attempt such an approach through science or philosophy or experience but with comparatively little success. Science is a description of a more or less concrete world—its modes of expression are derived from and adopted to a world of matter and energy. A description of religion that starts with science may never rise above science. Again, if we start with the mind of man as Descartes and the ontologinists did, we may end with the mind. Finally, if we base religion upon individual experience we may never get beyond experience.

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While there have been periods when dogma was over-emphasized, at its highest points the church never has lost sight of the fact that there are religious truths beyond formularization. The end of all dialectics, of course, must be the enhancement of spiritual life.

The mere experience of religious emotion is no guarantee of its validity or of its potency.

In⁵⁹⁶ this day a fuller measure of Divine Bounty is possible. Baha'u'llah made it clear that the message of which He is the Bearer is superior to all the Revelations of the past because the world is more mature. Any Prophet in the past could have revealed the same message—they were not limited, but the scope of their message and the modes of their expressions were limited to the capacity of the people to whom they came. Today we have a more comprehensive revelation for humanity; humanity is now ready for a Divine Philosophy.

So great has been this longing for the knowledge of God, that superior individuals, a few at least, have always been willing to sacrifice all they possessed to attain a small measure of it. But in the dark night of religion the way is not so easy to find and many have followed false paths and of these some have failed to recognize the right path when day replaced night.

There is one human weakness that we do not overcome when we have succeeded in suppressing the lower nature. This is our spiritual pride. In the beginning of every Revelation men of superior character, even those possessing some spiritual insight, are often so blinded by their own attainments that they fail to differentiate the real from the phenomenal. While people of lesser attainments through humility and a desire for the higher life often attain great spiritual heights.

One of the first duties of the Prophet, then, is to show humanity that the old must be replaced by the new; the old philosophy and the old modes of expression. Finally, religious experience must be interpreted in terms of the new life. What we have confidently called the Voice of God. This is logical but sometimes very difficult to accept.

To be severed from acquired learning and especially the⁵⁹⁷ so-called “inner knowledge,” is more difficult than to be severed from the world, so that in the Day of

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God spiritual discipline involves more than just detachment from worldly goods and desires.

First of all, we must realize that God is independent of us while we are in no sense independent of God. No acts of ours, however meritorious, are sufficient for the fullest spiritual development unless we realize our relation to God.

The task of today may lead to unfamiliar surroundings; all our plans may be frustrated and our ordered life may be interrupted. For the moment we may feel depressed and discouraged but this does not mean, necessarily, that we are retrograding. Inward joy is essential to individual development but it must be a result of obeying Divine Laws and not the goal of life.

MARCIA STEWARD ATWATER: "TO MANY PEOPLES."@ @@

To the student of comparative Religion, a great basic agreement on the fundamental principles of spiritual Truth stands out in bold relief against the variance of historically relative outer form. In view of this the undeniable antipathy among the world's religious systems seems well nigh incredible. It is just as incredible as the age old superstition that the color or a man's skin, the outer garment of the man some-how determines whether he is a human being or perhaps not quite a human being! This emphasis upon externals is utterly unworthy of man's intelligence, to say nothing of his spiritual heritage.

Each great religion sees itself as the hope of the world yet today the ominous rumblings of another world war brings home to all nations the essential interdependence of humanity on this globe, and the crying need of a Universal Faith to lead the way to peace. Where there is antipathy among religions, can there be less than antipathy among races and peoples?

If it fails to do this, can it be religion? The answer⁵⁹⁸ is a most emphatic No! And the cause of its failure amounts to this—the aforesaid emphasis on externals and differences of outer form. For we have only to read the great scriptures of all lands to be struck by the same insistence on the great moral principles of justice, honesty, love and obedience to the revealed Word of God. This is the essence of true religion, the various rituals, traditions and interpretations are the accumulation of years of more or less effectual leadership by the church, and have absolutely nothing to do with the word as revealed by the Prophets themselves. These vary with time and temperament, until they reach such proportion, that, originally designed to protect and perpetuate the Truth, they become its concealers, and the causes of enmity between men.

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The history of all Revelation is the same—all but a few detached souls wear the blinkers of tradition. These few, their sight unobstructed by the vanities of the world, are able to see the Revelation of God in the Prophet—and are martyred by the blind for their perspicacity. And the Prophet himself becomes each time the Sacrifice on the altar of human egotism and ignorance. As the great drama of progressive Revelation unfolds itself to us through the teachings of Baha'u'llah we marvel at human stupidity including, most emphatically, our own.

What, we ask, could be more logical, more merciful, more just, than that the Almighty God should, far from singling out one small group of people at just one time in all the eternity of time, should manifest from the beginning of creation, to many peoples at many times, and according to their capacity to receive His Truth. Are we not all His children—did He not create us all—shall some be merely stepchildren, left without divine education until the Time of the End when, notwithstanding our lack of guidance we are to be held accountable for our transgressions?⁵⁹⁹ Surely this would be the essence of, injustice. Can one pass a college entrance examination without having had a high-school preparatory course? Surely the University of God has had its great Professors in every part of this globe—who have taught the various grades according to the exigencies of the times. The prevailing attitude of “we are the chosen people” among the religious systems harms religion irreparably in the eyes of intelligent people who want a just and merciful God or no God at all.

Today we speak in world terms—world wars—world peace—a universal language—world economy—and we live in a world which has actually contracted into a neighbourhood through the agencies of transportation, economics, and intercommunication. Why in the name of all that is consistent, is it so difficult to accept a world Prophet with a world message? The greatest difficulty appears to me to be this. Modern intelligent people who live in this world-consciousness of the mind, have long since been forced to seek elsewhere the answers to life than in the church. They see religion disputing within itself—that which preaches unity disunited. This insults their God-given intelligence and they renounce all religion, at least in its organized forms. They do it without having ever really understood it.

No, these people who think for themselves don't know that today God has told us through his last great Message, that the maturity of Man is here. Today true religion speaks to the intellect as well as to the heart—for man has grown up. Today, we are told, and it sounds strange to our ears, that religion must agree with science and reason. We are given light on the all-important economic question for the first time in the history of Revelation. But the people whose intelligence could accept such a wonderful

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gift from God have become so estranged from religion that they shut⁶⁰⁰ their ears at its mention.

Who is there, left to hear of the Advent of the Lord of Hosts – and who is there to tell him? Intelligence is alienated – the churches don't know. Two great groups of people are thus shut off to begin with – who is left? Those whom the Lord Jesus Christ addressed when He said: "seek and ye shall find." Those simple people in whose hearts a tiny bell is ringing – announcing that somewhere in the world today exists the object of their life-long search.

HORACE HOLLY: "THE QUESTION OF RELIGIOUS UNITY" @@@

For many, this interest stemmed from the vivid sense of horror aroused by the experience of a world at war; for others, some degree of religious unity appeared essential as a moral basis for the international political unity hoped-for in the League. For all the adult and conscious persons, the post-war world appeared to represent in many ways a new beginning. Its larger frontiers discredited habits of parochialism, and its seething populations called for the re-establishment of the very foundations of civilized order and intercourse.

Mankind once more lives under the shadow of collective evil; the instruments of culture, science, industry and politics are all become weapons in the hands of those who must dominate soul and body or destroy.

Such an exigency is not to be met by the holding of conferences which create a verbal record of cooperation and good will but produce nothing in the world of action.

The Baha'is, however, do not approach this great world problem superficially. They do not analyse its nature in terms of the survival of creeds, rites and ecclesiastical organizations.

The Baha'is realize the world of humanity is at this hour in desperate danger; their conception of⁶⁰¹ religion is not that type of institutional activity which could not prevent these wars and revolutions from arising and therefore conveys no hope that it is able to transmute war and revolution into peace.

The first principle is that every individual human being involved in a movement for religious unity must have undergone transformation at the very core of his being.

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He must accept not merely the ideal of the occasional public gesture or the possible far-remote future eventuation of the ideal, but realize that ideal here and now in complete acceptance of the principle of spiritual equality among the revealed religions. He may not graciously offer favors to an inferior nor sign a moral armistice when struggle is inconvenient, to be resumed when the chance of victory is enhanced. Nor can the worker confine his acceptance to persons of his own race, culture and civilization. The principle of religious unity requires nothing less than the passionate conviction that all human beings are children of one God.

Does it seek to establish the will of God, or is it an accommodation under social pressure? The individual, surely, who claims to believe in a religious unity for the whole world can only prove the sincerity of his assertion by re-examination of his own religious affiliation. If he maintains a connection with any institution whose creed or practice establishes sectarianism, small or great, he serves unity with word but disunity by deed.

We must distinguish between those social movements which remains in the realm of personal sentiment and those which become powerful enough to create the instruments necessary for carrying out their fundamental purpose.

The situation created by such diffuse sentiment is precisely like the peace movement in Europe prior to⁶⁰² 1914. Millions adhere to the ideal in feeling and thought, some manifest extraordinary heroism. Meetings are held, programs prepared, publicity carried out; the ideal appears to be firmly established in the public consciousness. An international crisis appears, the governments declare war, and the sentiment comes to an end.

But as long as the public movement actuates individuals who have no authority, the movement is impotent, like the gatherings of international peace movements before the war which provided splendid occasions for sentiment but changed no government's foreign policy one single iota. What is needed is not truth of sentiment alone but truth of social organization.

The existence of the sentiment, however, does produce a new moral atmosphere which the institutions are compelled to recognise.

The essence of the problem, consequently, is not how to coordinate doctrines but how to revive the creative spirit of faith in the souls of a darkened world.

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He has opened the Way that leads to God. He has revealed the oneness of all religion in the oneness of the Manifestations, in the harmony of all basis spiritual truth. He has produced a spiritual society which maintains the constant victory of reconciliation among believers who have come from every traditional church and creed. He has created a world Faith, and brought to this darkened earth a world Law which contains the principle of Universal Peace. Baha'u'llah has immersed mankind in a sea of light. He has destroyed the foundation of fiction and pretence. He has joined the truth of social sovereignty with the truth of spiritual worship; and His Revelation marks the long-awaited dawn of true civilization on earth. By forbidding a professional clergy, Baha'u'llah has prevented the forces of reaction from triumphing at some later date.

GEORGE⁶⁰³ ORR LATIMER: "THE LESSER AND THE MOST GREAT PEACE."@@@

It is evident that some idea of World Order must be adopted if peace is to become a permanent reality. The material means that have been utilized in the past have proved futile in stemming the tides of war, aggression and exploitation, due mainly to the fact that the sovereign nations after signing some peace pact, still maintain their right to do as they will by recognizing no authority greater than their own. As long as this attitude remains, national security which rests on armed strength, along with the control of markets and materials, becomes more important than collective security.

This need for some form of world control has found serious consideration at the hands of H.G. Wells and more recently by Clarence K. Streit who served as correspondent for the New York Times at Geneva for the past ten years, following the destinies of the League of Nations. In his book, *Union Now*, Mr Streit discusses the merits of the League system and that of a federal system and declares that a League of states inherently is bound to fail because it is not a government of men. There are three main points in his thesis; first that International Government is necessary, second that the only form of International Government which is workable and compatible with liberty and democracy is a Federal Union, and third that this Federal Union should begin with the existing democracies instead of waiting until the entire world is ready. His book points out that the fifteen democracies, some of which have since lost their autonomy, should pool their economic and military strength under a central and popularly elected government. They would have to give up a certain amount of sovereignty to this central government but would retain all their national characteristics that are found in the different states in a Federal⁶⁰⁴ government. He has proposed a constitution, based on an adaptation of the constitution of the United States, with the

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legislative power vested in Deputies and Senators to be elected according to population, an executive power vested in a Board of five citizens at least 35 years of age, three of whom are elected directly by the citizens of the Union, one by the House and one by the Senate, and a judicial power vested in a High Court of not to exceed eleven judges who are appointed for life and such lower courts as may be established from time to time by law.

The principal objects of the Union would be to keep democracy intact as a form of government, to abolish high tariffs by the practice of free trade throughout the Union and to admit other nations as fast as they were willing to surrender part of their sovereignty.

The League of Nations with all its good intent was only a balance of Powers, whose representatives had no authority for decision but had to refer all important matters back to their respective governments.

The establishment of world-peace will come in two stages: The Lesser and the Most Great Peace. The Lesser Peace will be achieved when war is abolished as the method of settling quarrels and disputes between nations.

This statement indicates that “some form of a world Super-State must be evolved that will establish a single code of international law” with a Supreme Tribunal whose decisions in carrying the law into effect will have a binding result upon any and all disputant parties. It calls for a World Parliament or Congress composed of elected representatives of the people with an International Executive strong enough to enforce the solemn concept entered into by the nations. Each nation will necessarily surrender its⁶⁰⁵ claims to make war, as well as the rights to impose certain taxes, to this supreme commonwealth. A world community will gradually be developed, thus transmuting the “Religion of Nationalism” into a lasting consciousness of world citizenship. By general agreement the governments of the world will disarm, retaining only sufficient arms to preserve internal order; however, these governments will contribute a proportionate share of their army and navy to establish an international police force for the preservation of the union of all the states and the enforcement of the great treaty that will create the foundation for universal peace. This is a very brief outline of the World Federation found in the Teachings of Baha’u’llah.

It is increasingly apparent that to achieve this “Lesser Peace,” humanity will have to pass through the fire of a severe ordeal before the warring elements of present-day civilization can be welded and fused into a new alloy of international concord. The maimed from the battlefields, the bombed civilian population, the bereaved widows,

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the homeless orphans and the purged refugees, one and all will demand from their chastened leaders, a new world order. The institutions that will safeguard the peoples and nations of the world will arise as a phoenix from the ashes of the present conflict.

But from the Bahai' viewpoint, there is yet another step to be taken, that of the establishment of the "Most Great Peace."

There will be a merging of the two elements—the organization of a world commonwealth and the institution of a world religion, and then Universal Peace will be fully realized, by this achievement of organic and spiritual unity. In its fullness, the Revelation of Baha'u'llah is not alone another stage in the progressive prophetic cycles that have come to this earth, nor is it yet another spiritual revival, but⁶⁰⁶ it represents the founding of a world civilisation and culture, with its leaders and representatives responsible to a world citizenry for the maintenance of new moral standards, new virtues, higher ideals and greater service to the common weal. It represents the growth of mankind from adolescence to maturity through a process of spiritual integration culminating in that Golden Age proclaimed by all the prophets of the past as the ultimate destiny for man on this planet.

P. Nath: "M.N. ROY: INDIA'S ONE-MAN PARTY."

The war has brought into the limelight the most skillful tight-rope walker ever seen in the Indian political circus. He is M.N. Roy, who, till his expulsion from the Third International, was the Messiah Of Indian Communists; till he broke away from the congress, the hero of radical youth; till he turned pro-war, the bogeyman of the government. Today Roy is the leader of the Radical Democratic Party, which happens to be the only part in India supporting the war effort unconditionally, not because of any traditional loyalty to the British Government, but out of political conviction.

The attention that Roy has been able to focus on himself and his party is attribute to the persistence with which he has carried on propa ganda for the creation of an anti-Fascist front. What is more significant, in spite of his antecedents, has succeeded in becoming persona grata with the Government. The suspicions of those who are collectively referred to as "the authorities" may not have been eradicated entirely, but individual members of the government have certainly discovered that it would not hurt them to indulge in occasional flirtations with the party to keep it in good humour.

The radical Democratic party has been so dubbed India's One-Man Party. This is not so much a slur cast⁶⁰⁷ on its meagre membership as a reference to the fact that the

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party belongs to Roy, not Roy to the party. Its evolution and its subsequent history are largely a history of the political career of M.N. Roy since his return to India, or rather since his release from jail in 1936.

A man without a visa, hunted from country to country, Roy returned to his native land in 1930 after fifteen years' eventful exile. At that time he was a legendary figure. The Indian public was not sure whether or not to believe the numerous stories current about him. In any case his name was uttered only in whispers. A somewhat mysterious halo still envelops his adventurous past. May be he likes it. Roy never lapses into the autobiographical in his conversation, but his American wife is an entertaining story-teller and from her account of her hero-husband one could write the scenario-script for an old-time serial with Tom Mix in the cast. In the picture of his present activities, nowever, Roy's earlier adventures form only a faint background, slightly out of focus. Just the highlights of his life before 1930 need, therefore, be sketched in, in an estimate of his role in Indian politics today.

Roy's original name was Narendra Nath Bhattacharjee. He was born in the early nineties in the same village in Bengal as Subhas Chandra Bose. In his youth he was connected with the Bengal terrorist movement and when war broke out in 1914 he tried to play the same game that Subhas Chandra Bose is playing today. A plot was hatched to obtain arms and ammunition from Germany to overthrow British rule in India, but it was discovered and Roy fled under an assumed name to the United States towards the end of 1915.

In the States Roy met Jay Lovestone and turned Communist. His activities among the working classes led to his arrest, but on being released he managed to escape to Mexico. There he got in touch with the revolutionaries Obregon and Carranza, and later organised the⁶⁰⁸ Communist Party of Mexico. Borodin, who was then in Mexico, was impressed by Roy's work and wrote to Lenin about him. On Lenin's invitation Roy went to Russia, reaching Moscow in January, 1919, and at the first world congress of the Third International two months later he was elected to the executive committee and the presidium. For the next eight years he played a prominent part in directing Communist activities in Asia, especially India. In 1927 Borodin and Roy were sent by the Comintern to guide the Chinese revolution, but they had serious differences regarding policy and Roy returned to Moscow in September of the same year. At its sixth world congress in 1928 Roy was expelled from the Third International for advocating a policy with regard to activities in colonial countries which was against Communist principles. Thereafter, he sought refuge on the Continent, but no country would take the risk of having him within its borders. He, therefore, decided to return to India.

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When he landed in Bombay Roy was promptly arrested and sentenced to six years' imprisonment. On his release he joined the Indian National Congress and soon gathered around him a band of enthusiastic young men who were not satisfied with the political programme of the Congress. They derived inspiration from Roy's speeches and writings, generally voted together at A.I.C.C. meetings and acted as a "ginger group" inside the Congress. They were labelled "Royists," but by no means were they organized as a party.

In those days M.N. Roy was a staunch champion of Congress solidarity. He regarded the Congress as a national party with mass membership which eventually would free India from imperialism, and he was convinced that before the peasants and workers could be organized on a class basis India had to undergo a democratic revolution to overthrow foreign rule. Roy took this stand even when he was in Moscow, and it was largely responsible for his expulsion from the Communist Party.⁶⁰⁹ Indian Communists dismissed this policy then as "opportunist." It is an ironic comment on the vicissitudes of left wing politics in India that by the time Indian Communists began to appreciate the wisdom of Roy's policy Roy himself was preparing to go over to the other camp.

Till the Tripuri session of the Congress in 1939 Roy continued to advocate the cause of Congress unity. When he joined the Congress Roy had hopes of influencing its policy, but after three years' experience he was beginning to get a little impatient, if not disillusioned. Gandhian leadership was too deeply entrenched. Then came Tripuri. The result of the election dissipated his pessimism. Subhas Chandra Bose was re-elected president of the Congress against the wishes of Gandhi. This was an indication of the strength of the people's opposition to the "high command." Roy immediately began to visualize the possibility of utilizing this opposition to remould the Congress nearer to his heart's desire and eventually to capture power. But Bose, like many others before him, walked straight into the parlour at Wardha. That was the end of Bose as a Congress leader and a great blow to Roy's hopes.

When Subhas Chandra Bose organized the Forward Bloc inside the Congress after his resignation from the presidency, Roy felt that it was no longer possible to uphold the cause of Congress solidarity. The Royist, therefore, organized themselves into a separate group which they called the League of Radical Congressmen.

At the next session of the Congress Roy tried to repeat the performance of Bose by contesting the presidential election against the official candidate, Maulana Abul Kalam Azad, but was defeated by a large margin of votes. This was a false step and even Roy's friends admit that he had misjudged the mood of the people.

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In⁶¹⁰ the meanwhile events in Europe were causing Roy to do a bit of hard thinking. The fall of France affected him profoundly. Fascism seemed to menace the whole world. His materialistic approach to history enabled Roy to realize that, sooner or later, the Soviet Union would have to come to grips with its antithesis—Nazi Germany. The freedom-loving nations of the world would have to make a combined effort to defeat the Axis Powers. In the context of international conflict India's role was clear.

Early in July, 1940, Roy appealed to the Congress to discard its negative attitude to the war and, as a gesture of sympathy with the countries struggling against Fascism, to celebrate Bastille Day with the slogan: "France will rise again." The Congress executive took no notice of this appeal and, when Roy issued a Fourteenth of July appeal to the public on his own, he was expelled from the Congress. The League of Radical Congressmen, thereafter, became the Radical Democratic Party. The party gave unconditional support to the war effort, but did not profess to believe in the effectiveness of the methods adopted by the government to mobilize the man-power and the resources of the country for its defence.

While carrying on active propaganda for the war effort, Roy has made several suggestions which he considers essential for the organization of resistance to the enemy.

All these suggestions are based on the fundamental belief that the defence of the country, to be effective, must be made the concern of the people: together they constitute the war policy of the Radical Democratic Party.

Apart from war propaganda and agitation for the acceptance of his proposals, Roy's chief pre-occupation is to expose what he calls the "Petainism" of Congress Leaders. It seems that he is convinced that the anti-war policy of the Congress and the emphasis on isolated⁶¹¹ nationalism at a time of world crisis are born of a furtive desire for Axis victory. This interpretation may not be entirely without foundation, but the far from subtle methods adopted by Roy and his followers to carry on a crusade against the Congress have not increased their popularity.

Roy's own patriotism has often been questioned because his political moves have been opportunist, in the best sense of the word. If suffering for a cause is any indication, it should not be open to doubt. One cannot say the same about his Communism, though he has refused to recant his faith in spite of his expulsion from the

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party. He is certainly a very unorthodox Marxist. In fact one often wonders whether he does not really prefer the Marx Brothers to Brother Marx.

Roy is today campaigning for support of the war effort with skill and zeal against odds. His party consists of about thousand political workers and has no mass membership. Yet he has probably done more to arouse the enthusiasm of the people for the war than the entire propaganda machinery of the government. Certain members of the government seem to have recognized the value of Roy's powerful propaganda and his co-operation and advice is sought by them privately. The last time the Viceroy's Executive Council was expanded it was generally believed that Roy would be included. A place may yet be found for him if the present policy continues. If, on the other hand, a settlement is reached with the Congress, forgetting for a moment his tight-rope performances, Roy should be looking forward once again to adventures abroad.

M.N. ROY: "THE FICTION OF NATIONAL UNITY." @@@

Politics is a social science. An equitable administration of society is the object of political practice. Honest and realistic political practice, therefore, must be adjusted to the given social relations. If political ideal, programme and slogans are⁶¹² not to be misleading, demagogic and deceptive, then, they should have some bearing on the realities of the structure of society. As a matter of fact, throughout history, politics has been the instrument for changing social relations, whenever they were worn out, and for overhauling the entire superstructure of society on the basis of new relations. Otherwise, political practice would never attain the object of an equitable administration of society, and politics, instead of being an instrument of human progress, would build up a bulwark of reaction.

The catching slogan of national unity evidently does not fit into these fundamental considerations for political practice. Nevertheless, the concept of national unity dominates political thinking not only of India, but also of the entire world. In Europe, the necessity of resistance to Axis aggression made the idea of unity on the part of the threatened nations plausible. But it should not be forgotten that in no case a nation or a country as a whole put up a unified resistance against the aggression of the Axis Powers. The latter operated as the spearhead of a political system which was to supplant democratic institutions. The challenge went deeper. Not only were the democratic political institutions to be supplanted, but their social and philosophical foundation were also to be blasted. That was the challenge of Fascism. This war is a result of that challenge. Therefore, it is not a military conflict between nations or countries, some having aggressive designs against others. Resulting from the Facist challenge to democracy, this war is an international civil war. The parties to this

@@@ MADRAS "SUNDAY OBSERVER." 1943.

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conflict, namely, Fascism and Democracy, have adherents in every country; not only in the countries directly involved in this war, but in all the countries of the contemporary world. That being the case, the idea of national unity is a fiction. Fictions are often harmless. But this is a dangerous⁶¹³ fiction. The idea of national unity may have had some practical value in countries where democratic institutions were either destroyed or threatened by foreign aggression. But even there, the idea of unity will be a danger for democracy if it would be the guiding principle of political practice even after the war.

Threat to Democracy and its implications.

It is a well known fact that during the period between the two wars Fascists ideas-philosophical, economic and political—spread more or less in every country. There was a general threat to democracy—not to democracy as hitherto known and practised, but to the implications of the concept of democracy. Every system lives by continually expanding itself. Democracy as a system of the political organisation of society cannot be an exception. It cannot be static.

The last war was waged to make the world safe for democracy. Cynics questioned the sincerity of that profession. The fact, however, was that the war did contribute to a physical expansion of democracy, so to say. Democratic institutions were established in a number of countries which had previously been without them. But the very territorial expansion of democracy, at the same time, revealed the inadequacy of the system as until then practised. For the stabilisation of the expansion of its political superstructure, the economic foundations of democracy had to be broadened and deepened. That required changes in the relations between different classes of the society. If the concept of national unity was not a fiction, until then rather harmless, if society was really a homogeneous whole, there should be no difficulty in introducing the necessary changes. Because they were necessary for a more equitable administration of the society as a whole. But the changes required for the attainment of the object of political practice, were opposed by certain classes of society which⁶¹⁴ had until then enjoyed privileges to the detriment of others. The positive consequences of the last war thus threw democratic ideas and institutions in a crisis. Democracy could survive the crisis by out-growing its inadequacies. That was inevitable if democracy was to live. The process of the necessary expansion of freedom threatening the privileges of certain classes could be arrested by destroying democracy. Because the process was inherent in democracy itself.

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Fascism was the expression of the desire to prevent political practice supplanting reactionary social relations by new relations conducive to general progress. Therefore, by its very nature, Fascism was anti-democratic. The fact that Fascism, representing a challenge to democracy, claimed adherents in all the countries proves that national unity is not a condition for democratic freedom. As a matter of fact, in so far as the entire people inhabiting a particular country is regarded as composing one nation, all the nations of the world were split into two camps on the issue of democracy versus Fascism. That differentiation grew sharper until it precipitated the present military conflict. The countries where the general differentiation between the defenders and opponents of democracy resulted in the latter gaining the upper hand, became the spearhead of international Fascism. They eventually came to be known as the Axis Powers. But the Axis alliance was not confined to the three countries where Fascism had come to power. The enemies of democracy throughout the world operated as the allies of the Axis Powers. The initial victory of these latter was, to a very large extent, due to the services rendered by those allies.

Instrument in the hands of Fascism.

While the conflict between the forces of progress and reaction split every nation into two camps it was Fascism which revived the doctrine of national unity.⁶¹⁵ The doctrine was preached with the object of isolating political practice from the realities of the given social relations. The doctrine of national unity indeed was an antithesis of democracy. Democracy is the rule of the people. Democratic practice is to regard the verdict of the majority as the voice of the people. The challenge to democracy, therefore, comes from the minority which cannot retain its privileges if society is to be administered according to the wishes of the majority. But the challenge cannot be effective unless those making it can command forces enough to overwhelm the majority. Therefore, the opponents of democracy revived the old idea of national unity which, being the whole of the nation, must be greater than the greatest majority. The abstract conception of national unity is thus pitted against the concrete expression of democracy, namely, the verdict of the majority. That is how, in this international civil war, the concept of national unity became an instrument in the hands of Fascism.

National unity and democracy are mutually exclusive concepts. The practice of majority rule pre-supposes what the doctrine of national unity postulates. If a nation was a homogeneous whole, if there was no conflict between the interest of the one social class and that of another, there would be no majority and minority, and there would be no basis for democratic practice. A transcendental national will is invented in order to override the verdict of democracy on the authority of the imaginary whole.

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As against the dangerous fiction of national unity, the rude realities of the Indian situation should be exposed, if politics to be practised with the object of establishing the rule of the people. Identity of interest is the basis for an abiding and fruitful unity in political action. Therefore, the majority of the Indian people can be united, because they⁶¹⁶ have the identical interest of liberating themselves from the shackles of poverty, ignorance and general backwardness. If the deceptive ideal of national independence is replaced by the concrete object of democratic freedom, then unity becomes a practical proposition,. But in that case, the myth of national unity will be exploded. Because as soon as the majority of the Indian people will demand the kind of freedom they want, and try to capture power for establishing that freedom, they will have to contend with enemies who are not only parts of the Indian nation, but are to-day claiming to be leading the nation towards freedom.

The acid test for the fraudulent doctrine of unity is the question: unity for what? Subjected to that test, the dangerous nature of that doctrine is exposed.

National unity thus is an extremely dangerous fiction. It does not exist, and the faith in this fiction is fraught with grave dangers for the people to whom the faith is being fanatically preached.

HORACE HOLLEY: "PROMULGATION OF UNIVERSAL PEACE." @@@

A condition of uncontrolled disturbance, which arose gradually and progressively, in a series of apparently isolated local explosions, appears to be the chief characteristic of the social community at the present time. To look back only a few generations, it is obvious that such outwardly unrelated episodes as the disturbing influence of Darwinian thought upon religious culture, the consequences of telegraph and telephone upon social culture, or the political influence of Marx's economic doctrines, could, by contemporaries, scarcely be coordinated through any existing historical perspective. Each episode pool of experience, sending out waves through different classes of society. Even less possible could it have been for contemporaries⁶¹⁷ to discern organic unity between these three results of scientific progress and the first assertions of the peace ideal in the West, the re-discovery of Vedic and other religious scriptures in the East, the spread of democracy at home and the penetrations of imperialism abroad, and the rise of a definitely formulated sociology and psychology.

The destruction of the past has taken place so episodically, one citadel at a time, that three generations of people have continued the vain attempt to resist a process of

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M.N. ROY: "THE FICTION OF NATIONAL UNITY."

@@@ "WORLD UNITY." Magazine 1932.

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universal transformation unrecognised in their conviction that it was revolution rather than a manifestation of new and higher power.

In the large meaning of the word, provincialism prevented recognition of the real nature of the world movement—a provincialism not merely a place but of experience.

But as the disturbance grows unmistakably general—as the waves of successive attack join in the same unrelenting siege—it becomes at last possible to interpret the different episodes as one inclusive historic trend. What the nineteenth century now appears to mean was not so much the final breaking down of geographical isolation, but the more profound destruction of the isolation between aspects and level of human experience. It was not merely America and Europe, or Europe and Orient, that stood as continents isolated one from the other; over and above this material separation it was religion and philosophy, government and psychology, industry and ethics. The historic gulfs between church and state in any nation, or between law, finance and education, now seem wider and deeper than the gulfs between the various states. The point to be remarked at present is that what it was destroyed as the no longer useful “past” was only superficially a matter of medieval castles and dynasties, or of water power mills and local hand craft shops—in⁶¹⁸ essence it was a social environment which produced human beings incapable of realising the oneness of life and the inter-relations of social action through the thick veils imposed by a religion, a science, a philosophy, a politics and an ethics all mutually antagonistic and actually irreconcilable.

Ultimately, the condition of isolated institutions is a condition of divided truth—man at war with his fellowman only because both are at war with themselves. All other wars, dynastic, class, national, racial, creedal, are emplosions ignited by that inner flame. All along, consequently, the elements of climax existed in this drama of man. From the days of the Crusades and the sale of indulgences by the church, civilization has been set irretrievably toward the collapse that now is. The frequency and bitterness of external conflict served long to conceal from men the vaster importance of the inner struggle. Now, in public debacle, in the final extension of spiritual ignorance to its limit in world disturbance on the one hand and to its fulfilment in institutional impotence on the other, we reach the point where no escape exists save by the regeneration of man by himself. Every problem has returned to its original source—the mind and heart of man.

When it can be said man’s psychological past has been destroyed beyond possibility of return—when the most active human motives no longer produce helpful but harmful results—it can further be said that man’s psychological future—our goal, and hence our direction of conscious effort—becomes the all-important issue. What is man? is the primary question that must precede the secondary questions: What

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political organization can establish universal peace? and what social policy can solve the economic problem?

The “climax” that has come upon this generation is⁶¹⁹ nothing else than the providential necessity of recreating our inner being for life in a world society in which moral and political, as well as economic values, at last coincide. The motive inadequately called competition—in reality it is the illusion of separateness—must be replaced by the motive of cooperation. And cooperation, to be full and effective, implies understanding of the degree to which humanity is a united kingdom of life and not a jungle of warring nations, races, classes and creeds. As the men of an early age confronted an unknown physical universe, so we confront the unknown universe behind human emotion and thought.

The “world outlook,” in fact, is not so much a command of the entire geographical area as it is the capacity to trace the sequence of cause and effect from the depths of emotion and thought to the social environment in which emotion and thought are expressed and fulfilled. No longer can we conceal our fundamental environment conditioning us today is not mountain, sea and desert but human will, human passion and human thought.

But such a coincidence of inner and outer values can only mean that the spiritual fact and the practicable public policy have merged. The need of cooperation to prevent a prostrating war and an equally prostrating economic struggle is nothing else than supreme vindication of the ancient prophetic teaching of love. A special environment in which human motive turns the scale between life and death for countless men and women is an environment so transformed that the reality of religion has become more important than any fragmentary science of statesmanship or economics. “Without vision the nations perish,” is the statement of inclusive truth exercising paramount authority over the whole range of human action in this new age.

