

Life Editorials

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LIFE

EDITORIALS

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PREFACE:

BY K.D. Sethna

The reader's consciousness is helpless under genius' spell. And when a genius like Feodor Dostoevsky is the writer, whose almost occult comprehension and intensity results almost in the 'possession' of the reader.

Across all this night there wanders a beauty that can truly be named mystical; just as the oppressive phantasmagoria of Dostoevsky's epileptic genius is unearthly, so too the relieving features are tense with a light surpassing that of earth's loveliness. There are incidents in the books which simply take your breath away with their sudden glow of significance. I say sudden because it is out of a perspective of gloom and perversity and anguish of lost souls that by a peculiar pressure on extreme points, he draws his momentary apocalypses.

Rainer Maria Rilke's meaning seems a little strained as if he were not quite in possession of his own depths; the words pursued and caught at the vision, getting intuitively lit up here and there. I doubt whether the term mystical is applicable here. It would be better to say that Rilke has the sense of a Mystery and an Ideality behind phenomena in general, and in particular behind those of his own artistic inspiration. I don't believe Rilke rose to the authentic spiritual heights or plunged to the pure mystical depths. All the same, he is worth taking in one's cultural stride

What is lacking in fancy and brimful in imagination is feeling and seriousness and harmonious vision.

Donne has an extraordinary gift for aligning disparate elements. His ideas and emotions are very valuable, they at once arrest us by their depth.

When I try to render explicit what is implicit in Homer's 'Iliad' I find three main elements interplaying in its philosophy. First, a tragic sense of all things on the earth—love crumbling into dust, beauty losing its proud radiance, laughter pierced through at the end of each moment. Then there is the courage that faces all³ with gusto. The final element is an admiring awe confronting the unknown power that strikes and breaks us down and brings our purposes to nought; a perception that this power is an Immensity which transcends the standards of moral judgment we apply to whatever frustrates us, a faith that a grandeur is before us, whose working we cannot condemn even while again and again with twisted mouths of suffering we ask why the light of day should fall like a whip across our bodies..... Perhaps I have put in too romantic a language the

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vision and attitude of a classical poet, but the vital substance is, I think, not misrepresented.

L. Gurney⁴ Parrot, Secretary, The Royal Academy of Music, London. In a letter to P.B.

"I find your books excellent for young recruits needing a gentle and labour-saving introduction into the life spiritual. I am not always sure they deserve it; I mean, it is perhaps unwise to be too revealing to some people; they would do better if they had to work harder for themselves. But indeed your works do save a tremendous amount of time in reading up masses of literature on the subject."

Swami Dandapani in a talk with P.B.: There are several passages in "A⁵ hermit in Himalayas"⁶ especially pp 60-80 odd, which I am convinced are not written by you but by a Divine force operating through you. They are deeply inspired."

Wm. F. Harper: Could you work on a book of inspirational writings? I feel that such a work would reach a greater number of people and affect⁷ them more deeply than technical works such as "H.J.B.Y." and "Wof O" books have been. To cite my own case: I often have a few moments outside daily activities in which I have an urge to read some inspirational writing. Sometimes I turn to the Bible or poetry, but more often to Kahlil Gibran's "Prophet" Always I look for a high and noble⁸ thought to carry into worldly activities. I am sure that if you wrote a book containing numerous idealistic and selfless thoughts that it would readily reach a grateful public. "Then Wisdom" and "The Hidden Teaching" require considerable time and concentration to the exclusion⁹ of many other activities. Not that the time spent is not far more than "worthwhile" but the people you are trying to reach just won't put forth that effort. Again, my own case: I have never done justice to these books. There¹⁰ just does not seem to be the time to get down to respectful study. But inspirational writings can be¹¹ read and¹² utilized in but a few minutes at a time.

LETTERS¹³ FROM STUDENTS: (see also previous page)

Adelina Tovar: Your talks—especially in this world which seems bent on destruction—are like a light which shines steadily and shows us that altho' the quality

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⁵ The original editor inserted "A" by hand

⁶ The original editor corrected spell "Himalayas" by hand

⁷ The original editor corrected spell "affect" by hand

⁸ The original editor corrected spell "noble" by hand

⁹ The original editor changed "inclusion" to "exclusion" by hand

¹⁰ The original editor corrected spell "There" by hand

¹¹ The original editor inserted "be" by hand

¹² The original editor inserted "and" by hand

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of matter is always to change. (even violently as in war) still we may continue serenely on—in our Quest of the Overself.

I heard Emmet Fox several times in New York, but it was like kindergarten work. He is doing splendid work there, but compared to you it is quite elemental. I am grateful for his teaching however—in the past—otherwise I might not have been included in your group.

The teaching you have given us has helped me to distinguish Reality—from illusion—to understand better how to live—to be detached from outside circumstances—questions resolve themselves into answers and from meditation one gets true inspiration.

By conscious meditation I mean—when alone—walking along the street—in a trolley car-or a bus—one can be sufficiently aware of one's whereabouts, and still-quite withdrawn from them—meditating on the right valuation of all things and incidents—looking for what's back of them. Realising that it doesn't "profit a man to gain the whole world and lose his own soul" and yet not going to the other extreme and withdrawing completely to a memory—and understanding better your explanation about that very thing—through pure meditation—what I meant by unconscious meditation. I find the answers to so many things—not instantly—but by the shutting out of the personal self—even of thought one does attain something that continues through daily life and action.

Unconsciously my viewpoint was changed—and—as one has no material yard stick with which to measure mental and spiritual things—it wasn't until I met old friends—heard again men like Mr Fox—that I realised the change inside myself. And I am aware that one must be most discreet in what one says even to people that one expects—almost automatically—to understand. Is that one of the tests of which you spoke, I wonder those tests. I think that it isn't the teacher who sets them but that they are the things that¹⁴ happen to us from day to day and that the teacher—notes the student's reaction and method of dealing with them—and so determine our fitness—or progress.

It is very thrilling to think and not try to answer questions and problems- and suddenly the answer is quite clear. And if answers come as the result of quiet and meditation. They must be true ones—not a sort of labored and confused human answer.

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You came into my life at a time when I was drifting spiritually and gave me instruction and the help of which I was in need—but—in the final analyses no teacher can say do this or do that—that takes away the freedom of the individual and on the other hand no teacher must have any sort of relationship with a pupil that takes from his freedom. A teacher can guide you—yes—but the pupil must take the steps and the pupil would always be grateful—and thy to live so that the teacher would feel that the time and guidance had not been wasted.

I can see that we might be a problem to you—and your freedom is essential for your work.

M. Schirmer: I have had the same unusual experience. First I felt myself rising out of myself the my head drooped—I could not have prevented it falling upon my chest—then my shoulders crumpled and my head dropped and my knees and a feeling of reverent worship filled me.

Several times in the course of my daily routine, I am suddenly stopped and the whole atmosphere of my little home is filled with a living holy presence. This only lasts a minute.

May be it would interest you to know the comments of my Russian journalist friend on “¹⁵the Search in Secret India.”¹⁶ He said he had read Rolland Ouspensky and Keyserling on the same subject, but that you were the most convincing. They all had viewed from a perspective, but you had entered into the very heart of things, in spite of all hardships.

Croiset van Uchelen: This is what I find when I go within. Silence and waiting, as if one would be¹⁷ lost in it - and myself striving to hold the Ego-thought. I am very alone. And this realization comes in silence. The world is full of silence. The greater the noise and strife, even in the hum of a busy city, the more one can feel the silence, as if all were existing and taking place within the complete stillness of an immense vacuum, and the silence is a living thing.

Once again in this book I find your distinction between the Higher Self of man and the Over self. That Higher Self is the Ray, the monad, but Theosophists say that we can never trace that ray back to its source, we can never touch the flame. Perhaps they forget that we are that flame, in our heart of hearts.

¹⁵ The original editor inserted open double codes by hand

¹⁶ The original editor inserted close double codes by hand

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It is indeed the Great Adventure, more thrilling, more exciting and more sublime, than any other. The yearning for Truth is so intense that it is like a kind of sadness, a nostalgia. I hope that I have the necessary will and determination to reach this goal, and I think I have. It is sometimes hard to be patient while this stupid everyday self catches up with this ideas of Truth, which surely is an adumbration from the true Self. But be patient we must for we have learned that it is not good to strive. There seem to be alternate periods of struggle, then calm, and in this calm, this quietude, we like all beings in nature grow. It is good to have an inner sanctum of tranquility in these days, when all is upheaval. If only all humankind could find it, to help them out of their misery.

I have commenced the practice of these exercises, but I do not wish to open the door to a negative psychic condition, nor to run before I can walk, although it is hard not to be impatient.

Surely we were not in Hollywood then, but in an enchanted land, and there I recovered my original intuitive idea that there is a Reality which can be found, and which is not, theosophically speaking, aeons and aeons away. And this alone is something to make the heart sing with joy. Sweep away the debris of your cherished beliefs and opinions; admit you know nothing, you said; and so subtly was the operation¹⁸ performed, that we were free before we knew it.

What is this (so-called) evolutionary process? Considering that evolution so called is a process taking place in manifestation, therefore Mayavic or illusionary, what is the sense of it, what can be gained, what is its meaning - why?

It is around these fundamentals that our thoughts remain revolving all things else seem by-issues, which would be solved, could we but trace the Light back to its Source.

We know many people who are interested in Theosophy, Rosicrucianism and philosophy in general, but they have set forms, and there are few who will take a thought and follow it to unfamiliar realms regardless of where it may lead.

Sometimes I try, but so far have not been able, to contact you in thought, but, at other times, when engaged in some ordinary activity, there are moments when I feel almost certain that you are thinking of us.

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I don't want to be a vaporous or aesthetic mystic, or even an ordinary mystic, only...An intellectual mystic, if there is such a thing, meaning that I want to pierce the veil by will, so that I am in control and can discriminate what is experienced. This seems to be the only way that later what one experiences can be of any use in guiding others.

We have read and discussed your book on the Over-Self, In this splendid volume you have succeeded in expressing in a form and language appealing to Western trained minds what others (like myself) had to gather in a far less definite, indirect manner, fragmentarily from various sources (with difficulty and confusion). Your writing has not only the inherent beauty of sincere simplicity, but above all the directness of one who does not need rely on the convictions of others in a vain repetition of words.

J. Covell.¹⁹ Before I read Lloyd C. Douglas' book "The Robe" I had not thought Peter James and John and all the others as human beings battling with the same feelings and forces we face in our own lives. They had somehow seemed like remote untouchable rather than flesh, blood and mind formed men. But this is only one of the many ideas that led me to new understanding in this book.

A rare experience opened my inner eye to the meaning of sorrow. My youth and inexperience found me unable to place the true value on this awakening and led me later to doubt its validity. A few years in spiritual sloth, culminating in a rather serious physical injury, served to show me that only to my peril could I turn aside from the new responsibility which, although I understood but feebly, I dare not shirk.

The turning point from this phase of my external life came again.

I knew I had again taken up my own search, for better or for worse,—this time to follow as far as it would lead for time presses inexorably and I have not yet done what I must do. That book and all your other books combined with thought and prayer have healed wounds and shut flood gates through which my life was leaking away and which seemed destined never to close. They have opened new slits on the surface of Eternity and pointed the way to new horizons, and to the blessedness. I once knew for a tiny moment but forsook in an instant of blindness. I am content to have suffered that loss only because it must lead me farther than before where I am bound to tread, for there is no turning back upon this path. If the time should come for me to speak, I would make even that humble truth known, if no other.

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LETTERS FROM STUDENTS

J.Covell

I have spent a half hour at least every day, with few exceptions, stilling the breath and the mind. Waves of ill-will, envy, false pride, immodesty and impatience have slowly receded, leaving me peace once more. These have been succeeded by occasional sluggishness, a sense of isolation and a faint conviction that a beginning in the right direction has been²⁰ made. I am prepared now to wait until my dying moment for the enlightenment which may be forthcoming, No other concern so absorbs my attention and yet I would avoid being conspicuous or adopting a "holier than thou" attitude.

I sense the inadequacy of words to express the depth of feeling. How shall a man show his gratitude to one who has saved his life, or better still given him life, but by seeking to be worthy of the gift in the highest and finest terms in which it is permitted him to express them in his own life?

I reread "Discover Yourself" and find after a period of gestation its meaning and powers enriched and multiplied. The suffering reminds me of the necessity of following the Quest no matter how unyielding conditions may be temporarily. By deserting the Quest at that time, I brought needless suffering on others as well as on myself. That is a lesson of major importance for the future.

Even before the collapse, however, there weaknesses in my thinking. These naturally helped to bring it on. My understanding of service to others was immature. It took the form of fussing about other people's business when I should have been attending to my own. I was even indignant when my efforts did not seem to get the acclaim I thought they deserved. My conception of myself as a holy instrument gave me the illusory notion of being holier than others and led me even at times to play the part of an avenging angel. It was time for a thorough revision of the method of putting good principles into effective practice.

I had a desire to help others. There must be few who don't feel that what they do is important to someone. The most difficult thing for me is to learn how to do it. The spirit of service can sometimes help more by letting others help themselves. I must study more carefully to find out when it is right to reach out and when to draw back. Balancing is an arduous feat.

I must²¹ think out a whole new philosophy and give it a practical test. This will take time and much careful thinking. The ego is so easily persuaded to arrogate divine

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J.Covell

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prerogatives unto itself. In fact, no persuasion may be necessary. I am glad that I can go into the service with the understanding of the role of war in the evolution of mankind which I have gained from reading "Discover Yourself." This new perception has made me glad to disburden my mind of various theories about its place and causes which cluttered my thinking.

Since my first perusal of "The Hidden Teaching Beyond Yoga" I can understand more easily the thought that space is a figment of the mind. This book represents such a tremendous advance and shows the possibility of such undreamed-of attainment that I am wholly aware of my incapacity to praise it adequately or express my deepest gratitude, Paul. The best I can say is that it revolutionizes all my thinking and stirs me to fresh effort. It is simply amazing! I am poring diligently over this epochal book and realise too well the distance which lies between its lofty peak and my capacity to scale it. The magnitude of your Herculean efforts is beyond the grasp of imagination. Yet the worth of this incomparable doctrine becomes more apparent with every moment of study and reflection.

I wonder if you could make it plain to me why, if space is a pigment of the mind and we are already together, a meeting in the flesh can accomplish more than could be done without it. I would like to do all I can here and now, here being nowhere and now being eternal, to advance as far as I can. The amount of blindness, weak faith, subjection to the senses and immaturity yet to be overcome simply staggers me. Without the support of the Overself, the instruction from India's ancient sages and the education of helpful tutors, both harsh and gentle, I would never have known there was an illusion, let alone thread a pathway through it. You, above all, have placed the thread in my hands.

The²² notion of a dual view of existence is so new and unfamiliar that I have been unable to keep the practical and the philosophical from being all tangled up. It is getting clearer and clearer that I am quite unfit as yet for the tremendous revelation of the latest literary twins from your pen. Here I am laboring with the binomial theorem when I haven't yet mastered the multiplication table. There is real danger in the fact that reminiscence of my readings among your jewelled pays are injected blunderingly into everyday situations. It is not that the danger alarms me. I have already bargained for that. It's that I am guilty of grievous misapplication of right principles. The greater danger lies in my being almost continually unaware of the misappropriation.

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J.Covell

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J.Covell

It isn't really war that keeps us from working out a practical solution to life's complex problems so much as it is our blindness, ignorance and vanity.

I cannot imagine what the real self can be like. I certainly want it to take charge of my private will and be my guide forever.

Richard Knowles: "Hidden Teaching Beyond Yoga" has now given me sound reasoning for the basis of knowledge that I have accepted instinctively for many years.