More significant than any new scientific invention, or any new combination of industry or finance, or any new international pact, then is a manifestation of religion as source of education and discipline for⁶²⁰ human understanding, will, emotion and thought. What the world needs is a divine art of living, an instruction leading to the attainment of integrity in personality—a going back to the springs of being that make a man oneness, a unity of experience and hence capable of unity with his fellows. What the world needs is the power to transfer human will from the outer circumstances of personality, where all is division, to the center, where universal harmony exists. What the world needs is a common path to the one God.

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In this period of climax when emphasis shifts abruptly from the material factors of civilization to the spiritual elements of humanity, fresh light is thrown.

In a world divided against itself on all planes and in all regions, he re-asserted the innate dignity and divine worth of man. The result is that the impact of 'Abdul-Baha upon current problems, recorded in such a work as "The Promulgation of Universal Peace," becomes a meeting place for diverse minds and dispositions, for antagonistic types and temperaments, and wherein each one finds a link between himself and these else unknowable others—a new measure of possibility in an evolutionary advance of the whole of mankind.

STANWOOD COBB: "THE GREATEST EVENT IN HISTORY."@@@

An optimistic impression exists that the machine, doing the work of man and infinitely expanding his power of creating goods, together with improved science of agriculture further mechanized, will result in abolishing poverty from the world.

This will result, however, only if methods of distribution improve pari pasu with methods of production. Not only the methods but the goals of distribution must change.

How⁶²¹ can we speak of overproduction of wheat, corn, fruit, while thousands in this country go hungry? Of over-production of cotton or wool while thousands shiver for lack of warm clothing? Of over-building of homes when millions want adequate shelter? Of over-production of goods when the lives of the masses are still far too meagre and bare for want of these same goods?

How is it that it is found necessary to curtail production—to lessen the application of labour to human needs in factory and farm—when human needs still exist to that desperate degree which we call poverty?

Something is wrong in our economic concepts, something fatally lacking in economic organization, if with all the wealth with which modern technology offers to shower us, production is stopped short at the point where it could and would easily eliminate poverty from our social system. The reason that production flags just at the point where it would do the most good is apparent. The boundary line is one drawn not by the necessary laws of human organization, but by that inherent greed causes man to adopt his efforts solely to monetary consideration. The point at which the masses cease to be able to pay for goods is the exact point where factories shut down,

@@@ "World Unity" Magazine (USA) 1932.

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wheels stop revolving, and farmers plough under their crops for fertilization rather than attempt to harvest and market them. Human effort stops, idleness halts production of necessities, yet everywhere are people in desperate want. This is an amazing situation! It is not completely remedied by social service organisation and community chests.

It can be remedied only by a complete revision of human organisation, by means of which the public as a whole effects to guarantee the necessary means of livelihood to every member in it, exerting all its joint and co-operative powers toward this end, and never desisting⁶²² from productive labour till the essential needs of all, both high and low, are met.

This is merely carrying the Golden Rule over from the individual to the collective life of the humanity. It is merely practising in an organised way that Charity which, I take it, was the main purport of Christ's mission here on earth.

Thus will the divine civilization of the future eliminate from human life the last of the wild beasts – the wolf at the door.

Those who have known desperate economic circumstances will appreciate will appreciate what it will mean to live in a society so co-operative that no single individual in it has ever to face the cosmos alone and unaided.

The great fear that haunts the lives of the majority of people – Fear of failure and of want – will give place to universal faith and confidence when the pooled energy, ability, and resources of humanity lie at the disposal of every individual. Never again there will any human soul need to face a gaunt and desperate universe naked and unarmed and unbefriended.

HORACE HOLLEY: "THE NATURE OF WORLD UNREST." @@@

The failure of social philosophies emanating from ancient religious teaching open the door to philosophies and doctrines essentially materialistic in aim and outlook. These complete for the control of the state and its complex agencies of legislation, finance and public education, altering radically the traditional relations of political parties. Industry has the alternative of entering this political struggle at the risk of separating the interests of labor, capital and consumer, or of concentrating upon its business task at the risk of finding its international markets crippled by nationalistic policies abroad and its domestic market interfered with by socialistic programs at

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@@@ "World Unity." Magazine (USA) 1932.

home. As materialistic philosophies⁶²³ spread among a confused, a burdened and disillusioned people, religious bodies follow industry in its effort to control legislation and education in order to safeguard their special interests and values, with the result that the power of the state to adopt broad and fundamental public policies is sacrificed to the clash of determined interests. Only occasionally and timidly, can the state rise above this interminable wrangle to consider its true relations to the world situation as a whole.

The individual, meanwhile, finds himself more and more conditioned by this general, ever-changing and menacing competition. He finds himself becoming a lone being in a social jungle threatening his welfare at many points. Isolated goodwill and personal integrity tend to lose their meaning as he finds that they no longer produce their habitual result in terms of his life and work. He feels that there is no longer any connection between ultimate faith and today's shelter and food. He finds materialism in his church and idealism in his economic party. Above all, he witnesses the confounding of leadership in high places and recognizes that the balance of competing forces is so complete that no social group can through political influence successfully endorse its will upon the whole population. Under these conditions the final impact of world unrest upon the mass of people is anti-social, manifested in indifference, in uneasy fear or in determination to seek the short cut through direct action.

Society is no longer under control—it is a rudderless ship, an unpiloted plane. No one can predict events, and no authority can deal properly with the emergencies that continually arise.

Regarded from the institutional point of view, this age marks the end of a civilization which no longer serves mankind. From the point of view of human experience, it marks the complete and final frustration of the instinctive, irrational "struggle for existence,"⁶²⁴ which man shares with the beast, as the dominating social motive. Both statements reflect the same truth, for it is the instinct of physical self-preservation which throughout history has impelled humanity to organize the competitive institutions of state, industry and church which are misnamed "civilization."

All along, the external man made world of civilization has made no true inner correspondence with the spiritual nature and infinitely varied talents, desires and thoughts of the race. Only by continuous suppression of one entire aspect of his being—his latent and passive reality—has man, acting from emergency, made competition the dominant motive in comparison to co-operation. Both motives are always present; if competition has created governments and industrial systems, the

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vision of unfilled love has supplied the power, and inspiration for true music, art and poetry in every age.

While the effects of science so far have been negative no less than positive, a spiritual science concerned with the central problem of human welfare can provide agencies necessary for the functioning of the spirit of co-operation throughout society.

The providential character of the crisis actually consists in the fact that it a crisis—a challenge to human understanding not to be diverted or put off to a more convenient season. Because it is worldwide, it lays its burden as heavily upon America as Europe, upon the East no less than upon the West, upon government as upon industry, and upon religion as upon government. Humanity shares one universal experience of suffering and grief, bears one unavoidable responsibility, reacts to one supreme stimulus serving to quicken the slumbering, passive “inner” powers—hence humanity grows in understanding of its fundamental reality and is trained to function through collective resources and instruments.

The⁶²⁵ present unrest has no real meaning or ultimate value until it is recognized as a movement in humanity and only secondarily a disturbance in the institutional elements of civilization. Political exigencies and economic depression have become so acute that the symptoms are mistaken for the actual disease. The first principle, and the foundation upon which the new order stands, is the oneness of humanity—the interdependence of the race in a common origin and destiny. The social organization that now fails to function is one constructed upon the assumption of diversity and separateness, which has produced a society motivated by competition.

Their faith in Christ, released the mysterious forces of the spirit within; by sacrifice they were able to recreate society on a higher moral basis, nearer the ultimate aim of a co-operative world.

The “truth” of Christianity, and of all religions founded by a prophetic spirit, is, however, not a constant but a variable; arise toward the vision of God, followed by a darkening and degeneration. It is a spring time of spiritual fertility, followed by summer and the harvest of autumn, and terminating in the cold of winter. Civilization may be likened to a clock that must be periodically wound. The historic process that reduced Christianity from a source of inner renewal to a mere institutionalism operated also in the case of Judaism Muhammadanism, Buddhism and other religions. Each regenerated an area of humanity, revived civilization, created new and better conditions for mankind and slowly died, to yield place to another prophet and a renewal of faith.

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Chaos and revolution will continue, with increased momentum, until social justice, inspired by a new universal faith, creates an instrument of world government, a government possessing the sovereignty of mankind, to which the national states are subordinated as provinces having only local jurisdiction. This is the⁶²⁶ central issue of the world to-day, the unescapable obligation written in financial, political, social and moral terms that all may eventually read.

For world government differs from the national governments not merely through an extension of the physical area of jurisdiction, but in the dimension of social responsibility as well. It alone can effect disarmament, create a safe currency, reconcile the discord of classes, establish an education conforming to basic human needs, and overcome the sinister peril resident in the divergent theories of capitalism and communism. Not until world government exists can the divorce between “religious and secular” values be ended, the greatest curse in human experience. World government implies social administration by the elect of mankind—men whose executive talents are imbued with moral principles. It is the partisan politician who maintains social disunity that he may have the privilege of finishing in troubled waters.

World government is the only possible source of stability for local communities in all nations. The local community to-day is the victim of the evils of civilization, dragged as it is by the chariot wheels of national politics and large scale industry. In the unemployment prevalent in large towns and cities, and the prostration of agriculture which saps the life of small towns and villages, we see the brake applied which is gradually bringing civilization to an absolute standstill.

As world government is the first, so a regenerated local community is the second objective of social progress. The essential human relations are all maintained locally. It is our community environment which finally determines the quality of human life. Here our inner attitudes begin that cycle of social influence culminating either in peace or war. Here takes place the impact of education upon the unprejudiced⁶²⁷ child soul which produces the motives and reactions of adult life.

This new and higher human status, moreover, does not depend upon the success of socialism and far less upon the success of communism. Both these social theories fail to correspond to the standard of human reality. They are, at bottom, an effort to unify human beings. The emphasis is entirely upon the mechanism instead of upon the nature of man. Their complete application might produce the semblance of external order, but this would be at the expense of the human spirit. Only after we have

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uncovered the spiritual principles of human association can we evolve a social order corresponding to the divine reality.

But world government and regenerated local community are possibilities in human evolution the realisation of which depends upon the existence of a new scale of personal motives and a new range of social understanding. The ultimate goal of a world economy, therefore, has a third objective, correlated to the two objectives already outlined. The third objective is the need of spiritual education—the reinforcement of man’s passive idealism to the point where people consciously strive together for mutual ends, and are no longer socially indifferent, waiting for “good time” to come of itself or to be received as a gift from a few bankers, manufacturers and statesmen.

The profit motive will not sustain a balanced, enduring civilization. Far stronger, far truer—in fact, far more humanly natural—is the motive of self-expression and fulfillment found in children and surviving in the few artists, artisans and spiritually conscious men and women who refuse to be molded by the external forces prevailing in their environment. The inadequacy of the profit motive appears when we imagine the result of it were extended to family life. Every family is a co-operative economy attempting to maintain⁶²⁸ itself in a competitive community. The dissolution of the family marks the end of an age.

Spiritual education has little connection with the systems of education developed by churches for partisan ends. It is education of the whole being for useful life in a united society which derives its laws and principles from the universal law of love. It is education conscious of the modes of social evolution and hence subduing the means of life to its true purpose and outcome. One single generation raised by spiritual education above the false guides who rationalize class, race, national and religious prejudices can give humanity foothold in the new age of co-operation and unity.

These three objectives—world government, a regenerated community and spiritual education—are interdependent. Neither can exist without the other two. All three are latent in human society at the present time. They are emerging to the degree that the highest type of people in all countries recognise one or more of them as the most worthy values for idealism and effort. The sheer inertia of past evolution, however, still carries the race in other directions. By comparing the numbers and resources devoted to the promotion of these three ideals, with the numbers and resources available for the promotion of all vested interests dependent on a competitive order, we appreciate a new the depth of the crisis wherein we live.

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What is needed above all at this time is a valid source of conviction, that, whatever the immediate future may be, bright or dark, the reinforcement of universal truth stands behind the movement toward world order and peace, and that the opposition is in essence negative and will ultimately be overthrown. Conscious faith alone can turn the scale between evolution and revolution, between order and chaos.

STANWOOD⁶²⁹ COBB: "CONTENTMENT AND ECONOMY." @@@

"Be not troubled in poverty," said Baha'u'llah "nor confident in riches, for poverty is followed by riches and riches are followed by poverty, but to be poor in all save God is a wondrous gift."

How much needed is such a vision in these days of economic loss and despair!

The life of an individual and the life of a nation are both subject to the law of rhythm. Nothing is enduring. Continuous prosperity is no more guaranteed to the individual than continuous sunshine to the fields and flowers.

It is at such time that one feels the need of turning to a higher Power. It is then that one realizes that "God is All-possessing,;" that all existence flows through His hands; that nothing is owned by us, nothing is guaranteed to us, nothing can be grasped and seized and permanently held by us. That is the first great lesson to be learned from the colossal economic distress which is today pervading the world.

Another more brithtening thought to which we may turn from the melting away of wealth into airy nothingness is the realization that true wealth lies not in income or accumulated property, but in the ability of the individual to express himself creatively. Those who have courage, will power, initiative, trained ability, and power of accommodating themselves to circumstance, carry with them their fortune. All that has availed them to succeed in the past still resides with them. Their capacity to wrest a living from the universe is undiminished. With the application of ingenuity to circumstance, some way can be found of getting out of every difficulty.

Thus frugality, which was a disgrace at the heyday of our prosperity, now appears a virtue and is being practised through necessity by every class in every section of the country.

What⁶³⁰ is the essential virtue of frugality? It is this, that it tends to counteract the incessant and unsatiable striving for the accumulation of material things and

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enjoyments. Once the individual starts on the road of accumulation of wealth and property, there is no end to the strain and effort. This striving to enrich oneself and to better one's standard of living has a certain definite advantage in the way of progress, both of the individual and of society. On the other hand, when carried to excess as of late in America, it has one deep-seated fault which is the greatest weakness in the structure of our civilization. The fault is the continuous fever of unnatural and excessive effort. There is a limit to the strength of every individual; but prosperity knows no limits and puts a pressure upon the individual which tends to force him beyond his powers.

There is only one thing that can put a stop to this eternal agonizing striving that is the contentment and economy of the simple life.

The psychology of contentment, of simplicity, of the moderation of desire, lies at the heart of every great religion.

The fault in this economic system is two-fold; first, of destroying the simplicity and contentment of daily life; and secondly of forcing the wage earner, the income producer, work beyond his powers for the satisfaction of his own wants and those of his family. Hence the break-neck speed of modern economic life; the strain, the nervous break-downs, the premature deaths; the hectic quality of life; the unnatural and unwholesome amusements sought by diseased souls strained beyond endurance and incapable of refreshing themselves by means of normal relaxation and recreation.

The life of the Orient, meanwhile, has been the very antithesis of western industrialism. Oriental civilisation has had the deep-seated fault of stagnation, as bad in one extreme, as Americans is in the other;⁶³¹ but her virtues are simplicity, contentment, frugality, and an easy going tempo in the daily life which enables the individual to enjoy living even in the midst of his work. I have personally witnessed this and admired it in the Oriental life the way in which the Oriental lives above his work, is master of it rather than being mastered by it.

There are two different uses that can be made of machinery, with its vast saving of production-time and its manifold extension of manpower. Either this new economy in time and energy can be applied to the benefit of the worker in the way of reducing the hours and strain of his daily labour, or it can be applied to the benefit of the manufacturer in the way of producing more goods. The latter is what has taken place. True, the hours of labour have been curtailed somewhat, but the tempo has been increased to such an extent that in many industries to-day, especially along lines of mass-production, the workman is absolutely exhausted at the end of the day's work.

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Even seven or eight hours of work at such a pace has been enough to strain the nervous system and sap the vitality.

Thus we have become economic slaves with no time to lift the head, to gaze at beauty of landscape, to enjoy the things God gives us freely; no wholesomeness left in us for the realization of life as a daily blessing.

Now destiny is leading us to another type of living which enforces leisure—time to think and reflect, time to see the meaning of life. We are learning new habits.

The secret of the ideal civilization is the balancing of these two diverse points of view, Occidental progressiveness and Oriental tranquility. America today is much more ready to accept the simple and serene life of the East than ever before in its history. We are having a practical course in the philosophy of living, a course which Destiny has introduced by means of⁶³² the present chaos and distress.

There is one department of life where we can always enrich ourselves, and where outward misfortune is a cause of greater inward activity,—that is on the plane of thought and spirit.

“ERROR AND TRUTH IN MARXISM.”@@@ By P. SPRATT.

So far as Marxism is a valid analysis of social processes it is of course indestructible. Niebuhr in fact admits in general terms that Marxism contains some truth. The interesting question is what is that truth?

He advances against it what have come to be accepted as the stock criticisms, all of which have much force. An important part of the theory is the economic analysis which purports to show that a capitalistic system must be unstable.

What was a small theoretical error has led ultimately to important divergences between prediction and fact. The social-service state was not foreseen, with its cumulative, and now in the best cases enormous, interference with pure capitalism and diversion of surplus-value back to the workers. Nor was the great growth of intermediate classes foreseen, with its substantial economic effects, nor the survival of the small capitalist in many lines of business.

These divergences on the economic side from the original Marxian schema have still more important political effects, amounting, so far as we can tell, to a radical falsification. Instead of the steady polarisation of society into two ever more hostile groups, and eventual catastrophe, we find class hostility decreasing, intermediate

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classes multiplying, power, in many respects at least, diffusing, the ownership of capital.

This divergence of fact from theory is not due only to an error of economic analysis. It is even more due to an inadequate psychological theory. Niebuhr's criticism is that Marxism was "blind to those organic aspects⁶³³ of human society which begin with the family and culminate in the nation."

These strong and weak points of the Marxian analysis were dramatically brought out by the events in Europe ten to fifteen years ago. When the great depression of 1929-32 settled upon the world the Marxists were triumphant. They had predicted it, if with no great conviction, and hardly anybody else had, and their theory explained it, if not to everybody's satisfaction. But then in 1933 came the Nazi revolution, which the Marxists of both wings notoriously failed either to understand or to cope with.

The answer is sometimes made that the defect was not in Marxism but in the Marxists. It is a dangerous line of defence at best, but one doubts whether in its straightforward sense it is sound. The interpretation of Marxism current up to that time could not account for or understand fascism or Nazism.

The purely economic theory of the 1914 war, inadequate though it was, was widely accepted up to 1933. But the Nazi revolution made it possible to believe a theory of purely economic motivation. True, the breakdown of capitalism caused the economic crisis which made Nazism possible, and the Nazis allied themselves with the German munitions industrialists. But outside the war-industries, hardly any capitalist could have supported Nazism for economic reasons. They supported it, so far as they did so, because they were also pan-German romantics and militarists. To ascribe it to the search for profits is on the face of it absurd. It is a search for power, power as a value in itself.

Marxism can make but one reply. It must admit that its psychology has been faulty, it has failed to account for or attach due weight to nationalism and the power motive and the influence of tradition. But these are constant factors in history; Marxism is interested in novelty, in the forces making for change. The⁶³⁴ factor which above all others makes for change in the modern world is scientific industry. Marxism generalises this and says that it is the evolution of the means of production which have always performed this function. This is much more doubtful. But its general truth in our time cannot be denied. Marx was the first to grasp in all its profundity the change which modern industry is working upon us. He outlined, at least, the way in which it

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works, and provided the framework of thought and the vocabulary in which even his opponents discuss the subject. He was wrong in many details, but he laid down the basis for the study of social evolution, and unless one approaches it through Marx's errors one can hardly arrive at the truth.

That is a tribute to Marx, but so abstract a truth as these qualifications leave is small comfort to one who tries to apply his ideas to current events. We have to admit that developments in highly industrialised societies have passed far beyond the stage when Marxism, to remain a useful method or a powerful force, will have, a Niebuhr asks it, to admit its errors and begin again.

A. APPADORAI: "SEMANTICS IN POLITICS." @ @ @

How often have we not heard at the end of an animated discussion people going back to the explanation of terms they stated: "What I meant by saying that was this," or "If that was what you meant we have nothing to fight about." And so instead of arriving at some enlightened conclusion, the whole discussion just peters out. The precise use of terms not only saves such waste of time but is also a social duty of the highest importance; not only does it help to avoid much needless controversy, but it helps positively to maintain social harmony. In politics, perhaps, the need for precision is greater than in other social sciences, for the resolution of conflicts is its special province—of conflicts⁶³⁵ between individuals, between individuals and groups, and between both and the state; it ought not by any means to add to the troubles that already exist.

Let us take two words which occur frequently in political discussions: federation and con-federation. The other day I listened to a public discussion on the suitability of a confederation for India—it was all very learned and lively, but the only defect was that the speakers were not clear about the meaning of the words federation and confederation! Now the ambiguity arises from the fact that federation and confederation are in some respects alike; they are unions of states for some common purposes such as defence and foreign trade, and in both there are two sets of authorities, the common central authority and the authorities of the separate states which have joined together. But there is a real distinction between the two: in a federation, as in the United States of America, the central government can compel the individual citizen to obey its laws through its own officers and courts; in a confederation, for instance the League of Nations, the central government has no such power; its decisions are binding on the citizen only if they are adopted by the government of his own state. Further, the component states in a federation have no sovereignty and cannot secede from their own free will. The units of a confederation,

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on the other hand, retain their sovereignty, and are at liberty to leave the union, as indeed a number of states have already seceded from the League of Nations. Now these differences which we have categorically stated have not been accepted by all specialists nor even by working politicians. I shall not weary you with all the learned discussions on the simple question whether the units composing a federation are sovereign, that is, whether they can secede at will. As a matter⁶³⁶ of fact the confusion in the use of these terms in their application to the American constitution had serious repercussions in American history. A civil war had to be fought out before the idea was clearly fixed in the minds of all, that the states had no manner of sovereignty, and therefore could not claim the right to secede. Ideas of 'world federation' and 'federation of democracies' are very much in the air: it is good that we agree on the definition of the terms we use, so that we may know the implications of the scheme to which we are committing ourselves.

Let us now pass on to another term which is perhaps the commonest employed in political discussion, viz. liberty or freedom.

A term which is used to indicate so many different relationships must needs be defective for scientific analysis.

We ought to remember that its meaning in politics must, as far as possible, be related to popular usage; that makes for clarity and the avoidance of confusion. In ordinary parlance liberty clearly means permission to do what you like; it is opposed to restraint or restriction, and such restriction is disliked whether it is imposed by private individuals or by government. A moment's reflection, however, tells us that liberty of an unlimited character is an impossibility for all at the same time. Neither the presence of the State nor its absence can ensure it. Politics rests on two fundamental facts of human nature; every man likes to have his own way: at the same time he possesses an instinct for sociability. From this it follows that it is best to define liberty as the freedom to think, speak and act as he likes, provided he does not exploit the weakness of others to his private advantage.

Of course mere precision in the use of terms will not⁶³⁷ obviate social conflicts. Though socialists and capitalists, for instance, should start with clearly defined terms, their conflict will continue. It is pedantry to believe that words ever solve difficulties. In Moliere's *Tradesman turned Gentleman* there is a music master who claims that the cultivation of harmony that is music, will resolve all quarrels, for is not a quarrel the result of disharmony? Likewise there is a dancing master who claims that his art will prevent people ever taking a false step, and therefore can anything go wrong? I do not in similar strain promise a heaven on earth if only political terms are clearly defined. But I submit that whether for earnest seeker or for layman ambiguous words are an unnecessary handicap.

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Santayana. Santayana is a unique figure in modern philosophy. He is an intellectual cosmopolitan—he was born in Spain, studied and lectured in Harvard, matured at Berlin, taught at the Sorbonne, and soliloquised at Oxford. The result of this cosmopolitanism is a suave detachment that is refreshing when one compares him to the sweating, raucous philosophers and their noisy axe-grinding.

His prose is sheer music, he weaves melody after intricate melody that goes coiling round the corridors of our brain and reverberates insistently long after we have closed the page. In the work of Santayana thought moves to music, and does all its hard work as if in play. He seems to listen for his thought, and to overhear it, as the poet overhears his song in the air. He transmutes all knowledge into beauty. Though carrying a great burden of thought, his prose is lucid, limpid even, and insinuating like water; like some beautiful river carrying a stately and noble ship, the phrases bend with the philosopher's⁶³⁹ thought, following every meander, rendering every nuance in the low, confidential tone of his voice, never altering once its crystalline purity.

The whole of Santayana's philosophy revolves round Reason. He uses reason, which he calls man's imitation of divinity, like a torch to reveal, not only the subterranean darkness but also the treasures that lie in the caves of man's mind.

When one reads through all his books, one seems to see the world, the whole panorama of thought and phenomena, through the eyes of an ideal spectator, In his books we find perhaps the best philosophical defence of the aesthetic and contemplative attitude.

Herman Melville's "Moby Dick." Like all other great works of art the reading of Moby Dick increases our awareness and extends the bounds of our consciousness.

The reading of Moby Dick produces an emotional storm that every few books raise. One can only compare it with the tragedies of Aeschylus or Dostoievsky's harrowing masterpieces.

Moby Dick is more than a story, it is a sublime parable on the mystery of evil and the blind and brute energies of existence, while Ahab is the spirit of man pitting all his strength against this might. How many times has not man felt that there is a terrible and malevolent spirit behind and above him that wrecks his schemes ever since he was

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⁶³⁸ The original editor inserted "(First Series)" by hand

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born on this world. The Great Joker behind the scenes pulls his wires and down comes proud strutting man. How we strive, for a happy marriage it may be, or a livelihood, or an offspring that would bring joy to us, and suddenly the horrible white whale barges into us. Illness, sudden catastrophes, frustration, treachery, many are the names of the white whale. And Shakespeare, and Aeschylus, and Job have all written in their own way of the challenge of malevolent fate and the tragic sense of life. Whenever man is most secure the gods let loose this white whale.

Man⁶⁴⁰ creates a realm which is independent of the hostile forces and cannot easily be shaken by their onslaught. The real happy ending to the story of man is not the one that is dished out in the housemaid's classics, but it is to be found in books like these, where the authors are bitten deep by the tragic sense of life, and show that disaster, heroically encountered, is man's true happy ending.

Each man will read into Moby Dick the drama of his own experience. Each age will find its own symbols in it. But all these interpretations can never exhaust or penetrate the inner core of its reality. Like every great work of art it summons up thoughts and feelings profounder than those to which it gives expression. Moby Dick is greater than the story it embodies, it foreshadows more than it actually reflects.

Each man his own interpretation. To me Ahab is the spirit of man challenging malignant Fate. Like Beethoven in his symphonies who rebels and struggles and masters his fate, so Herman Melville calls to us in his Heroic Symphony to fight the good fight, to conquer not only external fate, but also to conquer the formidable chaos that is within us.

William Blake: Blake has been dead more than a hundred years, but his works still have the elusive quality of life. A lifetime of study of his work will not reduce him to terms, or classify him, shelve him, nail him down. There is always something still to find out and fathom. The temptation in writing about Blake is to cover too much ground; he is suggestive in so many directions. It is also impossible not to glow with lyrical extravagance in writing about this unique and most lovable figure in world literature.

Blake plunged deeper than anyone into the profundities of emotional experience, and to know him well is to discover one's own root of greatness. All great art when it stirs the emotions and lights up the imagination is lyrical, – the frieze of the Parthenon, the songs⁶⁴¹ and certain dramas of Shakespeare, the sculptures of Maillol, the paintings of Botticelli, Corot or Van Gogh, the music of Beethoven or Bach, Pavlova's dancing, as much as the songs of Blake or Shelley.

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Amongst Blake's greatest gifts is his command of the music of words, the freedom with which he can throw off phrases equally remarkable for their significance and for their beauty.

The keynote to Blake's obscurity and the exasperating pointlessness of some of his lines is to be found in his belief of inspiration. He believed his verses and paintings were directly inspired by divine power, and that it was a blasphemy to correct or alter his first thought. Hence the baffling contradictions and also magical beauty and spontaneous rhythm in his poems. A lyric should have a spontaneous and inevitable lilt in the very first line, like the threnody of a bird. But sometimes when in the heat of inspiration one automatically writes a down a line, in cold daylight it sounds gibberish. But apart from these blemishes Blake is always direct and sincere, and if the result is not always clear, that is merely because the impatient creator neglected to sort and select, or to balance and complete his inspiration. His visions were so sudden and compelling, spurring his hand already champing and impatient to a fault. Someone once showed Rodin some of Blake's drawings, proudly declaring that he copied them from visions, to which Rodin blandly remarked that all artists saw visions, but that Blake did not hold them long enough.

Blake's poetry is pure magic, one cannot define his poetry; its only analogy is music, the luminous and lyrical passages in Mozart's *Magic Flute*, the golden phrases in Cesar Franck's quartette, and the first movement in Brahms' trio for violin, cello and piano, probably the three loveliest trilling melodies in the whole world of music. Each word in Blake's line seems to explode softly like a bubble of music upon the sense. It becomes⁶⁴² an incantation. Its merit lies less in its meaning than in its occult power. And yet these mysterious and beautiful phrases have a meaning which cannot be defined, they seem a precise pronouncement to our inner consciousness, like a strangely beautiful face, a flower, or a bar of enchanting music, which cannot be translated into another medium. Each noun and adjective in Blake seems strangely absolute, inevitable, familiar and yet remote.

Blake also believed imagination, purified from sense deception and complete as heaven, to be the only reality. The apparent universe was a deplorable counterfeit.

He questioned moral values long before Nietzsche and preached against abstinence and repression, which is now a commonplace in modern psychology. Like Nietzsche he says to every man, "Be yourself: nothing else matters."

We feel that the pictures he has limned are records of some beyond from which he has returned. No words, no description in even the most inspired prose can convey to us the sudden and immediate shock of wonder that is the visual effect of Blake's pictures.

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All art, said Blake, is a means of conversing with Paradise, and in a sense he was never out of Paradise.

Consciousness is never purely intellectual. Sights and sounds and scents are continuously ebbing and flowing in us. It is only afterwards that we try to rationalise all these into the iron moulds of thought. All intellectual structures are brittle in comparison with our feelings. So that what I am struggling to express here is not a set thought but a state of mind a sudden glow that comes from a heightened consciousness that can be communicated through the symbolism of poetry or better still through music. When words fail music can always put it across.

Chinese⁶⁴³ Art. Ever since I was a boy I have loved things Chinese. I shall remember those exquisitely illustrated Chinese books of my uncle who was a Chinese scholar. No country in the world can have put forth such a vast number of masterpieces. They are unrivalled in their paintings, jade and bronzes, and not even the Greeks could mould clay into such exquisite and dynamic forms.

I never tire of looking at those marvellous landscapes; I could be imprisoned with one of those rolls for months. Every painter was a poet. Painting and poetry came into being as a result of reverent meditation, as a summary of perceptions which the mind absorbed and refined until nothing but the pure essential substance remained. No other painters in the world made such a dramatic use of space. Most of their paintings are poems set in paint.

I am ravished by their exquisite and delicate arrangement of words. There is one there that is a perfect example of their “stop short” method. That is where the words stop but the feeling or mood evoked carries on.

Metaphysics of Language. I finished last night The Miraculous Birth of Language by Wilson. A most fascinating book with an idiotic preface by Bernard Shaw, which should be carefully avoided. In this book Wilson attacks Darwin’s theory of language and mind, and tears to pieces Darwin’s thesis “that the difference in mind and language between man and the higher animals is one of degree and not of kind.” Wilson states that there is a barrier between animals and man, and that barrier is primarily of space and time. The animal’s mind, like his body, is held within the sense limits of space and time, but man’s mind though focused in body has broken completely through both these form and now holds both time and space within itself. In other words time and space hold the animal’s mind, but man’s mind holds time and space.

Wilson⁶⁴⁴ says, “Among the novelties which emerged to actuality with man’s emergence from the realm of nature into the realm of free mind, language is the most

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distinctive and significant. It is the one unique human instrument which man has designed for the purpose of elaborating within his own mind an actual mental picture of the material world of space and time in which he lives. By means of these designed symbols of language he has built up, and is still building up within his own mind, a space-time picture of a space-time world: and since the space-time mental picture elaborated by language is the approximating image or counterpart of the actual space-time world, there must be a close correspondence between the structure of language and the structure of the world which language images."

Van Gogh. I am a Van Gogh lover. I love him this side idolatry. I would not mind if the whole of the Louvre and the National Gallery were burnt if Van Gogh's pictures were saved. I remember the exaltation I felt when I first saw a collection of Van Gogh's paintings. As a lover awakes I woke to a day full of consequence and delight.

It was an inner necessity that drove him on and on, and his conviction that he was on the right track was born of the intensity of his vision. It was this conviction that made him go out in the blazing sun in Arles, and watch the whirling cypresses and the flaming yellow corn, until his life became one with those growing things.

Some soulless people confronted by one of his paintings grow dizzy and get angry at the distortion of form, but great art is not mere representation but interpretation.

This was that visionary intensity out of which grew his flaming pictures, which are more stimulating and vivifying than the products of a thousand sane artists. But this intensity finally consumed him.

Significant⁶⁴⁵ Form: Stefan Zweig. What is art? asked one of my friends the other day, and like Pilate would not wait for an answer. Tolstoy wrote the most astonishing drivel in answer to this question, and I am not going to rush in. It is impossible to define art satisfactorily. A great critic like Herbert Read has the audacity to define art as "an attempt to create pleasing forms." Let me have a shot at it. "Art is the interpretation of Reality through forms," and this I think will cover both Eastern and Western art. However we may define art, it is something that appeals to the aesthetic sense in man, and unless it creates this aesthetic emotion, it is not art.

Art is profound and stirring because it blends and perpetuates feeling and intelligence by means of outward expressions. Of all human achievements art is the most vital, the one that is dowered with eternal youth.