Recognizing the part that mind plays in constructing realization from the impulses conveyed through the senses, what vistas are opened for the betterment of the lives of those who accept this teaching. By right thinking we can correct our mental standpoint, can control and analyze all that is offered to us, can therefore better our environment.

In the smaller things the book has given me some amusing effects. Having the mentality of the world we live in so logically presented, I have been more than ever aware of that fact. We went to the movies with friends last evening, and I became aware of the fact that there was no picture on the screen at all—that is, a picture of lights and shadows—that there was but the radiation to me of energy that,²³ through the process made clear to us, became a consciousness of light and shade- and so the picture was only in my thinking. All in my consciousness-rather—just as you are—as all is—and ever must be.

I could be a very gossiping old woman in wondering what happened to Brunton in India. For the first two chapters I felt as if I were on a roller coaster. It is not clear. I have an idea that the inaction—and selfishness—of ingrown thought got his—shall we say—his goat?

That is what I want to do. Get to work. I want to work without the sense of futility. I know that we can all do the best we know how. But I want to know more so that I can work with more effectiveness, and to be led into work that will be effective. I have no desire to escape so-called "reality". I want to use your teachings as a means for a better and fuller life, and as a co-purpose—the helping of others.

I think you may be interested to hear that there has been a decided change in my thinking recently. For the past three years I have been under the pressure of circumstances. It has seemed that try as I may there hasn't been much I could do about it. I have been on the receiving end, as it were, everything flowing in to no good

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purpose. About ten days ago, before I got up for my morning half hour of meditation (6 to 6:30), while in that stage of transition after sleep, I saw, as if at the far end of a long black corridor, a slowly burning light. I saw it not in the darkness that comes when one closes one's eyes in a dark room, but it was darkness that I could look "into" with complete awareness of what was happening. The fire- which flickered, as if in a light wind – went away after a time. I pondered its meaning. Not realizing its significance, I asked its meaning. The flame returned, and with it the words "burning bush". I went to my meditation and that morning the trend of my thought turned. From that period it went outward from within so that I am now conscious of expressing the ideas that arise in my consciousness rather²⁴ than being the pawn of ideas outside myself. This is very important to me.

The ideas which you have communicated to me through your books, your letter, and yourself have entered rather deeply into my life, and have altered it to such an extent that I feel I must write to you again. It is not an idle, superficial interest in your communication which I am expressing, but a "must" which finds its fruit in this letter to you.

A fundamental change has been effected in my thinking, and it seems to be so at variance with those principles I have been following for years – and yet – so at one with them.

Christian Science and its concept of a spiritual universe, its teaching that all that conflicts with a perfect creation has no real existence and the many healings of a moral and physical nature that I came in contact with had a powerful effect on me. I was so aware of the sorrow and misunderstanding and the need of man, that here, I felt, was help. So for many years I have followed its teachings. I have had class instruction, and have held the higher offices in our local church. I was its First Reader for three years, and many times while I held that post, I have had the great joy of knowing what it was to forget the unreal self, while the real I AM read those passages which, after all, are the fundamental Truths of all religions.

Its teachings have been of great help. Many times they have brought me peace and health. And yet, it did not seem to reach me where I needed real help. I now realize that it satisfied me emotionally – and yet that was the phase of me that required correction, and not satisfaction. You taught me that.

I find that my study of Christian Science, and the new thoughts introduced by your writings have caused a bit of confusion. I have an idea that I do not need to

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elaborate on this conflict because I believe you have given C.S. quite a bit of thought at one time or another. The “way” outlined ²⁵in “The Quest of the Overself” involves control of the senses and the body, and yet I am quite sure that you agree with the thought that in the final analysis the body and the physical senses have no real existence—that they are “shadow”. In other words, to one trained in C.S. the physical methods outlined by you are hard to take, and yet I feel that the attainment of inner awareness is extremely important for me.

Is the conflict in my thinking needless? Am I raising an issue where none exists? Sometimes I feel that my real reason for writing is the need of further communication with you. If so, the impulse rises from a source deeper than my thinking.

Drury McMillen: The central point letter was, your question; do I prefer “salvation” to anything else on earth? A highly developed and knowledgeable man, would answer the question in the affirmative answer. Every act every man practices every day on the face of the earth, seems to be done to promote his own happiness, or what he feels is his happiness. Obviously 99 % of these acts are entirely erroneous. But a man with sufficient knowledge would say “yes”, because inward happiness, salvation, and the peace that passes all understanding would be the only things worth while to him, and everything else would be of no significance whatsoever. But it takes understanding to understand that.

A man whose spiritual development is at a very low level, or hardly even started, would also probably reply in the affirmative on the general principle that he would want to see what would happen next, learn what makes the thing tick. If what happened were to his benefit or amusement, all right; if not, no harm done.

As I possibly fall between the two classifications given above, my answer would be different, and would be negative. No, I would not prefer my own personal salvation, immediately, to anything on the face of the earth.

This can be quickly checked up by asking if I would²⁶ walk out of my house and my present life tomorrow, disappear, and abandon all of my duties and responsibilities, and those human beings who are dependent upon me for material things, some part of their mental welfare, and may be later on for spiritual help. I would not do that, because I would rather that my wife and father reached in this life, at least the

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beginnings I think I have reached, than I should go much further by abandoning them. I have not much sense of time in such matters, and I would prefer to wait.

I would also want to go and sit on the banks of the Ganges, and pour ashes on my head, in an attempt to become a Yogi. This is not meant to be indiscipline, it is what I call common sense, although it may be promoted by ignorance. But I feel that if there is anything in the whole matter (as there certainly is), we people of the West must have as much right to it as the people of any other part of the world. Salvation can not be a geographical matter, and whereas we have thrown away a large portion of our natural heiratage in our obsession for material and mechanical playthings, why should not so called civilization now bring us the opportunity and leisure to learn spiritual things, which a too hot climate in the East has given the people of that part of the world?

At any rate I dislike more than anything else, people who will not be themselves, who strive for place and position they are not equipped to fulfill. Can not I as a westerner, improve and later on help others around me, without turning into some kind of a crack-pot, or charlatain like so many who occupy themselves with such matters? Your books certainly strike that note, and indeed that is one of the principle reasons for their great influence on me, and most certainly on others.

Possibly a good reverse answer to your question would be that I at least have no great attachment to anything in this earth life, that I know of. I have no desire or respect for money or position. I have seen too much of them both. I would have no ²⁷regrets if I had to die tomorrow, except the usual animal repugnance for death, and were it to come, there are only one or two people I would regret not seeing once more, only one or two pieces of music I would regret not hearing again. Beyond that nothing.

By writing the kind of books you have written, it would seem to me that you have automatically assumed a burden and a responsibility toward your readers.

What I shall now attempt to describe to you, is the actual mental and perhaps spiritual process through which I began to pass. Shortly after I took up meditation in solitude, I had the impression that I was withdrawing from my body. I found no great difficulty in fixing my mind on one subject, this subject being the withdrawal.

I had no trouble at all in following the routine. This makes me somewhat suspicious of the whole thing. In your books you describe it as very difficult. The ease with which I seem to be able to wander off is astonishing. I do it to some extend by slowing up my breathing. I started doing it when entirely alone. Now after six months

it does not seem necessary to select place or time. As a matter of fact I have the impression that I have one foot in this world and at least a part of one foot in another world almost all of the time. But I never am in any sense in a trance, I never become utterly unconscious of outside noises or movements if they are strong, for more than one or two minutes, although the collective periods of abstraction may add up to fifteen minutes. But even so, I always come back to my wits completely refreshed and rejuvenated.

The actual operation is as follows. I seem to draw away from my body on a level where I am seated. Directly behind me at a distance of about five feet is a board standing on end and in somewhat the shape of a man. This board is studded or outlined with seven or more very large healed nails. After passing backward through this board, I seem to walk away on an upward path, that is very stony and rain washed. Other figures go with me on this path, but I can only feel them, cannot see them.

Eventually²⁸ we come to a large wooden gate. The gate is never completely closed but is presided over by a figure. I have the sensation of being admitted. What happens to the other figures who follow along with me I do not know. I have no sensation of their being admitted or refused admittance, I cannot exactly describe the gate keeper but his face is clear cut, kindly, stern self possessed, critical. He is tall and powerful, He seems dressed in some kind of a robe with a head covering. He receives me and admits me with considerable mental reservation.

After going through the gate the country spreads out in fields and woods and streams. It is quite beautiful but nothing I have not seen equalled on this planet. Except the light. This is not light as we know it, because it is exceptionally bright without being blinding, and is extremely intoxication and energizing. It seems to be at the same time light and air. I could not visualize my clothes, nor could I subsequently clearly see the vestments of other figures which later on appeared to me very clearly in other details. Distances were infinite but very clear. The elevation was the highest in the world, if it was in this world. The penetrating light and air seemed to make a new man of me.

Some time later in my daily meanderings gained the impression that I could take off and fly about like an aeroplane. But not my full body. Some part of me that extracted itself and seemed like a handful of flame or fire. This seemed to be the essential part of me. The experiences I had in this shape were two-fold. That of being able to transfer myself almost anywhere and watch my friends in New York for instance and be with them, and that of transferring myself upward and backward and to the

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right of this promitory into a completely different region where nothing existed but intense golden light and energy. Here I could see no shapes, or landscapes, clouds, mists or people. Only light, energy and no heat. I seemed to be able to float about in this light and almost become so identified with²⁹ it that I had a hard time in pulling myself away, or wanting to pull myself away.

I always came back by that same route as up I went. Back to myself or my shape on the promontory, then down the woodland path, over the fields to the gate, a farewell to the gate keeper, down the stony earth path, through the board and back into my body, when I resumed normal activity.

As time went on, I became conscious of some kind of a dwelling near the gate, the home of the gate keeper. I asked direct questions. This seemed to annoy the gate keeper because the questions were with regard to material things or situations.

The human brain is a queer sieve, a kind of radio filter through which any and all kinds of currents, waves or thoughts may tumble. No one knows that better than you. Perhaps I am merely subject to some kind of self induced hypnotism. Perhaps I am merely digging in too my subconscious and unearthing parts of the millions of lines I have read during a lifetime of pretty heavy reading. Perhaps I am mixing my philosophies into a kind of Russian salad from Plato to Henry James. I have read most of them and found little satisfaction in any, up to the present time when your books unearthed for me the impression of an understanding of Yoga. Or perhaps I am repeating like a parrot words and phrases and processes out of your books.

Am I simply imagining all this, and hypnotizing myself into dangerous psychic highways that must be utterly abandoned in favour of other methods? Those are the questions, although deep within me I feel that I am right because , although I have known elemental evil and have suffered invasions, I have gone clear beyond that and no evil can touch me now and I know it. Also my health, "luck" and the circumstances of my life are different and better. I do not worry any more because I know it is mental slavery, and my life and destiny are decided by others higher than I.

There is one other point which I believe might have some bearing on this case. That is the question of drugs. By drugs I mean alcohol, nicotine, and those³⁰ chemical

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compositions one finds in common household remedies, bromides, alkaloids, phenalptholine etc.,

Tobacco seems to have little effect on me, perhaps because doses of nicotine must be frequently repeated to cause any effect and I sometimes forget to smoke for two or three days.

Alcohol is vastly different. The remarkable ease with which I seem to be able to withdraw and wander about in another environment, the clarity with which I visualize things and the rapidity of my reactions to what I believe to be thoughts and words of these few friends, is entirely cut off by drink. In the first place I lose the desire to go up there. Then when I have tried to force myself, I get finally about to the rough path before the gate, and my mind wanders and I am back where started. I have at times got past the gate, but I can see nothing clearly and no one pays any attention to me, and click goes something, and I instantly find myself back. It is all muddy and heavy and confused.

Bromides and alkaloids have an entirely different effect. I can leave my body and go rapidly up the path and into the dwelling and fields past the gate, and even up to the promitory. There is no lack of clearness under these conditions, but there is a distortion, like the distortion of ones reflection when bending over a wind blown pool. Or like sounds coming over a radio where rapid fading and clearing is noted. A liquid feeling, appearance and impression. Everything moves and bobbles up and down, and there is little satisfaction in trying to get over.

And by the above described conditions I do not mean a state of drunkenness or drug addiction or anything like it. I mean a state produced by two whisky and sodas after dinner and a couple of bromide pills once in six weeks to produce a good nights rest. The next day, may be for two days, there is no withdrawal to pleasanter spheres done.

You³¹ continue to coordinate in my mind, things I half understood. But on two things I am still very weak—Evil and Time. When I ask you to help me or answer questions, I of course want you to indicate a course of reading, or a book where some or all of the answer may be found. I cannot and do not expect you to sit down and write a dissertation on elemental evil.

I understand that when we speak of Evil, we must measure our terms. When speaking of Evil, we must also speak of Good, Involution and Evolution, Destruction

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and Construction. Thought must have resistance or the friction of necessity to be created. We can not make water without first condensing water vapor or steam. And we cannot make a steam without evaporating (involuting) water. The circular process is thus determined. If the Light the Energy is to be perpetual, it must be destroyed and renewed, it must be in motion. A lake lying at the top of a mountain is not energy in the direct sense until a tunnel is bored to its bottom, so that it may run down the mountain flumes into the dynamos. The dynamos are not evil, the falling water not good. But the result is energy, good, which is turned into "evil" again when it goes through the lamps and motors of a nearby city to be thus dissipated. We are only dealing with the transformation of energies.

In spite of my somewhat puritanical background, I do not even know if I consider Hitler and his gang as particularly evil. It is true that they seem to be the impliments of evil or destructive forces. They think they are all powerful like all men who deny God, and they act accordingly. But perhaps in this imperfect world we need demonstrations of those evil forces and their results in order to proceed along the path of Karma and learn the value of the Ten Commandments. If a certain portion of the world believes that their ends can be reached by spending the blood and ruining and happiness of missions, sad experience must teach them and their followers the negativity of such results. You know nothing can³² be accomplished by creating havoc with millions of lives, and so do I. But as long as there is a preponderant part of the world that does not, we shall have war to teach them.

But beyond that there is another kind of evil for which I have no explanation—vicious cruelty.

That is what I would call pure evil as a distinguished from cosmic evil or involution as demonstrated by the present European War. Like the Pandu Princes fighting against the Kurus. And I can make nothing of it because I can find no comensating good or reaction. It seems the very tincture the essence of senseless evil. Is the development of some characteristic in that damned woman soul worth the suffering that child went through? Is that child a former torturer? If so, it seems to have been eliminated so rapidly it could have learned nothing, and the incident seems a pretty low class of comedy all around.

The other thing I am not very well informed about, is Time. I can see perfectly well the mathematical O.E.D. whereby we can after some manner say that two things equal to the same thing are equal to each other, and that if the present comes from the past and the future comes from the present, the future and past are directly joined. I

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can see that Time must be a human delusion because it is based upon the daily whirl of this earth from west to east. That can be proved by asking if Time is also represented to us by the turning over of a tumble-bug in the mud. If not, then to a man standing on the sun the turning over of a distant planet, our earth, from west to east, or from north to south for that matter, can represent nothing whatsoever except motion. The element Time would never enter his head.

Another thing I do not understand. Let us say that you and I and many others are pursuing the Good, the Truth, in this life. We know it pays, we observe that after duly weighing rewards and results that good succeeds and evil always fails. That is weighed by our standards. I think on ordinarily intelligent³³ person could observe that. Let us attribute to this the reason that this planet is in the process of evolution and needs, or automatically developes constructive souls to always slightly overcome the destructive forces. A karmic day as opposed to a karmic night. Across the way we have another planet in which the opposite forces are in sway, and evil or involution just overcome good. One planet balances the other in the cosmic plan. Or let us say like Professor Lowell that the universe, or at least our galaxy is expanding, and that consequently everywhere within our capacity to imagine, constructive forces must always be a bit stronger than destructive forces.