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Elie Faure the greatest of modern art critics has said the inevitable and final say on the universality of art. "In appearance any abyss lies between the Negro or Polynesian idol and Greek sculpture at its apogee, and yet one of the miracles of this time is that an increasing number of spirits should become capable not only of tasting the delicate or violent savour of these reputedly contradictory works of art and finding them equally intoxicating; even more than that, they can grasp, in the seemingly opposed characters, the inner accords that lead us back to man, and show him to us everywhere animated by analogous passions."

She had a well-defined philosophy of sex that carried her serenely through life, and to me she was one of the few integrated personalities I ever knew. She believed that an erethism of the body develops as creative intellect, that those who have not felt the agonizing exaltation of Eros are incapable of producing great works of art. The puritans, she said, never⁶⁴⁶ produced one work of art. The smug intellectuals may believe that sex is merely an irritating but necessary parenthesis of life, and dismiss it. But even today, as in Athens, Rome or Babylon, in every great capital, it was the central fire about which wealth, luxury, literature, music, beauty, the sexual stimulants of a civilised and sophisticated existence converged, and however much women clocked it in elaborate and perfumed secrecy, the flame burned more intense and consuming.

To Zweig literature is only a means of expressing life. Life to him was far greater than literature. And it is this splendid love of life, his joyous appreciation of its happiness, and his keenness also in seeing the misery behind it, that made him one of the most powerful writers of our time. He had great great sympathy, intensity and clarity, and his infinite compassion for those who were maimed by life made even the short stories the highest creations of art.

I recalled Balfour. He once said, "The glory of the stars is the joint product of our mental constitution, our nervous system, our eyes and certain electromagnetic happenings whose effects are conveyed to us from the remotest parts of space through the ether. After all, it is to us who dwell on earth that these glories owe their being. If we are nothing they are nothing. They are born of our terrestrial sensibilities. They have no separate existence. They are not independent characteristics of the material object itself.

A.E. (George Russell). I remember the quiver of ecstasy that went through me when I first read the poems of this Irish Mystic. In the whole world of modern letters there was no one so unique as A.E. He was poet, painter, mystic and philosopher, yet one of the most practical men in that land foggy with Celtic mist. A.E. noosed the agonies and ecstasies of mystical experience with⁶⁴⁷ bright gem-like words; every poem of his is like

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a multicoloured fountain, sometimes so fierce and glowing that it purges one of all the sordid accretions of brain and soul, and reminds us that we are kith and kin of the Star Maker.

But conscious of this noble kinship, he never forgets or despises the earth. With what reverence and delight he sings of the earth and its beauty.

Everyone who came in contact with this unique and lovable man went away the richer in spiritual gain.

SWAMI RAMDAS: "EDITORIALS."@ @@

The Futility of Ashram: Ashramas or religious institutions have come into existence for the benefit of the aspirants so as to provide them with a suitable environment, helpful for their upward growth. But in many instances it is noticed that self-seekers enter into them and become their inmates with a view to gain their selfish ends. They abuse the golden opportunity offered to them for spiritual development and attainment of the divine goal. They harbour the same evil thoughts and desires which they cherished before they were admitted into the holy atmosphere of the Ashramas. The thoughts of hate and revenge rankle in their minds. The desire for the pleasures of the flesh are freely permitted to inflame their minds. They take recourse to underhand dealings and intrigues of every kind. Instead of their pride and conceit diminishing after a continued stay in the Ashramas, these weaknesses are deliberately nursed until they become a source of disturbance to themselves and others with whom they are living. It would be well for such people to leave the Ashramas. Here no particular Ashrama is indicated. It is evident such insincere and hypocritical sadhakas are found everywhere. Trusting aspirants and devotees fall into their company and are led astray. It is better if their masks are uncovered, their intentions exposed⁶⁴⁸ and they are turned out of the Ashramas without delay.

An Ashrama is a refuge for mentally distressed souls and for those who earnestly aspire for the vision of the Divine. It is not a place for all kinds of people posing as sadhakas to congregate and contaminate the atmosphere by their impure thoughts and actions.

It happens that many people, when they get a slight urge within a walk on the divine path, think they are fit to renounce worldly activities and go to live in the Ashramas. But after they remain there for some time they lose sight of their aim and get immersed in worldly thoughts and lead a life merely on the physical and mental

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plane. A life lived in the world battling against forces that conspire to put him down, with faith in God, is far better than becoming an inmate of an Ashrama for mere namesake. A normal householder's life has great opportunities for spiritual development provided it is lived in the right spirit. If you study the lives of saints you know that they were not the products of any Ashrama or religious institution. They are not like hot house plants. They had all the freedom to evolve in places and environments, sometimes unknown to the public, beyond the din and bustle of masses of men, where they could commune in silence with the great, holy and powerful. Such an influence no doubt helps his evolution but he should depend upon his struggle and guidance which together constitute what is known as divine grace.

The Struggle for Victory. To conquer the lower nature and reveal the glory of the Divine is the purpose of Sadhana. The sadhaka before he starts on this enterprise is a mere tool in the hands of the ego which dominates and controls him in every way. To destroy the ego-sense is not an easy task. A supreme endeavour backed up by divine grace is necessary. The mind has to be brought into subjection and all the desires vanquished.⁶⁴⁹ So sadhaka's life is a life of tremendous struggle.

The sadhaka should, in the first place, be fired with an intense aspiration for his spiritual regeneration and the attainment of the highest goal—God. Then contact of saints should follow. The ego, having its sway on him, refuses to yield and sets up all kinds of obstacles on his path. It often poses as the Supreme Himself and leads him astray. At the beginning the sadhaka finds it hard to distinguish the divine guidance from the promptings of the mere mind. The method of adopting which he can safely progress on the divine path is to surrender himself entirely to the all-powerful God within him by constantly thinking of Him and His attributes. It is by constant remembrance of Him alone that he develops the needed soul-force to put down the mind and its machinations and rise superior to it.

Heroic spirit and readiness to endure pain and grit to face failures and defeats, having full confidence in the ultimate success of his quest, should be the qualities of a true sadhaka. He should cling to God with all his strength, with all his heart, and with all his soul. In fact the sadhaka's triumph is God's own triumph.

The question is asked why God at one stroke does not lift the sadhaka to the realm of spiritual freedom and peace. He, as an ignorant human being, is a delicate and weak instrument. Before the fullness of the divine illumination can be revealed into it, it has to be, by steady process, strengthened and made fit in all respects for the great consummation. God's power works in the sadhaka, who has resigned himself to Him, for a gradual divinisation of every part of his being. The antagonistic influences are

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now replaced by the suzerainty and all-controlling power of God. In short, God alone rules supreme⁶⁵⁰ in him and absorbs him into His resplendent Being. Now the sadhaka and God are one and the aim of human life is fulfilled.

The Inner Silence. When you attain to the inner silence you realise the beauty, power and glory of the divine life. It is by a steady practice at concentration and meditation that the gates of the spiritual realm are opened and the soul enters therein to experience the indescribable bliss of union with its immortal Beloved. Hence it is enjoined upon every sadhaka to quell the commotions of the mind and make it calm and serene. When the Beloved has revealed Himself in the devotee, the latter's heart becomes an arena for the play of pure emotions of love and joy. It is now that the acme of spiritual perfection is reached and the devotee acquires a state in which his entire life, in all its aspects, is divinised.

Abstruse philosophy and spiritual practices and rites performed with pride and ostentation do not lead the aspirant to the divine goal. Faith, sincerity and devotion are needed. It is by the total surrender to the Beloved that the devotee finds union with Him. Simple is the path, but those who are fired with a burning aspiration can alone walk upon it. All else is mere words, futile and confusing. To make life pure, holy and illumined so that it may know its identity with the manifested worlds and the immanent and transcendent Divine Spirit is the one supreme aim of a true sadhaka.

Reveal Your Divinity: All the powers of man's intellect, heart and will have to be divinised. In this statement the entire man becomes a concrete embodiment and expression of the supreme essence and glory of the Divine. His life is now fully permeated with an ecstasy which is simply ineffable. His vision is vast, deep and all-embracing. Apparently, he is a human being like others. But he is remade into an illumined vehicle⁶⁵¹ for the revealment of universal power, love and joy.

Every man can raise himself to this spiritual height and eminence. In fact, every man is God in reality and in making. Only he has to shuffle off the mask which has made him oblivious of his divine nature. So God-realisation is nothing but a manifestation of one's own divinity. It is not to unite with a life eternal outside and separate from him. It is an awakening or awareness of his inherent spiritual existence. Sadhana consists in removing the obsession that he is not what he really is.

An intense fire of inspiration lit in the heart of the devotee for the realisation of God, Divine will chooses him for the achievement of this goal, and the showering upon him the fulness of divine grace that transmutes the human into the divine, all

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mean one and the same thing. It is the inner urge and the corresponding divine sanction followed by the flooding into him of the radiance of the Eternal that bring about the great change.

Just as the sculptor reveals a figure of rare charm and grace in a crude stone so the working of the grace from within brings out the latent potentiality and magnificence of the Spirit. The hidden God asserts and manifests Himself. This is the truth about God-realisation. A man, understanding the true purpose of his life, should submit himself to this spiritual process of growth and achieve the supreme goal.

Serve the Master. What is the service the disciple should render to his Saviour so that by fullness of his grace the disciple may attain salvation? We have said Guru is the immanent and all-pervading Truth. To remember Him as such, should be the first act of service. This will lead to the dissolution of the ego sense, making the disciple meek, gentle and compassionate. Pride leaves him and his vision is purified. Now a strange joy and peace possess him. He feels that⁶⁵² he is in communion with the eternal Spirit. This experience of Divinity reflects through all his activities.

To effect complete surrender to the divine Master dwelling in his heart, a dedication of the entire life of the disciple is essential. Constant thought and meditation of Him is the only way to achieve this end.

Discipleship is a great privilege. It is not merely attachment to the person of the Master. It is to see His light illuminating everywhere. It is to behold the entire humanity, nay, the whole world, as an object of His worship and adoration. Without such a devotion and service, the disciple cannot expect to feel the uplifting and transmuting power of Guru's grace. The grace does not enlighten that heart which is narrow and selfish. In a broad sympathetic and loving heart alone the divine grace can shine.

The Soul is above Nationality: The realization of the highest spiritual life is tantamount to the attainment of equal vision towards all humanity and the resultant love for them all. God is not merely a Reality dwelling above and beyond the creation and the creatures living in it. He is an immanent and all-pervading Truth residing in the hearts of all beings.

The Soul does not belong to any caste, creed, race or nationality. Its nature is universal. Inherently it is pure, enlightened, free and blissful. As the aspirant progresses on the divine path he sheds the ignorance-born sense of diversity founded

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on traditional and other considerations, and looks upon everybody as the expression of Divinity seated in his own heart.

It is the spirit of brotherhood that takes the aspirant nearer God. So long as a human being is obsessed by egoism, thus making him feel that he is an individual separate from the world existence, he live as it were, in a mental prison shutting out the light power, and joy of the Divine.

Pursue⁶⁵³ not Shadows: Draw your vision inward to the Source from which your expressed life has come forth. Give up groping on the surface for light and peace. Release yourself from unstable attachments which are the cause of your cares and worries. Resign your manifest life into the keeping of that Divine Being who controls the destinies of the worlds and all creatures in it. The sojourn of man on the earth is short and ephemeral. Why pursue merely the shadows of life, while eternity can be yours? Act and live as a player in the play, conducting all activities in a spirit of detachment.

It is not by isolating yourself the world that you can realise the glory of your true and eternal existence. You have to retire within yourself. The thought of your real Self should so seize your mind that the mind as such should cease to exist and the radiance, peace and joy of the Divine should alone be revealed in you. Life is intended for achieving this goal.

Two Spiritual Techniques. Various paths are prescribed for the progress of the soul to God or to the awareness of its own eternal splendor and joy. Of these the simplest and easiest is the path of devotion. The devotee looks upon God as his supreme ideal and keeps him ceaselessly in his thoughts to such an extent as to be filled with the radiance, power and peace of the Beloved. It is now that the veil between the devotee and the Beloved is removed and there is the consciousness of the devotee's identity with Him.

In the contemplation of the Beloved the devotee loses himself, and his individual existence disappears. In its stead the inherent divine life manifests, trans-transforming him into the image of the Beloved. Devotion therefore leads to complete self-surrender.

The primary means and discipline for achieving this sole aim of human life is company of a divinely illumined saint and constant chanting of God's holy name. The society of a saint intensifies and stabilises the⁶⁵⁴ spiritual aspiration of the devotee and grants him a foretaste of sweetness of intimate communion with the Beloved. The saint stands to him a sympathetic master to his servant, a protecting father to his son and a

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loving mother to her baby. It is by his grace the devotee gains strength, courage and hope in his march on the divine path. The word Guru has a world of meaning in it, Guru is at once the master, father, mother and all in all for him. A saint to whom the devotee clings with all his heart, like a creeper on the tree, is such a Guru. Although at first the Guru is a person contacted from outside, he is realised, as the devotee approaches him in the recesses of his own heart, to be the supreme Deity dwelling within himself.

Just as staff is to one who walks up a steep hill, just as fence to a tender plant, just as milk to a hungry babe, so the divine name given by the Guru is to the devotee. It sustains, nourishes, strengthens and in every way envelops the devotee like an armour. The power of the Name is simply inexpressible.

True and False Divine Voice. Inner voice speaks in the devotee when he has surrendered up his body, mind and soul into the keeping of the Divine who dwells within him. In this state of surrender, the body becomes the willing instrument, the mind is enlightened with divine radiance, and the soul unites and identifies with supreme Spirit. Now God's guidance is felt at every step and the devotee's life becomes a spontaneous expression of divinity in all its modes of activity.

Sometimes, when a devotee, who is struggling for a complete surrender, confronts a difficult problem and he has to arrive at a definite decision and plan for action, he fails to interpret rightly what God will him to do. Here the devotee is sorely puzzled, becomes restless and worried over the solution. This is because the devotee's reasoning faculty is still at work creating doubt and vacillation even when the inner voice has spoken⁶⁵⁵ and given a clear guidance. The ego raises its hood and seeks to confuse his mind. Here the way out of the difficulty is to adopt an attitude of perfect reliance on and resignation to the divine will and to make the mind still and serene so that the divine spirit within may point out emphatically a clear-cut line of thought and action.

Often, even after a particular decision is reached, according to the command from the Divine, should the immediate results prove to be apparently harmful or undesirable, doubt assails the devotee and he is led to think that his decision was wrong. He then unwisely withdraws or gives up half way the plan of action upon which he had embarked. He is unable to see his move, as willed by the higher power, would ultimately produce the most beneficial effect for all concerned.

Now the question is: how can one understand whether a certain prompting the devotee gets is either from the Divine or from the ego? For this there is no external way

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of test. When the heart of the devotee is in perfect attunement with the Divine and he is surcharged with peace of the Eternal, the voice directs and there is no mistake. It is the sense of separation from the immortal Spirit that prevents the devotee from receiving or recognising real guidance from Him and hence arises uncertainty and confusion. So, the devotee should live at all times in uninterrupted communion with and the resultant surrender to the Divine. He should offer himself to God within, so thoroughly that by His power and grace the devotee's life is transformed in all its aspects, and His omnipresence and all controlling power is experienced by him.

Who is a True Devotee. If you have faith in God be fearless. His votaries always feel free and immortal. Their hearts are purified of all dross of attachments and clings to perishable objects.

True⁶⁵⁶ love and devotion for Him opens out the heart of the devotee and fills it with the light of the Divine and makes him an universally beneficent instrument in His hands, His life becomes a total offering to Him and every act of his is a dedication.

It is the singleness of the eye and heart that attracts the Divine towards us. The eye should see the same God's splendor enlivening all things in the world; the heart should reveal its hidden springs of Love, which alone should permeate all our thoughts, feelings and actions. Very often the practical bearings of devotion on the life and conduct of the devotee is either forgotten or ignored. The momentary emotional effusion towards God or a passing flash of thought about God's greatness or some works of charity done for self-adulation and ostentation do not constitute surrender to the all-loving God. On the other hand, guilelessness, sympathy for all, child like innocence and spontaneity in the varied expressions of life are the attributes of a true devotee. It is only in such devotees the fullness of divine grace is made manifest and they become the embodiments of all goodness, purity, love, peace and joy.

The Dedicated Life. As the devotee progresses on the divine path that leads him to this supreme status, changes of an outstanding nature take place in his heart, mind and life. The heart becomes soft, compassionate and loving, the mind is enlightened with the knowledge of the omnipresence of the Divine and the life flows spontaneously for the good of humanity.

A narrow consciousness, an egoistic life and a self-centered mode of action have to be shed by the seeker so that his soul can take a free and unhampered flight into the region of the universal consciousness-God.

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True religion is a matter of soul experience which becomes the background of the seeker's entire life.⁶⁵⁷ In all vicissitudes and situations the seeker maintains the consciousness of his deathless and blissful nature.

Let the seeker therefore know where he actually stands by applying to himself the test of true spiritual attainment as described above. Self-examination and retrospection are absolutely necessary for the seeker. It is only an utter dedication of all he has and he is to the highest existence, power and consciousness in him that really transforms his life from the undivine to the Divine, from the non-eternal to the Eternal, from the obscure and unrevealed to the exalted light and revelation of God.

FR. VERRIER ELWIN: "THE DIVINE VOID"⁶⁵⁸ IN CHRISTIAN MYSTICISM.@@@

Neo-Platonism entered Christian theology by two main paths, first through the direct influence which Plotinus exerted on the mind of St. Augustine and second, slightly modified by Proclus, through the unknown contemplative who in the fifth century borrowed the name and the authority – Dionysius the Areopagite.

Dionysius also defines God as the One. "God is called one, because in the excellence of His absolutely indivisible singularity He comprehends all things and, without departing from unity is the creator of multiplicity." The Deity is super-Essential Godhead.

"His Super-Essence surpasses Essences, the super-Intellectual Unity surpasses Intelligences, the One which is beyond thought surpasses the apprehension of thought, and the Good which is beyond utterance surpasses the reach of words. Yet it is a Unity which is the unifying source of all unity and a Super-Essential Essence, Mind beyond the reach of mind and a word beyond utterance, eluding Discourse, Intuition, Name and every kind of being. It is the Universal Cause of existence while itself existing not, for⁶⁵⁹ It is beyond all being and such that It alone could give with proper understanding thereof, a revelation of itself.

The Divine Names and the Mystical Theology are full of similar expressions. God is supra-Personal: that is the meaning of "Super-Essential Essence." He dwells apart from all other beings, on a quite different kind of plane, to which none of our ordinary ways of speech or thought apply. This Super-Essential Godhead is thus not unlike some modern theories of the Absolute. "Behind the diversities of this world

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⁶⁵⁸ The original editor corrected spell "VOID" by hand

@@@ "Christa Seva Sanga" Review. 1931. (Poona)

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there must be an Ultimate Unity. And this Ultimate Unity must contain in an undifferentiated condition all the riches of consciousness, life and existence which are dispersed in broken fragments throughout the world." But this Absolute can only be described in symbolic terms. "Consciousness, Life and Existence, as we know them, are finite states, and the infinite Godhead is beyond them. We cannot even, strictly speaking, attribute to It Unity, for Unity is distinguished from Plurality. We must instead describe It as a Super-Unity which is neither One nor many and yet contains in an undifferentiated state that Numerical Principle which we can only grasp in its partial forms as Unity and Plurality. Hence the Absolute of Dionysius contains within Itself the possibility of a Trinity, although the Trinity belongs to the plane of manifestation and not to that of ultimates. The Deity of Dionysius, it has been said, belongs concurrently to two worlds, that of Ultimate Reality and that of Manifested Appearance. On the former plane, the Ultimate Godhead, undifferentiated and unrelated, is incomprehensible; on the latter, He may be described and even understood. There are also two methods of gaining the knowledge of God, the negative or apophatic, and the affirmative or cataphatic, the former of which is the more certain to lead us to our goal. Nothing gives us a surer clue to Dionysius' idea of the Godhead than the instructions he lays down for its contemplation.

"Do⁶⁶⁰ though," he says, "in the intent practice of mystic contemplation, leave behind the senses and the operations of the intellect, and all things that the senses or the intellect can perceive, and all things which are not and things which are, and strain upwards in unknowing, as far as may be, towards the union with Him who is above all being and knowledge. For by unceasing and absolute withdrawal from thyself and all things in purity, abandoning all and set free from all, thou wilt be borne up to the ray of the divine Darkness that surpasses all being."

Entering into the "really mystic Darkness of Unknowing," the soul finds that knowledge which rises far above the processes of philosophical speculation or discursive thought, "that most divine knowledge of God which takes place through ignorance, in the union which is above intelligence." The way of approach is thus a progressive simplification, a complete introversion.

The Byzantine theologians were deeply affected by Dionysius, as was also John Damascene who is careful, however, to guard his teaching on the Super-Essential Essence and Super-Divine Deity by stressing the reality of the distinctions within the Godhead.

The seventh century Maximus propagated the teaching of Dionysius, while in the ninth century John Scotus Erigena made him available to a Latin—reading world. At

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the famous Abbey of S. Victor in Paris, we find the theologian Hugh writing a commentary on his work. The *De adhaerendo Deo*, by Albertus Magnus, is a characteristic example of a scholastic mysticism of the "negative" type, while his great pupil, S. Thomas Aquinas, himself wrote a commentary of ten books on the Areopagite. But, as has been well observed, he treats his master with discretion. "S. Thomas is profoundly averse from everything which resembles a Pantheistic tendency. His teaching alike on the Trinity and on the Incarnation belongs to another realm of thought from that of the neo-Platonist."

In⁶⁶¹ England, so an old chronicler tells us, this teaching ran across the country like deer, and produced what is perhaps the deepest book of the fourteenth century mystical revival, the anonymous *Cloud of Unknowing*. In the Germanic countries, led by the supreme genius of Eckhart, Ruysbroeck, Tauler and Suso are in the same tradition, as are also S. John of the Cross in Spain and Augustine Baker in England.

For Eckhart, the idea of Being is the criterion of reality. God is He who is and outside of Him there is nothing. He permeates all things, but He is above all things, so that we cannot describe Him under any form. "God beggars human thought: He transcends all human conception. No man knows what God is. Aught that a man could or would think of God, God is not at all." Eckhart explains the Dionysian thesis that God is naught, as meaning that God is incomprehensible as naught.

"God abides apart from the names that are given Him." "Whoso knows of God that He is unknown, that man knows God. For it is the height of gnosis and perception. To know Him really is to know Him unknowable." "Nothing we can say of God is true." "God is such that we can understand Him better by negation than by affirmation. "God is neither this nor that. There is no knowing Him by likeness, only by unlikeness." "God is to be sought in opposites; in unknowing knowing shall we know God; in forgetfulness of ourselves and all things even to the naked essence of the Godhead."

But God is no mere abstraction: in Himself He contains the potentiality of fruitfulness. He does not remain in "a silent wilderness wrapt in deep slumber," but moves forward (as it were) on to the plane of manifestation and differentiation. The first manifestation is Intelligence; in thinking Himself God differentiates Himself from Himself; and this action is the Son. Then in⁶⁶² turn, the association of Father and Son, through joy in creation, begets the Holy Spirit. "The Holy, Spirit is thus nothing else than the joy of Deity made manifest." "The Divine Being is thus regarded in dual aspect: in its essence and before all differentiation of persons, Deity is motionless; its

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characteristic is rest; Gotlich nature its ruowe. Through activity of persons Deity becomes active; it becomes self-determined as God." There is thus a distinction between the unknowable totality of the Godhead and the knowable personality of God.

The point at issue is not whether this or that mystic fell into formal heresy, but whether this general tendency is valuable or otherwise. The questions that clamour for answer are these. Can this abstract unity which is gained by abstracting all qualities, this pure form of thought which does not think, be in any way reconciled with the simple Christian belief in the living God, the loving Father of a world of sons? Or again, is there not always a danger of Pantheism in any monistic tendency within mysticism? An unsympathetic critic of Erigena says for example, "In so far as the One is regarded as completely abstract, that is as severed from all determinate qualities, it is nothing. In so far as it is regarded as the one source of existence it is everything. In itself it is nothing in particular; in its results it is everything indiscriminately."

Now the criticisms usually brought against this type of mysticism are, I believe, due to a double misunderstanding, very similar to a misrepresentation of Oriental thought all too common in the West. Plotinus did not worship an abstract unity. He did not aim at the annihilation of personality. "The danger certainly exists—and the best writers on mysticism have fully admitted it—that we may grasp at a premature synthesis and simplification of experience and so lose the rich content of spiritual life. The Vacuity, passing⁶⁶³ almost into idiocy, of many contemplatives is an object-lesson in the consequences of this error. But no disciple of Plotinus is likely to fall into it." (Inge, *The Philosophy of Plotinus*.) Still less will a disciple of Dionysius or Tauler do so. Even Plotinus speaks of the "soul in love.." "The fullest life is the fullest love."

The later mystics of the Negative Way have an essentially active, living, loving positive idea of God hidden below the veil of their denials.

This leads us to the second common misunderstanding which relates to the nature of the darkness, the unknowing, the ignorance, in which God is seen and known. Albertus Magnus, who like his great pupil S. Thomas, was a commentator on Dionysius, says, "There is no pure negation, but the receiving of a certain habitual light through which we draw near to the act of divine vision....It is no mere negation, but the mode of natural vision is denied, and the reception of supernatural light is left, which is the better signified by negation." Dionysius himself had said, "The divine Darkness is the unapproachable light in which God is seen to dwell." It is thus not fair to contrast the usages of Gospel and mystic too sharply. Both are thinking of light, but the mystic describes how the light is seen—that is, by an experience of darkness. Both are really speaking of knowledge, but the mystic describes how that knowledge is acquired—that

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is, by an experience of ignorance. Both are concerned with fullness of life, but the mystic describes how that fullness of life is gained – that is, by an experience of emptiness.

What then is the real value of the Negative Theology for us in India? First of all in reasserting the sense of mystery, in shattering human complacency. Otto points out the grandeur of S. Chrysostom in standing against the Arian “vulgarisers” who claimed to know God as He is known to Himself, and combating the⁶⁶⁴ arrogance and overweening presumptuousness of the human understanding and of the creature in general in imagining that any escape is possible from the incomprehensible, supreme, transcendent, and “wholly other” nature of God.” And in India, the cocksureness and complacency of many Christians in the face of the ineffable mysteries of life cannot but be a stumbling block to the devout Oriental who in reverence and awe approaches the Eternal.

And secondly, this Negative theology, this talk of darkness and void, does seem to be deeply rooted in human psychology. There is something here, quite apart from the tradition of the schools, which corresponds to our experience. A man who truly enters the Abyss, says Tauler, “feels as though he had been here throughout eternity, and as though he were one therewith... God thus bears witness that man existed in God from all eternity.” It is because we are kin to the unknowable that we can know Him with all the certainty of immediate contact. Professor Howley in his *Psychology and Mystical Experience*, shows that what the philosopher gains by a series of negations which reject the conditioned and the relative in all their varied aspects, the mystic finds by experience in the depth of his spirit.

That is to say, the “Negative Experience” takes place in the depths of the spirit; it is so secret, quiet and intimate a union with God that it is known only by its reaction on the will. S. Bernard tells how God never made His Presence known to him by extraordinary means, neither by voice, nor by forms. “I have felt His touch only in the movement of my heart, and I have found the might of His Presence in the correction of my vices.” We can easily see how the mystics, familiar with this movement of the naked will, far below all sensation and⁶⁶⁵ all thought, found in the Dionysian philosophy an exact way of describing their experience. But it is important to emphasise that this philosophical description is primarily and analytical after thought. Experience precedes the philosophy, and is not initiated by it.

Within Christian thought, therefore, we see these two ways—the Affirmative Way of intimate affectionate love of God on the plane of manifestation—nearness, sweetness, friendship. This is the normal Christian way. Side by side with it however,

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as a corrective, a challenge, a heroic austerity, is the Negative Way of awe inspired reverent love of God on the plane of Ultimate Reality—darkness, unknowing, the wilderness. “A comprehended God is no God.” The Spirit in this way is no less in love; it does not ignore Christ, but sees Him in His eternity: its whole Soul it set “Yonder.”

These two ways are reconciled in the doctrine of the Trinity, in which is resolved Eckhart’s distinction between the unknowable totality of the Godhead, and the knowable personality of God. Immanence and Transcendence, personal and metaphysical truth are here harmonised; darkness and light meet one another in the Triune Reality of God.

EVELYN UNDERHILL: “THE MYSTICISM OF S. TERESA.”@@@

S. Teresa of Spain is peculiarly suited to be the subject of such a study; by reason not only of her spiritual genius but of the fulness of our information and her own powers of expression and self-analysis.

Her background is full of movement and invitations to action, and particularly deficient in the dreamy piety and abstraction from practical affairs supposed to be proper to the mystic; and her own spiritual ideals as they developed were closely bound up with the practical work of reform.

They⁶⁶⁶ are trying to express not what their intellects have puzzled out; but some small fragment of that which their souls have somehow understood about God. They are translating a more or less vivid, deeply mysterious experience into more or less inadequate words; and it is idle to think we shall begin to understand them unless in a small way our own interests, desires and experiences lie in the same direction as theirs. Those who long for God will always understand the mystics.

The self-dedication, the heroic sacrifices, the power over circumstances which we see in the mystics; these, after all, are reasonable reactions of a soul possessed by the certitude of God, for whom the invisible things of the Spirit have actually become more real than the things that are made. Now we find all these phases expressed fully in S. Teresa’s life and writings; but they all centre on her first-hand experience of God.

From the beginning her life seems to develop not as she wants, but under the pressure of an irresistible force. She was a romantic girl full of life and a love of beautiful things. She did not want to be a nun. Her father did not want it. Her health made it difficult. Yet none of these things mattered; She was in the grip of something much bigger than her own desires already preparing her for her work in the world.

@@@ “Christa Seva Sanga” Review, Poona.

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Step by step we see her pressed to the point where she realizes that for her nothing is possible but a life totally given to God; and the only path open to her leads to the convent. We can see clearly in Teresa the chief landmarks in this inner conflict; for one of the ways in which she helps us most, is in her absolute frankness and freedom from any pious pretence.

Her complete surrender at last made, it seemed as if her mystical side was automatically liberated. She began to advance rapidly in contemplative prayer. In⁶⁶⁷ the next six years, she passed through all those stages of deepening absorption in God, and greater and richer experience of Him, which are described so wonderfully in her autobiography. Like S. Paul, she found herself overwhelmed by "visions and revelations of the Lord." In these years she gained that marvellously-exact analytical knowledge of the working of the soul which makes of her mystical writings a text book for the religious psychologist; and which prepared her for the work of training others in the paths of mystical prayer. Yet in spite of the visions, ecstasies, trances, flights of the spirit and other abnormal states which she undoubtedly experienced and tries to describe to us, the delightful thing about Teresa is that she never loses her head. She remains sturdily true to her two great principles; first, that she does not want any experience in prayer that does not make her a better woman, secondly that what God, specially loves and wants for His work, is not people who have peculiar experiences but courageous souls. She considers that spiritual experience, if it is genuine, must increase our generosity and our strength: as she says in one place, it teaches us to love, to suffer and to work. As for those who are always craving for the consolations of religion, and complaining that they do not feel the sweetness of God's presence, Teresa says bluntly that they fill her with disgust.

"The great thing souls have to do, when they begin to pray, is to begin also to detach themselves from every kind of enjoyment, and to enter the cross of Christ like good soldiers; willing to serve their King without being paid on the spot." We get the real Teresa, her generous valour, her utter freedom from mere sentiment, in those words.

Not to know, feel or experience more, but to BE more, then is for Teresa the object of the mystical life.

In the first stage of prayer, as we all know, we⁶⁶⁸ seem to do all the work ourselves; it is like hauling the water of devotion bucket by bucket from the bottom of a deep well. Then, with training, the mere drudgery gets less; we learn, says Teresa, to use a windlass to wind the bucket up—the art of meditation, helping us to make more

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direct contact with the Things of God. The transition to mystical prayer comes for those who make the further discovery that what matters most in prayer, is done by God Himself to the soul which waits on Him; a life and grace then enter it from beyond itself, like a stream running through the garden and irrigating it. Our part is to keep the surface of the soil open and let those living waters do their work. Finally there are for the receptive and humble spirit wonderful hours, when rain seems to fall from heaven and silently moistens the dry ground that awaits it.

And the next question is: what is this training, this growth in prayer, for? Is this education an end in itself, spiritual culture for its own sake? S. Teresa's own life decisively contradicts that idea.

There is much less said now than in her earlier life about ecstasies, raptures, and flights of the spirit. She has reached that state of spiritual equilibrium which the mystics call the Unitive life; that condition of complete acquiescence and suppleness in which the Will of God is done through her will, and she is the agent and tool of His Spirit – "I live yet not I." Her prayer no longer depends on those fixed hours of solitude and recollection which she once felt to be so important. It permeates everything, and persists through ups and downs and interruptions. "You will be none the worse for the loss of solitude, in preparing your soul for the true union of your own will with the Will of God," she says to her daughters," and that is the union I want you all to possess! Not the raptures full of delight, to which some of us are liable....love does not prove itself in a corner, but in⁶⁶⁹ the very midst of affairs."

That is not perhaps what we should expect, as the final word of a contemplative nun.

V.A. DEMANT: "THE MISTAKE OF THE MONEY SYSTEM."@@

If we were looking for two single ideas or facts which could represent for us the difference between Catholic and the modern secular attitudes to life, I think we could say that the first derives from the whole philosophy of life which finds its most comprehensive expression in the Mass, while the second is focussed in the ideas and influence which surround the institution of money. The conflict between the Church and the world is symbolised for our generation in the contrast between the Mass and money as the central fact of life.