But that does not explain why we are on the side of good and God. Let us suppose that you go from here to a better world and become an angel, later an archangel, later a god, and then an atom of the very essence of the Light, after billion eons, always progressing in the good. Has God or the Light then a back door out of which are thrust tired or degenerated atoms of his being, and do these atoms begin all over again as protozoic ooze. To repeat, I do not see why, if there is no real difference in the usefulness of good and evil why some people are so preponderantly pushed toward the good. Why do you prefer to be the messenger of evolution if involution is just as necessary. And if it is for one of the reasons I have hinted at above, what eventually becomes of you.

I continue my daily meditation. It is now somewhat over a year. I think I am making some progress. I no longer see so many symbols and shadows of people. I go much more directly to a place of considerable light and concentrate on a hand or a wrist. I want to think it is the hand of Jesus or some such overlord. The hand is sufficient to keep my thoughts clinging to it to the exclusion of all other thoughts, and from this point I am able to eliminate even that thought. This entire elimination of thought is accompanied by a pulling back of³⁴ my head and a painful rolling back of my

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eyes in their sockets. I can hold this complete suspension of thought for a minute and sometimes more and then go back to the hand. I have no complete sense of drifting away as yet. I have never been troubled by sleepiness. I am sometimes troubled by an excess of saliva and the necessity of swallowing so much that I can not concentrate.

M. Shirmer Frederick Stokes, the New York publisher told Max Gysi that "The Wisdom of the Overself" was the greatest book on philosophy yet written. I can't see how there could be a more comprehensive book on the subject. I can see that many would have to revolutionize their thinking and accept it. Mine was already revolutionized, and although I found it very slow reading I believe I was ready for it.

The doors of old age are opening widely and beckoning me in and the doors of hopes, ambitions, longings and expectations are closed. Had I known in my youth that such would have ban my life, I would have prayed that it might have ended right there. Yet I know it was the bitterness of my experiences that forced me to search for the Over-self, and you have helped me and the serenity in which I now live.

M. Goss: A steady and quiet growth which is beginning to manifest itself in all the details of everyday living. This has given me a deepening sense of the harmony of the universe which comes when one lives in Reality. It means, of course, constant watchfulness - a constant effort to transcend the Ego-to rise above "action and reaction". It is at times profoundly discouraging-but the certainty does come that no effort is ever lost. And in the last analysis effortlessness is the real answer—a perfect balance which is affected neither by the ups and downs.

Paul had already written me of his "falling out" with the Maharishee's Ashrama -and- to be frank-I³⁵ was rather disappointed at his reaction. Perhaps to the easily unbalanced, many and changing contacts with various teachers—or exponents of "higher thought" might well prove disorganizing. But to any one with any sort of solid foundation—I might almost say to all who are seeking - some good can be found in every forward-marching soul. The point is- not to be "carried away" - to realise that no one (or certainly very few) has the whole Truth, but only a small fragment which, if we are wise we can take and fit in to the spiritual pattern we seek to fashion. As an example - Gerald Heard. A very earnest, highly intelligent, sincerely seeking soul. I have heard him lecture a number of times (a dynamic speaker) and each time have received some inspiration - while realizing that he himself has not yet arrived at complete spiritual understanding. I should always have the feeling that association

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with those who have devoted themselves to the life of the spirit—even though they have not gone all the way—is valuable and certainly to be preferred to the society of the unthinking. For there is only one Truth—and through whatever medium it comes it will be recognized by the heart that is ready to receive it. I do not think we should shut ourselves away from any source which might help us a little further along the way. Daily meditation- of course- but far more. A constant living with the Spirit a constant vigilance to conquer- transcend is the better word—the self, the limited and personal ego- Isn't appalling—when you do begin to watch—to see how completely our unthinking acts are dominated by this subtle monster!!

I suppose it is inevitable that there should be moments of profound discouragement. But if we can believe-know—that no effort is lost, then we will have the comforting reassurance that even in the darkest periods there is some measure of growth.

But what patience and faith are required of us ordinary mortals! And a deep inner realization that no effort is lost—that eventually results there must be. These results come so silently, so gradually that one is hardly aware of them.

I³⁶ do feel much greater serenity and calm—especially when crises come. And moments of curious lucidity, when the answer to many problems seems clear. And a quiet joyousness and satisfaction with life in general which is most uplifting.

War seems inevitable. Is this, then to be another “flood” (by flame and the sword) to wipe out the sins of the world, and leave only the worthy to survive? Is evolution- and by that I mean spiritual evolution—only for those who, having glimpsed reality, have the courage to follow it? Ouspensky says that evolution is “blind” only to a certain point...that when man “awakens” to his spiritual possibilities, the choice of further progress is entirely up to his own efforts. He can go on- or he can sink back - permanently—. This is rather a dreadful doctrine. We naturally prefer to believe in complete evolution for every soul, though the Bible does say: “Many are called - but few are chosen”.

Harry Kalven: There are three things at least about myself which I think it best to put on the table. The first is that I have scarcely been motivated in my life so far by a real passion for discovering the truth. The second is I have not been thoroughly trained in philosophy. The third is that both by temperament and previous training what I must presumptuously call ‘your’ philosophy has been and to some extent still is singularly unattractive to me.

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The year was spent in a painfully careful and tedious reading of Aristotle's Organon, almost literally syllogism by syllogism, under the direction of Professor Richard McKeon, who is Dean of the Humanities Division at University of Chicago and even in retrospect an extremely informed and competent student of philosophy.

While I was delighted with Myron's legal set-up, I was decidedly hesitant about working for him because I was afraid his philosophic views would prove a stumbling-block. I was distinctly uneasy that ³⁷anyone weak-minded enough to espouse reincarnation, for example, would really not be as sane and balanced a young lawyer as he otherwise seemed and I was afraid that the 'soft' spot would show up some place.

Since then we have had many long conversations on the 'system' and he has given me several of your books to read. I have had a curious disinterest in your books and except for the little Indian Philosophy and Western Culture have read them in very loose fashion and if left completely to my own devices would never have pursued them further. I'm genuinely puzzled by my inertia in this respect since the books have so frequently entered into our conversations. I have always had a resolve to go back and reread them but have never quite gotten around to it. On the other hand, I listen to Myron with a good deal more than politeness and long ago discovered that I wasn't uneasy or squeamish about discussing these matters however incredulous I might still be of most of them.

I, more under social pressure again than any genuine uneasiness about the meaning of life, went so far as to take instruction from a Catholic priest. My interest, however, was more intellectual than practical and nothing finally came of the venture except that I still retain an admiration for the complete coherence of Catholicism. Since that time I have not given much thought to either God or death and have pretty much been disposed to not meddle with religion. To the extent that your work has religious overtones I feel a comparable reluctance to getting 'involved.'

The one last comment I have to make is probably pretty important. The impressive and attractive thing for me about your books and work—I might better say, the really communicable good of it—has been its quiet effect on the daily lives of Myron and Elizabeth for both of whom I have grown to have tremendous respect and affection. The perception of that very much tempers my 'rational' tendency to reject it without further consideration 'as damned nonsense.'

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Work³⁸ with you is a bizarre and different thing to be doing and more seriously, it simply looks like a pretty good 'lead.'

I may and do not live with the pursuit of truth as my end, but—and this is about as close to the matter as I can come—I would like to live that way.

Now, that I finally cannot any longer escape the obligation of looking at my philosophy, I must confess to being truly appalled at the barrenness, the incoherence, the undigested quality of my ideas. I know that you do not expect me to come up with a complete, matured system, but you might well expect me to have, however crudely, some large questions that I have thought about sincerely and repeatedly and that are in some sense mine. It strikes me that Myron at 26 could have done so. There are two things I might try—I could restate someone else's articulation of various points, for example, Aristotle's, Adler's McKeon's. I could talk about Adler's compromise of the duality of form and matter which he blessed with the name of hylomorphism, or I could talk about McKeon's basic dichotomy between the literal Aristotelian and the metaphysical Platonic way of interpreting all nature. I could, given a little time, probably repeat the Thomistic proofs for the existence of God and derive in almost algebraic fashion the divine attributes. But I wouldn't even succeed in fooling myself with that.

My experience in legal analyses, whatever its limitations, does give me some standards for the measure of a sustained concentrated working out of a problem. I have frequently spent twenty times the time on a legal point that I will spend on this letter, and I know a little of what it is like to advance into a problem. I have yet to apply to philosophic matters an amount and intensity of discipline at least comparable to that I would use in legal matters. Hence, the only honest answer to your question is I don't know.'

Nevertheless, to conclude at this point would be³⁹ cheating a little, I think. So I should like to dwell briefly on the two theses advanced in Indian Philosophy and Western Culture. I haven't read the cases yet, but if I were compelled at this point to make a decision or judgment on monism and idealism I should reject both. My prior predilections for a different explanation have been so definite that I almost automatically find myself concluding against it. If I were under the said compulsion to say, I should say that the world of individual separate manifold things is both extrinsic

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to us and very real. It just doesn't look like an 'insubstantial show' to me yet, and I'm inclined to think that Dr Johnson and his kick had the better of Bishop Berkeley. I readily admit that there may be a better, more complete, and therefore more real level of existence, but except as a loose metaphor that does not seem to me to make this world of the many illusory. I'm not insensible to some of the difficulties in this position, but I have sort of a haunting memory of having heard explanations of them. And such a formula as that the world consists of many self-subsistent and irreducibly different beings, in which everything else inheres.—yielding a world peopled with primary substances and their accidents- still sounds as though it could be filled with meaning.

On the level of knowledge I should say that men has some true knowledge of a reality which is extrinsic to him although he can never get outside his own mind. I should say, too, that the universe is not mental except in the sense that the chairs and tables and pipes and cigarettes are embodiments of ideas, that is, that which we know is not mental in the sense that our knowledge is. And I should say, too, that my waking perceptions are truer and more real than my dream perceptions.

But if I were not compelled to cast my vote just now, I should elect to say nothing, except that neither answers seem impossible to me.

I have said I had no questions that I sincerely was ⁴⁰puzzled by, but there is one fundamental point about which I constantly change my assumptions, although rarely in an explicit conscious fashion. Briefly, it is this: is this a friendly universe or not? that is, is it loaded sufficiently with good so that no matter how much it rocks, the good side will inevitably right itself, or is evil the rule and good the tantalizing irrelevant exception. This is the one large problem about which I am troubled practically, but as might be expected I never have attacked it on the analytical level. My reactions to it have always been unthinking and common place—some little thing, for example, a trivial compliment, will suddenly confirm a conviction that man is at home here after all. But of course some equally trivial thing will upset the apple-cart again and make me suddenly conscious of the toothaches and wars and the hostility of the universe for man. Thus, I live by short term hunches.

In my Catholic days, the argument was frequently made that if you looked at this world realistically for a moment it was so ugly and horrible that it proved the existence of a system of posthumous rewards and punishments. The arguments was not compelling for me then, and it has not become any more so now, because the world never gets quite so bad in my eyes as to become "unendurable unless." I might add that political events in recent years have not caused me to change my mind and that

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I've always thought people a little stupid who first became reflective after the advent of Hitler. The problem of the true significance of evil seems to me as well posed by the instance of a toothache.

If that argument for God's side has left me unconvinced, so has the opposite argument, viz., that there is so much evil in the universe that all arguments for a divine plan are refuted.

Thus, I remain intellectually suspended in judgment and in the meantime as a practical matter oscillate in a mild manic-depressive manner from the one conclusion to the other.

These very sketchy considerations serve to raise ⁴¹two other and closely allied points. I neither believe nor disbelieve in the existence of a God, who is concerned with human activity. Again, I have a similar lack of conviction on the question of whether I am in any sense, other than in the memory of my friends, immortal. The contention that the corruption and dissolution of the body upon death disproves immortality is absurdly simple-minded. But on the other hand there just doesn't seem to be any evidence of survival. There is one sense, probably a completely improper one, in which I assume immortality—that is, I live as though I had an infinite amount of time to do whatever I ultimately want to do.

I should like to conclude with brief comment on the one aspect of philosophy that I have some convictions about—method end attitude toward the study of it.

First, the aim should be for a type of knowledge that does not depend upon memory or require reference to books. A true philosopher should be able to philosophize instantaneously and well upon being waked up in the middle of the night out of a sound sleep. In brief one's philosophic knowledge should be so much a part and parcel of one's self that no brushing up on it should be necessary. McKeon used to say of Socrates that he travelled without intellectual baggage.

Second, it seems to me that a man should always be an amateur philosopher and a professional only at whatever specific trade he performs for a living. It is the amateur who plays for fun. Philosophy should be the perennial hobby, the avocation for the sake of which the vocation is ultimately pursued.

Third, one should be eternally vigilant but not despairing of the limitations of language.

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Fourth, one should 'love Plato much but truth more'; but at the same time one should leave competition and ambition to the market-place and be a communist in this at least.

Finally, the good Aristotle observed that philosophy ⁴²begins with wonder. Except for rare moments, the world, I must confess, strikes me as being rather flat and uninteresting and calling for neither reflection nor explanation. I hope to capture the state of mind in which I find cause for wonder in the commonplace. That, I think, is the first step on a long road.

Edward M. Groth: For about two years I was a student of the Arcane School. Then, as a result of hearing Krishnamurthi speak and reading his recent writings, and also perhaps as a result of certain questions which arose in my own mind concerning the efficiency of meditation practices. I gradually drifted away from the School work. My interest in what the Baileys are trying to do has not, however, diminished, though I am not altogether certain where I might fit in such a group.

I also had an unfortunate experience in learning some of the Yoga asanas, in having dislocated the next to the top vertebra in my spine in learning how to do the head stand. Although this accident occurred eighteen months ago, I still am caused considerable inconvenience by this, although I have been helped very much by an American chiropractor who is established here. My interest in this system of exercises was roused because it seemed to be so sensible, and to enable one in a comparatively short time to take much exercise and especially along the lines of developing and maintaining bodily flexibility which to me is of far greater importance than super-muscle development. I think the young man who instructed me was fairly qualified, but perhaps too immature in so far as knowing enough about the reactions of these exercises on the bodies and minds of Occidentals.

Perhaps my experiences would have been different if I had an opportunity to benefit by the personal guidance of someone close at hand rather than to have endeavoured to follow the various practices⁴³ and studies on my own and under the long range control of the Arcane School.

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Edward M. Groth

I am anxious to avoid the acquisition of the routine and nonsense so frequently connected with religious exploitations, occultism, etc. Having freed myself from a lot of this sort of thing, you will understand that I do not wish to become entwined again in this sort of nonsense. The world situation is such that I feel all men should rouse the greatest the greatest intelligence within themselves of which they may be capable rather than becoming the objects of deliberate self-deceptions of gurus and the enslavement of disciples as mentioned in your letter. One sees so much of that not only in this country but even in the United States.

One should avail oneself of all available means of healing and not concentrate on one to the exclusion of the other, despite the antagonism which exists among the various healing agencies. My reason for not having subjected myself to medical examination here is because my observations have led me to believe that the medical profession in India is not sufficiently up to date and advanced to be able to handle anything of a really serious nature. It seems wiser to wait until I go home on leave and then to establish contact with the best that the medical profession has to offer in the West. I have for some time had the feeling that mysticism as it is handed out to the public generally is something which, at least for the present, is not for me.

They maintain that the manifestations of what is general referred to as "evil" are merely other aspects of mind, which may also be necessary in working out man's destiny. I'm not so sure about that, for if man used his intelligence and his heart in his relations with other men these evil manifestations would never appear and mankind would be far better off than it ever imagined it could or would be, but the way things are going at present it seems that men are anxious to march on and contribute to their⁴⁴ own destruction and as Wells wrote in the *Fate of Homo Spaiens*, "unless mankind is willing to adjust itself to changing conditions, it will go the way of all animal species which have already existed on the earth and finally disappeared." That certainly seems to be the tendency today.

I do not deny this, but find it difficult to understand why men refuse to use their intelligences in the solution of their problems. Human beings as a whole do not enjoy pain, then why should they prefer the painful to the painless way of settling their affairs? And as you imply, why should men have to have rewards held out before them. Why not do things for their own sakes and as you say "Make Truth your ultimate purpose". That should be sufficient "reward" if one must have a reward, but what good does a reward do one, for after all it is not a "reward" one should be seeking but the ultimate which is something else and by merely expecting or desiring "rewards" it seems to me one would miss the real purpose and goal one is striving for. It certainly

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would be far more thrilling to know what life is about and what one is here for, than to imagine one would reap benefits as a result of certain practices which one believed would enable one eventually to reach the point where the meaning of life would be revealed.

In regard to asceticism I feel that it can only be successful when based on a genuine and reasoned understanding which seems the only rational way of controlling one's emotional nature. I take it however that you do not mean that all the various phases of one's emotional should be forcefully suppressed and restrained at all times. Would not such restraint if continually persisted in cause the unbalance, illogical temperament, which you refer to?

I feel the world needs what you are giving it as much as what others are giving in other ways. The power of the pen for good is not being exploited sufficiently in these days. Unfortunately its power is usually used in other directions.

Bernard⁴⁵ Masson: I have lost a good deal of my anxiety over the future. In fact this bothers me. I am coming to a frame of mind which does not concern itself with future events. Even the thought that I may incarnate for several lifetimes, ignorant, surrounded by darkness and not knowing what it is all about—no longer bothers me. I know that eventually I will attain. And what is a few thousand years alongside of the thought of Eternity. But this bothers me nevertheless—I ought to be worrying more and I can't seem to.

Suddenly, without warning, you inform me that you have cut yourself loose from me and are no longer my spiritual teacher. I feel—in fact I am certain that the reason for this is that you have forsaken the lesser activity in order to work for the greater good. I have questioned my own heart, and I know that I would never desert anyone who craved spiritual light if it were in my power to help such an one, provided the sincerity was unquestioned—unless circumstances made it necessary for me to conserve my energies in order to help humanity more effectively. Then, I would do as you have done. So I feel that I understand, and I am not unduly disheartened. After all, we are on the verge of a great upheaval. At this time more than at any other time, the lesser must be put aside.

You will laugh when I about a year and a half year ago, before commencing my correspondence with you, I was almost on the point of joining the Episcopal Church. Veronica had told me it was her own church and that she had found much spiritual consolation therein. Since she had arrived at a good degree of spiritual advancement,

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as she had herself admitted (in between the lines), I wanted to investigate the ladder by which she had climbed. I investigated myself right out of my notion, because when I came to the Apostles' Creed, I could not understand the statement that Jesus was the "only son of God". There followed a long epistolary argument with dear Veronica about this, she insisting that I had too much of critical mental attitude. She wanted ⁴⁶me to take everything on faith, and on faith alone. Well, I made a sincere attempt at it, with the result that I had acute mental indigestion until I rid myself of this foolishness.

I am reading your new book "Wisdom of the Overself." I am struck by the simplicity of the wording and the profundity of the concepts therein. I have merely skimmed over it, and there are portions that I do not seem to grasp. It just means that I have to set apart at a future date some considerable portion of time to study the two last books.

There are times when the calm and authoritative tones of philosophy become mere gibberish. Can one usefully talk philosophy to a nerve-wracked patient in a dental chair, or to a man crazed with thirst or starved for food? It cannot, be done.

Regarding the World-Idea being created by an Absolute Consciousness, you want to know the reasons why I say that it cannot be created by such a Consciousness. Simply because to say that an Absolute Consciousness created the World-Idea is to involve Time in the statement. When you say something is created, you also bring in the time-element, and then the whole thing becomes unreasonable. No, my reasoning has brought me to only one conclusion, and yet the conclusion itself is a mystery. I come to the conclusion, but I cannot explain the conclusion. The conclusion is this: We say the Absolute is, and that is a final and complete statement. We must also say the Universe or World-Idea is, and this is also a final and complete statement. The question "Why was the World-Idea created?" is just as ridiculous and unsound as the question "Why was God created?" There is no creation of God. God is! and that's final. The World (I prefer Universe) is, and that is also final. Do I mean that there is no past, present or future in this World-Idea? Precisely that is what I mean. There is no time-for the world-Idea has always existed. From where did it come, if it had not already ⁴⁷existed in Mind? Everything is in Mind, has always been in Mind and will always be in Mind—and that's as far as I can go. I have this idea another twist when I wrote the theme "The Esoteric Meaning of the Cinema" I think. I said, "The complete story is there, in its entirety, would on the reels. But by regulating the rate of movement by

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which the reels unwind, the concealed Operator, who can be called the Master of the Phenomenal Cinema-Show, effectually creates the illusion of Time, and the spectator sees a moving picture of life."

This ultimate truth is of such magnitude and its disclosure so staggering to the unprepared mind, and that only the student trained for its reception can endure it. Without such preparation, the would be unable to withstand what would amount to a virtual annihilation of his very self and suicidal of his very Being, and in the intense revulsion which would inevitably follow by reaction, his progress would be retarded to an alarming extent. Misunderstandings will arise which will act as serious obstacles to further progress.

Marjorie Day: She had been seeking to learn, through a study of the recent books on "Reality" "The Quantum Theory" and one on "Semantic Reactions", where, in the new structural interpretation of consciousness, the contact with the source of what we call "spiritual guidance", might be made.

She had kept up enough with the new physics to know that as an organic quality in the universe, she was a collection of atoms, which, if broken up, resulted in some form of electrical energy. She wished to learn, before she was physically disintegrated, just how could make a clearer connection consciously, with the source of that energy, if it more true as she had been told, that through her non consciousness, a "structural" relationship exists, and that a non-material, wave energy was the guiding force, affecting both her material make up and her thought processes. She seemed to need a knowledge of the process that goes on when dealing with her environment (including objects and events) and⁴⁸ what "interference" she was guilty of creating.

Gustav Stromberg in "The Soul of the universe" says if it is necessary to postulate guiding fields and waire to explain structure in the inorganic world, it is obvious that it is even more necessary to do this for the much more complicated structures and changes in the living matter world." "There is another world than that of physical phenomena, ruled by Space and Time. The two worlds are not completely separated. They interact at certain points or sources, around which an observer wair systems of certain types. Some of these points identify with material particles and through some of them, an entity which we call "electricity" (the ultimate nature of which we know nothing). Other contacts are immaterial. They are the sources of living wair systems of different degrees of intensity and complexity. Some contact points are associated with certain nerve centres in her trans and they are the roots of all on consciousness and the sources of her knowledge."

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All this encouraged the students to go on. Knowing a little of the nature of both aspects of her own self, the material and non-material, she might use the source of the non-material if she could make a stronger, efficient contact. How can she do this What is the process?

It was stimulating to learn that the individual (P.B.) who had told her about the process of quieting the mind and preparing the body for the consciousness of the "Overself" was evidently (from her last book) anxious to know the physio-psychological process also. He was also seeking to find in the spiritual guiding force he experienced in meditation, characteristics similar to those of the guiding force in living and non-living matter and whole-heartedly affirm that "the universe is one."

Suppose we agree that the atom is true and that we have in her bodies (the senses) and in her brains (clearing house) a mechanism which can receive impressions, sensations, ideas from the environment and events, digest them mentally and cause action ⁴⁹(sometimes inaction!) or behaviour towards the environment or the world. We are also agreed that the guiding force ruling the process has points of contact in the physical make up of the particles in the living cells in the brain. What have we, as conscious individuals to do with the amount of the guiding force taken in? Is there anything we "think" or "do" that impedes the taking in, creates monkey wrenches? The author of another book "Science and Sanity" koozytski, says there is. It is ponderous volume has the theses that human beings in dealing with life, do not use their nervous systems properly, according to the potentialities of their nervous structure. "False creeds and doctrines, elemental and animalistic low-level abstractions (explanations to themselves) play havoc with her responses to her environment, on the sub-microscopic colloidal level. (It is in the colloidal structure of the nerve cell that we find the electrical field operating which is connected non-materially with the life and spirit source (my own observation often reading Stromberg and Kozybski.) Most of us when viewing an object, facing an event in life, "identify" it too quickly, give it a name and then react in a manner similar to that of an animal or child. Animals and children are closer together in their reactions, as the animal has no power to abstract and the child has limited power. We, as adults, do not use our full powers to obstruct ultimately coming to the point where we should have to keep silent and feel powerless to name but sense a higher abstraction un-nameable (the overself at work?)

If man with an efficient nervous structure has the possibility of a complete cycle of nervous force. Lower abstractions ascend to higher, higher to lower. Man's adjustment to life processes must be of a dimensional order where space and time are

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indivisibly woven. We must search for "Structure" in the empirical world and structure exists only through us (admirably explained in your book).

Kiozybski says that low order abstractions are⁵⁰ manufactured by the low order nerve centres, close to actual life experiences and that if we can consciously connect the lower with the higher (in undulation perhaps?) We can use the full cycle which exists. He says that low order abstractions (because closer to the senses which cannot always be depended upon) are shifting, under-stable, non-permanent. High order abstractions are static, more permanent. Pathological reactions occur when we elaborate, "make a lot out of", the shifting, changing, non-permanent material, in the higher centers where their material is of a permanent (pure thought) character. The material we introduce is not suited to the energy and mechanism handling it. (That is a similar condition I find in any new Brick car when I am told that I cannot use cheap gas as the engine is so constructed and the carturetor so adjusted that it can only handle efficiently 20 ¢ Eithyl!)

The fictitines, non-real thought material we create through naming, identifying an object or event too quickly, causes blockages in the cycle and a clear connection with the guiding energy is impeded. Nervous strain, unbalance, unhappiness, irritability exist because we use elementary logic, infantile, elementary reasoning, inherited ideas in dealing with a situation and do not distinct enough the data of the senses, which are largely unreliable. (Example of three pails of H₂O of three temperatures; the medium heat seems hot after feeling the cold, and cold after feeling the hot).

"The highest abstractions at every date (Time) are detached from the netride world neurologically and should remain detached, to represent pure mind in action. They are static, unhampered by net side events, but bring conscious of them (sensing the Overself?) We can use them to give the best interpretation of the event at that date and transfer the re-evaluated idea or energy to the lower centres. An enlightening process has taken place and each nervous level has done its work properly in order⁵¹ and rhythm.. Difficulties begin when we reverse the order and pathological conditions occur or result. We cannot take the material of the higher centres and make them real in our environment without having "hallucinations". And when we identify an object or event (which cannot really be identified because it has multiordinal characters and is subject to the multiordinal interpretations of the same number of observers) in the higher centres that are not geared up (rather down!) to receive the (our) unique saying "such and such a thing is so", because it seems so to the observer, pathological

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conditions occur also. In the higher centre, pure thought (the authority of the Overself?) will not say that that event or object is anyone thing. It says "all that is happening, all that you see, hear, feel seems to be something you want to name and react to, according to your habits of receiving impressions and acting upon them, but the real truth about that situation and event, is not what you or anyone else thinks it is. You may, if you want to, with your memory of what other individuals through the ages have told you should call it, identify it. You may keep up the reaction to it you started to have when you were a child and did not think through the situation. But if you really want to approach the truth of this situation and direct your lower centres to sense and motivate reaction more smoothly bring that sensation received in the lower centres, up to this area where you can be conscious of the strange mixture of values you (because if your particular "structural" make up) have given it and sense that your evaluation was not the truth and you'd better pause before committing: yourself through your lower centres to some action or state of mind (worry, fear, hatred, jealousy) which will in turn start up a tiny current of electrical energy to destruct the neurological-colloidal material in your nervous system all along the line!" (I am taking it for granted that you are acquainted with the colloidal theory of the structure of the nerve cell; particles held in electrical suspension and vulnerable to⁵² excitation by stimulus from sense organs, introduction of drugs etc. "It is in the colloidal structure of the theory nerve cell that we find the connection between the physical and mental" say Strombegg and Kiozybski).

What this student has been trying to do is correlate what you have expounded in "Hidden Teaching Beyond Yoga" and meet a knowledge of the physio-psychological processes gained through the study of modern science in these fields.

In your isolation, you probably wonder just what response your study is creating in your readers. You may wish to know how far certain readers are thinking along with you and at which points in their thinking they meet mental obstacles which might be obliterated by you in your future writings if you know of them in time. This student's faith in the power of the "overself" has been strengthened by her study of the process of its action. Did the Indian sages have any knowledge of the processes or did they just accept the experience they brought about within themselves through meditation and seek it again and again mental knowing what was really taking place? You evidently wish your students to have a scientific, intelligent approach to the matter of living serenely and developing bitter immortal, immaterial energy, to her re-incarnated in future lives. You, have very clearly, and logically explained us as "structural entities possessing a relationship with the universe whose objects and phenomena do not exist except through us.

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Do you agree with Kiozybski that we have to get rid of a lot of false thinking, inherited dogmas, the examples of infantile, ammalitre interpretations all around us, through the technique of more and more obstractions? Does this process tie up with the technique of the Indian sages? What is in their doctrine that cannot be labelled as just another belief (not knowledge)? What makes you confident, with all your scientific reasoning, that what their writings have revealed is closer to the truth?

Some contemporary scientists are on this job in⁵³ their field but I agree with you that there is still a lot to be discovered concerning the originating impulse that some have and somewhere establishes a connection with the physiological mechanism. I quoted Stromberg in which he offered the idea that the physiological locale ought be in the colloidol structure of the cells, where there exists an electrical(?) -magnetic, set-up that might possibly be receptive to extra sensory energy. If you have not read any of the recent papers or books in colloids—you might try to get some of them. In my attempt to gain certain solid ground in the physiological field, I do not feel I will find the entire answer there and thus have the possibilities of the mentalistic approach, but I am instructed to, sometime see the full picture of how both approaches come together without challenging any faith too much.

I feel that you can contribute so much in this field. You are receptive to the results of research in the scientific field. You have gone far in your new study in the field of mentalism and something ought to be done about getting all the findings together. I can think of no more inspiring cause from some endowed research centre than this one, no cause more important to man right now.

EDWARD H. SPICER: I did not like the prefatory of “Inner Reality⁵⁴” not because it was not good but because—probably stupidly⁵⁵—I resent any suggestion that you need to explain⁵⁶ yourself, or your motives, to anyone⁵⁷, anywhere!! My attitude is “This is Paul’s book and you can darn well take it or leave⁵⁸ it!!” Not very “esoteric”, I expect. But as⁵⁹ I got into the chapter “What⁶⁰ is God”—I settled down happily with a sense of listening to a dear and⁶¹ familiar voice. That Chapter⁶² and “A Sane Religion”

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Marjorie Day

⁵⁴ The original editor corrected spell “Reality” by hand

⁵⁵ The original editor corrected spell “stupidly” by hand

⁵⁶ The original editor corrected spell “explain” by hand

⁵⁷ The original editor corrected spell “anyone” by hand

⁵⁸ The original editor corrected spell “leave” by hand

⁵⁹ The original editor corrected spell “as” by hand

⁶⁰ The original editor corrected spell “What” by hand

⁶¹ The original editor corrected spell “and” by hand

⁶² The original editor corrected spell “Chapter” by hand

is all I have read yet, and they are excellent. I gave a little gasp when, at the end of the “What is God” one, you revealed the “Ultimate⁶³ Reality”. It took me back to that evening in Hampstead⁶⁴ – one of the first of the evenings – when you told us that fact – in all its beauty. And I am wondering how many will see it with open⁶⁵ eyes, and grasp it with eager⁶⁶ hands.