Money is a social creation of man, devised in the first place to secure a ready accessibility to the socially created means of well-being. It is a symbol of material wealth first and last, even though it may be used to pay for services which are of a

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spiritual, artistic or intellectual nature. It is only so used because the priest, the artist and the thinker have material needs to be satisfied. Money is, in its essence, a social register of the community's readiness and ability to reward the individual's services by a share of communally-created wealth. It is an ideally created means to fulfil easily a material end. In itself money is an idea, an effective fiction which produces material results because of the social will. Money is, therefore, in a sense, a sacrament upside down. It is an ideal means for a material end, but the end does not include the means not transform it to a thing of value. It conduces to welfare, but it is not welfare. The Blessed Sacrament is a material means to a spiritual end. But it does thereby interpret the means and give it a worth, in itself.

That⁶⁷⁰ is why the modern world with money as its central interest is wrongly described as materialistic; It is in fact insanely and inhumanely idealist. Money is an idea. The industrial age is wrong and inhuman because its heart is not really in industry, let alone the fields, but in the Bank. Material things, whether of nature or of human skill, can give spiritual satisfactions. Money never can except pathologically in the case of misers. We can love a mountain or a chair; we can only lust after money.

When money has come to be of more interest than the goods it will buy, it is a sign that the goods with which men are in immediate contact are depicable; he wants their worth in money so that by wider selection he may chance upon other goods which may have more human satisfaction. But it is an illusory quest, for the whole of productive process has become degraded to produce a money-and not a human result. The modern world has exalted into a system, with laws of its own, a purely social mechanism which should be the most sub-servient of other purposes. That system is the money system, and the working of money as though it were a reality, instead of a symbol, completes a vicious circle, for the divorce of that system from human material purposes makes it cease to function smoothly. That is why-money, which itself should not be a vital subject calls, increasing attention to itself, just as we become increasingly aware of our digestive functions as they become disordered. It is this money lust which goes hand in hand with scarcity, imposed or psychological, which is at once the sign of our social disease, and a cause of it. If men could get and enjoy the goods, the money lust would disappear; but they cannot get the goods that are humanly valuable because the money system has a policy of its own, which does not reflect either human sacrifices or satisfactions.

The only way out of this vicious circle is to see⁶⁷¹ that it doesn't exist. There is no scarcity, and the money system which induces the belief that there is, must be judged by a philosophy which has learnt to put human ends and means in their right order,

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money being the means of means, and nothing but a means. The Summer school of Sociology and other bodies will lead to a radical consideration of the ultimate purpose of production in a Christian world, and what are the elements in capitalist civilisation which prevent that purpose being fulfilled. Hitherto, the efforts which have been made by the Church, both officially and otherwise, to give a spiritual lead in adjusting the major evils of the industrial world, have been rendered largely ineffective for lack of a clear conception of what industry should exist for. It has, on the whole, been taken for granted that the policy which the industrial system is carrying out is irreproachable, and that "social evils" are morally reprehensible defects in the carrying out of that policy. Even Catholics who have the social problem at heart, have hardly approached this matter with the thoroughness which they apply to other spheres of human endeavour, by asking first: "What is the end?" and, "Is it a Christian end?" This should precede any discussion as to the morality of the means of attaining it.

The sacramental doctrine of the Church is the basis of a philosophy which gives human life its scale of values in judging ends and means. Human life itself becomes a standard of judgment if it is seen as an end, because it is also a Divine end. The Middle Ages, because they did not put man in the centre of the picture, because of their supernatural standards, did succeed in treating man as a human-being, even if it were a too-human being; the Post Renaissance world, with its doctrine of man as a measure of all things, has achieved the paradox of, in practice, treating him as a machine in his work and a domestic animal in his home.

A.E. AFFIFI:⁶⁷² "THE MYSTICAL PHILOSOPHY OF MUHYID DIN-IBNUL 'ARABI."

Ibnul 'Arabi has the qualifications of the typical mystic philosopher. Nowhere in his numerous works can one find his mystical philosophy expressed as a whole or with any appreciable degree of coherence or order. The *Fususul Hikam*, perhaps, may be said to sum up the maturest form of his pantheistic doctrine; but what an unintelligible and disorderly summary! One has to do so much hunting through other books by Ibnul 'Arabi besides the *Fusus*, so much analysing and synthesising and gathering relevant points scattered haphazardly amongst masses of trivial or irrelevant details, before one can arrive at anything, like a system. He was certainly conscious of a complete pantheistic philosophy but, lacking philosophical training, he did not know how to express it. He also may be said to be a consistent thinker, provided we do not attach too much importance to his verbal paradoxes and the way he often tries to reconcile Islamic dogmas with philosophical principles. There is no possible means of reconciling his philosophy with Islam. The orthodox garb with which he so persistently drapes his pantheistic ideas is a sham appearance purposely put there.

According to Ibnul 'Arabi there is only One Reality in existence. This Reality we view from two different angles, now calling it Haqq (the Real) when we regard it as the Essence of all phenomena; and now Khalq when we regard it as the phenomena manifesting that Essence. Haqq and Khalq: Reality and Appearance: the One and the Many are only names for two subjective aspects of One Reality; it is a real unity but empirical diversity. This Reality is God. "If you regard Him through Him," Ibnul 'Arabi says (i.e. if you regard the Essence from the point of view of the Essence), "then He regards Himself through Himself, which is the state of unity; but if you regard Him through yourself (i.e. from⁶⁷³ your point of view as a form) then the unity vanishes." This seems to echo Plotinus' doctrine that the Primal One is everywhere and nowhere. But there is a fundamental difference between the two doctrines as will be shown later. Plotinus' One is everywhere as a Cause: Ibnul 'Arabi's One is everywhere as an Essence, and nowhere as the universal Essence which is above all "where" and "how" and which is different from all things that have "where" and "how."

In Ibnul 'Arabi's monistic theory three distinct elements are united: the Ash'arite theory of universal substance, Hallaj's theory of Essence and Form and the Neoplatonic theory of the One. His own doctrine is identical with none of these, but a combination of all.

Admitting all the time the reality of the two elements or natures in Man, the divine and the Human, and allowing them under certain mystical conditions to become united. Then and only then can the phenomenal (the human) call itself the Real. Ibnul 'Arabi, on the other hand, admits neither "union" (in this sense) nor fusion nor incarnation. He either speaks of One Reality or of two aspects of Reality keeping the distinction between them always rigid and clear before his mind He alludes to Hallaj's theory of incarnation. He says: "I am the mystery (secret) of the Real not the Real Himself" the Mystery here being the Phenomenal aspect in which the Real is disguised; the two are always there, and there is no sense in saying that one becomes the other.

An anthropomorphist or a corporealist of the old school is one who attributes to God qualities which are analogous to those of men and other created beings. A transcendentalist is one who holds that God is above all such qualities. In this sense a man may very well be an anthropomorphist or a corporealist without being a pantheist, i.e. God may very well be assumed to have qualities and attributes comparable to those of men and physical objects and yet to remain different from, and not⁶⁷⁴ in any way identical with either men or other physical objects or with the whole universe. On Ibnul 'Arabi's doctrine such a position could not possibly be maintained. In this sense God is transcendent because He is above all limitation and individualisation. As a universal

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substance, He is the Essence of all that is. Ibnul 'Arabi emphatically denies anthropomorphism and corporealism in the sense explained above. In everything with which God describes Himself in the Qur'an, the two aspects of transcendence and immanence must be observed. The Qur'an says that God has hands and feet, etc., This, Ibnul 'Arabi holds, is true not in the anthropomorphic sense that He has hands and feet comparable to those of men, but in the sense that He is essentially the hands and feet of all that have hands and feet. On the same grounds Ibnul 'Arabi denies the Christian doctrine of incarnation. To say that Christ is God is true, he says, in the sense that everything else is God, and to say that God is Christ the Son of Mary is false, because this would imply that He is Christ and nothing else. God is you and I and everything else in the Universe. He is all that is perceptible and imperceptible; material or spiritual. It is infidelity to say that He is you alone or I alone or Christ alone or to limit Him in any form whatever, even in a conceptual form. When a man says that he has seen God in a dream with such and such colour, size or form, all that He wishes to say is that God has revealed Himself to him in one of His infinite forms, for He reveals Himself in intelligible as well as in concrete forms. So what the man has really seen is a form of God not God Himself.

Ibnul 'Arabi holds that transcendence and immanence are two fundamental aspects of Reality as we know it. Neither of them would be sufficient without the other if we want to give a complete account of Reality. He also holds that Islam is the only religion which asserts both aspects in an equal degree. Noah's⁶⁷⁵ religion, he says, was one-sided because it laid too much emphasis on transcendence, but it had to do so to counteract a prevailing polytheism. His whole attitude is summed up in the following verses:

"If you assert (pure) transcendence you limit God,
And if you assert (pure) immanence you define Him.
But if you assert both things, you follow the right course,
And you are a leader and a master in gnosis.
He who asserts duality is a polytheist,
And he who asserts oneness is a unitarian."

On any pantheistic doctrine either God or the universe is bound to suffer: either the phenomenal world, as we know it, is a mere illusion, the Real being God alone: or God is a mere fabrication of the human mind, and the Phenomenal World is the only Reality. Ibnul 'Arabi chooses the former alternative as we shall see in the Section on Pantheism. The assertion of transcendence saves him falling into gross materialism.

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The sort of transcendence hitherto discussed is the sort asserted by the unaided intellect. Ibnul 'Arabi goes a step farther when he says that it is not transcendence as asserted by man which explains the real nature of God as the Absolute. Even the most abstract transcendence (conceived by man) is a form of limitation, because it implies, at least, the existence of an asserter besides that of God. Further, to assert anything of anything is to limit it; therefore, the assertion even of absolute transcendence of God is a limitation. The assertion, made by the intellect of the transcendence of God is only a convenient way of contrasting the two aspects of Reality as we understand it, but it does not explain its nature. Such transcendence, which is regarded by the philosophers as the sole characteristic of God is, when it is not coupled with immanence, an abomination on Ibnul 'Arabi's view. He condemns the philosophers on the ground that they⁶⁷⁶ base everything on the intellect which, by virtue of its nature, cannot rise above deductive knowledge based upon the understanding of the Phenomenal World.

Ibnul 'Arabi means that if we must say that the universe is caused or created at all, it must not be understood in the sense of the universe being originated or created in time or from nothing.

He holds that the world was never at any time a non-existent and then became an existent. On the contrary, he holds that the universe is eternal, infinite and everlasting, because it is the outward expression of the eternal, infinite and everlasting one.

This particular state is known only to God Himself. Not even revelation or mystical unveiling can penetrate its mysteries, for it is the second highest state of unity where God is both the knower and the know. To say that a finite being can apprehend the Absolute and His states is a contradiction in terms. Not even in fana can such a state be known, for a complete fana which may render such knowledge possible is impossible in this world.

The Moslem pantheists endeavoured to establish position and to verify their doctrine. The philosophically inclined among them found some comfort in speculation; the mystically inclined found their infallible proof in their ecstatic experience in which they felt for themselves the unity of the whole and the immanence of the One in all. Ibnul 'Arabi combines both methods. But neither the philosophers among them, nor the mystics, nor the theosophists like Ibnul Arabi have succeeded in proving the fundamental propositions that God is the Whole or that the Whole is a unity. Is there a priori reason for assuming, as the pantheists and absolute-idealists seem to do, that if the Absolute (as the idealists call it) or the real (as the Moslem pantheists call it) exists, and⁶⁷⁷ if it is a unity, it must be the universe, or that the universe as a whole is an

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essential unity? The pantheistic Sufis are well aware of the difficulty, and the only proof they offer us, which they regard as infallible, is the supermental intuition they experience in their mystic state of fana in which they feel one with God. But it is fallacious to say that from the fact that under certain mystical experiences I feel one with an unknown power I choose to call God, I am entitled to assert the ontological proposition that I am one with God and from this to make the much wider generalization that everything that is, or will be, is one with God, and that God is All that exists. A Mystic has every right to his experience, but he is not justified in putting an interpretation on it which amounts to a metaphysical theory of the whole of Reality. Mysticism, as such, is not an ontological doctrine and must not be taken as the ground of an ontological doctrine.

Now the question arises: In what does the perfection of the Perfect Man really consist? Ibnul 'Arabi as well as Jili who follows him very closely on this subject, seems to confuse two different issues: the philosophical and the mystical aspects of the question: The metaphysical theory that Man (Mankind) is the most perfect embodiment of all God's Attributes, and that in and through the Perfect Man alone all God's perfections are revealed, is combined with the mystical theory that a certain class of men coming under the category of the "Perfect Man" realise, under certain mystical conditions their essential unity with the One Reality and that through such realisation their knowledge of themselves and of God is perfected. Is the Perfect Man, therefore, perfect in his being or in his knowledge or in both? That is to say, is the Perfect Man so called because he is a perfect manifestation of God, or is it on account of his realising, in his mystical experience, the significance of his essential oneness with God? Ibnul 'Arabi certainly means both.

In⁶⁷⁸ this unique way Ibnul 'Arabi regards all apostles, prophets and saints as belonging to one and the same group, with one common element uniting them all: this element being the active Principle in all revelation and inspiration: the Logos: the Spirit of Mohammed. He even goes as far as to say that all religions of the Prophets from Adam to Mohammed are nothing but temporal manifestations—according to the requirements and needs of the human race at different times—of the one universal religion which he calls Islam (using the term to mean all religions, including Islam itself, as the religion of Mohammed.)

The following seem to be the most outstanding characteristics of esoteric knowledge as understood by Ibnul 'Arabi:

Esoteric knowledge is innate; that of the intellect is acquired. It belongs to the divine effulgence which illuminates the very being of all creatures. It manifests itself in

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Man under certain mystical conditions, e.g. perfect passivity of mind. It is not the outcome of any practice or discipline; it lies dormant in the deepest recesses of the human heart.

It manifests itself in the form of light which floods every part of the heart of the Sufi when he attains a certain degree of spiritual purification. Discipline is necessary only in so far as it helps to remove the "veils" which pertain to the animal soul, and which prevent the heart from reflecting its eternal knowledge and perfections.

Ibnul 'Arabi holds that although it appears to come through different channels, it springs from one common source. The knowing substance which is the essence of all human faculties is one and its knowledge is therefore one. Following the Ishraqis, he maintains that "Pure Light" (which is also Pure Being) is the source of all knowledge. The senses and all other human faculties are media through which this Light manifests itself.

The⁶⁷⁹ "believer" (who is also a mystic goes through the stages of the journey, gain more and more conviction and learning infallible truths, while his companion, the philosopher, is deeply plunged in scepticism and perplexity. In the end, the philosopher discards all his speculation as vanity and desires to follow the path of the mystic.

What the philosopher knows by reason the mystic "sees" in his experience.

He himself lays stress on the value and place of imagination as a means of attaining true knowledge and this is very clearly shown in his own system. He saw things in his imagination which were as real to him and even more real, than the concrete objects of the external world. Indeed, imagination for him was a higher plane of "being" than the world of sense. It was a link between the material and the spiritual.

Like the rest of the Sufis, Ibnul 'Arabi metaphorically calls the human "heart" the instrument through which esoteric knowledge is transmitted or the centre wherein it is revealed. This mysterious power has, Ibnul 'Arabi says, a more mysterious faculty which he calls the inward eye" which, like the physical eye, perceives things, but the object of its perception is Reality itself. Like Plotinus, Ibnul 'Arabi believes that the "eye" of the soul alone can see that which is beyond thought "when it is closed to all other sights."

The things that blind this "inward eye" are the evil thoughts harboured by the animal soul, and all that pertains to the material world. Once freed from such "veils,"

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the heart of the mystic begins to comprehend the Real and communicate directly with the rational principle of the Universe.

The heart of the mystic is the same as the “particular intelligence” of the philosophers, a term which Ibnul ‘Arabi sometimes uses to mean the “rational soul” and not the intellect. A particular intelligence on⁶⁸⁰ Ibnul ‘Arabi’s view, is a mode, or as he puts it, a “particularisation” of the Universal Reason. It is essentially identical with the Universal Soul but conceptionally different from it. The relation between the two is the same as that between a universal and its particulars, or a continuant and its occurrents—rather the latter than the former. Ibnul ‘Arabi agrees with the main thesis of Plotinus’ Fourth Ennead, without reproducing Plotinus’ argument, that particular souls are modes of All-Soul or Universal Reason, but not in the sense that they are “parts” of a whole. As Plotinus himself remarks, it is absurd to speak of parts of a soul, since parts have significance only in relation to magnitudes, and souls have no magnitude. What multiplies the one soul is the same as that which multiplies the One Essence, i.e. subjective relations; otherwise, souls are not divisible. The particular souls are no more “parts” of the Universal Soul than mental states are “parts” of a mind. Ibnul ‘Arabi uses a similar analogy when he calls particular intelligences “powers of the Universal Soul.”

The Universal Soul is always conscious of itself as a whole, which implies that it is essentially conscious of its “parts” (for the lack of a better term), but the “parts,” qua parts, are never conscious of the whole. They are conscious of themselves individually.

The term “union” must always be taken, on Ibnul ‘Arabi’s view, in a metaphorical sense. How can there be a real union in a mystical experience when all particular souls are already united with the Universal Soul, which on Ibnul ‘Arabi’s view, is God Himself? (God = The Rational Principle of the Cosmos.) The so-called “union,” therefore, is but a state of “waking-up” for the particular soul and the realisation of the already existing union between itself and All-Soul, rather than an amalgamation of two different souls.⁶⁸¹ According to Ibnul ‘Arabi the final achievement of the mystic and the ultimate goal of his endeavours is not to become one with God, for he already is, but to realise the meaning of such oneness.

At least two important consequences follow from this theory:

(i) That there is no real becoming at all: man never becomes God nor God man. The Ana’lHaqq of Hallaji is literally true on Ibnul ‘Arabi’s view.

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(ii) That the so-called esoteric knowledge of the Suffis springs directly from the individual soul itself. It is not revealed or inspired in any real sense. All such terms as transmission or communication of knowledge must be understood metaphorically. If taken literally, it would suggest a duality of a revealed and a revealed to, a given and a receiver of knowledge and so on.

Revelation is the announcement of the soul (the particular soul) itself. Ibnul 'Arabi's theory is a form of personal idealism. The mystic is said to "receive" knowledge in all the hadras, but the "giver" of such knowledge is the "self" which appears in different "forms" according to the nature of each hadra. He implicitly denies that Gabriel inspired the Prophet Mohammed with the Qur'an. It was not Gabriel who appeared to Mohammed in the form of Dihya al Kalbi, Ibnul 'Arabi says, but a mere creation of the active imagination of the Prophet. In other words it was his own "self" appearing to him in that particular form.

"If any mystic sees a "form" (of a person) imparting to him knowledge which was not with him...that person is his 'ayn(self) which has appeared in that form. Thus it is from the tree of himself that the fruit of his planting is gathered."

He, like Plotinus whom he follows very closely here, believes in the essential unity of rational souls with the Universal Soul.

The heart of the Sufi, or the rational soul, thus conceived is the "eye," so to speak, whereby God sees Himself,⁶⁸² and the instrument whereby He knows Himself in the forms of His manifestations, not in His Absoluteness, for knowledge of Him as the Absolute belongs exclusively to Him. To say that Man (the Perfect Man) is the focus of the divine Consciousness of God or that God is the focus and the essence of the consciousness of Man is, on such a theory, to express two aspects of one and the same fact.

Ibnul 'Arabi insists on the unity of this principle (Light) not only in its cosmic functions as the sole operating "Mind" in all spheres of intellection, but even in every individual being wherein it abides. Man, above all other beings, possesses this unity in the highest degree. He hears, feels, tastes; he thinks, memorises, imagines, and above all "receives" knowledge of the unseen world, etc. etc. by means of senses and faculties which people call by different names, but which according to Ibnul 'Arabi are essentially one, i.e. this Light. "If you apprehend sound, you call the apprehending Light 'hearing,' and if you perceive by sight, you call it 'seeing,' and so on to the end of the senses and faculties." In short, light according to Ibnul 'Arabi is everything through which apprehension takes place. Not only that, but everything that is apprehended

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must have a special relation to the apprehending Light which is God. To put it in other words, God is all that apprehends and all that is apprehended. If a thing cannot be apprehended by a mind of some sort. (not necessarily by a human mind) it cannot be a reality at all. On this remarkable theory, Ibnul 'Arabi manages to base, with no inconsistency, both his empirical and mystical psychology, normal and abnormal. The very Light which apprehends colours and sounds are conceives ideas and forms images, etc., is the same as that which directly and immediately perceives Reality itself.

Ibnul 'Arabi himself probably would not have explained this point with such propriety. He would still⁶⁸³ maintain that there is a difference between the intellect and the rational soul and between reflective thinking and immediate intuition. But the difference cannot possibly be regarded as ultimate. If there is a difference at all, it must be in the different ways in which this Light manifests itself. While the apprehending Light is perfectly free in mystical intuition, it is comparatively limited in reflective thinking, and more tied down still by the limitations of the senses in sense perception.

Perception is understood by Ibnul 'Arabi to take the following course. The senses perceive through the agency of the apprehending Light which forms their very essence and the essence of the objects perceived. The impressions gathered by the senses from the external world go immediately to the heart, which refers them to the intellect. The intellect (which has its seat in the brain) identifies these impressions as sense-perceptions and sends them to the imagination, which sends them to the understanding, whose duty it is to analyse and discriminate such perceptions. When the process of assimilation and discrimination has taken place, some of these perceptions which prove to be interesting to the mind are retained by the memory, the heart (Light) is operating in spite of the different channels through which its energy runs.

He goes even a step farther when he says that perceptual situations can be apprehended by the heart even in the absence of perceptible objects. It "sees" them in itself as copies of the eternal Ideas of the Soul.

Ibnul 'Arabi's Theory of Dreams. It would be desirable to recall what has been said about the inward "eye" of the heart, for it is, according to Ibnul 'Aarabi, the only key to the spiritual world in Man's possession. Revelations and inspirations, which we have hitherto explained as springing directly from the heart, are sometimes, Ibnul 'Arabi says, given to the⁶⁸⁴ mystic or the prophet in the form of a dream. This is the veridical dream but there are other dreams which belong to a different class altogether.

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Ibnul 'Arabi holds that the faculty of imagination is always active whether life or in sleep. During waking hours this faculty is too distracted by sense impressions to do its work properly, but in sleep, when the senses and other faculties are in a state of rest, the imagination fully awakes. Sometimes it acts on images connected with ordinary incidents of the everyday life of the individual and presents them to the "inward eye" of the heart, which reflects them and magnifies them like a mirror. In this way ordinary dreams are caused. They are just associations of ideas and images connecting themselves with some objects of desire.

But sometimes the "Guarded Table" (by which Ibnul 'Arabi means the Universal) Soul) reveals itself, with all it contains of archetypal ideas, to the rational soul of Man. The imagination seizes such ideas and acts upon them even in such a state. The heart (now in immediate contact with the Universal Soul) becomes, Ibnul 'Arabi says, like "a running, yet undefiled stream wherein are reflected illuminated objects of all descriptions." The person to whom such a dream is revealed only sees the reflections in this stream, which are symbols of realities which lie behind them.

Ibnul 'Arabi holds that although such dreams are veridical, they must be interpreted because they are symbolic. It is the imagination that supplies the symbols, and we must not take symbols for realities. When the Prophet saw milk in a dream, he only saw a symbol. The reality behind it was "knowledge."

Ibnul 'Arabi gives us one more kind of veridical dreams in which they are no symbols. Here the imagination does not interfere. The "heart" reflects directly the spiritual impressions before the imagination can read into them any symbolic meaning. Dreams of⁶⁸⁵ this kind need no interpretation. They are revelations of the Real itself, and they correspond in every detail to the things seen (later) in the external world. To this class of dreams belong some kinds of wahy (revelation) and ilham, inspiration, which spring directly from the individual soul. If Ibnul 'Arabi calls the Universal Soul the revealer, he simply means the Universal Soul as manifested in the individual soul.

Most of these definitions agree that in the experience called fana, consciousness of the external world and of mental life is very dimly felt and in some cases completely lost.

Fana is a gradual process starting from "passing away" from the worldly desires of the animal soul, and a gradual loss of self-consciousness, and ending with a state of absolute absorption in the contemplation of God.

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Sarraj directs the following argument against Sufis who believed in hulul (fusion or incarnation). "It is not a question," he says, "of passing away from human attributes or becoming one with God: this is infidelity. It is nothing, but a full recognition of the absolute Power and Will of God. God does not descend to the heart of Man—what descends to the heart of Man is faith in Him and belief in His unity and the love of remembering Him. God's essence and attributes are different from those of human beings, so how can fusion or incarnation be possible?... You can no more pass away from your humanity than 'black' can go forth from a black object. Human qualities may change, but they are always replaced by other human qualities.

Sarraj's argument seems to imply that some Sufis against whom he was directing his attack must have held that the ultimate aim of Sufism was to become united with God.

Qushayri on the other hand gives us an excellent analysis of fana and baqa as psychological states, i.e. a mere⁶⁸⁶ replacement of some of some mental states by others. According to him fana and baqa are two aspects of a most minute analysis of the soul; the concentration on the divine and spiritual and the abandonment of the phenomenal. Such concentration he says, might result in total absorption in the object of contemplation, and even a total loss of consciousness of "self," but this is no annihilation of "Self." It is like a lover being absorbed in his beloved.

When Ibnul 'Arabi talks of a mystical union with God he means a "state" in which an already existing union is being realised or verified. The mystic does not become God, for there is no becoming on Ibnul 'Arabi's theory, he is essentially one with God in the sense everything else is. What the mystic knows, he experiences here. The divine is already there: it is you: not even an element, as Hallaj calls it, in your nature, but an aspect. Ibnul 'Arabi himself repudiates the idea that a mystic passes away from his own "self" or becomes God. He cannot be contemptuous enough of people who make such assertions. The mystical fana, he says, is imperfect. The mystic realises that he, as a form, has no existence per se, but, owing to the very nature of the form he cannot completely pass away from it. How can it be possible even for a mystic, he asks, "to die to self," and be at the same time conscious of God as the all-embracing Reality? Consciousness itself means persistence of "self."

Ibnul 'Arabi makes a fundamental distinction between two mystical states, which, he believes, have been confused by other mystics:

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(1) The passing away from all traces and characteristics of “self” or “personality.” This state is similar to sleep. “The mystic is neither with his “self” nor with his ‘Lord:’ he is asleep: he is ignorant.”

(2) The⁶⁸⁷ passing away of “self” in a state of intuitive knowledge in which the essential unity of the Whole is revealed. This is the aspect of the mystical experience which Ibnul ‘Arabi emphasises. It is knowledge of an infallible nature that Ibnul ‘Arabi is after. To say that I have become God or died to self in any real sense is ignorance, and to see your “self” alone in a mystical experience is polytheism. The perfect mystic therefore is one who sees both God and “self” in the mystical experience, both by mystical knowledge and feeling and sees his “self” by mystical knowledge alone, i.e. the perfect mystic is the one who recognises both Essence and “form” but realises their essential unity and the absolute non-existence of the form. This is the most perfect fana a mystic can attain in this life according to Ibnul ‘Arabi: the real fana is attained after death when the form completely disappears.

According to Ibnul ‘Arabi fana is a gradual process consisting of seven stages in which the mystic knows by intuition his real place in relation to God. These stages are as follows:

(1) The passing away from sin by which the older Sufis meant the abandonment of all sins, but which means, on Ibnul ‘Arabi’s pantheistic theory, that in such a state the mystic realises that all actions (as actions and not as objects of moral judgments) are right, since all actions are God’s. The mystic, he says recognises no ethical criteria in this stage. He is in the Presence of the “Pure Light” which is the Pure Good where moral obligations have no application. To regard your actions as belonging to yourself is to be in the Presence of the “Pure Darkness” and to believe in polytheism. Ibnul ‘Arabi is a thorough Antinomian here.

(2) The passing away from all actions whatever. In this stage the mystic realises that God alone is the absolute and the only agent in the universe. Ibnul ‘Arabi attacks⁶⁸⁸ both the Mu’tazilites and the Ash’arites on the question of human freedom. Neither the former, who believe that Man is an absolute free agent, nor the latter, who hold that Man is a mere instrument through which actions are done by God, are right. The real agent on Ibnul ‘Arabi’s view is God Himself.

(3) The passing away from attributes and qualities of contingent beings, by which means that the mystic realises in such a state that the so-called attributes and qualities of contingent being belong really to God. “To God alone belong ‘hearing’ and

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'sight' and all the realities of the attributes of Man." "God sees Himself in you through your own eye and, therefore, He really sees Himself: this is the meaning of the passing away of attributes." He also says: "The true mystic is he who regards (sees) God from God in God and through the eye of God: He who regards (sees) God from God in God but not through the eye of God is not a gnostic, and he who regards (sees) God neither from God nor in God, but expects to see Him with his own eye, he is ignorant and 'veiled.'

Ibnul 'Arabi denies having ever known any person who experienced this stage of fana but he gives us two characteristics which distinguish it from any other stage: (a) that the mystic who has experienced such a stage never regains consciousness of his own personality or of anything other than God; (b) that all the senses of the mystic merge into one sense or faculty by means of which he perceives and apprehends everything.

(4) Passing away from one's own personality by which he means that the mystic realises in such a state the non-existence of his phenomenal "self" and the "endurance" of the unchangeable unperishable substance which is its essence.

(5) Passing away from the whole world, i.e. the cessation of contemplating the phenomenal aspect of the world and the realisation of the real aspect which underlies⁶⁸⁹ the phenomenal.

(6) Passing away from all that is "other than God," even from the very act of "passing away." One of the conditions of this stage is that the mystic must cease to be conscious of himself as a contemplator. It is God Himself that contemplates and is contemplated. He is seen in every one of His infinite "states" i.e. manifestations.

(7) The passing away from all the attributes of God and their "relations," i.e. the contemplation of God as the Essence of the universe "rather than the 'Cause' of it as the Philosophers say." The mystic then does not regard the universe as an effect of a cause but "as a Reality in Appearance." He realises the meaninglessness of causality and such divine Names as the Creator, the Designer, the Giver and so on. This last stage is the ultimate goal of all the mystical endeavours and training of a pantheistic Sufi like Ibnul 'Arabi.

The stages of fana just described are far too intellectual to be regarded as mystical in the ordinary sense. They should be called stages of a mystical philosophy rather than a mystical experience. Ibnul 'Arabi himself confesses that he knows of no person, even himself, who experienced some of these stages.

This goal is not God, for how can it be God, Ibnul 'Arabi says, and He is the very one that "arrived" at the goal?. Ibnul 'Arabi agrees with the Sufi who, on being told

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that such and such a Sufi is said to have arrived (wasala), replied “at Hell!” Ibnul ‘Arabi quotes this to show that he does not hold that is the goal of mystic union.

There are three ways in which beliefs regarding the nature of God are formed:

- (i) The way of the follower of a prophet.
- (ii) The way of the philosopher and free-thinker.
- (iii) The way of the gnostic.

The “believer” or follower fashions his beliefs after the⁶⁹⁰ manner of his prophet; the thinker bases his on reason; the gnostic – who may be said to have no definite belief like the other two – is guided by his immediate perception of the Truth. Each of them has a conception in which he finds his god” and each will, when the Truth is revealed in the next world, recognise the object of his belief (i.e. his god) in the infinite Being who will then appear in all the forms of belief.” Only then will they fully apprehend the meaning of their beliefs when they obtain an immediate “vision” of Reality as it really is. Only then shall we see for ourselves, with keenness of sight that will never be dimmed, the one object which reflects itself on the infinite mirrors of our beliefs, and know what the meaning of God’s Essence, is. People who believe that God is limited to any particular form will recognise Him in that particular form and no other. Only “gnostics,” Ibnul ‘Arabi says, will recognise Him in all forms of belief in which He will reveal Himself, as they now recognise Him in all His manifestations,, for the “gnostics” are the hayula of all beliefs.

The forms of belief in God vary according to the nature of the objects of those beliefs, but any belief which deprives God of His absolute universality or falls short of explaining His full nature as being both a transcendent and an immanent Reality is, according to Ibnul ‘Arabi, partial and imperfect.

All other gods are “intelligible objects of beliefs.” We create them in our minds. Everyone is right in his belief – no matter how partial it is, but wrong in asserting that the object of his belief is (when it is not) Allah. Gnostics alone worship the true God whose Name (Allah) is the most universal of all the divine Names. They are called “the worshippers of time” because they worship God at every “moment” of Time in a fresh manifestation. Their position is⁶⁹¹ a peculiar one: they combine the belief of the philosopher who asserts pure transcendence of God with that of the polytheist who asserts pure immanence, for neither transcendence alone nor immanence alone explains the full nature of Reality. Immanence alone leads to a form of polytheism which Ibnul ‘Arabi denounces – and transcendence alone leads to a duality of God and universe which Ibnul ‘Arabi rejects. The only religion left for him is the universal religion which includes all religions.

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Ibnul 'Arabi arrives at the same conclusion about his universal religion through a different channel. He maintains that "love" is the basis of all forms of worship. To worship is to love the object worshipped. But "love," he goes on to say, is a principle which pervades all beings and binds them together. It is one universal kind although it appears a multiplicity in forms. It is an essential unity: the divine Essence itself. Therefore the highest and the truest object of worship, the highest manifestation in which God is worshipped, is love.

I swear by the reality of Love that Love is the cause of all love; Were it not for Love (residing) in the heart, Love (God) would not be worshipped.