Several ⁶⁷people writing about “The Hidden Teaching Beyond Yoga” to me have used the words “written in his inimitable style”. That means, of course, the style that always has given them pleasure, but this time that “style” is better than ever. When I read, it, I always visualise you vividly, so that I can hear you talking it and then I can enjoy the little mannerisms of speech and expression which remain so happily in my memory and the occasional illuminating smile and quiet chuckle. You asked whether I thought you had made it clear that you were not claiming that “mere reasoning alone will lead to realisation”. I certainly do, of course, but I realise that when the book is read by one who has followed closely what you have been experiencing and who has had the privilege of letters from you in the gaps between books, your thought, or intention, may well be read into the book whether it is actually there or not. I was looking again last night at certain passages to check up a little on this point, and I still think you have made it clear that religion, mysticism, meditation, first;⁶⁹ all have their separate and individual values for lots of people, even if nothing more is done; second,⁷⁰ that alone, they are not enough to lead to a realisation of fundamental Truth, but that they provide a necessary and invaluable training for one who is undertaking that ultimate search; third; that training in philosophy (reasoning) is also a vital necessity (and heaven knows it is for most of the so-called “mystics” I have ever met); and, finally, that the cohesion of mysticism meditation philosophy, worked out in a life of inspired-activity, is the combination which will lead to realisation of Truth. That remains my impression.

Whether or not your book “H.T.B.Y.” created the wrong impression anent the need for mysticism. I questioned Lady Carey⁷¹ and she said – yes, he has departed⁷²

⁶³ The original editor corrected spell “Ultimate” by hand

⁶⁴ The original editor corrected spell close up the space “Hampstead” by hand

⁶⁵ The original editor corrected spell “open” by hand

⁶⁶ The original editor corrected spell “eager” by hand

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EDWARD H. SPICER

⁶⁸ The original editor corrections in this para its not clearly legible by hand

⁶⁹ The original editor inserted punctuation by hand

⁷⁰ The original editor inserted comma by hand

⁷¹ The original editor changed “mysticism, I mat Lady Carey again. I questioned her” to “mysticism. I questioned Lady Carey” by hand

⁷² The original editor corrected spell “departed” by hand

from all his old teachings!! I then proceeded to question her on the book and found she knew nothing at all about it! I asked her, did you really read, and she replied – well – I went through it! Lady Bateman is another of the same. Conceited people with brains like cotton wool.

ART⁷³ ⁷⁴too said mysticism was no longer⁷⁵ necessary- only philosophy!! I asked⁷⁶ him what made him think that, and he pointed out two or three of the phrases mentioned. Then I pointed out some of the others and he was quite surprised.

Any⁷⁷ way, it is a magnificeint piece of work and beautifully put together. If I have a criticism, it is that in some places a point is too laboured – emphasised too often and with too many words. But there again, first I can imagine your urge for clarity and second, contact with you has made the explanations sometimes seem overdone.

Just as writing, it is the finest you have done. It has not only literary quality, but a clarity and lucidity which are aesthetically pleasing, as well as intellectually satisfactory. I find myself patting it as I go along and – metaphorically – patting you too! For some reason, good prose, whether written or spoken, always has given me the kind of pleasure which music lovers appear to get from good music and one had that kind of pleasure whilst reading this work.

The clarity of expression and illustration in “Wisdom of the overself” are fine. I have read it aloud to Margaret, as a test of the extent to which its difficult matter was assimilable to one whose reading on the subject ⁷⁸has been comparatively limited, and the nature of the questions which interrupted me from time to time provided adequate evidence that your clear expression did make it comprehensible intellectually to such an one – which is a triumph.

I⁷⁹ could not help thinking what a really colossal job you had done – quite apart from the nature of the subject. To take any subject, let alone this fundamental and vital one, which involved a vast amount of information couched in a language and an idiom of an eastern race and an ancient time and to make a consecutive, rational and

⁷³ The original editor inserted “ART” by hand

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EDWARD H. SPICER

⁷⁵ The original editor corrected spell “no longer” by hand

⁷⁶ The original editor corrected spell by close up the word “asked” by hand

⁷⁷ In this page most of the word its not clearly legible so The original editor overwrite the letters by hand

⁷⁸ The original editor corrected spell “subject” by hand

⁷⁹ In this page most of the word its not clearly legible so The original editor overwrite the letters by hand

intellectual presentation of that subject in “Western” scientific terms, is a great feat. When added to all of that, one adds the difficulty of finding words in which to express this particular subject without giving rise to misapprehensions, it becomes an almost superhuman task. Just as a piece of scholarship, it is a wonderful piece of work.

I⁸⁰ could not help thinking what a really colossal job you have done.

I know that you never expect thanks from anyone, for “The wisdom of the overself” but I must tell you once again what a tremendous debt I, and of all of us, are under to you; that I realise it and that I am profoundly grateful.

So much of “The Wisdom” one reads with a sense of—how shall I describe it—already having known it below the surface, if you like, so that it strikes a joyful note of recognition. Just as a book—one cannot help but admire and congratulate you upon the masterly way in which you have taken an unknown and unrecognised subject and dealt with it so clearly and so effectively that, even to one who has not been a student of the related topics, it is a mind-stimulating challenge, which demands re-reading, study and thought. Anyone with any capacity to do any “thinking” cannot help but be stirred and intrigued. It must have far reaching effects for many people. I am profoundly grateful that it came within your orbit; profoundly thankful to you for the vastness of the change which you have wrought in every aspect of life.

The studying of the book is so intensely satisfactory that one just wants to talk to you about it constantly! you probably have had plenty of correspondence on that subject and have thus been made to feel how grateful so many people are to you. It is rather ineffectual to say “thank you” for putting the⁸¹ greatness of the results of your own intensive work, struggle, effort- and achievement at my disposal, among others, but one is constantly and persistently grateful to you.

I had a letter from Dorothy Last, mostly occupied with expressions of joy over this book. Another from commander Biddulph said that it was the book he had been waiting for all his life, that he could not write more until he had studied it—having only read it three times so far! and that the “Overself guided your hand in the penning of every word”

Your already great ability to take long range and statesmanlike (using that word in its true⁸² sense) views, give you a perspective, the immensity of ⁸³which can only be

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EDWARD H. SPICER

⁸¹ The original editor inserted “the” by hand

⁸² The original editor inserted “true” by hand

guessed at by people like 'myself, but I do have an idea. Current events provide of plenty of material for thought. Such thoughts and the possibility of being of greater service in the world as time goes on make⁸⁴ up the pabulum which is necessary to see to it that the work in front of one's nose is well and truly done. It also provides that mental stimulus which is so vital to an ardent and "full of wonder" mind. Sometimes, one cannot help feeling that so little progress is being made as a result of one's daily effort, whether external or internal, but I realise there is a steady growth and, as you have remarked, Nature is not in a hurry! Sometimes some of Nature's children want to be⁸⁵ so!

As⁸⁶ you remark, the war does indeed give a chance to test the worth of the inner calm won from all these years of study, and the inner calm did not fail in the test. It is not only in the "test" of an aid raid warning that such observation has been of value. In the perhaps even more severe test of the daily struggle; the additional stress and strain of business conditions, etc. all the need of new adjustments in business and private life; that background of stability and inner peace stands both as bulwark and sanctum; safeguard and refuge. To "switch the Centre" as you have phrased it, is to be sure of balance and calm and again and again I have had good reason to renew my gratitude to you for all you have given and taught.

An⁸⁷ excellent test to discover whether that "inner peace" is something more than a mirage! Thankfully, I say it is. One fails in so many ways but That persists within in spite of external failures. I sometimes feel that I am a plant, being grown by "Nature", whilst "I" Keep up with the activities of the growth. But it is a fact that through all the difficulties and readjustments and tumult of these past months, that solid background of stability and tranquility has persisted. It provides the reservoir of determination which the work and the situation required; as well as patience and⁸⁸ the disregard of obstacles. Its extent varies of course, and is deeper at times than at others, but it is always there.

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EDWARD H. SPICER

⁸⁴ The original editor deleted "the" by hand

⁸⁵ The original editor inserted "be" by hand

⁸⁶ In this para most of the word its not clearly legible so The original editor overwrite the letters by hand

⁸⁷ In this para most of the word its not clearly legible so The original editor overwrite the letters by hand

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EDWARD H. SPICER

Your⁸⁹ letter says, “all these turmoils are after all an idea and to be valued accordingly” and that “when so regarded—with the detachment with which we regard the Napoleonic era, it will be easier to find and retain inner calm” You will know that I do not want to exaggerate the extent to which that has been an actual experience, but it really has. Your teaching has not been without effect and concentrating—even intellectually—on the idea of the Reality behind the manifestation has had the effect of enabling one to be singularly unperturbed. When one can realise and dwell in Reality by personal experience, it must be infinitely greater, of course, but the beginning is something and a resentment at having so little time to spend on the things one loves has gone—because of your advice that it is the doing of to-day’s job here and now- well—which is the real training and the essential discipline.

Although⁹⁰, at the moment, the outlook seems utterly confused from the ordinary standpoints, the day must come when all this horror of war will cease; when there is a chance for the still, small voice to be heard above the din and then your message will find hungry seekers⁹¹.

I⁹² spoke of your remarks to me years ago about what you then called “a gospel of inspired activity”. Myron was groaning about practicing law; Art about domestic restrictions. I had had the benefit of your instruction on both! The gist of my remarks to them was that, unless their work on the path made them, for the time being, better lawyers and better able to cope with normal daily life in all its aspects, something was wrong. When one has made one’s own mistakes, it interesting to watch things like this. Anyway—I just want you to know that if the rest of your audience is as greedily happy over “The H.T.B.Y.” as I am, you are going to have a very appreciative audience, and one which is going to profit immensely from ⁹³your work—and what vast work you must have put into it, quite apart from the accumulated wisdom of a lifetime(or more), hardly won.

I⁹⁴ cannot tell you how much more strength and courage and ability it gives one to be “detached” (in reason!) and to feel one-Self impregnably seated peacefully inside. It is almost as if one felt one possessed a hidden ability to compel and even to crush the other man, were it necessary—and permissible! Some feeling of the implacable force of

⁸⁹ In this para most of the word its not clearly legible so The original editor overwrite the letters by hand

⁹⁰ In this para most of the word its not clearly legible so The original editor overwrite the letters by hand

⁹¹ The original editor inserted underline by hand

⁹² In this para most of the word its not clearly legible so The original editor overwrite the letters by hand

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⁹⁴ In this para most of the word its not clearly legible so The original editor overwrite the letters by hand

the ocean tide—but restrained—seems to constitute a hidden reservoir of strength. I would not say all this to anyone but you, of course, but you know what I mean and—moreover - it is all thanks to you.

Speaking⁹⁵ of the added strength—it works out like this: When I interview an important doctor, make a speech to 250 business men, formerly there would be an anxiety; a desire to please; a certain fear of what they might, or might not think. Now, I do my stuff, feeling myself as the instrument of something much greater than I and am completely indifferent as whether the hearer (or hearers) agree or disagree; express pleasure or not. The point is the job has been done—as well done as ever possible—and, well, that is that. That means much less nerve strain; much less wear and tear from hoping such and such a result will ensue.

You⁹⁶ once remarked that existence in this world was much like a drama, in which we all play our parts. Like many other things you have said, it remained with me and increasingly my life has been exactly like that. In the morning, I don my “make-up”, during that day play the part allotted by the great Producer to the best of my ability, but always with a consciousness of being “in character”, and then when at long last I am alone, the costume and the make-up can come off. This does not mean any less enthusiasm for the part to be played; any less zest in carrying out the things it includes. On the contrary, perhaps, a greater zest with the idea that a part well played may in time merit a better part! But⁹⁷ it does mean a complete detachment from the happenings and that, strange to say, has become a source of considerable extra strength and, I believe, increased efficiency. It means, for example that there is neither hope, nor fear, and a profound indifference to the “Reactions.” which the things to be done may evoke.

I⁹⁸ have such a habit of “communing” with you, about all sorts of things, imagining your presence that now I come to write to you, I am frankly at a loss to know what I really have written you before or whether I only think I have written it! If I repeat myself, it is a measure of precaution.

There is a satisfactory sort of “feeling” of being in contact with you constantly in some indefinable manner.

⁹⁵ In this para most of the word its not clearly legible so The original editor overwrite the letters by hand

⁹⁶ In this para most of the word its not clearly legible so The original editor overwrite the letters by hand

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LETTERS FROM STUDENTS

Edward H. Spicer

⁹⁸ In this para most of the word its not clearly legible so The original editor overwrite the letters by hand

I⁹⁹ have consistently tried to refrain from criticising what seemed to me curious and appalling failures in various organisations, even when they seemed to be under the highest auspices, and to have the maximum reason for doing things. I tried to refrain, first because, there are enough things in my own life to criticise first and second because I thought perhaps I simply didn't have the insight to see through it all. In my opinion, then, you are most thoroughly correct in saying "that considering the super- knowledge which they claim to possess and the super-ideals which they mouth so frequently, the theosophists (and all other mystical cults) have failed to justify both claims and have failed to make any notable contribution to the practical welfare of mankind".

I¹⁰⁰ have been in contact with many theosophists in England and here and most of them seemed sincere. But their lives were barren—in every sense of the word, and they seemed to live in a cloud of maudlin sentimentality, with a well established superiority complex, which was, perhaps, their only defence. Take the "centre" down in Surrey adjoining Mrs Beaches house—a run-down, unkempt, sloppy sort of a place, occupied with "old women of both sexes" without an ounce of drive of any sort between them. I¹⁰¹ went out to Point Loma—having heard so much of it—and there was the same picture—gardens gone to seed; weeds overgrowing everything, buildings mouldering into decay—and a self-centred population getting nowhere fast! Some have drifted into the so-called "Liberal Catholic" organisation, where they become "Bishops" and amuse themselves with a, super-masonic ritual which is as empty as a shell. And I have asked myself a thousand times—If these people with direct "contact" and inspiration of "Masters" are so utterly unfertile—what is the answer? Now I know, of course, that the answer lies in the absence of the 2 factors in your trinity (or of one in some cases). Mostly they have the "hearts"; a very few indeed have the "head"; but the "hand" has been lacking almost entirely. Occupied with speculations over the number of "Kalpas" the universe has existed; with arguments about the "Root race" and which one it is; about the remembering of past lives; knowing one's "ray" and being aware of one's "Master"—the fundamentals which are vital have been lost or left aside, and they go round and round like the church of England clergy who are torn over arguments about the virgin birth. What you say about "the revelation of the unity which subsists between so-called spirit and so -called matter", just makes all the difference in the world; that and the sense of the harmony in "Nature" working through all things if one can learn to be as receptive to Its will as the flowers and the wind. The result of the situation is that the dynamic approach to world needs has been left to lesser (or even

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¹⁰⁰ In this para most of the word its not clearly legible so The original editor overwrite the letters by hand

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“evil”) folk; whilst those who purported to be putting themselves into the channel of the flow of all life spent their lives quibbling over details and ‘personality’ problems amongst themselves—a truly sorry spectacle. World renunciation just now is about as sensible and as useful as refusing to use an available hose when the house is burning, one phrase of your’s has been in my mind much—“a gospel of inspired activity”. If only one can become truly inspired, utterly devoted and ready to “act” as directed anywhere and anyhow, come what may,¹⁰² the remaining years of this life may yet not be unproductive—that is my aspiration. I think of you so very often—with love and with gratitude—because if the tumult everywhere is leaving the inside of me less and less disturbed, but more and more ready for work—it is all due to your teaching, your inspiration your selfless effort—and I salute you. You are the “catalyst” which has produced this result in me.

J.R. DAVIS:¹⁰³ I, like yourself, have sought and sought, here and there, for truth—I have been interested in the teachings of Krishnamurthy—but feel there is a sort of gap between his statements the liberated state he claims and all its complications—These, it seems to me, he evades, when he is questioned and while he rather stresses his ownership of nothing and the cruelties of competition etc,- he enjoys the things which others provide through their money—This appears to me to be somewhat dishonest thinking on his part and makes me wonder if he is perhaps partially self-deluded? Also, his to me, rather contemptuous dismissal of other teachers—past and living strikes a discord—surely, all paths are really one? I think Krishnamurti is right when he stresses the strength of the “I” and its constant self-creation—but when he advises cease-less “awareness” he fails to make clear, what he means by that—I don’t see how without Stilling the mind—which he deprecates—it is possible to observe or think and, at the same time, to be aware—That surely demands duality of consciousness? I often wonder if Krishnamurti is not perhaps unconsciously in resistance to his Theosophical “forcing house” education. Having freed himself by effort which one admires, it may be that his conflict is not yet resolved and might account for his wholesale rejection of esoterism and seeming lack of compassion? The “I” is so subtle and clever and, it seems to me, may deceive those who, while on the earth and sharing the life of matter, fail to preserve humility regarding their nonmaterial experience.

It¹⁰⁴ is sad to hear that you found intolerance amongst those who profess love of truth—its ugly head appears even on that plane? I, in my humble way, found the same

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Edward H. Spicer

¹⁰³ In this para most of the word is not clearly legible so The original editor overwrote the letters and also heavily edited by hand

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LETTERS FROM STUDENTS

J.R.DAVIS

intolerance in the societies, schools and organizations which I joined in the hope of finding enlightenment. Man's self-delusions seems endless and his conscious resistance to real insight regarding his hidden and egotistical motives so great, that one sees why so few attain to any degree of impersonality and wisdom—I have been much helped by a deep analysis and as my analyst was an unusually broadminded and clever woman doctor with wide experience, I was able to find out the reason for much which had baffled and distressed me. I feel that you have done an inestimable service to the many who love and seek truth, by are repelled by dogma and inconsistencies of so-called religion.

It is, I suppose, vain to ask in terms of human reason "what purpose is there in creation, if individual consciousness, evolved by struggle and effort, has to be dissolved by further struggle and effort?" Surely "life" cannot be added to by activity—and one asks then "To what purpose is creation?"—I suppose one should accept one's incapacity to deal with this problem by the personality and proceed with the task of contacting the Overself and the impersonal illumination which results? I find, when I face honestly the many questions which my mind raises, that I fail to do this and waste time and energy which might be used in the practice of mind stilling! That is so tedious and difficult and needs such patience and determination—but I realise that if I am not prepared to exercise them I have right to complain of my condition of ignorance.

I realize, anyway partially, the immense study, effort, and experience that The Wisdom of the Overself" represents and I appreciate very deeply and sincerely the generous gift you have made to such as myself—please accept my truly heartfelt thanks.

D.B. Macdonald¹⁰⁵: "DEVELOPMENT OF MUSLIM THEOLOGY."

In human progress unity and complexity are the two correlatives forming together the great paradox. Life is manifold, but it is also one. So it is seldom possible, and still more seldom available, to divide a civilization into departments and to attempt to trace their separate developments; life nowhere can be cut in two with a hatchet. And this is emphatically true of the civilization of Islam. Its intellectual unity, for good and evil, is its outstanding quality. It may have solved the problem of faith and science, as some hold; it may have crushed all thought which is not of faith, as many others hold. However that may be, its life and thought are a unity.

The Ismailians: It itself was the most magnificent conspiracy, or rather fraud, in all history. To understand its possibility and its results, we must hold in mind the nature of the Persian race and the condition of that race at this time. Herodotus was

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told by his Persian friends that one of the three things Persian youth was taught was to tell the truth. That may have been the case in the time of Herodotus, but certainly this teaching has had no effect whatever on an innate tendency in the opposite direction; and it is just possible that Herodotus's friends, in giving him that information, were giving also an example of this tendency. Travellers have been told curious things before now, but certainly none more curious than this. As we know the Persian in history, he is a born liar. He is, therefore, a born conspirator. He has great quickness of mind, adaptability, and, apart from religious emotion, no conscience.

The working of this plan was achieved by a system of grades like those in freemasonry. His emissaries went out, settled each in a village and gradually won the confidence of its inhabitants. The first object of missionary was to excite religious doubt in the mind of his subject, by pointing out curious difficulties and subtle questions in theology.

At¹⁰⁶ the same time he hinted that there were those who could answer these questions. If his subject proved tractable and desired to learn further, an oath of secrecy and absolute obedience and a fee were demanded—all quite after the modern fashion. Then he was led up through several grades, gradually shaking his faith in orthodox Islam and its teachers and bringing him to believe in the idea of an Imam, or guide in religious things, till the fourth grade was reached. There the theological system was developed, and Islam, for the first time, absolutely deserted.

The world was never left without an Imam—but these Imams had had no revelation to make; were only guides to already revealed truth.

The idea of a series of Prophets is genuinely Islamic, but Muhammad, in Muslim theology, is the last of the Prophets and the greatest, and after him there will come no more.

Such, then, was the system that those who passed the fourth degree learned and accepted. The great majority did not pass beyond; but those who were judged worthy were admitted to three further degrees. In these degrees, their respect for religious teaching of every kind, doctrinal, moral, ritual, was gradually undermined; the Prophets and their works were depreciated and philosophy and philosophers put in their place. The end was to lead the very few who were admitted to the inmost secrets of the conspiracy to the same position as its founder. It is clear what a tremendous weapon, or rather machine, was thus created. Each man was given the amount of light he could bear and which was suited to his prejudices, and he was made to believe that the end of the whole work would be the attaining of what he regarded as most

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desirable. The missionaries were all things to all men, in the broadest sense, and could work with a Kharijite fanatic, who longed for the days of Umar; a Bedawi Arab, whose only idea was plunder; a Persian driven to wild cries and tears by the thought of the fate of Ali, the well-beloved, and of his sons; a peasant, who did not care for any family¹⁰⁷ or religion but only wished to live in peace and be let alone by the tax-gatherers; a Syrian mystic, who did not know very well what he thought, but lived in a world of dreams; or a materialist, whose desires was to clear all religions out of the way and give humanity a chance. All was fish that came to their net. So the long seed-planting went on.

We have noted already the influence of Christianity on Muhammad through the hermits of the desert. From it sprang the asceticism of Islam and that asceticism grew and developed into quietism and thence into mysticism.

They were applying to the ideas of the Qur'an the keen solvent of Greek dialectic, and the results which they obtained were of the most fantastically original character. Thrown into the wide sea and utter freedom of Greek thought, their ideas had expanded to the bursting point and, more than even a German metaphysician, they had lost touch of the ground of ordinary life, with its reasonable probabilities, and were swinging loose on a wild hunt after ultimate truth, welding as their weapons definitions and syllogisms. The lyric fervours of Muhammad in the Qur'an gave scope enough of strange ideas from which to start, or which had to be explained away. Their belief in the powers of the science of logic was unfailing, and, armed with Aristotle's "Analytics," they felt sure that certainty was within their reach.

Of al-Farabi it is enough to say that he was one of the most patient of the laborers at that impossible problem. It seems never to have occurred to him, or to any of the others, that the first and great imperative was to verify his references and sources. The oriental, like the mediaeval scholastic, tests minutely the form of his syllogism, but takes little thought whether his promises state facts or not. With a scrupulous scepticism in deduction, he combines a childlike acceptance on tradition or on the narrowest inductions.

It¹⁰⁸ may be that it was only a natural drawing together on the part of all the different forces and movements that were under a ban and had to live in secrecy and stillness. It may be that the students of the new sciences passed over, simply through their studies and political despair—as he often happened in our day—into different

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degrees of nihilism, or, at the other extreme, into a passionate searching for, and dependence on, some absolute guide, an infallible Imam.

The methods followed by the leaders of the Fraternity agree exactly with those of the missionaries of the Ismailians. They raised difficulties and suggested serious questionings; hinted at possible answers but did not give them; referred to a source where all questions would be answered. Again, their catch-words and fixed phrases are the same.

We must see in Ibn Karram one of those wooden-minded literalists, for whom a metaphor is a ridiculous lie if it cannot be taken in its external meaning. He was part of the great stream of conservative reaction.

It remains to trace more precisely the thread of mysticism, that *kashf*, revelation, which we have already mentioned several times. Its fundamental fact is that it had two sides, an ascetic and a speculative, different in degree, in spirit and in result, and yet so closely entangled that the same mystic has been assigned, in good and in bad faith, as an adherent of both.

The disappointed hopes of the old believers found an outlet in the contemplative life. They withdrew from the world and would have nothing to do with its rulers; they wealth and everything connected with them they regarded as unclean.

The young men gave themselves over to the guidance of the older men; little circles of disciples gathered round a venerated Shaykh; fraternities began to form.

There is a striking resemblance between the Sufis¹⁰⁹ seeking by patient introspection to see the actual light of God's presence in their hearts, and the Greek monks in Athos, sitting solitarily in their cells and seek-the divine light of Mount Tabor in contemplation of their navels.

Another point against the earlier Sufis was their abuse of the principle of *tawakkul*, dependence upon God. They gave up their trades and professions; they even gave up the asking for alms. Their ideal was to be absolutely at God's disposal, utterly cast upon His direct sustenance (*rizq*.) No anxiety for their daily bread was permitted to them; they must go through the world separated from it and its needs and looking up to God. Only one who can do this is properly an acknowledgeder of God's unity, a true *Muwahhid*. To such God would assuredly open the door of help; they were at His gate; and the biographies of the saints are full of tales how His help used to come.

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To this it may be imagined that the more sober even among the Sufis, made vehement objection. It fell under two heads. One was that of Kasb, the gaining of daily bread by labor. The examples of the husband man who casts his seed into the ground and then depends upon God, of the merchant who travels with his wares in similar trust, were held up against the wandering but useless monk. As always, traditions were forged on both sides. Said a man—apparently in a spirit of Prophecy—one day to the Prophet, “Shall I let my camel run free and trust in God?” Replied the Prophet, or someone for him with a good imitation of his humorous common-sense, “Tie up your camel and trust in God.” The other head was the use of remedies in sickness. The whole controversy parallels strikingly the “Mental science” and “Christian Science” of the present day. Medicine, it was held, destroyed tawakkul. In the fourth century in Persia this insanity ran high and many books were written for it and against it. The author of one on the first side was consulted in an obstinate case of headache. “Put my book under your pillow,”¹¹⁰ he said, “and trust in God.” On both these points the usage of the Prophet and the Companions was in the teeth of the Sufi position. They had notoriously earned their living, honestly or dishonestly, and had possessed all the credulity of semi-civilization toward the most barbaric and multifarious remedies. So the agreement of Islam eventually righted itself though the question in its intricacies and subtleties remained for centuries a thing of delight for theologians. In the end only the wildest fanatics held by absolute tawakkul.

We have already seen an early tendency to regard Ali and, later, members of his house as incarnations of divinity. In the East, where God comes near to man, the conception of God in man is not difficult. The Semitic prophet through whom God speaks easily slips over into a divine being in whom God exists and may be worshipped. But if with one, why not with another? May it not be possible by purifying exercises to reach this unity? If one is a Son of God, may not all become that if they but take the means?

Al-Hallaj carried the theory to its legitimate conclusion, and proclaimed the result publicly. But with this mystical enthusiasm there seem to have united in him other and more dangerous traits. The stories which have reached us show him of a character fond of excitement and change, surrounding himself with devoted adherents and striving by miracle-working of a commonplace kind to add to his following. He may have been nothing but a rather weak-headed devotee, carried off his feet by a sudden tide of public excitement, the greatest trial and danger that a saint has to meet. Persia was seething with false prophets and nationalists of every shade.

But in spite of the labors of so many men of high ability, the religious outlook was growing ever darker. Keen observers recognised that some change was bound to

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come. That it might be an inflowing of¹¹¹ new life by a new al-Ash'ari was their prayer. It is more than dubious whether even the keenest mind of the time could have recognized what form the new life must take. They had not the perspective and could only feel a vague need. But from what has gone before it will be plain that Islam had again to assimilate to itself something from without or perish. Such had been its manner of progress up till now. New opinions had arisen; had become heresies; conflict had followed; part of the new thought had been rejected; through it all the life of the church had gone on in fuller and richer measure, being always, in spite of everything, the main stream; the heresy itself had slowly dwindled out of sight.

The first philosophic name in the Muslim West is that of Abu Bakribn Bajja, for mediaeval Europe Avenpace, who died comparatively young in 533. For him, as for all, an still more in the West than in the East, the problem of the philosopher was how to gain and maintain a tenable position in a world composed mostly of the philosophically ignorant and the religiously fanatical. This problem had two sides, internal and external. The inner and the nobler one was how such a mind could in its loneliness rise to its highest level and purify itself the point of knowing things as they really are and so reach that eternal life in which the individual spirit loses itself in the Active Intellect which is above all and behind all. The other, and baser, was how to so present his views and adapt his life that the life and the views might be possible in a Muslim community.

Only by the constant exercise of its own functions can the intellect of man be thus raised. He must live rationally at all points; be able to give a reason for every action. This may compel him to live in solitude; the world is so irrational and will not suffer reason. Or some of the disciples of reason may draw together and form a community where they may live the calm life of nature and of the pursuit of¹¹² knowledge and self-development. So they will be at one with nature and the eternal, and far removed from the frenzied life of the multitude with its lower aims and conceptions. It is easy to see how the iron of a fight against overwhelming odds had entered this soul.

Their problem, as in the case of Fatimids, seems rather to have been how much the people might be taught with safety. Their solution of the problem—here we proceed on conjecture, but the basis is tolerably sound—was that the bulk of the people should be taught nothing but the literal sense of the Qur'an, metaphors, anthropomorphisms and all; that the educated lay public, which had already some inkling of the facts, should be assured that there was really no difference between philosophy and theology—that they were two phases of one truth; and that the

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philosophers should have a free hand to go on their own way, always provided that their speculations did not spread beyond their own circle and agitate the minds of the commonalty. It was a beautiful scheme, but like all systems of obscurantism it did not work. On the one hand, the people refused to be blindfold, and, on the other, philosophy died out of inanition.

Ibn Tufayl was wazir and physician to Abu Ya'qub and died a year after him, in 531. His was a calm, contemplative life, secluded in princely libraries. But his objects were the same as those of Ibn Bajja. He has evidently no hope that the great body of the people can ever be brought to the truth. A religion, sensuous and sensual alike, is needed to restrain the wild beast, in man, and the masses should be left to the guidance of that religion. For a philosopher to seek to teach them better is to expose himself to peril and them to the loss of that little which they have. But in his methods, on the other hand, Ibn Tufayl is essentially at one with al-Ghazzali. He is a mystic who seeks in Sufi exercises, in the constant purifying of mind and body and in the unwearied search for the ¹¹³one unity in the individual multiplicity around him, to find a way to lose his self in that eternal and one spirit which for him is the divine. So at last he comes to ecstasy and reaches those things which eye hath not seen nor ear heard. The book by which his name has lived, and which has had strange haps, is the romance of Havy ibn Yaqzan, "The Living One, Son of the Walking One." In it he conceives two islands, the one inhabited and the other not. On the inhabited island we have conventional people living conventional lives, and restrained by a conventional religion of rewards and punishments. Two men there, Salaman, and Asal, have raised themselves to a higher level of self-rule. Salaman adapts himself externally to the popular religion and rules the people; Asal, seeking to perfect himself still further in solitude, goes to the other island. But there he finds a man, Havy ibn Yaqzan, who has lived alone from infancy and has gradually, by the innate and uncorrupted powers of the mind, developed himself to the highest philosophic level and reached the Vision of the Divine. He has passed through all the stages of knowledge until the universe lies clear before him, and now he finds that his philosophy thus reached, without prophet or revelation, and the purified religion of Asal are one and the same. The story told by Asal of the people of the other island sitting in darkness stirs his soul and he goes forth to them as a missionary. But he soon learns that the method of Muhammad was the true one for the great masses, and that only by sensuous allegory and concrete things could they be reached and held. He tries to his island again to live the solitary life.