Such is the religion of Ibnul 'Arabi. Rigid and static as it seems, it contains some of the noblest ideas a philosophy of religion can offer us. Its universality alone is commendable. It is not a religion with no ultimate goal whatever. Its ultimate goal is the deification of Man through realising the best that is in him and through comprehending his essential unity with the One Reality which is the All. Its ethical end is no less important. It is full recognition of the Principle of Love—for God is Love—which pervades and unites the Whole. In this religion God is impersonal, but those who are incapable of conceiving Him as such may worship Him in any form they please, provided they know what the real object of their⁶⁹² worship is. To worship the Real God is not to mention Him by tongue or remember Him by heart but to contemplate Him in everything, including yourself.

His own view on human liberty. This runs as follows. Man is responsible for his own actions, and the maker of his own fate and destiny—not that he is a free agent in an ethical sense, i.e. an agent who wills his own actions independently of any determining factor external or internal other than himself. Man is responsible, on Ibnul 'Arabi's view, in the unique sense that his actions spring directly from him and are determined by his own nature and the laws which govern it. Such laws are so fixed and so immutable that even God cannot change them. Everything is predestined from eternity. "That which is in your latency comes out in your externality; this is the mystery of predestination." Ibnul 'Arabi does not agree with the Muslim determinists who believe that human actions are determined by an external agent which they identify with God (as something different from and other than themselves) or with the Ash' arites who hold that God created Man and all his actions. He emphatically denies jabr in the sense of compulsion imposed on the individual from outside; yet he does not believe in free choice. Human beings, on his view, have no choice. There is only one alternative open to them, and this is the alternative they must choose, because it is determined by their own necessary laws.

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If we say we are responsible, we are right, and if we say God is responsible we are equally right but we must always remember the point of view.

The question as to the reality of good and evil, as understood by Ibnul 'Arabi, depends for its solution on the much wider question of what he calls "Reality" and "Appearance" or Haq and Khalq. In the sphere of the Real the antithesis good and evil has no⁶⁹³ application. Ibnul 'Arabi, following Plato, calls it the sphere of the Absolute Good. In the Phenomenal World, on the other hand, he admits the reality of both good and evil, but adds that, if we must make a distinction at all between good and evil, we should always attribute good to God and evil to Man, not in the sense that Man actually does evil, but rather in the sense that some of his actions are judged to be evil. We live in a world of values and laws and we judge actions and objects relatively to these values and laws. Evil for Ibnul 'Arabi is not a positive quantity. Pure evil is the same as pure not-being and pure darkness, and pure good is pure being and pure light. Ibnul 'Arabi uses the terms "light" and "darkness" of the Zoroastrians, but he does not regard them, as they do, as two independent and real Principles. According to him and Suhrawardi al Maqtul the difference between "light" and "darkness" is not one of contrariety, but that of existence and non-existence.

Ibnul 'Arabi's conception of good and evil does not seem to be limited to the strictly ethical good and evil. He, for example, includes such things as physical pain, failing health, poverty, animal cruelty and so on in what he calls evil. For him, all evil, ethical or otherwise, is relative. There is nothing that is evil in itself, and God never creates (in Ibnul 'Arabi's sense of the term) any evil. Things and actions are called evil for one or other of the following reasons:

- (i) because one religion or other regards them as such;
- (ii) relatively to a certain ethical principle or customary standard approved by a community;
- (iii) because they are incongruous with some individual temperament;
- (iv) because they fail to satisfy some natural, moral or intellectual desires of an individual and so on.

In⁶⁹⁴ addition to the things which have already been mentioned as coming under Ibnul 'Arabi's category of evil, we may include ignorance, falsehood, disharmony, disorder, ugliness, sin, infidelity, incompatibility of temper and so on. In all these there is something lacking, some positive being or quality which, if added to the things or actions we call evil, would convert them into good. Nothing is evil: all that is good. In other words what we call evil is subjective, not an objective reality. But even "good" as

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contrasted with evil is subjective and relative. The only good that is absolute is Pure Being (God, the Good).

Ibnul 'Arabi also explains the relativity of good and evil in a different way. Our judgment of the goodness and evilness of things is relative to our knowledge. We call a thing or an action evil, because of our ignorance of the good that is hidden therein. Everything, he says, has an external and internal aspect. In its internal aspect lies the purpose of the Creator, and if we are ignorant of such purpose, we are apt to pronounce such a thing to be evil. 'Ibnul 'Arabi gives medicine as an illustration of what he wishes to say. Here is a case of an apparent evil (e.g. the unpleasantness resulting from tasting a repugnant medicine) and of a positive good of which the patient, who condemns his medicine as evil, may be ignorant. A thing like medicine therefore is regarded as evil for two reasons, and it is a relative evil in each case:

- (i) it lacks some positive qualities on account of the absence of which it does not appeal to the taste of the patient who regards it as evil;
- (ii) it is considered an evil relatively to the knowledge of the patient who is ignorant of the good that is in it.

In itself, medicine cannot be described as good or evil, and the same may be said of all other goods and evils.

Ibnul⁶⁹⁵ 'Arabi adds that ultimately both good and evil come from God. To put it in other words, all things are manifestations of God and all actions are His actions, only we call some of them good and the others bad.

Ibnul 'Arabi disagrees with earlier Sufis about their definition of "patience," which for them meant complete self-restraint from all manner of complaint of evil. To complain, even to God, according to them was incompatible with resignation to the divine Decree. His own view is that complaint to God Himself, not to any particular individual, does not impair resignation to the divine Will, although it may impair the satisfaction with the thing which is willed or decreed. He also adds that we are enjoined to accept not that which God has decreed but the Decree itself "Prayer for removal of evil should be submitted to God," Ibnul 'Arab says, "...it behoves a person in pain to pray to God to remove it, because by so doing God removes it from Himself." On the contrary, Ibnul 'Arabi argues that to try to refrain from complaint to God when you are afflicted with pain is to defy Fate, and this is ignorance.

It is practically impossible to say that any particular philosophy or mysticism is the source of Ibnul 'Arabi's whole system. Ibnul 'Arabi had a foot in every camp, so to speak, and derived his material from every conceivable source. His system is electric in

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the highest degree, but we can easily find the germs from which many parts of this system seem to have developed, in the writings of older philosophers, Sufis, and scholastic theologians.

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Nationality has become a condition which over-rides the fundamental humanity of all the peoples concerned, asserting the superiority of political considerations over ethical and moral needs. Similarly, economic groups uphold and promote social systems without⁶⁹⁶ regard to the quality of human relationships experienced in terms of religion. Tension and oppositions between the different groups are organized for dominance and not for reconciliation. Each step toward more complete partisan organization increases the original tension and augments the separation of human beings; as the separation widens, the element of sympathy and fellowship on the human level is eventually denied.

In the Bahai community the same tensions and instinctive antagonisms exist, but the human separation has been made impossible. Their faith has conceived them that the "truth" or "right" of any possible situation is not derived from partisan victory but from the needs of the community as an organic whole.

No concentration of social force nor combination of moribund institutions can restore the youthful vigor and integrity that have been lost. The spirit creates the social institutions needed for accomplishing tasks concerned with the development of one historic era. When the tool has done its work, and different instruments are needed, the institutions are destroyed by the same spirit, which then is engaged in creating new and more tools. But faith is the capacity to live positively in and through conditions which to the denier seem to be utterly irreconcilable and mutually exclusive. The beginnings and the ends of all things on earth are matters of faith. The tenderest love which the Prophet can convey, and the violence of war itself, can to the man of faith be one and the same mystery.

But destruction itself is part of that larger order whose dynamic form is growth. The Baha'is find in their Faith complete assurance that this outer darkness will end and the light of spiritual knowledge cover the earth. By the elimination of the social patterns, which have become agencies of destruction, and the refutation of the human loyalties which serve to organize⁶⁹⁷ and perpetuate prejudice of race, creed, class and nation, the creative spirit send down through Bah'u'llah will gradually disclose its own

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world pattern and establish it with the authority of truth and discipline in the hearts of men.

Thus these passing years have to the Baha'i revealed as never before the constructive nature of the new Dispensation. In his soul and in his religious community he can perceive reflections of world order and justice the essence of which shines brilliantly from the teachings of Baha'u'llah above the clouds of war.

The Bahai year now drawing to a close has witnessed the stage of definite crisis in human affairs, the vanishing of hopes to avert catastrophe by human power.

To attain a full inward realization of that truth, to fit ourselves, individually and collectively, for service to the Divine Will at the turning point in human history, taking our stand entirely within the spirit and activity of Faith and leaving behind the false hopes and doomed desires of the worldly life this, indeed, constitutes the essence of the significance of the year that ends; and the historical record of that period has real value only as it may contribute to our capacity for deeper experience, purer vision and more valiant action. History, to the Bahai, is not a tie with past human limitations but an increasing possibility to attain a future conforming to the Will of God.

Such a catastrophe, overwhelming mankind, and now directly affecting our own nation, cannot but have an effect on the individual and collective life of the Bahai community. But it is this very impact of disintegration in the world around us which discloses the source of our strength. For while the circumstances of our life have been disrupted, the Cause which we serve and the vision which we hold has become stronger in our hearts and has evoked an expression of community effort⁶⁹⁸ greater than any we have made previously.

The preparation, encouragement, and guidance which the Guardian has bestowed upon us, both in his general letters and in messages to the National Spiritual Assembly, becomes more significant as the forces of the age move swiftly to a climax. In The Unfoldment of World Civilisation he drew attention to the processes of disintegration and construction operating side by side throughout the world.

These Books have strengthened me beyond belief and I am now ready to die any day full of hope.

"The Baha'i teaching brings peace and understanding.

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“It is like a wide embrace gathering together all those who have long searched for words of hope.

“It accepts all great prophets gone before, it destroys no other creeds and leaves all doors open.

“Saddened by the continual strife amongst believers of many confessions and wearied of their intolerance towards each other, I discovered in the Bahai teaching the real spirit of Christ so often denied and misunderstood.

“Unity instead of strife, hope instead of condemnation, love instead of hate, and a great reassurance for all men.”

Jesus Christ divided those to whom the Divine Message is communicated into four classes: those who are too self-absorbed to receive any impression, those who are deeply impressed by the truth but are also impressed by things not true, and finally those who are single-minded in the love and service of truth.

A great light came to me with the message of Baha’u’llah and ‘Abdul-Baha. It came as all great messages came at an hour of dire grief and inner conflict and distress, so the seed sank deeply.

My youngest daughter finds also great strength and comfort in the teachings of the beloved masters.

We pass on the message from mouth to mouth and all those we give it to see a light suddenly lighting before⁶⁹⁹ them and much that was obscure and perplexing becomes simple, luminous and full of hope as never before.

For indeed it was a chain of circumstances of which each link led me unwittingly one step further, till suddenly all was clear before my eyes and I understood why it had been.

Thus does He lead us finally to our ultimate destiny.

Some of those of my cast wonder at and disapprove my courage to step forward pronouncing words not habitual for crowned Heads to pronounce, but I advance by an inner urge I cannot resist.

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With bowed head I recognize that I too am but an instrument in greater Hands, and rejoice in the knowledge.

Little by little the veil is lifting, grief tore it in two. And grief was also a step leading me ever nearer truth, therefore do I not cry out against grief!

The times we live in are not easy to understand for those who were brought up as we were. So much has been overthrown, so many conceptions been changed.

It has been the general characteristic of religion that organization marks the interruption of the true spiritual influence and serves to prevent the original impulse from being carried into the world. The organization has invariably become a substitute for religion rather than a method or an instrument used to give the religion effect.

A Bahai community differs from other voluntary gatherings in that its foundation is so deeply laid and broadly extended that it can include any sincere soul. Whereas other associations are exclusive, in effect if not in intention, and from method if not from ideal, Bahai association is inclusive, shutting the gates of fellowship to no sincere soul. In every gathering there is latent or developed some basis of selection.⁷⁰⁰ In religion this basis is a creed limited by the historical nature of its origin; in politics this is party or platform; in economics this is a mutual misfortune or mutual power; in the arts and sciences this basis consists of special training or activity or interest. In all these matters, the more exclusive the basis of selection, the stronger the movement—a condition diametrically opposed to that existing in the Bahai' Cause. Hence the Cause, for all its spirit of growth and progress, develops slowly as regards the numbers of its active adherents. For people are accustomed to exclusiveness and division in all affairs. The important sanctions have ever been warrants and justifications of division. To enter the Bahai religion is to leave these sanctions behind—an experience which at first invariably exposes one to new trials and sufferings, as the human ego revolts against the supreme sanction of universal love. The scientific must associate with the simple and unlearned, the rich with the poor, the white with the coloured, the mystic with the literalist, the Christian with the Jew, the Muslim with the Parsee: and on terms removing, the advantage of long established presumptions and privileges.

But for this difficult experience there are glorious compensations. Let us remember that art grows sterile as it turns away from the common humanity, that philosophy likewise loses its vision when developed in solitude, and that politics and religion never succeed apart from the general needs of mankind. Human nature is not yet known, for we have all lived in a state of mental, moral, emotional or social defense, and the psychology of defense is the psychology of inhibition. But the love of God

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removes fear; the removal of fear establishes the latent powers, and association with others in spiritual love brings these powers into vital, positive expression. A Bahai community is a gathering where this process can take place in⁷⁰¹ this age, slowly at first, as the new impetus gathers force, more rapidly as the members become conscious of the powers unfolding the flower of unity among men.

The general student of religion will not fail to note four essential characteristics of Baha'i administration. The first is its completely successful reconciliation of the usually opposed claims of democratic freedom and unanswerable authority. The second is the entire absence from the Bahai Cause of anything approaching the institution of a salaried professional clergy. The Bahai conception of religion is one which combines mysticism, which is a sacred personal experience, with practical morality, which is a useful contact between the individual and his fellow man. In the nature of things, some souls are more advanced than others, and the function of spiritual teaching is given special importance in the writings of Baha'u'llah and 'Abdul-Baha. The Bahai teacher, however, has no authority over the individual conscience. The individual conscience must be subordinated to the decisions of a duly elected Spiritual Assembly, but this relationship is entirely different in character and results, from the relationship of an individual with minister or priest.

The third characteristic is the absence of internal factionalism, that bane of all organised effort, and the sure sign of the presence of spiritual disease. The predominant spirit of unity which distinguishes that Bahai Cause in its relation to the world, making its followers strive for reconciliation rather than partisan victory, creates an internal condition, unlike that which exists in movements which accept partisan victory, in one or another form, as their very reason for being. Such movements can but disintegrate from within; the Bahai Order can but grow.

Significant also is the fourth characteristic, namely, that the Baha'i Cause has within it an inherent necessity operating slowly but surely to bring its⁷⁰² administration into the hands of those truly fitted for the nature of the work. The lesser vision gives way invariably for the larger vision, itself replaced by the still larger vision in due time. The result is an inevitable improvement in the qualities placed at the service of the Cause, until the highest attributes of humanity will be enrolled. In the Bahai Cause we are actually witnessing the fulfillment of the strange and cryptic saying, "The meek shall inherit the earth."

That the administrative machinery is not an end in itself but merely the means to spread everywhere the light of faith and brotherhood, is frequently expressed.

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Many discerning minds have testified to the profoundly significant change which has taken place during recent years in the character of popular religious thinking. Religion has developed an entirely new emphasis, more especially for the layman, quite independent of the older sectarian divisions.

The Mashriqu'l-Adhkar, when clearly understood gives the world its most potent agency for applying mystical vision or idealistic aspiration to the service of humanity. It makes visible and concrete those deeper meanings and wider possibilities of religion which could not be realised until the dawn of this universal age.

The term "Mashriqu'l-Adhkar" means literally, "Dawning-place of the praise of God."

To appreciate the significance of this Bahai institution, we must lay aside all customary ideas of the churches and cathedrals of the past. The Mashriqu'l-Adhkar fulfills the original intention of religion in each dispensation, before that intention had become altered and veiled by human invention and belief.

The Mashriqu'l-Adhkar is a channel releasing spiritual powers for social regeneration because it fills⁷⁰³ a different function than that assumed by the sectarian church. Its essential purpose is to provide a community meeting place for all who are seeking to worship God, and achieves this purpose by interposing no man-made veils between the worshiper and the Supreme. Thus, the Mashriqu'l-Adhkar is freely open to people of all Faiths on equal terms, who now realize the universality of Baha'u'llah in revealing the oneness of all the Prophets. Moreover, since the Bahai Faith has no professional clergy, the worshiper entering the Temple hears no sermon and takes part in no ritual the emotional effect of which is to establish a separate group consciousness.

The entire Bahai world has been stirred to undreamed-of-achievements by the steady flow of letters sent to us by our Guardian, Shoghi Effendi. Through these dynamic letters we see our Faith, not as a visionary ideal toward which we may be falteringly grope, but as a firm rock upon which we may be permitted to help establish the New World Order.

"Today there are two great wars being waged in the world; one in the Orient and the other in Europe. The effects of these wars will be world-wide. None of us can escape the tragic reverberations of the bloody, savage war now being carried on.

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“What position and attitude must the Bahai Youth assume? This is a vital question to each of us.

Unfortunately the word “religious” repels many young people. To them “religious” means something solemn, something almost unnatural, something bound in traditions and not understandable. Also the term implies piety, and to be pious is not a normal ambition of any young person. This is probably due to the false conception of piety which is so often connected with religion.

On the other hand, the term “philosophy” does not arouse this spirit of antagonism. It does not seem to be so iron-bound; it is more pliable. To be philosophical⁷⁰⁴ seems less harsh and unnatural than to be so-called “religious.”

But how fundamentally untrue both of these concepts are. Philosophy, though it stimulates thought, gets no where. The same problems are taken up by different philosophers, but the fallacy lies in the fact that none of them agree. The beauty of a prophetic religion is that you have some one to whom you can turn. In the Bahai Faith we have Baha’u’llah. He is understanding and moreover He is our helper in all our problems. When we have a difficult problem to solve, we turn to His writings for the solution. These problems do not pertain necessarily to religion either; Baha’u’llah has solutions for all our problems, religious and secular.

According to the dictionary, religion means, “Feeling and living in accordance with a belief in a divine power...” Pious is also given as a synonym... When we look up pious we find that it means, “showing reverence for God...”

How silly we have been in the past to have let the connotation of the two words upset us and turn us away from something which in reality is our life. Our religion should make us happy? Is there any reason why we shouldn’t be happy? Is there any reason why God should not want us to be happy? Religions of the past have instilled in people the “fear of God” rather than the “love of God.” In the Bahai Faith we are taught to do things for the love of God.

The question arises, “How can one be religious or even happy when the world around us is in such a chaotic condition?” This is a good question, but it is obvious that it does not imply any action. The questioner probably feels that it is purely foolish to be happy under these conditions and that the prayers of a so-called religious person could not solve these problems; truly, a most hopeless outlook on life.

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However,⁷⁰⁵ we as Baha'is have another method: that of action. We can be happy because we feel that these calamities and disasters are but tests for us and we should show our strength. We pray for this strength and then proceed to the best of our ability to overcome these obstacles. These tests become a joy rather than a burden when we know that God is helping us.

The world-imbroglio imperfectly understood and superficially analyzed refused to yield to the treatment given to it. Men could not discover that was their mistake. They were frustrated in every endeavor but they could not tell why. Persisting in their unspiritual frame of mind they could find no remedy for the ills of the time. At last they concluded that no remedy existed and resorted to measures of desperation.

Yet the nature of the error that had been made and that was the one sufficient cause of all failures is written plain in the lessons of history. The precedents of former epochs show that to attempt to build a better world on a non-spiritual foundation is to challenge the counsels of experience. To discard the aid of religion in constructing a new civilization is to reject one of the mightiest instruments of human progress.

Never was there in the dark abyss of times gone by an epoch when the inspiration of a divine Messenger was more manifestly needed. Never at the advent of any Prophet—of Muhammad or Christ or Moses or any other—was the human race confronted with difficulties so manifold or dangers so terrible. Never was the futility of man's efforts to attain security more disastrously demonstrated or more despairingly admitted.

The blessed and opportune tidings which the Baha'is offer to a world perplexed is that the predictions of all scriptures have now been fulfilled: the ultimate mission of all the great religions has been completed: the time has come under God for the establishment of a universal civilization inaugurated and sustained⁷⁰⁶ by a universal religion; and the Leader, the Messenger, the Prophet whom God has appointed to take command of men in this colossal task appeared in the person of Baha'u'llah.

In every respect, the nineteenth century is one of the most outstanding periods in the history of mankind. Science, in this span of one hundred years, achieved tasks of stupendous consequences. Democracy and nationalism, ruthlessly suppressed by the statesmen of Europe in 1815, vindicated their claims in one country after another. Modes of thought underwent considerable change. The general outlook of human kind was transformed. We believe that this outburst of revolution in every sphere of activity was caused by the dawn of springtime in the world of spirit. Through the vibrations of

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their spiritual power, Baha'u'llah and his martyred predecessor, the youthful Bab, imparted fresh energy and new impulse to the material plane.

Every one can be happy and ought to be. God expects it and enjoins it. Every Revelation comes as Glad Tidings, bidding man be glad and giving him cause to be. Every Prophet has found men wandering in sadness and misery and has rebuked them for it. He has called them away from the things that produce unhappiness from anxiety and worry and cupidity, from fear of the future, from anticipation of evil, from lack of hope and faith. He has opened to them a way of escape, promised them deliverance from evil, and the attainment, by God's grace, of a happiness that will satisfy and endure.

Religion has become more and more discredited. Its results have not seemed at all worth its disciples. Its views on life have grown antiquated and do not fit nor illumine modern conditions of society. Those who appeared as the protagonists of religion have not stood out as models of happiness or broad sympathies: they have not been able to give men any clear⁷⁰⁷ guidance in the moral mazes of modern existence nor to impart comfort or strength in the frustrations that beset our efforts at stabilizing the social order.

Men have found many excuses for letting their faith grow cold and their religious sense become atrophied by disuse. Ordinary every day human life has become so varied, so rich, so full of change and full and of movement and of novelty that it seems to be quite full and satisfying in itself and to stand in no need of religion. Men find full employment and room for intense and engrossing activities in purely secular and mundane interests. Never have they acquired so much to gratify their pride; never have they been so equipped to refine and elaborate their pleasures. They sought happiness altogether in the material things that lay to their hand.

However gay, delightful, praiseworthy the happiness that humanism fathers, it must in the nature of things be qualified. It cannot be complete. Humanism can only bid us make the best of things—to look on the bright side and take the rough with the smooth. But sorrow and suffering cannot be ignored or evaded. They will insistently intrude themselves.

God has created for man other sources of pleasure and happiness which lie beyond those of reason and the senses; He has created solaces, delights, raptures which arise out of the activity of higher powers, higher faculties, and belong to man's moral nature, to the inmost and most real sphere of his being.

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Of a surety God is Joy! This is the creed, the experience, the message of religion.

Buddha taught insistently that misery and fear were caused by error, and that knowledge of truth conferred a complete and undying joy even here on earth.

Only through this act of self-completion, through this⁷⁰⁸ conclusion of the journey which begins in the kingdom of the sense and leads inward through the kingdom of the moral to end in that of the spiritual, does real happiness become possible. Now for the first time a man's whole being can be integrated, and harmony of all his faculties be established.

Baha'is are not conscientious objectors; we do not object to the use of force, in fact we uphold it as the servant of justice.

"To what kind of a community do we bear witness when we call ourselves Jews? what means this journey of ours through abyss? questioned the eloquent pen of Martin Buber. "Shall we fall into oblivion through the mist of the millennium or does some primal force bear us onward to a fulfillment?

An era begins with the appearance of a dynamic personality who founds a new civilization. History attests this fact. The advent of the Prophet becomes the pivotal point of the spiritual seasons. His coming is the springtime, His teaching the summer, and when the divine precepts penetrate the heart, the harvest appears. Finally comes the winter season, when religion is handed down and accepted without question and without ecstasy. Now mental concepts and discussion take the place of love. Limited minds construct dogmas; forms and ceremonials become overweeningly important. Belief, no longer spontaneous, becomes rigid. The cold winds of dispute blow over the land and the truth seeker knows not where to turn for guidance. In this dark hour comes the Illumined One, He brings again the creative force that man has lost; knowledge of Him renews life and a new energy is apparent in all things.

One said that faith had been born again; another, that he had known in his heart the new message but did not know where to find it; the third felt that the heritage of the ages was consummated in this day and that⁷⁰⁹ the world of the spirit had for a moment become a reality.

He was keenly interested in the true values of life and would assuredly give a ready recompense. This expectation was realized. He was one of those rare souls who seemed just awaiting the message and so became aflame with its truth instantly.

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I have known many whose lives were transformed because of their interest in this philosophy. The universality and inclusiveness of its idealism appeal to me as something unique and necessary in the world.

“Any movement which has for its purpose the integration of mankind, tolerance, and working for universal peace and international brotherhood, is needed today as never before.”

“The Revelation of Baha’u’llah has meaning in terms of the human family as a whole and its synthesizing message can be the ‘seed’ of a future era. To exhausted communities it gives a vital impetus which, we hope, will soon energize new creative manifestations and produce an inspired art, equal or superior to that of early Christianity. The great Temple near Chicago is a forerunner of this creative wave of inspiration which America and the whole world needs so much today.

“We here in America must realize our exceptional position among the nations and in the course of history, as a direct result, easy to be traced, of the forces set in motion by the particular efforts of Christ and His Apostles. The fulfillment of His universal aims, and of which an understanding is lacking in so many professed Christians, demanded conditions which did not then exist, but the need for which throughout the centuries set in motion the chain of events which culminated in the birth of “America” as a refuge of religious as well as political freedom for all who had been persecuted because of what they believed. Religious intolerance is therefore distinctly and especially “Un-America⁷¹⁰n,” since it strikes at the very taproot of what America was created to provide and produce. Nowhere else on earth in the history of humanity in its present cycle of existence, has there been a condition so favourable to the religious tolerance that must precede the attainment of religious unity.

Reality is that which exists; truth is that which sustains that which exists. Nothing can continue to exist for long unsupported by truth. We need only bide our time and right will prevail. America is the testing ground for all the world; she is the laboratory in which the future course of history is being pre-determined.

Though we take no part in the struggles of other nations, yet the final outcome is or has been predetermined on this continent. Why this should be so is beyond the scope of this communication to elucidate; I can only point out that it is so, and that there are men of other nations who also realize that it is so, hence cross the seas either to influence, or to test their policies among us.”

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SADHU SUNDAR SINGH: "PSYCHOLOGICAL ANALYSIS OF MY MYSTICAL ECTASIES."@@

Sundar Singh's prayer-life shows very clearly that gradual ascent which we find everywhere in the inner life of the mystics, and which both Christian and non-Christian mystics have carefully defined as a kind of psychological "ladder." From meditation he passes into mental prayer, from which he "glides" (as he says himself) into ecstasy.

On the physiological side Sundar Singh describes ecstasy as that state in which all external perception is impossible. "As the diver ceases to breathe, so must the external senses be inactive during ecstasy." A friend who came upon him while he was in this state noticed that he was smiling and that his eyes were wide open; he addressed the Sadhu, but⁷¹¹ the latter did not hear him. Another time he was caught up into a rapture while under a tree, and hornets stung him on different parts of his body without his feeling it.

Ecstasy obliterates not only sensation and perception, but all sense of time and space. "There is neither past nor future; all is present." Yet ecstasy does not produce a lowering of consciousness—rather it intensifies it to an extraordinary degree; it is not a semi-conscious state, such as hypnosis or trance (from which the Sadhu differentiates it sharply), but rather an intensely alert, supra-conscious condition. "It is a wakeful state, not a dreamy one. I can think clearly and accurately therein."

Whereas in ordinary mental life external distractions, such as the association of ideas, prevent prolonged concentration upon one single thought, in ecstasy this concentration is possible; "Here I am able to brood for a long time over one thought." The Sadhu goes so far as to say that "mental activity in the state of ecstasy is quite independent of the usual activity of the brain."

The content of ecstasy is the silent direct vision of the invisible world. "No word is spoken, but I see everything in pictures; problems are often solved in a moment without the slightest difficulty or effort." The whole invisible world lies open to his inward vision; the "mystery which from all ages hath been hid in God" is here revealed to his soul; all the religious questions which perplex his mind here find their answer. He holds inward communion with Christ, he waits to receive the inspiration of the Holy Spirit; further, he even holds communion with angels and saints, with whom he is on familiar terms. As he contemplates the wonderful, unspeakable things of this heavenly world, his heart is filled⁷¹² with deep peace, with indescribable joy. The sense of

@@ "Visions of the Spiritual World."

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SADHU SUNDAR SINGH: "PSYCHOLOGICAL ANALYSIS OF MY MYSTICAL ECTASIES"

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SADHU SUNDAR SINGH: "PSYCHOLOGICAL ANALYSIS OF MY MYSTICAL ECTASIES"

peaceful contentment, the consciousness of being at home," fill his soul during ecstasy; the effect is always the same; his previous mood makes no difference. When he returns to normal consciousness he feels strengthened and refreshed, with all his powers renewed for his work. He confesses, however, that at this point he feels it impossible to understand the ordinary man who is absorbed in earthly things: "Often, when the rapture is over, it seems to me that men must be blind not to see what I see, for it all seems so near and plain."

But in spite of the unspeakable bliss which he experiences in ecstasy he never makes any effort of his own to produce this state, as do the Yogis of his native land. He does not even wait for it, as the beggar waits at the rich man's gate in hope of alms or as the traveller looks towards the east at daybreak for the rising of the sun. Ecstasy overtakes him when he neither expects nor desires it; indeed, when the duties of his state call him to the service of men, he even tries to stem its advance, as soon as he perceives the signs of its coming.

"Ecstasy," he says in a lucid phrase, "is a gift, which one may receive, but which one never seeks for oneself; for him who receives it, it is the pearl of great price." During the early period after his conversion this gift was not yet granted to him; according to his own account, "his eyes were opened to the Heavenly Vision" in 1912 at Kotgarh. From that time forward this grace was granted to him more frequently; he reckons that he experiences this gift of God from eight to ten times a month. The ecstasy usually lasts an hour or two. Compared with the experiences of Western mystics, this frequency is unusual. One has but⁷¹³ to reflect that Plotinus only experienced ecstasy six times during his intercourse with Porphyry.

The deepest reason of all for the frequency of this experience in the Sadhu's life must be sought, however, in his personal spiritual endowments; it is not for nothing that he defends the entirely supernatural character of his ecstatic experiences. For him ecstasies are not only hours of blissful communion with God and foretastes of the heavenly glories, but springs of strength for his work as a preacher of the Gospel.

Just because this grace is indissolubly bound up with his divine vocation he is clearly aware of the abnormal, extraordinary character of these experiences. He believes that the normal course of communion with God should be along the line of simple prayer, not in the way of ecstasy.

"Prayer is for everyone, and so is meditation. If it is God's Will that anyone should go farther, God Himself will show him the way; if this is not granted him, let him remain contentedly upon the simple level of ordinary prayer."

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These words show us that Sundar Singh, in spite of his own deep mystical experience, has not lost touch with the needs of ordinary simple Christian men and women.

SWAMI RAMDAS: "EPISTLES." @@@

There are various cults, creeds, sects and institutions in the world which presume to lead the struggling soul to the haven of spiritual liberation and peace. Innumerable also are the ways, methods and disciplines prescribed for purifying and elevating the spirit so that it may reach the goal of divine perfection. Aspirants are everywhere engaged in practising these methods and endeavouring to attain their object.⁷¹⁴ They feel that they are caught in the grip of one or other discipline and after some trial find that their progress is not satisfactory. Their hearts remain as impure as ever and their minds continue to be restless. If for a moment they gain some peace, again the spirit gets into a whirl and there is a feeling of frustration and despair. But all of them are dwelling in a state of uncertainty and confusion. They feel as if they are moving in the dark groping for the real way that takes them to light and freedom. They delude themselves into the belief that they will be able to fulfil their quest in the near future. It is true that all the experiences, however bitter they may be, through which the soul passes are necessary for its upward growth and evolution. Struggle is indeed a sure condition of progress, but the sooner the soul finds a way out of the labyrinth of confused ideas relating to the spiritual path the better for him or her. The true way is not a specified and cut and dry method. It does not consist in joining any cult or society, nor in ceremonies, rituals or bizarre phenomena. The path is simple if it can be called a path. Invite God who is all love and mercy to take you up and transform you into His radiant and blissful child. Permit His grace to purify, vitalise and take possession of every part of your being. If you are a real spiritual aspirant, your longing for Him should be sufficiently intense to call down His grace. You should be free from the illusions of this ephemeral world. Your soul should hunger to realise its inherent divine nature. Break off from all crutches. Come out from the nets of your own making. Come into the open with an unfettered mind, and with the ego vanquished resign yourself to the supreme Truth residing within you.

Ramdas⁷¹⁵ refers you to the famous sloka in the 18th Chapter of the Bhagavad Gita:- "Abandoning all dharmas come to Me alone for shelter. Grieve not. I shall liberate you from all sins." Rare is the soul who has not committed sins. Just like a baby learns to walk after stumbling and falling down many a time, so the soul after

@@@ The "Vision" Magazine 1943.

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SWAMI RAMDAS: "EPISTLES."

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SWAMI RAMDAS: "EPISTLES."

going astray and doing various evil acts, at last turns to the path of devotion to God and lives a life of purity, rectitude and peace. There is always hope of redemption to the fallen ones. They have only to direct their minds to God and take complete refuge in Him. Now they are saved. So for yourself, you should, with a heart intensely yearning for God, devote the rest of your life in His continuous remembrance.