The bearing of this on the system of the Muwahhids cannot be mistaken. If it is a criticism of the finality of historical revelation, it is also a defence of the attitude of the Muwahhids toward both people and philosophers. By the favor of Abu Ya'qub, Ibn Tufayl had practically been able to live on an island and develop himself by study. So,

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too, Abu¹¹⁴ Ya'qub might stand for the enlightened but practical Salaman. Yet the meaning evidently is that between them they failed and must fail. There could only be a solitary philosopher here and there, and happy for him if he found a princely patron. The people which knew not the truth were accursed. Perhaps, rather, they were children and had to be humored and guided as such in an endless childhood.

It is evident that such a solitary possessor of truth had two courses open to him. He could either busy himself in his studies and exercises, as had done Ibn Bajja and Ibn Tufayl, or he could boldly enter public life and trust to his dialectic ingenuity and resource—perhaps, also, to his plasticity of conscience—to carry him past all whispers of heresy and unbelief. The latter course was chosen by Ibn Rushd.

And he has unlimited faith in his means of reaching that Truth—only by such capitalization can we express his theologic attitude. The logic of Aristotle is infallible and can break through to the supreme good itself. Ecstasy and contemplation play no part with him; there he separates from Ibn Tufayl. Such intercourse with the Active Intellect may exist; but it is too rare to be taken into account. Obviously, Ibn Rushd himself, who to himself was the percipient of truth for his age, had never reached that perception. Solitary meditation he cannot away with; for him the market-place and contact with men.

He sums up his own position under four heads; First, that philosophy agrees with religion and that religion recommends philosophy. Here, he is fighting for his life. Religion, is true, a revelation from God; and philosophy is true, the results reached by the human mind; these two truths cannot contradict each other. Again, men are frequently exhorted in the Qur'an to reflect, to consider, to speculate about things; that means the use of the intelligence, which follows certain laws, long ago traced and worked out by the ancients. We must, therefore, study their¹¹⁵ works and proceed further on the same course ourselves, i.e. we must study philosophy.

Second, there are two things in religion, literal meaning and interpretation. If we find anything in the Qur'an which seems externally to contradict the results of philosophy, we may be quite sure that there is something under the surface. We must look for some possible interpretation of the passage, some inner meaning; and we shall certainly find it.

Third, the literal meaning is the duty of the multitude, and interpretation the duty of scholars. Those who are not capable of philosophical reasoning must hold the literal truth of the different statements in the Qur'an. The imagery must be believed by

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them exactly as it stands, except where it is absolutely evident that we have only an image. On the other hand, philosophers must be given the liberty of interpreting as they choose. If they find it necessary, from some philosophical necessity to adopt an allegorical interpretation of any passage or to find in it a metaphor, that liberty must be open to them. There must be no laying down of dogmas by the church as to what may be interpreted and what may not. In Ibn Rushd's opinion, the orthodox theologians sometimes interpreted when they should have found imagery. He did not accuse them of heresy for this, and they should grant him the same liberty.

Fourth, those who know are not to be allowed to communicate interpretations to the multitude.

Each of these three classes of people has to be treated in the way that suits mental character. It is wrong to at demonstration or controversy before those who can understand only rhetorical reasoning. It destroys their faith and gives them nothing to take its place. The case is similar with those who can only reach controversial reasoning but cannot attain unto demonstration. Thus Ibn Rushd would have the faith of the multitude carefully screened from all contact with the teachings of philosophers.

It was ¹¹⁶not Ibn Rushd that triumphed but Ibn Tufayl, and that side of Ibn Tufayl which was akin to al-Ghazzali. From this point on, the thinkers and writers of Islam become mystics more and more overwhelmingly. Dogmatic theology itself falls behind, and of philosophical disciplines only formal logic and a metaphysics of the strictest scholastic type are left. Philosophy becomes the handmaid of theology, and a very mechanical handmaid at that. It is only in the schools of the Sufis that we find real development and promise of life. The future lay with them, however dubious it may seem to us that a future in such charge must be.

The greatest Sufi in the Arabic-speaking world was undoubtedly Muhyi ad-Din ibn Arabi. His books are a strange jumble of theosophy of our own day. He evidently took the system of the mutakallims and played with it by means of formal logic and a lively imagination. To what extent he was sincere in his claim of heavenly illuminings and mysterious powers it would be hard to say. The oriental mystic has little difficulty in deceiving himself. His opinions—so far as we can know them—may be briefly sketched as follows: The being of all things is God: there is nothing except Hi. All things are an essential unity; every part of the world is the whole world. So man is a unity in essence but a multiplicity in individuals. His anthropology was an advance upon that al-Ghazzali toward a more unflinching pantheism. He has the same view that the soul of man is a spiritual substance different from everything else and proceeding from God. But he obliterates the difference of God and makes souls practically

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emanations. At death these return into God who sent them forth. All religions to Ibn Arabi were practically indifferent; in them all the divine was working and was worshipped. Yet Islam is the more advantageous and Sufism is its true philosophy. Further, man has no free-will; he is constrained by the will of God, which is really all that exists. Nor is there any real difference between good and evil; the essential unity of all things makes such a division impossible.

We¹¹⁷ discover in the end that all this is a mere preliminary discipline, leading in itself to agnosticism and a recognition that there is nothing but vanity in this world, and that only in the vision of the Sufi can certainty and peace be found. So we have again the circle through which al-Ghazzali went.

The mystics are accused of heresy by the traditionalists. The traditionalists are accused by the mystics of formalism, hypocrisy, and, above all, of flat inability to argue logically. Both accusations are certainly true. No fine fence on personality can conceal the fact that Muslim mysticism is simple pantheism of the Plotinian type, the individuals are emanations from the One. On the other hand, the formalism of the traditionalists can hardly be exaggerated. They pass over almost entirely into canon lawyers, meriting richly the fine sarcasm of al-Ghazzali, who asked the faqihs of his day what possible value for the next world could lie in a study of the Qur'anic law of inheritance or the like. Tradition (hadith), in the exact sense of the sayings and doings of Muhammad, falls into the background, and fiqh, the systems built upon it by the generations of lawyers, from the four masters down, takes its place. Again, the accusation of illogical reasoning is also thoroughly sound. The habit of unending subdivision deprived the minds of the canonists of all breath of scope, and their devotion to the principle of acceptance on authority (taqlid) weakened their feeling for argument. It is true, further, that the mystics, such as they were, had heired all the philosophy left in Islam and were thus become the representatives of the intellectual life. They had so much of an advantage over their more orthodox opponents. But the intellectual life with them, as with the earlier philosophers, remained of a too subjective character. The fatal study of the self, and the self only – that tramping along the high a priori road – and neglect of the objective study of the outside world which ruined their forerunners¹¹⁸, was their ruin as well. Outbursts of intellectual energy and revolt we may meet with again and again; there will be few signs of that science which seeks facts patiently in the laboratory, the observatory, and the dissecting-room.

He gave out a fatwa which ran still straighter in the teeth of the beliefs of the people and which sent him to a prison which he never left alive. It had long been a

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custom in Islam to make pious pilgrimage to the graves of saints and prophets and there to do reverence to their memory and to ask their aid. It was part of that cult of saints which had so overspread and overcome the earlier simplicity of Islam. The most outstanding case in point was, and is, the pilgrimage to the tomb of Muhammad at al-Madina, which has come to be a more or less essential part of the Hajj to the Ka'ba itself. Against all this Ibn Taymiya lifted a voice of emphatic protest. These shrines were in great part false, and when they were genuine the visitation of them was an idolatrous imitation of heathen practices. Equally idolatrous was all invoking of saints or prophets, including Muhammad himself; to God alone should prayer be directed. The clamor raised by this fatwa was tremendous. This was no doctrine of the schools which he had touched, but a bit of concrete religiosity which appealed to everyone. His public life practically ended, and the practices which he had denounced abide to this day. It is a bitter satire on his position that when he died in 726 the populace paid to his relics all these signs of superstitions reverence against which he had protested. He became a saint, *malgre' lui*.

But truth for him is not to be reached by speculation and argument; its only basis is through the unveiling of the inner eye which brings us to the immediate Vision of the Divine. Those who have reached that Vision, guide and teach those who cannot or have not. Upon that Vision all systems are built, and reason can only serve the visionary as a defence against the gainsayer or against his own too wild thoughts.

The¹¹⁹ Sufis had always looked down on those theologians who were canonists pure and simple. A study of canon law was a necessity, they thought; but as propaedeutic only. The canonists who went no further never reached religion at all. Especially they held that no Sufi should join himself to any of the four contending schools. Their controversies were upon insignificant details which had nothing to do with the life in God. But could it not be shown that their differences were not actual—one view being true and the other false—but were capable of being reduced to a unity? This was the problem that ash-Sha' rani attacked. These differing opinions, he held, are adapted to different classes of men. Some men of greater gifts and endurance can follow the hardest of these opinions, while the easier are to be recognized as concessions (*rukhsa*) from God to the weakness of others. Each man may follow freely the view which appeals to him; God has appointed it for him.

They reject the intercession of *walis* with God. It is allowable to ask of God for the sake of a saint but not to pray to the saint. This applies also to Muhammad. Pilgrimage to the tombs of saints, the presenting of offerings there, all acts of reverence, they also forbid. No regard should be paid even to the tomb of the Prophet at al-

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Madina. All such ceremonies are idolatrous. Whenever possible the Wahhabites destroy and level the shrines of saints.

The second movement is the revival of the influence of al-Ghazzali. That influence never became absolutely extinct and it seems to have remained especially strong in al-Yaman. In that corner of the Muslim world generations of Sufis lived comparatively undisturbed.

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He gradually works his way to a point whence he can obtain an unimpeded view of the remains of the first two centuries, and gazes round on a world that he has never heard of at school, and of which no word is breathed from the pulpit.

Is¹²⁰ this the world of the Primitive Church of which he has read in the accepted manuals and been told of by pastors and masters? They are all heretics, say later Church writers, very pestilent folk and enemies of the True Faith which we have now established by our decrees and councils.

But the student prefers to look to the first two centuries themselves instead of listening to the opinions and decisions of those who come after, and, as farther away from the origins, can hardly be expected to know more of them than those they are thematized.

Now it is remarkable that, though such abundantly minute and laborious research has been expended on the problem of origins of Christianity by the analysis of canonical documents, so little critical attention has been bestowed on the writings of these "heretics," although by their means great light may be thrown on many of the obscure problems connected with the history of the beginnings: it is only of comparatively late years that the utility of their evidence has been reorganised and that attempts have been made to bring them into court. The "General voice" of the Catholic Church since its ascendancy has stigmatized these "heretics" as the "first-born sons of Satan," and the faithful have believed unquestioningly that that voice was "Sancto Spiritu suggerente." But for Protestantism at least such crude opinions can no longer satisfy the liberal mind in things religious at the end of the nineteenth century.

It is of course perfectly patent that such a pronouncement is unavoidable by the Head of a Church which has given in its adhesion to the dogma of infallibility, and whose life depends on the maintenance of its unquestioned authority. The consequence, however, is that in order to reconcile this dogma with reason, its scholars

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have to resort to a casuistical method which is exceedingly distasteful to those who are nurtured in the free air of scientific research, and which unfortunately ¹²¹renders the writings of Roman Catholic critics obnoxious to the charge of insincerity. We need not, however, necessarily, doubt their sincerity for in the domain of religion the commonest phenomenon is faith doing violence to reason; as students of life, therefore, we watch with keenest interest this tragedy of the human reason struggling in the bonds of a self-imposed authority, and as believers in Providence have confidence that the force thus generated will eventually be used for good, though at present it seems to many of us an unmixed evil.

This conversatism, we believe, will not prove an evil for Christendom in the long run, for it is largely dictated by a faith—though a blind one—in the reality of inspiration, in the sublimity of the “things not seen,” which refuses to have its place in the human heart filled by what seems to it at present a negation of its most cherished convictions. But could such believers open the eyes of their understanding, they would see that the busy souls who are clearing away the obscurations of centuries of misunderstanding, are filled with as lively a faith as their own—and by their devotion to truth are doing God’s work in preparing the way for a fuller realization of His eternal Wisdom and a deeper understanding of human nature. True, in order to achieve this task these energetic souls are filled with an enthusiasm for criticism which is the necessary yoke-fellow of blind conservatism. It is the child of these twain that will bring light.

The soul of man returns again and again to learn the lessons of life in this great world-school according to one of the great doctrines of general religion. If this be so, it follows that when similar conditions recur a similar class of souls returns to continue its lessons of experience. It may well be even that many of the identical souls who were embodied in the early centuries of Christianity are continuing their experience among ourselves to-day. For why otherwise do the same ideas recur, why do the same problems arise, the same ways of looking at things? They cannot fall into our midst¹²² from the “ewigkeit” must it not be that they have been brought back, by minds to whom they have already been familiar?

A marked similarity between the general unrest and searching after a new ideal that marked the period of brilliant intellectual development which preceded the birth of Christianity, and the uncertainty and eager curiosity of the public mind in the closing years of the nineteenth century.

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The tendency is the same in kind though not in degree; To-day life is more intense, thought more extended, the need of the solution of the problem more pressing.

The old races which supplied the conditions for the experience of the more advanced souls, were to disappear gradually, and new races were to be developed, which in their childhood could not supply the necessary conditions for the incarnation of such subtle intellects, but which in their manhood would attract to them still higher souls perchance. It follows then that as a general rule the class of souls which seeks experience in them in their childhood, is not the same as the grade of souls which incarnate in them in their middle age, or in their old age. Of course there are numerous individual exceptions, for the above is the merest outline of the elements of the problem; the details are so complicated, the permutations and combinations so innumerable, that no mind can fully grasp them.

Our Western World, the vehicle of the modern mind, has had its period of childhood; it was born from the womb of Greek and Roman civilization and its lusty childhood was a natural period of ignorance and passion. Such considerations will enable us better to understand the otherwise sad spectacle of the dark and middle ages in Europe; they were the natural concomitants of childhood and were followed by the intellectual development of youth and early manhood. The Western world is a parrently just coming of age and in the future we may hope it will think and act as a man and put away childish things.

The problems which will in future occupy the attention ¹²³of its developed intelligence were foreshadowed in the womb of its parent.

It is a mistake to suppose that Plato formulated a distinctly new system of philosophy; his main conceptions are part and parcel of the old wisdom handed down by the seers of the mysteries; but he does not formulate them so much as clear the ground by his dialectical method, so that the mind may be brought into a fit state to receive them.

Therefore are the conclusions of his dialogues nearly always negative, and only at the end of his long life, probably against his better judgment and in response to the importunity of his pupils, does he set forth positive document in the *Time us*, composed of scraps from the unpublished writings of Pythagoreans and others.