You should not forget that the Lord is at once creator, preserver and destroyer. In the lila of the Lord, pain, suffering and so-called death have the rightful place. He who passes through these gateways of life comes out purified and enlightened. Just think for a moment, if there were no pain and grief in the life of human beings, man would have vegetated in his lower nature without hope of any rise and ultimate liberation. Man has been taught to avoid suffering believing that it has no part to play into the Divine Scheme. This is not the proper way to understand things. God is truly merciful when He takes us through the fire of sorrow and suffering. After all the so-called happiness and unhappiness are mere mental states. When we reach the absolute plane we realise our identity with the divine. Our life will then have attained fruition, to use another simile, it will be like a full blown flower giving out immortal fragrance. Ramdas can read between the lines of your letter and⁷¹⁶ can see that, in spite of all you say against the ways of God, you are a devotee of no ordinary calibre. It is out of the fullness of heart you have poured out your feelings. You wish to be convinced that the God you love and adore is truly a God who is gracious, compassionate and merciful. He is in fact an embodiment of these qualities.

Ramdas never courted worldly friendships. He delighted in the company of his Great Beloved Ram. Then people began to crowd round him and offer him their love and affection. As willed by the Divine, who always means well, some of them dropped off. That does not any way pertrun him, for his great Friend is always with him. It is He alone who stands by you in all situations. He is your real Companion through eternity. The unstable and irregular relationships of the world are nothing compared to the grandeur and glory of the immortal kinship with the supreme Spirit. Hence Ramdas exhorts you to make Ram your sole refuge. He is near you, in you, and everywhere about you. Feel His presence at all times and live a life of self-contained bliss and peace.

You should also feel that this all-pervading and infinite Reality is residing in your own heart. All external methods of worship are performed in order to realise His presence within you. The way is to constantly remember and meditate upon Him.

Man is taught from childhood to look upon death with terror and this kind of mentality is responsible for so much misery in the world. Just as birth, so death is—

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SWAMI RAMDAS: "EPISTLES."

both belong to the ephemeral body. The indwelling Spirit is immortal. It is an irony that perhaps the devotees of God who should remain unaffected by the death of their relations are more shocked by it than non-devotees. A devotion to⁷¹⁷ God which admits of such a thing is no devotion – it is self-deception. Races, families and dynasties vanish into thin air.

It is sustained practice of remembrance of God that brings the aspirant into intimate contact and union with Him. What is needed is intensity of aspiration to realize Him. From the start you put yourself in His hands and permit His power and grace to work through you for your mental purification and ultimate divine transformation. Repetition of the holy Name curbs the restless nature of the mind and grants you perfect concentration which is an essential preparation for the next step of meditation. When the concentrated mind dwells upon the glorious attributes of God, it loses itself in His essence and you are flooded with spiritual splendour and peace in which experience the devotee and God are resolved into one.

The Ram-mantra in which you were initiated cannot leave you, although you may not be repeating it externally. When it is thus silently working in you, you may not be aware of the process but you recognise its hold on you when it comes to the surface from time to time. Mantras are all-powerful. Like an insect that bores through the wood until it corrodes it hollow, so a mantra gradually eats away all your vasanas and purifies you through and through. A new strength, a new light and a new joy will reveal themselves in you.

You have expressed vehemently your pained feelings about the state of things as it exists in the world. You should not forget the fact that a storm and a calm are in the very nature of the manifestation. However, it is true all is God's doing. He leads the struggling humanity through the ordeals of fire and death into the realm of immortality and peace. You know God is the deity seated in the hearts of every one⁷¹⁸ of us. When you think of Him with the attributes which He possesses you grow into His likeness and your individuality loses itself in him.

Your mind should be filled with the remembrance of God so that no other thought can find place in it. Your love for Him must be one-pointed, intense and all-absorbing. The power of the Mantra is invincible. You should make an earnest endeavour to lead a pure and disciplined life. A reckless life will make you and also others miserable. Life is a great gift. Its purpose is not to fritter away its energies in pursuing shadows.

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SWAMI RAMDAS: "EPISTLES."

The series of calamities you have been passing through must have awakened you from hollow and the transitory dream of life. You find peace in the repetition of the Name only when you do so in a Nishkama spirit. Do not expect to gain any worldly object by your devotional practices. Take complete refuge in God and hold Him as your all in all. Let your devotion for Him be of the purest type. All things here pass away. They are like fitting shadows. Do not strive to catch and hold them. The world is miserable because it is pursuing these shadows. You know how fleeting are the objects of this life. Turn your mind, heart and soul to God. You wish that your relations should change. Primarily, the change should be effected in yourself. You can, turning your mind within, realise your immortal Self and then by your influence you can elevate the hearts of others. If you aspire to remain only a man, you have no reason to grumble when worries and anxieties seize you and make you miserable. When you reveal your divine nature, you attain true freedom and peace. Divinity is your real being. Be conscious of this and you will enjoy eternal bliss.

Dr ZAKIR⁷¹⁹ HUSAIN: "INAUGRAL ADDRESS."@@@

Allow me the privilege to speak to you, freely and frankly, without the embarrassment and restraint produced by real or assumed differences in status, age and experience.

During the last few years we have been constantly told that we are living in a rapidly changing world, and shall be cast away as wreckage if we do not change along with it. We must, therefore, be alive to our problems and our needs, and we must meet the new situations not with the mental equipment that was old and rusty fifty years ago, but with the new weapons progress has forged. We must give up ideas and beliefs that are an impediment, we must adapt ourselves to situations, national and international, and demand from all concerned a freedom of thought and action that will enable us to grow and changes as rapidly as circumstances require. We are told to think, not in terms of individuals and groups, but in terms of masses, the masses that compose our nation, and the nations of the world. We are told that the interest and the welfare of the masses are the only standards by which all ideas and policies can be rightly judged. And we are told all this in anticipation of some sort of a coming revolution. We must, we are told, be ready to welcome it, to surrender our lives and our wills to the great causes it serves, otherwise even mere physical existence may be denied to us. We may die in the spirit as well as in the flesh.

All this that we are told, and which we realise for ourselves, is in a way true. Let us, therefore, think it over.

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@@@ "Agra University Students' Federation Conference." 1941.

I do not know what conclusions you have drawn from your study of contemporary life. But it is clear to me that the events of the last twenty years do⁷²⁰ not provide us with any ready example that we may follow with assurance. With the movements and policies of so many nations before us, we shall have to think all our problems out for ourselves and work out our destiny along our own lines. We may take one example from America, another from Russia and another from England. But these will be details that must fit into a scheme of things Indian in origin and Indian in character. And so, even while the world around us appears to be changing fast, we must stop and look for things in our life that are permanent and immutable, that we may know for certain round what centres our national activities are to be organised. We must stop also to reflect that change if it is conceived as a process of evolution; it may be worth considering if it is regarded as an experiment; as an end in itself it can appeal only to thoughtless.

We must, then, desire not change but organic evolution. That too does not come of itself; it is a progress of fulfilment and may be swift or slow. It depends entirely upon the discernment and the energy, the outlook and the resolution of the people striving for it. It is not a desire awakened only by external circumstances, but a great inner urge always impelling men onward. There are times when its progress is impeded by inertia or by lack of vision and there are also times when its progress is easy, if only people will take advantage of opportunities offered to them by circumstances. I agree heartily with those who believe that to-day, more than ever before in recent times, our life is full of opportunities and we must take advantage of them. This requires a change in our outlook. But what kind of change. A change⁷²¹ merely from everything we choose to call old and therefore cease to reverence, to things that appear to be new but whose significance we have not appreciated? No, such a change deprives life of all stability, undermines national character and confuses minds. It is true that in all societies there are habits, institutions and beliefs that impede progress, and such hindrances must be removed. But what makes them hindrances? There can be no decent life without habits, institutions and beliefs. In fact, life is a general, comprehensive term for these, its principal components. The defects, whenever they exist, lie in our attitude to them. If we are passive, inert, unstable, timid, or above all things, selfish, our habits become heavy chains to weigh us down, our institutions become petrified and our beliefs are just dopes for our minds. At such times a rude shaking becomes necessary. Habits must be changed, institutions built up in a new spirit and beliefs tested afresh. But it is also possible we may destroy these things and have nothing to put in their place. Civilisation, cultivated tastes, elegant manners may still be found. But as in Europe after the last Great War, life loses its reality, nothing seems to matter. Such a state of things cannot last. It is a condition in which social

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bonds begin to dissolve, individuals are terrified by the emptiness of their lives. They will do anything to save themselves from it. They will even endure dictatorship, and surrender almost with a sense of relief the freedom which once appeared to them the highest good. Other societies, to prevent themselves from falling a prey to these dictators, whose ambitions are inevitably boundless, will have to rake up old loyalties, and to whip up enthusiasm for habits and institutions for which they had lost all reverence.

We⁷²² must, then, be very clear about what we want when we ask for freedom of thought and action and denounce as impediments the habits, institutions and beliefs we have inherited. We must be aware that freedom for each to do as he likes cannot, in logic or in fact, be combined with duties all must share. We must realise that those who demand the right to destroy must prove their will and their power to create. We must, in short, replace our habits, if they do not appear healthy to us, with better habits, our institutions with more progressive institutions, our beliefs with more potent beliefs. We must work for a revolution, not for disintegration and disaster. And, therefore, we should demand, for ourselves as for others, not the freedom to do what one likes, but a superior discipline that will produce better men and a better society.

In real progress there are no tricks: there can even be no short-cuts. We can save ourselves from errors which others could not avoid, because they were pioneers, but we must pay value for value. Western industry, science and speculative knowledge can be ours only in return for unstinting labour and sacrifice.

Slogans are sometimes necessary when masses have to be influenced. They must be raised, and passed on from mouth to mouth and crowd to crowd only when there is a definite objective to be attained. They may as such have some utility, as convenient and economical means to some well thought-out ends. But if they become substitutes for thought among the elite of a people the results may be disastrous. The discomfort of thinking is sedulously avoided, any real creative effort becomes impossible. And yet I fear we suffer in a dangerous degree from this malady. It is all innocence that we talk of revolutions which we⁷²³ do not work for, and the full implications of which very few of us realise. We talk of masses without being at all definite about the services we mean to render to them, even without the assurance that we have the gifts, of character and perseverance, that are requisite for work among the masses. For those among us who are earnest and sincere, the fruitless repetition of slogans and the awakening of impulses that remain unsatisfied leads to a despondency that may last through life. Such young men feel that in abandoning their ideals in order to earn their bread they have suffered a kind of martyrdom. This feeling is, no doubt, genuine in some, but they

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do not proclaim it. Those who give free expression to this feeling do not deserve your sympathy or mine. For them talk of martyrdom is the aftermath of their task of revolution and their self-revelation is as tediously hypocritical as revolutionary fervour was blatantly light-headed.

I shall not discuss here the slogans of a more abstruse nature, which are now-a-days current. But I would beg you to reflect that in repeating slogans at an age when you should be curious and alert, you do yourselves a great wrong. I have told you that slogans are taken up and repeated not because of any compelling desire for change, but because the imitative instinct has run amuck. But it is not only from the frenzy of imitation that we suffer. There is also a more deep-seated and more insidious fault. We run after novelties and achieve easy notoriety in propagating them because we have lost all feeling of reverence. No truth, however sincerely believed in, no tradition, however valuable, no sentiment, however generous, receives our homage. We conceive of human nature as compounded of hypocrisy, all our past achievements appear to us essentially⁷²⁴ worthless creations whose value is maintained by a general conspiracy of make-believe, all beliefs seem to be based on ignorance or fraud. It is no wonder that in such soil no ideas take root, revolutionary doctrines receive but a deceptively noisy lip-service and martyrdoms are suspiciously frequent.

We must be more deliberate and exact. That is not the same thing as putting on a long face and using the tongue like a pair of scissors. One can be both deliberate and gay, one can play with words and yet be precise. That depends upon the occasion, and we should develop the faculty of appreciating a situation. We have our working days and our holidays; we must insist on giving our minds a holiday, and we must know how to put in the best of work. In asking you to be deliberate I am merely warning you against the risk of being sentimental vague, enthusiastic but undecided. That is bad for the mind, which needs discipline in order to develop and it is worse for the reputation, because it commits one to courses of action which have to be abandoned before anything has been achieved. This leads to comments from colleagues and friends, and uneasiness in one's own heart. For a similar reason, I wish we were more exact. We are so prone to exaggerate, so lavish with our adjectives, that we develop a lack of proportion and lose sense of form. We describe the death of a sparrow in words which for those less gushing, would have sufficed to portray the end of the world. What should really be considered a literary defect has by its prevalence become a defect in our national character.

Deliberation and precision, if we could attain them in some measure, would promote the achievement of efficiency, which I consider indispensable for true citizenship. The efficiency which I am thinking of is the modern counterpart of what

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the Greeks called⁷²⁵ virtue. It does not necessarily or exclusively mean an expert. It means something more, in that it applies to all spheres of life, and comprehends not only full knowledge and proficiency, but an awareness of many things which an expert ignores. It implies not only that you do your jobs as well as it can be done, but that you are conscious of your general duties as well, that you are helpful and ready to co-operate whenever circumstances require it. Such efficiency can result only from sustained, conscientious effort; it must be sought for deliberately, and when attained, must not be flaunted. For then it not only betrays vanity but becomes a nuisance; it produces a reaction in others such as makes them negligent on principle. Efficiency must be quiet, unassuming, above all, tolerant. It must propagate, itself, and create the atmosphere in which it can develop. In a word, it must be selfless.

And this brings me to my last point. We all talk of revolutions and ideals, but we fail to realise that once we have put our faith in an ideal, our own life, our feelings and reactions, our fears and hopes must become a secondary matter.

Once we have made up our minds that our ideal is the greatest good, we must stake everything upon it. We should not expect any personal benefit. We should ask for no reward, no recognition from friends and countrymen. No, we should not ask even for results, since a life-time may be sufficient for achieving palpable results. We should desire nothing except the satisfaction of having lived up to our faith, to our ideal. That is why I insisted earlier on an attitude of reverence. It is reverence for values outside ourselves, for values which we believe to be eternal and indestructible which alone can make us morally healthy and happy men. It cannot not⁷²⁶ only keep us at our post when death and destruction is raging around us. That picture is much too sensational, and even today when, elsewhere in the world populous cities are being ruthlessly bombed, it might appear to you unreal and farfetched. Reverence for your principle, for your ideal, will keep you cheerful at your post when all around you is selfishness and indifference, when your very eyes and ears turn against you, when you have to fear not only lack of recognition but stark ridicule. I do not know if your faith in any of the popular revolutionary ideals can provide you with a moral consolation that would outweigh these reasonable apprehensions. I happen to know of too many enthusiastic young men who have lost their war in the very first skirmish. And, therefore, I would pray you not to be too iconoclastic. In undermining the faith of others you may unwittingly undermine your own. Belief, the indispensable belief in values outside ourselves, whether it be a religion or a revolutionary creed, takes long to build up. To be socially effective, it requires the self-denying labour and patient consistency of conduct of numberless individuals, sometimes for generations. And when such a belief is destroyed, it is not only the work of generations past that is

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ruined; many generations to come may not find in the wreckage a single foundation sound enough to build upon. That is why men with healthy instincts and sound views have always insisted upon the maintenance of traditions and of respect for transcendental values. Yes respect for and a belief in, an unconditioned belief in, another transcendental world, a belief that this other world throws light on this earthly world of ours, a belief in the meaning and purpose of the Universe of which we are a part and in which we have a place to fill and a purpose to serve, a belief that our⁷²⁷ earthly career acquires meaning and significance by belonging to this higher world; a belief that life has an aim which leads beyond all that is of this earth earthly, a belief which has been simply and briefly called throughout ages as belief in God. This, you would think, sounds suspiciously like religion. Yes. I am talking to you about religion, which for you is in danger. You take part, I know, in the competition of pious appearances; you take care, still in quite a large number of cases, to belong to the technically orthodox; to the political utility of religion you are, I presume, all too alive. But you do so or are so, let me submit, either quite passively as a mere matter of habit or selfishly as a utilitarian business proposition, connecting the outward performance of certain acts with success in life, a first class at examinations, prosperity, promotion, seats in legislative chambers and boards and committees, and—and jobs. But beyond this there is a deadly struggle in you. I know the sorrows and struggles of your inner being. I know the bitterness of the tears that flow inward and scorch your soul. I know the tremendous and fateful struggle going on in your breasts between Belief and Disbelief, Faith and Doubt, the Ideal and the Material, Heaven and Earth. You have doubts, you are distracted, you feel you cannot reconcile, Faith with Intellect; you question, indeed, the worldly utility of all Faith. Shall it be for me to tell you that our will does not receive its guidance from the twilight of the intellect but from the broad daylight of a true belief. Shall it be for me, one of you, to tell my doubting and distracted brother that the worldly utility of Faith there also is, but it is not the immediate utility which seeks to combine prayers and fasting with⁷²⁸ a successful gambling operation! A worldly mission Belief also has—for it creates and shapes values of life and through them moves and regulates the whole of our volitional being. It sanctifies man, for it touches and transforms the innermost unconscious essence of our being. It brings consolation, for it softens the sorrow and suffering of the soul.

Young friends! I have chosen to speak to you towards the end of what concerns your heart and soul, because I believe that institutions are only the outward expressions of inner convictions, they cannot create convictions. The bark is dead, the pith lives. He who would change the material visible outside should needs be concerned with the ideal invisible, inside. The question to which you have to find an answer is whether you can bring your mind of your people to that living faith. Will there be such men? I

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do not know. But I know that if at all we are to be saved the salvation will come from within us. No statesmanship can help, no change of institutions, no constitutional quibbles—for if all were changed to the best they would, in the end, get shattered on the rock of narrow self-interest, they would sink in the morass of misbelief, of indolence, of false pride back into chaos. Let us hope the inner revolution would come. Let us hope our youth will believe and work for its belief and not live in a state of morbid resignation or Mephistophelian negation.

A.M. COLEMAN: "SIX LIBERAL CHRISTIAN THINKERS." Clement of Alexandria.

Alexandria—'a monarchical creation out of nothing,' as Mommsen calls it—was built about five hundred years before Clement's arrival. For a thousand years it remained one of the chief centres of intellectual and commercial activity. Possessing a museum open to⁷²⁹ all, a library of some 400,000 volumes, an excellent climate, and a type of culture all its own, the city became a rendezvous for Greek philosophers. In Clement's time it was the second city of the Roman Empire.

As a centre of ancient commerce—one-third of the corn supply of the world came from Egypt and was shipped on the quays of Alexandria—it possessed all the disadvantages and advantages that varied wealth and luxury bring. On the other hand a dignified and cultured class, on the other an ostentatious and frivolous smart set; and a very excitable and turbulent crowd. The philosopher Philo notes the variable and fickle nature of the mob; the futile mania for discussion without any corresponding desire to learn. He depicts for us the lecture-rooms filled indeed with the bodies of the audience, but with their minds far away, ruminating on business and pleasure. Another writer, of the philosophic missionary type, sternly rebukes the crowd. He notes the loose women on the streets, the demands of the crowd for free bread, their passion for horse-races, their lack of any class-consciousness: or desire for anything beyond the glutting of their immediate needs and passions.

Yet, in spite of its restless life (the influence of which can be seen in Clement's writings) the city was a real centre of intellectual activity. From there came the Septuagint or Greek Version of the Old Testament; discoveries in Astronomy were made, Galen the medical writer studied there. It was the home of Theocritus, nor must we forget that it had sheltered that great thinker, Euclid.

Every creed, every cult, every fraud found a home⁷³⁰ there: so it naturally became a kind of intellectual and religious clearing-house; originating nothing, discovering nothing, but blending together ideas and aspirations of many creeds and

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many lands. In such an atmosphere a man of stern and unbending fibre—a Spurgeon or a Dale—with their rigid and defined presentment of Christianity, would have been a failure, but a more supple mind—a Westcott or a George Dawson—would have been a success. The mise'-en-scene was an ideal one for Clement. His genuine breath and comprehensiveness—and certainly not least what Bigg calls 'his erudite uncertainty' rendered him just the man for such a city. Alexandria was his opportunity, and he took the fullest advantage of it.

Titus Flavius Clemens was born of non-Christian parents, about the middle of the second century, in an atmosphere of cultured paganism. He may possibly have been born at Athens: it is certain he came to Alexandria at manhood in the year 180.

He was the first great Christian scholar. The great danger to the Church throughout all the ages has been the divorce of sound learning and true religion. Clement gave a new type to the Church, the need of which is growing more, not less.

The broad lines of his oral teaching we can gather from his written works. The keynote of it all was his belief in the 'Logos' or 'World,' which stood for the unity of the world, and harmonized Spirit and Nature. It combined the transcendent and the immanent conceptions of God, and afforded a dynamic presentation of Christianity. In his teaching he does not give the Atonement any prominent feature,⁷³¹ not does he formulate any theory. Whilst not a Universalist, he yet shrank from regarding any soul as really and finally lost. Belief in purgatory existed in germ among the Alexandrines, and Clement himself inclined towards a belief in the general restitution of all things. He cared more for the goodness than the sovereignty of God; and was happier in dwelling on the goodness of One who is just, than the justice of One who is good.

Dealing with Clement's writings in their broader aspect, the chief interest lies in their bold and free interpretation of Christianity, the light they throw upon its contact with its surrounding tendencies and forces, and their revelation of an attractive and unusual personality. And—if we will—they may serve to remind us that in our day too, there are unsettled and questioning minds, hovering on the fringe of membership of the Church, but nevertheless deserving of her thought and care.

We must now take a glance at Gnosticism, for it was with this system of speculation that Clement—though not a controversialist by nature—had his one controversy. Clement's work lay chiefly with fairly well-to-do converts, and Gnosticism appealed to the cultured and comfortable. The philosophy of Gnosticism with its dualistic view of the Universe, its aeons and emanations, sounds grotesque to our less subtle Western minds. Its appeal lay in that it did offer a complete theory of the

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Universe, but more especially in its 'Gnosis'—a higher degree of knowledge only attainable by a spiritual aristocracy. Clement took the bold and wise course of pointing out that there was no need to go outside the Church to find the way of 'Gnosis.' It already existed in the Church itself.

We⁷³² have now reached the state in which man's life resembles God. From this idea of resemblance we pass to the still higher state, man's actual identity with God. This—Vision, Insight, Contemplation, Gnosis (for it has many names)—is the goal; the final stage of the soul's progress. This beatific vision never ceases and never cloys. The soul lives eternally on the levels where neither loss nor power of abatement can touch it.

He was accused by his enemies—as Liberal Churchmen are in the present day—of preaching a 'reduced Christianity.' In reality, he saw that, as in our own time, Christianity must have power to free itself from obsolete adjuncts and also power to unite itself to fresh co-efficients. Living, as we are, in an age of transition, an age of quest rather than conviction, he saw that to make the Church a rigid and non-intellectual preserve was a fatal doctrine.

'What he once humbly and bravely attempted under great disadvantages, will have to be attempted afresh with the added experience and knowledge of seventeen centuries, if the Christian faith is to hold its ground among men.

Desiderius Erasmus. Erasmus has been accused of lukewarmness by friend and foe alike. He was first and last a student, with the student's temperament and dislike of decisive action. His edition of the Greek Testament was his most important contribution to the Reformation, and liberated men's minds from ecclesiasticism, and paved the way for the Higher Criticism of the Bible.

It has been asked what would the Reformation have been like if it had been kept in the hands of scholars and men of juste milieu like Erasmus and Zwingli—the latter in some respects the largest-minded of⁷³³ the Reformers—the age needed a dominant, indeed an intolerant figure like Luther. After all, the difference between them was one rather of methods than of aims. Each sought the Kingdom of God, but in a different way. Though Luther formed private judgments, yet he had little or no conception of Biblical criticism as a science, and was very far from working on the lines which Erasmus essayed to lay down. Though in some passages he appeared to sing the praises of human reason, he gave it but a negative efficacy. A sense of sin was Luther's dominant thought—a sense of ignorance Erasmus's. Luther cried 'Back to the Bible:' Erasmus asked 'What is the Bible?'

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Desiderius Erasmus was born on 27 or 28 October 1466, at Rotterdam in the very middle of what Walter Pater calls 'a general excitement and enlightening of the human mind.' He was thus both a child of the Renaissance and the fore-runner of the Reformation.

He was the first to reveal the fact that the Vulgate was not only a second-hand document, but also an erroneous one. More than this, the book revealed to the world what the life and teaching of Christ really meant. 'For the first time the laity were able to see, side by side, the Christianity which converted the world, and the Christianity with a Borgia pope, cardinal princes, ecclesiastical courts and a mythology of lies. The effect was to be a spiritual earthquake' (Froude, *Life and Letters of Erasmus*, 113).

He hated war—and said so—and all appeals to passion or blind partisanship. He was loyal to reason and quiet commonsense. While not departing from the orthodox standards of his time, he saw in dogmatic theology, in formalism, and magical sacramental views, obstacles to the real ethical Christian life.⁷³⁴ His remarks on eternal punishment have a surprisingly modern ring: 'There is no other flame in which the sinner is plagued, and no other punishment of hell, than the perpetual anguish of mind which accompanies habitual sin.'

The ever-increasing discoveries in the realms Nature and Science, the vast economic and social changes, the growing difficulties of our industrial system, the vast complexities of national and international problems, the unsettlement and perplexities which are the legacies of the War, all these point the urgent need for a new reformation.

W.R. KISKETT: "SOCIAL CREDITS OR SOCIALISM."

The Douglas Credit Scheme has not, and never has had, a great number of supporters, But it has aroused sufficient interest to make its public exposure a task worth undertaking.

Mr Hiskett, therefore, has done a valuable service in writing this book. He has adopted the useful method of making Major Douglas tell his own story in his own way, by reproducing both his evidence-in-chief before the Macmillan Committee and his answers to questions put to him by members of that body. The impression which this performance creates upon my mind is that of an incurably muddle-headed witness, who has never really thought out either the theoretical or the practical implications of his proposals, but flounders under cross-examination from one confused evasion to another. I fancy that most readers of this book, even if they start with some degree of

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sympathy for Major Douglas' ideas, will end by forming a similar impression to my own.

The committee, none the less, issued a report, which was accepted by the National Executive and published by the Labour Party under the title of "Labour and Social Credit." Its conclusion, after a⁷³⁵ careful analysis of the scheme, was that this was "theoretically unsound and unworkable in practice," and that it was "out of harmony with the trend of Labour thought, and indeed fundamentally opposed to the principles for which the Labour Party stands.

For it is important to emphasise that Major Douglas is not a Socialist, and that his proposals are to be regarded, not as something which could form part of a Socialist programme, but as an alternative to Socialism as a remedy for present evils.

During the past twelve years, since "Labour and Social Credit" was published, Major Douglas seems to have made no significant modification in the form of his proposals, and to have been completely uninfluenced by any criticism. In a rapidly changing world his mind seems to have stood still, deep rooted in his original fallacies.

Major Douglas' proposals start from a false diagnosis of our economic illness and end with an absurd plan of treatment, which cannot, in practice, be applied and, if it could, would make the patient much worse.

The genesis of the Douglas Credit Scheme may be found in the fact that Major Douglas is very strongly impressed by the tremendous potential capacity of industry to produce goods in excess of the present capacity of the economic system to distribute them. As an engineer he naturally, and quite rightly, deplores such a waste of capacity, and he sees clearly that the problem is entirely one of organisation.

The real imperative need of mankind is for goods, coupled with the leisure to use and enjoy them. Money is obviously no more than a convenient token—a means of achieving the distribution of goods amongst the community. If it has ceased to discharge this function it has become an anachronism and⁷³⁶ should be modified in whatever sense may be necessary, to enable it to perform its proper function.

These are the main considerations which have influenced Major Douglas. The human need for goods is far from being satisfied. The capacity to produce goods in increasing quantities is almost limitless; possibly even greater than the capacity to consume them. Only the failure of the medium of exchange is holding up the process—

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is sabotaging the machinery of production and defeating the human demand for goods. Organisation can and must solve the problem. Machines must be organised to supply all the needs of mankind, and the money machine must be made to function so as to distribute all the goods produced.

The motive here is entirely admirable, and the reader will be prepared to sympathise with Major Douglas' aims, and to grant his premises at least to this point. Yet, "the road to Hell is paved with good intentions," and the most impeccable motive, if united to the wrong method, may become debauched and prostituted. It is possible to travel a long way with Major Douglas in his diagnosis, but it is when he commences to prescribe the remedy that the difficulties emerge.

He starts out with the very laudable desire to solve the economic problem, and confer the boon of a satisfied demand upon a community at present hungry for goods, and he proposes to do it without injury to any. He revolts at the crude and immature proposal to take away from superfluity in order to supply the needy. His is a bloodless revolution par excellence, for he will shed no drop of wealth in the process of feeding the hungry multitudes.

The secret of how this may be done has been gleaned by Major Douglas in the course of his examination of⁷³⁷ the present pricing system. This examination shows him that the price of each final product to the consumer, is the sum of all the various items of cost which have been incurred in the process of its manufacture. These items include all factory charges (such as depreciation of buildings and plant, lighting and power, and cost of raw materials and semi-manufactures) plus wages, salaries, and profits.

Yet, according to Major Douglas, the public, which has to buy the final product at a cost which contains all the above elements, has only the purchasing-power distributed to it in wages, salaries, and dividends, with which to make the purchase. The factory charges which form the bulk of the cost, have either been distributed in an earlier period and recovered from the consumer in the price of goods then consumed, or are represented by bank credit. In either case he maintains that they are not now in the hands of the public as purchasing-power, and therefore the only available sum is but a fraction of the total cost.

It is more than likely that the reader will experience some difficulty with the above summary. It is typical of a great deal of Major Douglas' text, and it would appear that he often finds it impossible to express his views in language which is easily intelligible. The reader should not be intimidated by the obscure phraseology, however, for the most careful examination of these six points discloses no more than an

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amplification of the contention that price contains all items of cost, whilst purchasing power in the hands of consumers corresponds only to certain elements in cost, i.e. wages, salaries, and dividends.

This contention, that an inherent defect in the pricing system is continually inflating prices beyond the buying capacity of the purchasing public, is fundamental to Major Douglas' case; and, it should be clearly understood, the shortage of purchasing-power which⁷³⁸ he assumes is something quite different from the shortage which many people believe to exist, as a consequence of the productive system over-running the monetary system.

Such a shortage is often claimed, very logically, as an argument for a measure of inflation; or, if the term be preferred, of reflation. It is probable that many people confuse this shortage with that claimed by Major Douglas, and imagine that it proves his case. Nothing could be further from the truth. Such a deficiency could be corrected quite easily within the present economic system, and it provides no justification for the particular proposals which Major Douglas advocates. A much wider gap is required to accommodate this theory, and he consequently bases his whole case on the claim that the productive system is issuing, at one and the same time, purchasing-power and prices, and the volume of purchasing-power going out to the public is always much less than the volume of prices attached to the goods they are expected to buy.

It is necessary to grasp the fact, quite clearly, that Major Douglas assumes this inherent one continuous deficiency, as the foundation upon which to build his proposals, and if he fails in this first contention his whole case lacks support, and must collapse. His positive proposals are, indeed, the counterpart of the assumption which we have been discussing, and they consist in the distributions, among the purchasing public, of a large amount of additional purchasing-power obtained by an issue of new credit. It is claimed that under this proposal the consumer would be assisted, from the credit source, to buy at present. The credit would cost the consumer nothing, and it would not inflate prices because, according to the argument, it would merely make good an existing deficiency.

If⁷³⁹ it be true that the present system continually makes up A and B costs into prices, and at the same time only distributes purchasing-power sufficient to cover A, then it follows, logically, that it ought to be possible to devise some method by which the difference could be made good. The method proposed by Major Douglas is to reduce the price charged to the consumer to a figure below cost, so as to bring it into relation to the amount of purchasing-power which is available.

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In other words, the price of an article contains A and B costs; but as the consumer only holds purchasing-power equal to A, he must be supplied, from another source, with the equivalent of B; the claim being, that since this arrangement does no more than make good a deficiency, it cannot increase the cost; and since the deficiency is bound to recur each time prices are made upon present costing methods, every cycle of production will need a similar issue of credit, of sufficient volume to correct this recurring deficiency.

If the reader has grasped the significance of these two contentions, he has a clear conception of what is called the Douglas Credit Scheme. The first claim—that which maintains the existence of an inherent deficiency of purchasing-power—may be viewed as the foundation on which Major Douglas builds; the second claim, that purchasing-power in the form of consumers' credits, can be issued to cover the deficiency, is the structure which he builds on this foundation.

So long as we were on the up-grade, so long as we were a progressive country, able to produce and dispose of a growing amount of commodities, the defects of the system would not become manifest, but, on the other hand, when the world had more or less reached saturation, then the defects of the system would begin to be felt.

If⁷⁴⁰ you attempt to leave the collective prices of the goods for sale alone, and proceed to deal with the collective demand by itself, you get into a technical difficulty which is commonly called inflation. That is to say that if you merely have a state of affairs in which by some process, crude or otherwise, you increase the units of money in people's pockets, and you leave everything else untouched, you get a general rise of prices which will defeat the end you have in view.

My primary proposition is, that the financial system has no locus stand at all outside the industrial and distributive systems, and that you can make any changes that you like with perfect ease in the financial systems so long as those changes serve the necessities of the industrial and social system.

The first point from which you have to start is this; you have at the present time an unused capacity for production. You cannot use it because you cannot sell; that is point one. Point two is that your financial system is nothing but a ticket system; it is not a matter of any importance whatever by itself; therefore, if it is necessary to make adjustments in your financial system then those adjustments can and should be made. Now your difficulty at the present time is the difficulty that your purchasing power in relation to your prices is insufficient, so clearly you have to lower your prices, or

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increase your purchasing power; to increase your money you really have to increase your purchasing power. The difficulty in discussing this subject is to keep very clearly in mind the difference between purchasing power and money. If you merely add to the amount of money you will probably not increase your purchasing power, because your prices will automatically rise.

You⁷⁴¹ wish to relate those two things so that you keep prices stable and at the same time increase purchasing power?

I should be sorry to express ray opinion of the gold standard. I think it is archaic. I do not think there is any relation between the gold standard and the necessities of the modern world.

My primary object in coming here is not to put forward any specific scheme. It is to make the point, which I think is obvious, that the real difficulty is the lack of purchasing power; that the trouble is not in the administrative system, and therefore no gerry-mandering of the administrative system, like nationalisation or rationalisation, is going to affect it radically; it is simply lack of effective demand. I am perfectly certain that the combined abilities of this country can get out a scheme which will increase the effective demand to any amount required if it is once thoroughly grasped.

Question: You advocate the creation of communal credit against bank credit?

Answer: Yes.

He discloses that the method is to use the powers of credit creation to give a subsidy in aid of prices. The proposal here is quite easily understandable. It is, of course, that the cost of goods, to the consumer, should be lowered, and the producer still be allowed, to receive his full price, by means of an issue of new money to be applied as a subsidy to the consumer.

Now leaving on one side for the moment the question whether inflation is or is not advisable, the important point is that this proposal is quite definitely inflationary. There is no essential difference between the creation of new credit by the Government in the manner suggested, and an avowed⁷⁴² policy of inflation designed to meet expenditure on, say, unemployment relief.

Question raises the issue of the repayment of such credits, and of course this point arises from the denial that the method in question would result in inflation. If the

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credits are not to remain permanently in the money stream, they must be repaid, and the question arises, how and by whom? Major Douglas' reply that the repayment is involved in the price of the goods, is truly amazing.

The reader will at first be inclined to think it can have no meaning, until he discovers, as the interrogation proceeds, that the witness has really persuaded himself, by some strange reasoning, that credits brought into existence in the manner indicated, would be extinguished without loss to the persons concerned, immediately on the completion of the sale to which the credit had been applied.

Yet, surely, the plain inescapable fact is, that if the producer receives his full payment, and the consumer gets his relief, that position can only be maintained so long as the credit remains in existence. The producer desires to pass on the whole of the price he has received, and it remains, throughout every change, in the pocket or the bank balance of some individual. The subsidy which the consumer has received is only of value to him if he can spend it, and it must continue, as purchasing-power, in the possession of some member of the community.

There can be nothing more certain than that credit so created must remain in the money stream, unless and until it is taken out by imposing an equivalent loss on some individual or individuals. Yet one is forced to assume that Major Douglas has arrived⁷⁴³ at the conclusion that these credits would be self liquidating. If the new money remains in use, as it must until it is repaid, the result will be inflation.

It is an entirely logical and reasonable claim, that, rather than allow increased production to lower the price level, and in consequence inflict blow upon blow on industry, it is better to cause purchasing-power to step in time with production..

Indeed one might go further and agree with Major Douglas that a very great deal of potential expansion is prevented because industry cannot sustain the serious fall in prices which is at present the main avenue through which increased production takes effect. To equate purchasing-power to production is a very practical and desirable object. It is the central motive of every advocate of a Managed Currency, and as a principle it would certainly have received the support of some members of the Macmillan Committee.

But although Major Douglas, when in a difficulty with his proposals, frequently falls back upon the enunciation of this principle, it is abundantly clear that his scheme goes far beyond merely providing the additional spending power required to balance a greater volume of goods for sale.

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The reply indicates that the credit would be received by the manufacturer, from the Treasury, via the bank; but since the Treasury has no means of recovering it from any source other than the tax-payer, it must be presumed to be a creation of new money: in other words, inflation.

The answer to Mr Tulloch's question is surely a monument of absurdity. To suggest that Major Douglas' plan does not involve any larger issue of credit than at present, is to overlook entirely⁷⁴⁴ the fact that he bases his whole case on the need for more purchasing-power, and proposes to make good that deficiency by an issue of credit. If the supply of credit is not increased, and the price which the manufacturer receives is not reduced, how can he claim to be correcting the shortage of purchasing-power which he believes to exist?

But, perhaps, the most amazing piece of sophistry is the reason he advances in support of the contention that no increase in credit creation is involved.

The fact is that he does propose a very large issue of additional credit, and the effect of that issue must be to cause a rise in prices which will persist through each successive cycle of production, unless, and until, it is overtaken by a further expansion of production. In proposing to use this credit to lower prices at the consumer's end only, he is not really lowering the prices level at all; he is merely proposing to use new money which is going to have the effect of permanently raising future prices, for the purpose of assisting the public to buy certain articles at present on the market.

A parallel might be found in the case, of a man who met the difficulty of an insufficient income by borrowing a sum of money at interest and using the principal to supplement his ordinary income. Quite obviously, he would only have escaped from his present difficulties by increasing his future liabilities, and the same policy could only be continued by drawing more and more heavily on the future.

The method Major Douglas proposes is almost precisely similar. When he speaks of creating new credit and using it as a subsidy in aid of prices, he is really proposing to borrow a capital sum from the⁷⁴⁵ future, in order to spend it at the moment, and the effect upon future prices may be taken as a rough equivalent of the interest charges in the previous illustration. His reduction in price is no real reduction at all. The original price remains untouched, in the case of the present purchases, because the producer receives it in full. What really happens is that a subsidy is given

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to the consumer to enable him to buy a particular article, at the expense of raising all prices to all consumers in the future.

If a claim so extraordinary as that involved in the reply to Mr Tulloch's question could be supported, why stop at the 25 per cent reduction which Major Douglas suggests at a later stage? If an issue of credit, applied as a subsidy to a particular sale, negated the credit because it effected a lowering of the cost to the consumer in that instance, why not increase the credit to 100 per cent and present the goods to the consumer free? Such a proposition is, of course, disproved by its own absurdity. Yet if the answer given to Mr Tulloch's question does not mean that the credit is cancelled because it is used as an aid to prices, it has no other intelligible meaning.

This was the same difficulty which Major Douglas had previously failed to overcome. He had brought his credit into being to provide a subsidy for the consumer, but his embarrassment was that he could not send it out of existence again.

The very essence of the matter, from the consumer's point of view, was that he should be able to spend his credit, and once he had spent it the money would have got into the money stream and all Major Douglas' arguments couldn't get it out again without making someone pay.

Yet the new money which the credit represented would still be in the money stream, and if the matter⁷⁴⁶ rested there, the charge of inflation would remain unanswered. Once more the explanation had merely gone round in a circle, and the Committee were back at the question from which they started, "Who is to pay for the credit?"

Probably a good deal of the support which Major Douglas has received is due to his insistence on the fact that technological improvement is making possible an ever-increasing volume of production, and his claim that this potential expansion is stifled, through the inability of the public to buy the goods which are produced.

Yet it would be mistake to suppose that Major Douglas' proposals merely aim at causing purchasing-power to step up in time with production. Such a result could be achieved without recourse to his plan.

It does not bring the witness a fraction nearer to proving his main point. That point was that, quite apart from the question of expansion, the economic system is continuously passing out to the public an amount of purchasing-power which is totally inadequate to buy the goods which are offered to it in the same period.

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Here again, his initial mistake is that he believes he is able to lower the price level in the industries subjected to his method, and it follows that he presumes they would be protected from a rise in price which affected industries outside the arrangement. The reality is that the credits, as soon as they got into general circulation, would raise all prices, including those in the industry which had received them, and each succeeding issue of credit would need to be increased in amount, in order to overtake the increase in price resulting from the whole of the previous credits.

So⁷⁴⁷ the methods stands revealed as inflation at its worst; swelling to wider proportions at each successive attempt to overtake by a greater folly the evil effects of the follies of the past.

If this fact, the Major Douglas' method is simply to distribute more money, which must have an effect on future prices, lies a complete disproof of his theories.

The disproof of a theory must be positive in the sense that it dissects the theory itself and uncovers the fallacy contained therein. In setting out to do this, it will prove of advantage if we first arrive at a clear understanding of what we mean by certain general terms to which we shall have occasion to refer.

There is probably no subject about which more misunderstanding exists than about the subject of the creation and distribution of wealth. The popular belief is that money is wealth, yet this is a complete fallacy.

Wealth consists in material possessions, and in the ability to render useful service, and money, in either of the forms in which it may exist today, is no more than a measure of value. A moment's reflection will show this to be the case, for the value of money is in what it will buy, and it need have no intrinsic value.

Place a man in a city, with a cheque-book in his pocket, and £100,000 standing to his credit at his bank, and all the resources of the city are at his command. Place him on a desert island with his cheque-book in his pocket, — or with the £100,000 in notes by his side, and he is as poor as any beggar in the streets of the city. For money is simply a claim on services, goods and possessions, and its value consists in the ability of the community to honour it.

Primitive⁷⁴⁸ peoples exchanged their cattle and grain and implements by barter, and this method of direct exchange is still resorted to in some parts of the world.

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In all advanced communities, however, some form of money is used as a medium of exchange, and there is no doubt that the invention of money made possible the extraordinarily complex system of exchange of goods and services under which we live. By the use of money we are able to divide a direct exchange into two separate operations, sale and purchase; we are able to dispose of products, or obtain possession of things we need, without giving any attention to the other side of the transaction.

Money, at first, took a purely material form, It had to be something which, although small in bulk, had a stable value, and for this reason the precious metals had a special suitability.

Such a monetary system would, in fact, be simply a form of barter; a triangular barter, in which the commodity gold was always the middle factor.

It is important to notice here that in such a community, using gold as its sole medium of exchange, it would be necessary to maintain an equilibrium between the commodity gold and all other commodities combined.

When it is remembered that the fiduciary issue, which stands at the present time at £ 260 millions, has no gold backing whatever, and that the Bank of England notes in active circulation—already diluted by this fiduciary issue—form the backing for ten times their volume in deposits, it will be realised how far we have got away from a purely metallic currency. Money is no longer wealth in the sense of having a commodity value equal to its monetary value; instead of being an exchange medium with an intrinsic value equal to that of the object bought or sold, it⁷⁴⁹ is merely an acknowledgment of a debt owed by the community to an individual.

Although it is a common practice to treat the term “money” as covering only the circulating medium, consisting of notes and coin, this view is, in the opinion of the writer, responsible for much confusion of thought. The correct view appears to be, that money is simply a title to goods and services, and the total amount of all money must equal all the goods and services priced with it.

This view supports the conception of money which we have offered as the only completely adequate one; that the whole of bank deposits are money; that some money is in use, and some in stock; that purchasing-power available to buy final products is merely that proportion of the total which the holders of money desire, from time to time, to employ in that manner; and that the total volume of money is sufficient to purchase, at one time, all final products awaiting sale on in process of manufacture, all

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raw materials and semi-manufactures, and all the machinery for future production, at its present value after allowing for depreciation.

In short, the whole of money would be approximately sufficient to purchase all unsold final products, and all material for the manufacture of future final products, since every cost of production has its origin in a money payment.

He dissociates himself entirely from those criticisms of the present system which attack the evil of maldistribution, or which find an explanation of its failure to function adequately, in the subordination of production to the motive of private profit. The position he takes up is that there is room within the machine productive system for the full satisfaction of the needs of all consumers, without disturbing the present profit-motive and⁷⁵⁰ without limiting the right of individuals to accumulate demands on goods and services.

From his point of view, it is not a question of devising a more equitable distribution of the available purchasing-power, but rather of utilising an unappropriated part of production by means of a distribution of new purchasing-power. In order to do this within the present profit system, it is necessary to discover some process by which additional demands on goods can be introduced without detracting from existing rights.

Major Douglas' method is to indicate a gap between the total prices of all consumers' goods and the total purchasing-power available to buy them, and then to propose to fill this gap with his "consumer's credits."

Having convinced himself of the existence of a gap, his second proposition—that it is possible to fill it by the distribution of a form of purchasing-power which will not produce the effect of inflation—is a natural deduction from the first. When we find him repeatedly insisting, in the face of every logical objection, that his process is obviously possible, he simply means that there must be a method of filling the gap, the existence of which he assumes to be established. He is, in fact, proof against all arguments which may be opposed to his method, because he never contemplates the possibility that no such gap exists.

It is possible, of course, to defend inflation as a stimulant in some circumstances, but it is none the less inflation, although, within very definite limits, it may be justified.

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Where Major Douglas is in error is in supposing that it ceases to be inflation by his method, and may consequently be practised, not as an occasional and rather dangerous stimulant, but as a normal and continuous practice.

Whenever⁷⁵¹ Major Douglas is discussing his proposal for the issue of Consumers Credits he obviously has, at the back of his mind, the belief that they would not be cumulative, but would automatically drop out of existence after having served the purpose for which they were created. His firm conviction that his process differs from merely putting more money into people's pockets, and so producing inflation, appears to rest on the belief that he is giving the consumer, not money which must influence all future prices, but a credit which is only intended to serve one particular purpose, and will have only a transitory existence.

The fact is, however, as we have seen in the previous chapter, that bank credit is money, which, as soon as it is created, is indistinguishable from that already in existence, and has the same right, which all other money has, to be represented by physical money. We saw, too, that the banks have no unlimited power to create this money, but can only bring it into existence when the necessary permissive action is taken by the Central Bank.

It follows, therefore, that they are no more free to cancel credit, of their own initiative, than they are to create it. A joint Stock Bank, having created money on the basis of its cash, lends this money to its customers, and only when the loans are repaid can it destroy the money, or re-issue it, according to the state of its cash.

But the Consumers' Credits which Major Douglas would issue would be given to the consumer and would never be repaid. Consequently the banks would be in the position of having issued money to individuals from whom they would never receive it back, and when the credits returned the banks they would return as deposits, for which the banks would be responsible to the depositors, and which they could not therefore cancel.

Since⁷⁵² Major Douglas' conception of the nature of bank credit is entirely erroneous, it cannot give the support which is necessary to his theory of a gap between purchasing-power and prices which might be filled by Consumers' credits. Such a theory implies the existence of an adjusting factor which is so elastic that it can bring a constantly recurring gap by a direct financial adjustment between the productive system and the banks, and may just as easily make the same adjustment by including the consumer in the circuit.

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Can the Price Level be lowered by an Issue of Credit to the Consumer?

The claim which Major Douglas makes here is so extraordinary, and so entirely illogorical, that it is difficult to believe him altogether serious. That any addition to the total volume of money merely dilutes its value in relation to a given quantity of goods is one of the most elementary facts of economics, and the author of the theory of Social Credit appears to be fully aware of it when he says that simply to put more money into people's pockets would defeat the end in view by rising prices.

What is extraordinary is that he should think to escape from this dilemma by making the claim that the effect of his method is to lower the price level. It seems almost incredible that he should have ignored the obvious and elementary fact that you can only lower the price level by reducing the amount which the producer receives.

There are, in fact, two ways of making the adjustment which Major Douglas contemplates. One is by operating at the producer's end and lowering prices, and the other is by giving a subsidy to the consumer and disregarding prices. In other words, he could adjust prices so as to bring them into relation with purchasing-power, or alternatively he⁷⁵³ could adjust purchasing-power in order to make it equal to prices.

The first method, if it could be achieved without reducing the volume of money in circulation would undoubtedly benefit the consumer, but it would be at the expense of the producer, who would be getting a smaller return for his goods and services. The second method, which is the one which Major Douglas proposes, would provide the consumer with a subsidy to enable him to purchase at the full price; yet in this case, just as much as in the first, the advantage given to the consumer would be given at someone's expense.

In the case of a subsidy raised by taxation, the cost would be paid by the particular section of the public who paid the new taxes. On the other hand, if it was provided out of credit, the consuming public would be in the position of paying for their own subsidy by an indirect method.

The claim that Consumers Credits would lower the price level is therefore a travesty of the facts. They would most certainly raise future prices above the level at which they would have stood without the additional money, and would almost certainly raise the prices of the particular goods which they were supposed to assist the consumer to buy.

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This particular claim, which Major Douglas repeatedly made in the course of his evidence to the Macmillan Committee, is alone sufficient to discredit his theory, for it is completely lacking in any logical justification. Yet, in spite of the fact that it is clearly impossible to lower the price level without reducing the payment which the producer receives, advocates of Social Credit are constantly advancing the argument that to supply the purchaser with part of the purchase price is the same as to reduce prices.

The⁷⁵⁴ fact that the method by which the subsidy is provided must inevitably raise the price level does not lead Major Douglas and his supporters to doubt the validity of the argument. One can only assume that they are misled, by a false conception of bank credit, into believing that a Consumers' Credit would not be money but merely a cypher which could not influence prices, although, curiously enough, it is assumed that it would be sufficiently substantial to satisfy the producer.

If Major Douglas introduces additional claims on the same goods he cannot prevent the holders from advancing prices to the same extent that he dilutes the purchasing medium.

His method fails, therefore, because it has no control over prices, and because the owner of the means of production, who does control them, is bound to exercise his right to increase the price at his end whenever Major Douglas reduces the value of money by diluting purchasing-power at the consumer's end. To imagine that the producer, having fixed the price of his goods in relation to existing claims, will allow those claims to be increased indefinitely without revising his price is an allusion which no serious student of economics would for a single moment entertain.

The object of the foregoing pages has been to demonstrate the fact that the Social Credit scheme which Major Douglas propounds is unsound in theory and unworkable in practice. Yet it would be foolish to deny that in part at least his criticism of the present economic system is justified.

His proposals would never have obtained the measure of prominence which they have secured, were it not that they profess to provide the cure for defects which undoubtedly exist. It cannot be too clearly stated that the rejection of his particular remedy⁷⁵⁵ does not imply that no remedy is needed.

It is sometimes possible to agree with Major Douglas in his diagnosis, although it would be extremely dangerous to follow his prescription. Merely to condemn his proposals, without recognising that his propaganda has helped to focus public attention

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upon the need for economic and monetary reform, would be both unfair and unwise. It is proposed, therefore in the concluding section of the present volume, to indicate the defects which exist, and to suggest appropriate remedies.

Probably the advocates of Social Credit owe much of the support which they have received to a widely distributed, though often rather hazy, recognition of the fact that, while the potential supply of goods greatly exceeds the present effective demand, vast real needs remain unsatisfied. Whilst we are experiencing serious difficulty in disturbing and consuming the goods which are produced, we realise, with some uneasiness, that we could produce much more, and at the same time most of us would like to consume much more.

Only the most determined obscurantism would attempt to deny that there is something radically wrong with a system which encourages sabotage in order to create a scarcity, and dreads a glut as though it were a plague. There is assuredly a problem here to be solved, although Major Douglas' method of solving it has to be rejected.

We have seen that the truth is that purchasing-power has been distributed against every item of cost, and this purchasing-power is available to buy the goods which are offered for consumption, if the holders wish to use it for the purpose of consumption. That they do not so wish is due to maldistribution.

The⁷⁵⁶ present system means, inevitably, that the savings for investment are greater than are necessary to replace wastage of plant and machinery. With a fairer distribution of the product, consumption would have first consideration, and only after all needs had been fully met would a proportion of the surplus over actual needs be allocated to an expansion of future production.

An individual holding purchasing-power consumes what he needs, and saves out of the margin beyond his necessities, and the community as a whole ought to act in precisely the same way. Yet the present unequal distribution of the national product frequently means that the margin for some individuals is so large that the saving is effected at the cost of restricting necessary consumption at the other end of the social scale.

The objection that such savings are redistributed in the form of wages and salaries in respect of further production does not meet the point, because the same maldistribution persists with each distribution of purchasing-power. There is, in consequence, a continual tendency to overweight capital production, and a chronic holding up of consumption.

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Such a system required a permanent and unrestricted outlet for the investment of savings, but the fact that such savings are overweighted, and the purchasing-power available for the home market proportionately restricted, results in a surplus of unsold goods and acts as a deterrent to further production. The only remaining outlet is foreign investment, and so long as other countries, less developed industrially than our own, were willing to borrow our surplus capital, and take payment in our goods, the system worked with an appearance of great prosperity and efficiency. The home market never absorbed⁷⁵⁷ the share it should have had of increased production, and the surplus was lent abroad, to build up our vast foreign investments.

But Nemesis is rapidly overtaking this system, for each foreign nation in turn is ambitious of becoming industrialised, and is not only supplying its own needs, but is competing for a share of the remaining markets. In consequence the outlet becomes continually smaller, and either markets remain over-stocked with the goods which the holders of purchasing-power do not wish to consume, but cannot lend, or prices are forced down to unprofitable levels.

However unpalatable it may be, we shall sooner or later have to face up to the fact that the exploitation of foreign markets was simply a passing phase, and that we are rapidly approaching the time—if we have not already reached—when no nation can expect to do more than balance its imports with exports. When this is definitely realised, the development of the home market will become an all-important consideration, because it will need to accommodate the equivalent of the total national production.

Productive capacity will not expand in consequence of new discoveries and inventions, and improvements in process, unless consumption keeps pace with production. The decline of export trade makes this impossible unless the national income is distributed so as to permit the whole product, or its equivalent, to be consumed at home without undue delay.

If we will not learn by a process of reasoning, we shall in the end be taught by bitter experience, that great accumulations of wealth, existing side by side with want and scarcity, only produce a disequilibrium between production and consumption which⁷⁵⁸ will, in the end, destroy the system which permits it.

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The control by individuals, or comparatively small groups of individuals, of vast accumulations of wealth, implying, as it does, the control of the means of production upon which the whole community depends, is antisocial and unjust.

The means of satisfying all the needs and desires of mankind have been built out of the labour and research and self-sacrifice of generations of people who have worked and striven and left behind them additions to the store of knowledge. The common heritage they left belongs of-right, not to a privileged class, but to the community as a whole.

Sooner or later we shall recognise the wisdom of at least securing this heritage for posterity, for if we ourselves choose to remain in chains we have no right to condemn posterity to an increasing bondage. If we fail to free them, a generation will arise which will refuse to allow their lives to be controlled and restricted in order that the principle of private profit shall remain unimpaired.

How may we achieve freedom?

One means lies to our hand. We have become accustomed to the practice by which the State collects in Death Duties a portion of the estate of its more wealthy citizens. There is no reason why this practice should not be extended so as to reduce still further the greater accumulations of wealth, and so long as an opportunity was left for making reasonable provision for dependants, there could be no real injustice.

If a member of the community is allowed, within the limits of the law, to accumulate wealth and use it for his own advantage and enjoyment, he can⁷⁵⁹ only do so because of the protection which society affords him and by virtue of the common heritage of knowledge placed at his disposal. It is surely not unreasonable, therefore, to claim that, when he can no longer use that wealth, and after he has been allowed to make provision for his dependants, it should return to the common stock from which it was drawn.

But when it returns, it should return as a part of the community's capital, and not as an addition to its income. The practice of using the proceeds of Death Duties to meet current expenditure is altogether wrong, for if it is bad finance for an individual to deplete his capital in order to supplement his income, it is equally bad finance for the State to do it on behalf of individuals. The yield of Death Duties should therefore be treated as national capital and applied, first to the liquidation of debt, and then to the building up of a capital fund.

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In this way the State, without purchase and without expropriation, would gradually regain possession of assets which have been built up by the community, and on which the life of the community depends. The rate at which the restitution would be made would depend upon the will of the people and, if they so willed it, could be completed within the lifetime of a generation.

Private property would in the end consist only of consumable goods. Individuals would still own whatever they had acquired for their own consumption, but all capital goods—all the means of production and exchange—would be owned collectively and administered on behalf of the community.

The fact which we have to face is that the development of backward areas cannot for ever be relied on to absorb the unnatural surplus which the profit system creates. In the long run we must find⁷⁶⁰ some method of distributing claims on all consumable goods to people who really desire to consume them.

To add to its troubles it is constantly discovering methods of producing more, and still more, goods, with the same expenditure of labour, but as it cannot distribute and consume these additional goods, it can only displace labour. Purchasing-power is consequently reduced at the point where it would be most effective, since wages and salaries are for the most part used for immediate consumption.

The remedy is for the community to own and control the means of production, and to produce for use instead of for profit. All the resources of science and invention could then be utilised to expand to the utmost the productive capacity of the nation; the means of acquiring and consuming the product could be distributed in the form of wages and salaries, and possibly some form of national dividend—distributed over the whole community—might take the place of profits and interest. When the real limit of consumption had been reached, technological advance could be applied to reducing hours of labour and increasing leisure.

Under this system the product would belong to the community at the outset, and in consequence it could be distributed by whatever method was desired. On the other hand, so long as private individuals are left, as at present, to produce and sell for their own profit, no manipulation of the currency will overcome their right to fix the price at a level which is profitable to themselves. So long, in fact, as the product has to be acquired from the owners of the productive machinery, it must be acquired at a price which will cover all costs plus profit. Only by securing the ownership of⁷⁶¹ the means

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of production can the community obtain the right to distribute the product by any method which may be socially desirable.

An essential accompaniment of a reformed economic system would be that the State should have complete control of finance and currency, and in its final form there would be no private profit in banking any more than in the other departments of economic life. But progress toward this end might be slow if the necessary public sanction was given gradually, and there would in that case be a considerable period during which the old system would persist side by side with the new.

Effective control of monetary policy would, however, be necessary from the commencement, and this could be secured by State control of the Central Bank, even though the Joint Stock Banks remained, for the time being, under private ownership.

As we have seen, the Central Bank can and does govern the policy of its customers the Joint Stock Banks, by its Open Market Operations, and through its power to determine—and to vary from time to time—the Bank Rate. In addition, a nationalised Central Bank could use its power for the purpose of stabilising prices at the level found to be most desirable.

The particular method of achieving this result might be the price index method, and if the index was built upon a scientific evaluation of all the relevant factors, it could be made to reflect, with reasonable accuracy, the general purchasing-power of the currency.

It is clear, therefore, that the Government could, by exercising control over the Central Bank preserve a stable currency and be the real director of financial policy. Yet there would remain a very definite disadvantage—a disadvantage to which reference has already been made.

If⁷⁶² the powers of credit creation which the banks now possess remained unimpaired, every increase in the volume of money would—to the extent of nine-tenths of its amount—be handed over to the banks as a profit-making asset. Such a process is both unnecessary and inequitable.

It is unnecessary, because the required addition to the currency could just as easily be made by the Central Bank; it is inequitable, because the creation of new money, to be the financial representative of the physical wealth which the community has created, ought to be the inalienable right of the people and not the privilege of a corporation or a group.

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There is no valid reason why the Central Bank, acting for the community, should not issue in full whatever additional money was from time to time required, so long as steps were taken to prevent the Joint Stock Banks from enlarging their credit in respect of the new money. This could be done by regulating by statute the proportion of cash to deposits which they would be required to keep.

In so far as Major Douglas contends that an expansion of credit -made necessary by increased production—only becomes available for the purchase of final products after it has filtered down through additional capital expenditure, and in the process has created a new insufficiency of effective purchasing-power, there is a good deal of substance in his claim.

There can no doubt that normally the need for currency expansion arises directly out of an increase in the supply of final products relative to the amount of money available to purchase them. Such an increase may be allowed to lower prices, or can be equated by an increase in money of sufficient volume to keep prices stable.

But⁷⁶³ clearly, if the latter method is to be really effective, the additional money ought to be applied as purchasing-power at the outset, and not forced through a process which, at the same time, is being hindered and constricted by the resulting delay in the consumption of goods.

Yet the present method involves that there will always be a lag between increased production and increased purchasing-power in the hands of consumers, and the existence of the lag creates an obstacle in the way of overcoming the deficiency. For when the goods are actually on the market, the consumer, who would willingly buy, has to wait until more goods are produced before he can obtain the necessary purchasing-power, and it is more difficult for him to obtain it because the existence of the unsold surplus is a discouragement of further capital production.

The position really amounts to this. When people require more money with which to buy a greater volume of goods, the banks—which have the monopoly of issuing the new money—cannot issue it as spending-power to consumers, although its real object is to enable the consumers to buy. All they can do is to permit someone to employ the additional money as capital in the first place, so that the consumer may get it as income in the second place.

Now if the mechanism was such that the consumer got his increase in income at the commencement, there would be no unnecessary lag acting as a check on the whole

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process, and expansion of capital production would not be imposed as a condition of monetary expansion, but would follow naturally from saving. In other words, additional spending capacity would be provided whenever necessary, and additional productive capacity would be allowed to accrue naturally, except that if and when the ownership of the whole productive machinery became vested in the State,⁷⁶⁴ employment could be allocated between capital production and the manufacture of final products as circumstances dictated.

The method by which monetary expansion could be operated from the consumer's end is simplicity itself. Given State control of the Central Bank, and given the power to regulate the proportion of cash to deposits maintained by the Joint Stock Banks, the process would be as follows.

Whenever the Central Bank decided—either in consequence of an actual fall in the price index, or because its information indicated the imminence of such a fall—that an expansion of currency was called for, it would place the required amount to the credit of the Government, at the same time calculating the new proportion arising from the increased volume of cash, and publishing it for the information of, and observance, by, the Joint Stock Banks.

The Government would be able to draw upon its credit to meet its various commitments, and by the extent to which government payments were financed from this source, the consumer would be relieved of either direct or indirect taxation. The national income available for the consumption of final products would, in consequence, be increased by the amount of new money issued, and the consumer would have the means of acquiring whatever volume of goods was, from time to time, available for consumption. The lag would thus disappear, and no obstacle would be placed in the way of expansion wherever it was made possible by technological improvement, or whenever it was provided for by saving on the part of individuals or of the State.

Whatever form the approach may finally take, some movement toward Social Ownership appears to be clearly indicated. The centralising effect of economic and ethical progress is continually concentrating power.⁷⁶⁵ The individual seems destined progressively to lose control of the forces which govern his life and well-being, and become more and more dependent on large-scale organisation.

Whether or not the danger point has already been reached, there undoubtedly is a danger point beyond which power cannot safely be left in the hands of individuals or

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small groups of individuals, and the community must, in self-defence, recover control of forces which are vital to its existence.

Major Douglas' Social Credit proposals fail because they leave private ownership in possession of the means of production and exchange, and in possession therefore of the power to neutralise whatever adjustment his method attempts.

Ownership of the productive machinery will always be the dominating fact. The community, if it is to be free, must control the machine. Alternatively the machine will either cease to function or will enslave the community.

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The original Babis who fought so desperately against the Persian Government at Shaykh Tabarsi, Zanzan, Nayriz and elsewhere in 1848-50 aimed at a Babi theocracy and a reign of the saints on earth; they were irreconcilably hostile to the existing government and Royal Family, and were only interested for the most part in the triumph of their faith, not in any projects of social or political reform.

Experience shows that with such religious bodies as the Babis fresh manifestations of activity and developments of doctrine are essential to maintain and increase their vitality. The same phenomenon was witnessed again in the further schism which took place after the death of Baha'u'llah in 1892; the conservative tendencies represented⁷⁶⁷ by Muhammad 'Ali could not hold their own against the innovations of his more able and energetic half-brother 'Abbas Effendi 'Abdu'l-Baha who since the beginning of this century commands the allegiance of the vast majority of the Baha' is both in the East and in the West.

Their actual numbers were considerable (Lord Curzon estimated them at the time he wrote at nearer a million than half a million souls), their intelligence and social position were above the average, they were particularly well represented in the postal and telegraph services, they were well disciplined and accustomed to yield a ready devotion and obedience to their spiritual leaders and their attitude towards the secular and ecclesiastical rulers of Persia was hostile or at least indifferent. That the Baha is constituted a great potential political force in Persia when I was there in 1887-8 was to me self-evident.

Baha'u'llah wisely avoided any political entanglements, and indeed sought rather to conciliate the Shah and the Persian government, and to represent such persecutions of his followers as took place in Persia as the work of fanatical theologians

⁷⁶⁶ The original editor inserted "MATERIALS FOR STUDY OF" by typed

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whom the government were unable to restrain. The Azalis, on the other hand, preserved the old Babi tradition of unconquerable hostility to the Persian throne and government.

The political ideals of the Baha is have undergone considerable evolution since their propaganda achieved such success in America, where they have come into more or less close connection with various international, pacifist and feminist movements. These tendencies were, however, implicit in Baha'u'llah's teachings at a much earlier date, as shown by the recommendation of a universal of humanitarianism over patriotism, the insistence on the brotherhood of all believers, irrespective of race or colour,⁷⁶⁸ and the ever-present idea of "the Most Great Peace."

Ethics is only the application to everyday life of religion and metaphysics, and to be effective must be supported by some spiritual sanction; and in the case of Baha'ism, with its rather vague doctrines as to the nature and destiny of the soul of man, it is a little difficult to see whence the driving-power to enforce the ethical maxims can be derived.

The earliest, fullest and most interesting history of the Bab and his immediate disciples (that of Haji Mizza Jani of Kashan) was almost completely suppressed because it reflected the opinion which prevailed immediately after the Bab's martyrdom that his successor was Mirza' Yahya' Subh-i-Azal, and thus came into conflict with the Bahai contention which arose ten or fifteen years later, and a recession of it was prepared (known as "the New History," Ta'rikh-i-Jadid) in which all references to Subh-i-Azal were eliminated or altered, and other features regarded as undesirable were suppressed or modified. Later a third official history, "The Traveller's Narrative," Maqala-i-Shakhsi Sayyah, in which the Bab was represented as a mere forerunner of Baha'u'llah, was issued from 'Akka, and subsequently lithographed to secure its wider diffusion, while the Tarikh-i-Jadid, of which not more than three or four copies exist in Europe, was suffered to remain in manuscript. Certain critical Christian theologians have seen in Hajji Mirza Jani's history in its relation to the later narratives a close parallel to the Gospel of St. Mark in its relation to the synoptic gospels.

In the spring of 1890 I visited Mirza Yahya' Subh-i-Azal ("the Dawn of Eternity") and Mirza Husayn 'Ali Baha'u'llah ("the Splendor of God"), the respective heads of the two rival parties into which the original community had split, at Famagusta in⁷⁶⁹ Cyprus and at 'Akka' (St Jean d'Acre) in Syria.

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A movement which, even if its practical and political importance should prove to be less than I had once thought, will always be profoundly interesting to students of Comparative Religion and the history of Religious Evolution.

Section I (pp.3–112) is a translation into English of a short historical and biographical sketch of the Babi movement, of the life of Baha'u'llah, of the further schism which succeeded his death, and of the Bahai propaganda in America, written in Arabic by Mirza Muhammad Jawad of Qazwin.

Both belong to that section of the Bahais, called by themselves "Unitarians" (Ahult-Tawhid, Muwahhidun) and by their opponents "Covenant-breakers" (Naqizun), who reject the claims of 'Abbas Efendi 'Abdul-Baha (whom the majority of the Baha is recognize as their head) and follow his half-brother, Mirza Muhammad 'Ali.

Section II (pp.115-171) deals more fully with the Baha'i propaganda carried in America since 1893 by Dr I.G. Khayru'llah and his coverts with remarkable success. Of the methods employed an illuminating account (pp.116-142) is given by an American lady of enquiring mind who attended the classes of instruction in a sympathetic but critical spirit. Her notes show very clearly the adaptation of the Baha'i doctrine to its new environment in a manner which can hardly fail to remind the Orientalist of the old Isma'ili propaganda, still further recalled by the form of allegiance (p.121) which the neophyte is obliged to sign before he is fully initiated into the details of the new doctrine. Extracts from the American Press in the years 1902-4 are cited to show much attention, and even in some quarters alarm, was aroused by the success of the new doctrines. Khayru'llah's narrative (pp.154-5) of the⁷⁷⁰ threats addressed to him on account of his apostasy from 'Abbas Efendi 'Abdul-Baha by Mirza' Hasan-i-Khurasani, and the history of the sad fate of Mirza' Yahya at Jedda (pp.156–167) read like extracts from the history of the Assassins of Alamut and "the Old Man of the Mountain."

The first difference which happened after the death of His Holiness our Great Master within this community was that 'Abbas Efendi concealed some part of the book of (Baha'u'llah's) Testament entitled "the Book of my Testament," which book was given to him by Baha'u'llah in his own holy writing.

Let it not be hidden from persons of discernment that the injunctions set forth in the above-mentioned book all refer to this community generally; how then could it be right for 'Abbas Efendi to disclose what he wished and conceal a portion thereof? For there is no doubt that if what was so concealed had not been suitable (for general publication) His Holiness Baha'u'llah would not have written it in His august writing.

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The second difference was that His Holiness our Great Master hath said in numerous places in his Holy Scriptures, plainly and explicitly, that no fresh Manifestation shall take place until a full thousand years shall have passed from this Theophany; and that if anyone advances a claim to any such position before the completion of the above-mentioned period, whosoever he be, and from whatsoever place he be, he is a Vain pretender worthy of rejection; as when he says in the "Most Holy Book" (Kitab-i-Aqdas):

But 'Abbas Efendi, after he had attained to supremacy, clearly and explicitly adopted the position of originality, and claimed such lofty stations and high degrees as belong exclusively to Divine Theophanies, and even proclaimed in public in America that he was the Messiah and the Son of God, and in⁷⁷¹ India that he was the promised Bahram. Being the bearer of a new Revelation, and not merely the interpreter and maintainer of that given by Baha'u'llah.

On the one hand are the followers of 'Abbas Efendi, who constitute the majority. Most of these believe him to be possessed of the Supreme Immaculacy and to be the Mirror of "He doeth what He will," as is witnessed by their published treatises in handwritings well-known (to all). They ascribe to him the high degrees and lofty stations peculiar to the Divine Manifestations, and name themselves "the steadfast" (ath-Thabitun).

On the other hand are the minority, who find 'Abbas Efendi and his claim, his sayings, and his ideas at variance with the commands of His Holiness our great Master: who regard Muhammad 'Ali' Efendi as submissive to God and obedient to the commands of His Holiness Baha'u'llah: and who conceive of him as of a finger who points to his Master, so that they agree and unite with him, and are called "Unitarians."

So hatred and aversion increased between the two parties, and matters reached a pitch which one dislikes to describe in detail, and they uttered with regard to Muhammad 'Ali Efendi and the Family of the House of Greatness statements and allegations at which reasonable people were horrified.

When His Holiness our Great Master sojourned at Adrianople, had written a tract wherein he made mention of the Mischief of the days of the Manifestation. This tract 'Abbas Efendi named "the Tablet of the Mischief," saying that it was a Holy Tablet revealed from the Supreme Pen, and ordered it to be read in the assemblies, his object therein being to cast doubts into men's hearts, so that they might imagine that the utmost importance belonged to his days. Again our Great Master, before he⁷⁷² made

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known his Mission, warned us of the advent of "the grievous days," meaning thereby the days of His Manifestation. But after the Manifestation He declared in one of the Holy Tablets that they had come to an end. But 'Abbas Efendi said in answer to a question concerning "the grievous days" that they were the year of the Ascension, in order to establish the importance of his own days, as hath been mentioned. And notwithstanding all that we have mentioned, he asserted that his brother Muhammad 'Ali Efendi had tampered with the published Divine Verses, intending thereby to prevent his followers from referring to these Divine Verses, lest they should become aware of his ('Abbas Efendi's) opposition to the Holy Writings in word, deed, declaration and writing

Abbas Efendi cut it off completely, so that he compelled them to borrow for household expenses because they were deprived of means. This was a wrongful act on his part, because what (revenue) reached him from the different countries was not his private property, but belonged to the entire Holy Family, as will not be hidden from the discerning. Yet he cut it off from them, and spent it on whom he would of the officials and men of influence, in order to effect his personal aims, not acting conformably to truth, justice and equity.

In the fifth year (after Baha'u'llah's death), on the 26th of Dhu'l-Hijja, A.H.1314 (May 28th, 1897), the Servant of God i.e. Baha'u'llah amanuensis invited all the Companions to the neighboured of the Holy Place in Bahja, where, after they had partaken of good and drunk tea, he stood up about the time of the afternoon (prayer) and addressed the people, saying:

"This servant hath been silent all this time and hath not uttered a word, for fear of giving rise⁷⁷³ to dissension. Now, however, I perceive that my silence causeth increase of discord in God's Religion; therefore I say unto you that the deeds and words which have issued from 'Abbas Efendi and his company are all contrary to God's commands, and at variance with His injunctions revealed in the Holy Scriptures. The Covenant and Promise mentioned a foretime in the Immaculate Writings refer exclusively to previous and subsequent Theophanies, but 'Abbas Efendi hath appropriated them to himself, and ye have so accepted them, wherein ye have greatly erred."

One of 'Abbas Efendi's followers informed him of the Servant's words, whereupon he at once appeared on the scene, seized him by the hand and expelled him from the house bare-headed and bare-footed, while his followers beat him on the head and face, he crying out meanwhile in a loud voice, addressing them, "Verily ye are now in the neighbourhood of the Holy Place, while I am speaking to you with discriminating

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signs (verse), that thereby the true may be distinguished from the false and the polytheist from the Unitarian.” Yet not one of them listened to him, but they continued to beat him and to drag him to the Holy Place, where ‘Abbas Efendi struck him with his hand a painful blow.

The Conquest of America for the Baha’i religion by means of Dr Ibrahim George Khayru’llah, literally transcribed from what the above-mentioned Khayru’llah wrote, putting himself in the position of a third person.

Ibrahim George Khayru’llah was born on November 11, 1849 (26th of Dhul-Hijja.A.H.1265) in the village of Muhammadun, one of the villages of Mount Lebanon in Syria.

His father, died while he was still a child at the breast, and his mother undertook his education, placing⁷⁷⁴ him first in the primary schools, and then sending him to the College of al-Bustani in Beyrout, and thence to the American University College, where, in 1870 (A.H.1287), he obtained the degree of Bachelor of Science. He was one of the five (students) who were the first-fruits of this celebrated college.

In A.D. 1872 (A.H.1289) he left Syria and took up his abode in Egypt for a period of about 21 years. There he foregathered with the late Hajji ‘Abdul-Karim Efendi of Tihiran, one of the followers of His Holiness Baha’u’llah (glorious is His mention), who gave him good tidings of this Most Great Manifestation. At first he did not believe these tidings, and began to study the Divine Scriptures with the object of demonstrating therefrom the falsity of this claim, and he remained an unbeliever for a number of years, until God opened his eyes and he saw the Truth as it is. Then he forwarded a letter of contrition and belief to His Holiness Baha’u’llah (glorious is His praise!), and there was revealed for him a Holy Tablet from the Heaven of Virtue gladdening him with the announcement that his cry had been heard and his request answered, and that he had been commemorated with a mention whereby (all men’s) hearts would be attracted. This happened in A.D.1890 (A.H. 1308), and the text of the above-mentioned Tablet is inserted for a blessing at the end of his book entitled Baha’u’llah which he composed in the English language to prove the truth of this most great and wonderful Theophany.

He reached New York in December, 1892 (Jumadall, A.H.1310), three or four days before Christmas. In July, 1893 (Muharram, A.H.1311), he left New York and went to Michigan to earn his livelihood, and wherever he went he used to sow the seed of this⁷⁷⁵ wonderful Theophany, so far as was possible having regard to his weakness at that time in the English language; until he reached Chicago in February, 1894 (Shawwal,

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A.H.1312), which he adopted as his dwelling-place and the centre of his activities. Then he began to preach the Advent of the Kingdom.

At this time also he desired his Greek wife to leave Egypt and come to America to help him there, but she refused to come. So he divorced her, and, in A.D.1895 (A.H.1312) married an English lady.

In A.D.1896 (A.H.1314) the feet of seekers (after Truth) crowded on one another in Chicago and Kenosha, and the believers were counted by hundreds.

He went with his wife and one of the believing women, Mrs Anna Bell, to the city of Lubeck in the State of Maine. There he spent nine weeks engaged from six to nine hours daily dictating orally to Mr Bell, while she wrote down what he dictated with the type-writer, until he had nearly completed the composition of his book entitled Baha'u'llah. At this juncture there reached him a telegram from California informing him that Mr Phoebe Hearst wanted him and his wife to meet her at New York to go with her as her guests to 'Akka to visit the tomb of His Holiness Baha'u'llah (to whom be glory!), and to meet the members of the Hōly Family. He accepted this invitation, returned to New York, and prepared for the journey.

Khayru'llah carried on his missionary and evangelizing efforts amongst the people in America for love of God without any remuneration at all, so that he used even to refuse the presents which were offered to him. This rule he made binding on himself and on all the evangelists, male and female, whom he appointed to teach. He used to earn⁷⁷⁶ his livelihood by his lawful profession, which was the healing of the sick, and oftentimes he expended his own private property (in such ways) as the hire of premises for assemblies of the believers and evangelizing work.

He also explicitly instructed such of the believers as dwelt in England and France and had received the Most Great Name to preach the Advent of the Father and His Kingdom upon earth. In this way was inaugurated this most Great Evangel amongst the Christians of Europe.

Ibrahim Khayrullah's stay in 'Akka and Hayfa somewhat exceeded six months, in the course of which important events happened, some of which it is necessary to mention for the making plain of the truth.

Notwithstanding that Khayrullah had repeatedly begged His Holiness 'Abbas Efendi before he went to visit him to send him a volume of the Holy Verses which had been revealed by the Supreme Pen so that he might compare them with his teachings, in

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order to guard against the incidence of error, and His Holiness 'Abbas Efendi had promised him this, yet he sent him nothing of what he had demanded. So Khayrullah determined when he went to 'Akka to attain this supreme aim, to with the acquisition of knowledge at first hand; and whenever he foregathered with 'Abbas Efendi he used to explain to him the teachings which he gave to the Americans, even translating lengthy sections thereof, and asking His Holiness to correct what was erroneous. But His Holiness confirmed them and praised them publicly before all the believers, both Easterns and American pilgrims that all which Khayrullah had taught was correct; but whenever he had explained to the Americans any matter, and afterwards, understood that⁷⁷⁷ his explanation was not in accordance with that given by Khayrullah, he used to avoid disagreement by saying that everything had two meanings, one spiritual, and the other material, and that the two meanings, one spiritual, and the other material, and that the explanations given to them by himself and by Khayrullah were both correct.

Now since His Holiness 'Abbas Efendi used to postpone the explanation of the questions which Khayrullah put to him, excusing himself on the ground of the multiplicity of his affairs, Khayru'llah took to propounding them to the missionaries (muballighin) who were there at that time, such as Ibnul-Abhar and his followers, and there appeared between them the most complete difference of opinion on numerous important matters, such as the immortality of the human spirit, and the question of the "return" (rij'at) or coming back (to the life of the world), etc. So 'Abbas Efendi appointed a special time for the hearing of the two parties and the pronouncing of judgment.

After long discussions His Holiness 'Abbas Efendi said to Khayrullah, "Verily the argument which you have advanced is plausible, but your assertion that God's Essence is limited by His Essence is a sheer error." So Khayrullah begged that he might bear the proof to establish this, saying, "Since everything which is known is limited, and since God knows all things, and since He is necessarily known to His Essence by His Essence, therefore it is possible to say, without incurring the charge of error, that God's Essence is limited by His Essence, since He is known to Himself." But 'Abbas Efendi answered saying, "It is necessary that no difference (of opinion) should arise between thee and the learned men of Persia, and therefore it is necessary that thou should say that God is unlimited, and that He is exempt from (the attributes of)⁷⁷⁸ His creatures." To this Khayrullah answered saying, "O, Sir, is not the statement that God is exempt from (the attributes of) His creatures in itself also a kind of limitation?" Then 'Abbas Efendi's countenance changed, and he regarded Khayrullah with frown: then he smiled, and rose up saying, "We will return to this discussion some other time, if God please." Thus did he close the first and last conference on these matters.

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After this conference there came about an evident change in the treatment of Khayrullah by the missionaries (muballighin) and their followers, and by some of the American pilgrims, and amongst them his wife, who was with him on this visit. When he asked one of the missionaries about any religious question, the answer would be that His questions, and that Khayrullah must ask him. But when an opportunity occurred and he asked 'Abbas Efendi about it, His Holiness would postpone his reply until some other occasion.

Then Khayrullah requested 'Abbas Efendi to obtain (for him) the books which had been printed in India by command of His Holiness Baha'u'llah (to whom be glory) and in his days: but he did not grant this request, saying, "These books are not to be found in 'Akka.." But Khayrullah obtained them in Egypt whilst he was returning to America.

Then there occurred numerous unpleasant events during the visit, which, if they did not shake the faith of Khayrullah and his two daughters in the truth of this Most Great Theophany, did none the less trouble the cup of their joy, and caused them to wonder at the arbitrary conduct of 'Abbas Efendi.

Only after their return to America did God open their eyes so that they saw the Truth as it is. Then⁷⁷⁹ indeed they began to call to mind these events, and to wonder how they failed to understand them at the time, and to realize the truth that the apprehension of facts and the understanding of them only come by degrees and with time. And in order to make known the Truth Khayrullah mentioned some of these occurrences, as will be seen, but drew a veil over many of them from motives of courtesy.

One feature of the policy of 'Abbas Efendi was to attach to every pilgrim who came to 'Akkamen of his own faction, to consort with that stranger-pilgrim with the utmost kindness and tenderness, wait upon him, remain with him night and day, and accompany him wherever he went. Thus passed the days of his visit without the pilgrim being able to meet one of the Holy Family or their followers, so that he would return without being informed of the truth of the matter, or of the causes of the dissension which had arisen between 'Abbas Efendi and Muhammad 'Ali Efendi.

Amongst 'Abbas Effendi's prophecies was also the following. We were with him at table when one of the American pilgrims asked him to permit them to take his photograph, for it had never been taken save when he was a young man of twenty-seven in A.H.1284 (A.D.1867). He refused, however, to grant permission, saying that it

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would only be taken when his Father's crown should be placed on his head and he should be led forth to martyrdom, when thousands of rifle bullets should piece his body. His words had a great effect, so that some of the auditors wept bitterly. So likewise in his writings and speeches he laments and mourns on account of the vexations and calamities which have befallen and will befall him in God's Way. And this he did that⁷⁸⁰ he might stir in them sentiments of compassion and partisanship.

"He has been photographed many times since, and his prophecy has not been fulfilled."

Another thing which warned Khayru'llah and generated doubt in his heart was the letter which reached him two months after his return to America from 'Abbas Efendi, written in 'Abbas Efendi's own handwriting and signed with his (usual Signature '¢¢; which letter is preserved and can be produced when necessary. This letter is a reply to a letter sent by Khayrullah from Paris to 'Abbas Efendi asking him to make known in what way he desired Mrs Hearst to send him the money which she had promised to send. For when Mrs Hearst met Khayru'llah in Paris as he was returning from the pilgrimage (to 'Akka) she asked him to correspond with 'Abbas Efendi about this. So there came to him this letter above-mentioned, wherein 'Abbas Efendi praised him in the most exaggerated terms, ascribing to him lofty qualities wherewith none should be credited save only the Divine Manifestations. Praise like that recorded above, which tore the veil from the eyes of Khayur'llah, so that he saw the Truth and comprehended this double-faced policy. More particularly, he discovered after careful investigation that 'Abbas Efendi, before the time when he wrote this panegyric, had written another letter censuring Khayru'llah, which had been communicated to some of the American pilgrims who were there at the time and who, after their return, communicated it to the American believers as it had been revealed to them by 'Abbas Efendi.

From this moment Khayrullah began to read the Holy Verses, to compare therewith 'Abbas Efendi's claims, acts and teachings, to weigh them⁷⁸¹ in the balance of reason, and to measure them with the measure of the Holy Law revealed from the Supreme Pen. (Having done so) he found no escape from abandoning 'Abbas Efendi and thereafter turning towards His Holiness the Most Great Branch Muhammed 'Ali Efendi, in obedience to the command contained in the Book of my Testament. So ere seven months had elapsed from the time of his pilgrimage Ibrahim Khayrullah joined, and about three hundred of the believers in Chicago and Kenosha followed him, and likewise a small number from every city wherein believers were to be found. Most of the believers, however, continued to follow 'Abbas Efendi.

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Now as for the emissaries and ambassadors, 'Abdul-Karim of Tihran, Asadu'llah of Isfahan, Hajji Mirza Hasan of Khurasan, Mirza Abul-Fazl of Gulpayagan and their followers, whom 'Abbas Efendi sent to America with the object of bringing back Khayru'llah to him, and what he suffered at their hands and from the American followers of Abbas Effendi in the way of divers vexations and lying rumours, all these matters will be mentioned, if it please God, in another book, which shall be a memorial from which shall be diffused the fragrance of patience, forbearance and steadfastness in God's religion, and the enduring of afflictions in His way. So likewise there will be recorded in it the three reasons which induced Khayrullah to forsake 'Abbas Efendi and adhere to his brother Muhammed 'Ali Efendi. These reasons were:

First, 'Abbas Efendi claim to Divinity, in that he declared himself to be the manifestation of Service, which is the greatest of the Divine Manifestations, and peculiar to the Father, the Lord of Hosts (Jehovah) alone. This is the supreme limit of manifestation, which none claimed save only His Holiness Baha (to whom be glory), who⁷⁸² explicitly declared in numerous Tablets that He was the Servant, and the Visage and Very Self of the Eternal Essence. Again he declares himself to be the Enunciator (mubayyin), that is, God, as the Supreme Pen has explicitly declared in different passages. So likewise he claims to be the Centre of the Covenant, which is God alone, Baha, who Himself covenanted with Himself before the creation of the heavens and the earths that man should worship none save God alone; as when He says, exalted is He: "He took the Covenant at the time of the Dawn from those who believed that they should worship none but God;" and he (advanced) other pretensions which it is unnecessary to mention.

Secondly, that 'Abbas Efendi's teachings were at variance with the teachings of His Holiness Baha'u'llah in all respects, and were contrary to reason.

Thirdly, that the conduct of 'Abbas Efendi and his daily actions were like those of a double-faced man, which is forbidden in the Scriptures.

The most interesting of my American correspondents was a Miss A.H. of Brooklyn, New York, from whom, between May and September 1898, I received five letters, together with notes of the first thirteen lectures given by Khayru'llah in his course of instruction to enquirers. These throw so much light on the methods employed by him and the form given to the Bahai doctrine in America that I think it worth while to quote them in full.

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The proofs brought forward are sadly inferior to the claims set forth, so it seems to me. Most of them are verses taken from the prophetic books of the Bible. According to this doctor, Beha was God Himself. He teaches that God did not manifest⁷⁸³ through the personality of Beha, as in the case of Jesus, but that He really was God and that He will not come again during this cycle. We are all called upon to believe this, or else forever lose our chance of salvation.

Those who die without hearing of Beha are reincarnated and have another chance; those who have already heard do not.

These are a few of the many statements made in the course of thirteen lessons; but there is not the slightest reference throughout the entire course to the development of character and those who claim an inner guidance are particularly censured and ridiculed. Certain forms of metaphysical thought that have proved helpful to hundreds of people here receive a severe drubbing. Everything seems to be on the outside—just a belief in the “Manifestation” is what the doctor calls, “Truth,” so far as I have been able to learn, and that one’s actions have nothing whatever to do with the case. At the last lecture the people are told, if they believe in the “Manifestation,” to write a letter to ‘Abbas Efendi, who is reincarnation of Jesus Christ, stating their belief and begging to have their names recorded in the “Book of the favourites.” They are informed that Abraham, Jacob, Moses, Joshua, and Daniel are reincarnated and are at Acre, the “Holy Place.”

He claims there are fifty-five million believers at the present time. A great mystery is made of the whole thing and the ideas are given out in minute portions, as we, it seems, are accounted slow of understanding in this country. The “message” or “pith,” as it is called, is not given until the eleventh lesson.

The teachings are all free and are given with a sincerity and earnestness which I heartily admire.⁷⁸⁴ Such untiring devotion must appeal to all fair minded persons, no matter how much they may differ as to the truth of the teachings.

What I want so much to know is whether these ideas are held in general by the Behai’s, and above all if Beha’u’llah himself believed he was God, the Almighty, and that the salvation of the race rests upon that belief. We have been taught nothing about the life and character of Beha.’ To me it seems perfectly absurd to believe in the vanishing form of a man.

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I am much surprised to learn of the error made in the number of Beha's followers, for I sincerely believe that Dr Kheiralla would not wilfully make a false statement. I have noticed that his intense zeal and love for the cause make him at times use extravagant language, and I have made due allowance for this. He is rather excitable, but he has an extremely kind and sweet heart, and I am sure that could he but suffer martyrdom he would be supremely happy. How he has come to give the statistics so remarkable a twist I cannot imagine.

The mystics have always a dondrous charm for me. It must be true that the Father manifests in all His children, but that some minds are purer and are better media for the Light to shine through; that He is with each of us at all times. If God is omnipresent, surely, He is with every soul..

I have had so many teachers and find alas! they really know nothing about God: most of their words are born on their lips and they have not the slightest perception of the profound ideas which they voice; but when I met Dr Kheiralla I saw that I had found one who really believes his own teachings and is giving all that he has to spread what he thinks is true; right or wrong he is faithful.

The⁷⁸⁵ doctor has not proved to my satisfaction that Beha' was a particular "manifestation."

There is little chance for discussion at any lecture, as the doctor has an extremely funny way of telling people who oppose his views in the class that they are "excused." Of course they have to leave, and in profound silence the surprised offender arises, packs up what belongs to him and makes as graceful an exit as he can under the trying conditions. The lesson is then resumed with great serenity on the doctor's part. At the first lecture the people are requested not to talk over what they are told with outsiders. An air of mystery is over the whole affair and infinitesimal things are most enormously magnified, and the way in which (some) matters are minimized in order to minimize other points in the teaching is truly remarkable; I mean interpretations of the English Bible. Public talks on reincarnation, evolution, and Bible interpretation are given; but the "Manifestation" is not taught outside of the classes, or in some private way. A great deal is made of visions; they are seeing Acre, 'Abbas Efendi, the old man at Acre that we were told is Joshua reincarnated, and others of the household. The visions are told to the doctor, and he does the best he can with them and there is great satisfaction.

Dr Kherilla is entirely wrong about the Christian Scientists. They teach that man is a reflection of perfect Mind or Principle—never that he is God. No Christian Scientist ever says "I am Brahma" as a Vedantist of the Adwaita school does. I think he has

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confused the two. He has a queer conception of some of the ideas promulgated here; In lesson five it is clearly stated that Beha was a Manifestation of God, but in lesson eleven he is God Himself. I was much puzzled and asked Dr⁷⁸⁶ Kheiralla about it. He very humbly attempted to explain and began by saying that Beha was a Manifestation only, but before he ended he certainly spoke of him as being God.

Abstracts of Dr Khayru'llah's Lectures. Back of every quality is an essence.—The essence is unknown; the qualities prove the essence. Man has not the creative power, he only combines. God is perfection; nothing can be added to Him or taken from Him. He cannot be divided; we are not parts of Him. What is called subjective and objective mind is the same mind, only different operations or conditions of that same mind. Mind has an internal, or subjective, and an external, or objective, action. We have not two minds. He is manifested through everything, but He is not the thing manifested. When we know Him we shall love each other, and we shall also know why knowledge is knowing facts, while wisdom is knowing how to use knowledge. Some think they are gods, and have no need of prayers. We believe in prayer. We are here to battle and we need help. We will not develop if we do not pray. We should not beg but ask earnestly. If you use these prayers earnestly you will have dreams or visions which will come to pass. I promise that you will have revelations if you use them. All do who use them; but we do not depend upon revelations for proof of the truth. (The doctor told the students to tell him their visions, and if they came to pass they would know them to be true.) You can have dreams and visions through hypnotism. (Some Eastern practices for spiritual development were spoken of and condemned.) Gazing at the tip of the nose is the most powerful form of hypnotism. Don't concentrate: you will go crazy, as professional chess-players do. He is not the form: it only represents Him. He is back of it, and is not confined to the form. The Millennium⁷⁸⁷ is to come in 1917; this is the Resurrection, when one out of the every three will become a follower of Beha.' Napoleon IV who is in the guards of the Czarina will defeat Germany aided by the "Dragon," and Pope and Russia. He will persecute the believers.

These notes of Khayru'llah's propagandist lectures in America, though fragmentary, are instructive as to the methods he adopted and the modifications he introduced into Bahai doctrine to adopt it to American taste comprehension. Particularly noticeable is the extensive application of Bible prophecies, especially the very ingenious interpretations of the obscure sayings and numbers in the Book of Daniel and in the Apocalypse of St. John. The full elaboration of Khayru'llah's teaching is contained in his books Bab-ed Din, the Door of True Religion (Chicago, 1897), and Beha'u'llah (the Glory of God), 2 vols. (Chicago, Jan 1, 1900).

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When he had collected and stored up about £ 3000 tidings of this new and profitable traffic reached Hajji 'Abdul-Karim's ears, and he demanded his share from Khayrullah, who however, refused to divide the spoil. Then Hajji 'Abdul-Karim succeeded in obtaining from 'Abbas Efendi an order that he should go to America and dispute the accounts with Khayru'llah.

Thus was the community divided into two parties, whereby the star of Hajji 'Abdul-Karim's good fortune shone forth, since a number of the rich American Babis went over to him, from whom he received several thousand pounds wherewith to strengthen 'Abbas Efendi's position. Having obtained this he returned to Cairo, where, having settled down comfortably, he suddenly manifested a distaste to the Babi religion, denounced as misbelievers the Bab, Baha and Abbas Efendi, and reverted to Islam.

In⁷⁸⁸ 1901 we find Ibrahim Khayru'llah defending his position against the American followers of 'Abbas Efendi in two tracts entitled respectively Facts for Baha'ists (Chicago, 1901), and The Three Questions (undated, but published subsequently to April, 1901).

Abbas Efendi, as soon as Khayrullah's defection was known, seems to have taken vigorous steps to destroy his supremacy and influence in America. 'Abdul-Karim was sent to America for this purpose in 1900. At the end of the same year, as we have seen, another ardent partisan of 'Abbas Efendi, to wit Hajji Mirza Hasan of Khurasan, was in America, not only remonstrating with but threatening Khayrullah. A little later Mirza Asadullah, a vehement partisan of 'Abbas Efendi founded the "House of Spirituality" in Chicago.

A very elaborate and detailed refutation of the Babis entitled Ihqaqul-Haqq, in the course of which (pp. 244-279) the author, Aqa Muhammad Taqi of Hamadan, enumerates some thirty heresies which he ascribes to the Babis (including under this term the Baha'is and the Azalis) and which he endeavours to refute. This portion of the work, which gives a convenient synopsis of most of the characteristic doctrines of this sect, I shall here bridge and summarise in my own words for the information of those who desire to form a general idea of Babi theology, and to understand the extreme aversion with which it is regarded by Muslims.

According to a prevalent theory of the Muhammadans, each prophet was given as his special "sign" the power to work that miracle which most appealed to his own people and his own period. Thus in the time of Moses and amongst the Egyptians, magic was rated most highly, so he was given power to excel the most skilful of

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Pharaoh's magicians—in their⁷⁸⁹ own art; in the time of Jesus Christ medical skill was most esteemed, so He was given miracles of healing; while the Arabs contemporary with Muhammad valued eloquence above all else, and he therefore received the miracle of eloquence.

The Babis deny the Resurrection of the body, for which they substitute the doctrine of the "Return" (Rajat) to the life of this world of the *dramatis personae*—both believers and unbelievers—of previous "Manifestations" or Dispensations. This doctrine the authors as hardly distinguishable from transmigration (*tanasukh*) and re-incarnation, but in reality it appears that such "returns" are regarded by Babis less as re-incarnations than as re-manifestations of former types, comparable to the repetition of the same parts of the drama by fresh actors, or the re-writing of an old story.

Prophet Muhammad is described as "the illiterate Prophet" (*an-Nabiyyul-Ummi*). "This defect," says Sale in Sect. ii of his Preliminary Discourse, "was so far from being prejudicial or putting a stop to his design, that he made the greatest use of it; insisting that the writings which he produced as revelations from God could not possibly be a forgery of his own; because it was not conceivable that a person who could neither write nor read should be able to compose a book of such excellent doctrine, and in so elegant style; and thereby obviating an objection that might have carried a great deal of weight." The same claim, prompted by similar motives, was advanced in turn by the Bab, Baha'u'llah and Subh-i-Azal; but in their case our author is at some pains to show that it is not true, and that each of them received at any rate a respectable education.

As every letter, nay, every line, written by, or at the dictation of, the Bab, Baha'u'llah or Subh-i-Azal is deemed inspired, and as they wrote or⁷⁹⁰ dictated almost incessantly, the amount of their writings is prodigious; while the Bab in particular repeatedly boasts of the number of "verses" he could produce in a given time, so that it is said that ten scribes writing simultaneously could succeed in recording his utterances. The idea that this, apart from the quality of the "verses," is a miracle or even a merit is strongly combated by our author, who inclines to the author, who inclines to the view expressed in the well-known Arabic saying "the best speech is that which is briefest and most to the point.

While the Babis constantly quote texts from the Old and New Testaments and the Qur'an when these serve their purpose, they refuse to listen to such texts as run contrary to their beliefs, on the ground that the later and more perfect Theophany is its

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own proof (as the sun shining in heaven is its own proof) and that earlier and lesser manifestations are proved by it rather than it by them.

They even go so far as to say that as the proof of the architect is his ability to build a house, and of the physician to heal the sick, so the proof of the prophet lies in his ability to found a religion; and this is what they mean by their favourite phrase of *nufudh-i-kalam*, or the compelling and penetrating power of his creative Word, concerning which doctrine see the article immediately following. Hence the Babis, unlike the Muhammadans, are compelled to admit that such religious leaders as Zoroaster and Buddha were true prophets.

Their assertion that the imagined return of the Mahdi, the Messiah and the Imam Husayn is really a re-manifestation of the same prototypes, not⁷⁹¹ an actual return of these individuals.

This is practically, to some extent at any rate, a repetition of article 11 dealing with the Babi doctrine of "Return" (*Raj'at*). It is very characteristic of Babi thought, and I have discussed it pretty fully in my translation of the New History, pp. 334 et seqq. It was in that sense, no doubt, that Khayrullah told his American proselytes (p.118 supra) that "Abraham, Jacob, Moses, Joshua and Daniel are reincarnated and are at Acre, the 'Holy Place.'" In our author's terminology, they hold that the qualities of Christhood (*Masihiyyat*), Madhi-hood (*Mahdawiyyat*), Qa'im-hood (*Qa'imiyyat*) and Husaynhood (*Husayniyyat*), if these expressions may be permitted, are generic (*naw'i*), not personal (*shakhsi*).

Their doctrine that God, the Eternal Essence, is beyond all human cognizance and definition, and that we can only see, meet, know, revere, worship and obey Him in His Manifestations, is strongly denounced by our author as the quintessence of heresy, leading to anthropomorphism which oscillates between polytheism and atheism.

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