Unfortunately most of those who immediately followed him, imagined that his dialectical method was an end in itself, and so instead of living the life of philosophy

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and seeking the clear vision of true initiation, they degenerated into empty argument and ended in negation.

Stoics who, in opposition to Plato's doctrine of social virtues, asserted the solitary dignity of human individualism.

What could the barbarian Huns and Goths and Arabs make of the great problems that confronted the highly civilized Alexandrians?

For the new race a new religion therefore, suited to its needs, suited perchance to its genius, suited to its age.

The Saviour was the Logos, as we have seen above. The claim of the Gnostics was that a man might so perfect himself that he became a conscious worker with the Logos; all those who did so, became "Christs," and as such were Saviours, but not in the sense of being the Logos Himself.

The neophyte on receiving "baptism," that is to say, on reaching a certain state of interior purification or enlightenment, was said to "rise from the dead" thereafter, he "never grew old and became immortal," that is to say, he obtained possession of ¹²⁴the unbroken consciousness of his spiritual ego. Menander was especially opposed to the materialistic doctrine of the resurrection of the body.

The bright and dark sides are almost invariably found together; whenever an attempt is made to shed some light on the mystery of the world and of man, the whole nature is quickened, and if the animal is the stronger, it becomes all the more uncontrolled owing to the quickening.

This serpentine force fashioned the universe, and fashioned man. It created him; and yet he in his turn could use it for creation, if he would only cease from generation. The Caduceus, or Rod of Mercury, and the Thyrsus in the Greek Mysteries which conducted the soul from life to death, and from death to life, figured forth the serpentine power in man, and the path whereby it would carry the "man" aloft to the height.

There is no essential evil in the universe, but that things are bad and good in man's opinion only.

We must rise to that stupendous intuition of Deity, which transcends even Being, and which to the narrow minds of earth seems pure nothingness, instead of being that which beggars all fullness.

As to marriage, Basilides and his son Isidorus taught that it was natural but not necessary, and seem to have taken a moderate ground between the compulsory asceticism of some schools and the glorification of procreation by the Jews, who taught that "he who is without a wife is no man".

As to the apparently undeserved sufferings of martyrs, Basilides, basing himself on the doctrines of reincarnation and *karman*, writes as follows in Book xxiii. of his *Exegetica*:

"I say that all those who fall into these so-called tribulations, are people who, only after transgressing in other matters without being discovered, are brought to this good end (martyrdom) by the kindness of providence". "He has not committed actual sin (in this life) because he has not as yet been placed in the necessary circumstances. In the case ¹²⁵even of such a man we should not be right in supposing entire freedom from sin. For just as it is the will to commit adultery which constitutes the adulterer, even though he does not find the opportunity of actually committing adultery, and the will to commit murder constitutes the murderer, although he may not be actually able to effect his purpose; for just this reason, if I see such a 'sinless' man suffering (the pains of martyrdom), even if he has actually done no sin, I shall say that he is evil in so far as he has still the will to transgress. For I will say anything rather than that providence is evil."

Men suffer, says Basilides, from their deeds in former lives; the "elect" soul suffers "honourably" through martyrdom, but souls of another nature by other appropriate punishments. The "elect" soul is evidently one that will suffer for an ideal; in other words, it is possessed of faith, which is the "assent of the soul to any of the things which do not excite sensation"; such a soul, then, "discovers doctrines without demonstration by an intellective apprehension."

Isidorus, son of Basilides, writes:

"Were I to persuade any one that the real soul is not a unit, but that the passions of the wicked are occasioned by the compulsion of the appended natures, no common excuse then would the worthless of mankind have for saying, 'I was compelled, I was carried away, I did it without wishing to do so, I acted unwillingly'; whereas it was the man himself who led his desire towards evil, and refused to battle with the constraints of the appendages. Our duty is to show ourselves rulers over the inferior creation within us, gaining the mastery by means of our rational principle."

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Behind the whole Valentinian movement stands the commanding and mysterious figure of Valentinus himself, universally acknowledged to have been the greatest of the Gnostics. His learning and eloquence are admitted, even by his bitterest opponents, to have been of a most extraordinary nature, and¹²⁶ no word has ever been breathed against his moral character.

What absurdity, then, to seek a "beginning" in infinitude; such a conception as a beginning was low down in the scale of being; we can speak of the "beginning" of some special phenomenal universe, but there is an infinitude of such universes, and infinitude has no beginning.

The degrees of this initiation were more and more secret as they became more real. Irenaeus may have heard of some of the formulae of the lower grades, but the higher grades could only be understood by the picked disciples of these very intellectual and highly mystical schools. The documents pertaining to the higher degrees seem never to have come into the hands of the Church Fathers.

That everything is not in our own Free-will, that is that Free-will is not absolute, is plainly visible in everyday experience. Fortune also plays its part, but is not absolute, and Nature also. Thus "we men are found to be governed by Nature equally, and by Fortune differently, and by our Free-will each as he wishes." Bardaisan thus makes Free-will, Fate, and Nature the three great factors of the karmic law, all three being ultimately in the hand of God. Each re-acts on each, none is absolute. Nature has to do with body, Fate or Fortune with soul, and Free-will with spirit. None of them is absolute, the absolute being in God alone.

The Gnostics were partly to blame themselves for their obscurity, and the Church Fathers were partly to blame for their misrepresentation. In brief, the same standard of criticism has to be applied to the writings of the Gnostics as the discriminating student has to apply to all such literature. It is true that we to-day speak openly of many things that the Gnostics wrapped up in symbol and myth, nevertheless our real knowledge on such subjects is not so very far in advance of the great doctors of the Gnosis as we are inclined to imagine; now, as then, there are only a few who really¹²⁷ know what they are writing about, while the rest copy, compare, adapt, and speculate.

Grace is the "power above," the power of the Logos which makes a man a "christ." Charis or Grace is the consort of the Logos, His power or shakti.

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To say that is no reflection on those seers and sages in the various religions of the world in the past who might themselves have had a deep understanding of these things. It simply means that the conditions requisite to an understanding of these things were not present, either in the people as a whole, or in the more enlightened few. So that had they made an attempt to put into words what they saw and knew would not have been understood, and might very well have done more harm than good. They therefore were of necessity restricted to the method of presenting certain truths in the form of myths or legends or allegories or symbols or parables, leaving the people to give whatever interpretation they liked. Where have you in that ancient religion any succinct, clear, scientific, rational, account of the origin and evolution of mankind and our solar system, to say nothing of the how and whither of the same? It simply does not exist. The sage Vyass¹²⁸, it contains if properly understood, an account of the whence how and whither of man, that is strikingly in harmony with the universal facts and laws of life, as these are gradually coming to be understood by the most advanced scientists and thinkers. I use the word “gradually” advisedly, for, clearly, until our scientists know more than they do at present about the workings of the inner laws of life, the real causes that produce effects, the involution, that precedes all evolution, it will not be possible for them to understand fully.

Though there is a growing desire to know the real why and wherefore of things and the development of a distinctly more scientific approach, humanity as a whole¹²⁹ may still be said to be in its infancy, it may still be said to be at a stage at which it sees things as through a glass, darkly. There is, however, a growing feeling among the more advanced that something more is possible and available than mere beliefs and wishful thinking and speculations, and that, too, not in any vague or mystical or mysterious form, as in a trance or in a deep sleep¹³⁰, but in full self conscious¹³¹ awareness.

The first is the acceptance,—tentatively at least, and as rational and working hypothesis for which there is plenty of evidence—of¹³² the truth that there is but one Infinite Life Power, (not two or more) that is omniscient, omnipresent, omnipotent.

Second, that everything that is, both on and in our planet, and on and in the other planets of our solar system, as well as in the spaces in between, all teeming with invisible life remember, is in some way a manifestation of that Infinite One Life, whose

(Contributed to “Life” 1943)

¹²⁸ The original editor corrected spell “Vyass” by hand

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¹³⁰ The original editor corrected spell “sleep” by hand

¹³¹ The original editor changed “self-consciousness” to “self conscious” by hand

¹³² The original editor inserted “of” by hand

outer, physical, and visible expression to us—but not Its inner and invisible—is the Central Sun of our Solar system.

Third, that Life as it manifests, both in its unfolding of living forms, and in the inner and outer laws governing everything, does so in a way which, when understood by us even in a very limited and very imperfect sense, demonstrates beyond all question a love and a wisdom and a power infinitely beyond anything known to man.

The influx for all manifestation, comes from the one Infinite Life Force and is intelligently “caught” and given practical effect to by those perfected human Beings to whom reference has been made and whose great Workshop, so to speak, for this planet and for the planets of our solar system, is that which gives the Sun its reality. Always it is a case of involution and then evolution, of influx and then efflux, with, of course, these perfected Beings co-operating, actively and with a love and intelligence beyond that of which

Admitting ¹³³that man is a spark of the One Flame, and that he came from That, how did it happen? What is the *modus operandi* of his differentiation from the One Life, and of his being started on his evolutionary career as a finited, and apparently separate, expression of the One Infinite Life Power, with certain specific life qualities with which to do a specific kind of work?

What happens when human units of life are differentiated or outbreathed from the one Infinite Life Power is something like the following:— Each human unit of life is outbreathed as a duality—male and female. The outbreathing, which, as experience shows, is in harmony with the life qualities to be afterwards developed by the dual unit, and, of course, the future work that this unit has to do.

The germ of this newly outbreathed dual unit of life with its human principle, is entrusted to the care of two¹³⁴ perfected human Beings—themselves a composite of male and female in perfect and full selfconscious identity—who nourish and give to it its first impress as a separate unit and who are in a very real sense its Spiritual Parents. In that sense each human being has got perfected human or angelic Beings as Spiritual Parents, Parents who are ever near and ever ready to help.

The evolution of that dual unit of human life proceeds through ages in states and conditions other than the physical, the physical being the outermost part reached in its evolutionary sweep from the zenith to the nadir and back to the zenith, which represents human perfection. There is no return at any time to any part of that

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¹³⁴ The original editor inserted “two” by hand

evolutionary cycle. Always it is progressive, from one point in the circle to another, through state after state.

(1) That each human unit of life consists in reality of a duality—male and female,—(2) that this duality evolves side by side and never changes, (3) that at a certain point of evolution when human perfection is reached there is a conscious identity without ¹³⁵the loss in any way of that which makes up the individual self-consciousness of being what he or she is. It therefore, follows that amongst the perfected Beings there is, and must be, what corresponds to the two halves of the one circle of the human unit of life here.

From the standpoint of our very limited vision, there is a terrible inequality of pain and suffering. All seems muddle and confusion. And in that pain and suffering, the cry often goes up why this suffering¹³⁶ and inequality? If the purpose of life is develop self-consciousness, “why could not this have been done by some other means? Why must it be gained at the expense of so much personal suffering and sorrow?”

Now here it must be remembered that such questions are totally inconsistent with the prior acceptance of an Infinite One Life. It amounts not only to doubting the wisdom, love, and power of the Great Ordainer, but is in reality an assertion of the superiority of the finite over the Infinite. Experience shows beyond all doubt that in order to appreciate and know what is harmonious, one must pass through experiences of discord and confusion and muddle. There is no other way. And if at times the weight of the burden one is called on to bear seems too great, one can be perfectly sure those perfected Beings to whom I have called attention will aid and sustain while passing through the fiery furnace of trial and affliction.

Everything centres¹³⁷ round man. He is the miracle of the universe. On the one hand, below him in height and status, are the animals and vegetables and minerals; on the other hand, but with all the rest as a kind of basis, are perfected human Beings, and above them the Gods, on, on, beyond anything we can think of. There, too, you have the secret and purpose of our planet, and of all the other planets of our solar system, yes, and also of all the other millions of Central suns in our Universe, with their innumerable planets and satellites. They exist, one and all, for the purpose of man and his training and evolution.

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¹³⁶ The original editor inserted “the cry often goes up why this suffering” by typed

¹³⁷ The original editor corrected spell “centres” by hand

It¹³⁸ is that every human ego or jiva shall slowly, steadily, develope¹³⁹ his or her self-conscious awareness to a point—so far as this planet is concerned—that will be virtually co-extensive, at will, with the whole of our planet, past, present and future and perhaps also with that of the other planets of our solar system. That is included in the term human perfection or angelhood. There are no failures. All reach that goal eventually, along the line of their own natural characteristics and work. But that, of course, is not the end and finality of their¹⁴⁰ evolution. There is no finality. Perfection in its ultimate sense is never reached. Out of the perfected human Being there develops what is to us a God, and so on, and on, ad infinitum.

In those states previous to the nadir state there is consciousness, but no Self-consciousness, in the sense of being aware of who and what we are. Animals, though they too, have physical bodies, do not have that self-consciousness, for they work by instinct, direct, and not by the exercise of any intelligent self-consciousness awareness of a premeditating and calculating kind. That is the great distinguishing feature between the animal and man. It is only at this midway or nadir state that man develops¹⁴¹ that I — am — I centre of Self-consciousness.

The zenith, or thereabouts, being the point in human evolution where we reach the stage of human perfection. That stage, in its completeness, is never reached while living in the physical body. Great strides may be made in the inner preparation of individuals here and there. It is also possible for such individuals to have intermittent contact, in full consciousness, with the zenith state and condition, so that at the death of the physical body there is no loss of consciousness and the transition to the nadir state may be very rapid. But those cases are very rare, perhaps one in ten millions, though as evolution proceeds they will become less and less rare.

And¹⁴² it may so happen and often does, that is the man who held a high position on earth finds himself more limited in his vision and outlook there than those who were his servants here yes, than even those who were beggars and perhaps regarded¹⁴³ as drunkards and sinners. It not unfrequently happens that some of these latter people develop very rapidly there and themselves become teachers ad helpers of others. Having gone deeper down in certain respects, especially in suffering there is a corresponding rebound.

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¹³⁹ The original editor corrected spell “develop” by hand

¹⁴⁰ The original editor corrected spell “their” by hand

¹⁴¹ P.B . overwrite “develops” by hand

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¹⁴³ The original editor corrected spell “regarded” by hand

The time that one remains in any after death state varies. There as here, some have a short stay, and some a very long one. This is not in any way determined, as many theologians erroneously think, by any acts of commission or omission while in a physical body. We could quote many instances showing the fallacy of the theory of karma, as that is linked up with so-called rewards or punishments. It is all a question of state, and the training and preparation required in some cases is longer, and shorter in others. Some remain in the world adjacent to ours, referred to as the astral for ages, while others again pass on even to the full perfection stage in an incredibly short time. As evolution advances, the pace generally is quickened.

There are no mistakes. In all these matters the will of the Infinite Love, Wisdom and Power is being outwrought. And though the outward seeming is frequently all muddle and turmoil and injustice heaped upon injustice, that is but the appearance and not the reality.

Tremendous things are happening just now on this planet, of which the global war is but a comparatively insignificant example and symptom. In many ways humanity has made greater advances during the last 100 years than during the whole of the last 2000 years. And these changes are taking place, and are destined to take place, as much in the world of thought, and in what is called religious thought too, as they are taking place in science, in politics and economics.

There¹⁴⁴ is, consequently, everywhere a trek from organised religions, and from the old fashioned ways of doing and viewing things. Human beings are asking for bread, in more ways than one. A few have a hunch, amounting almost to a conviction, that in a world in which nature's laws are so dependable, and in which the movement of planets are so mathematically correct, there must be an explanation for everything beyond their highest hopes and dreams.

There is. And it is to this steadily increasing group of people that this bird's-eye view of things is given. And as I have said before, it rests not on belief, or wishful thinking, but upon the proved and demonstrable facts of life. For everything I have said there is the clearest and most convincing evidence.

Ernest Kirk: EDITORIALS[§]

The Problem¹⁴⁵ of Evil. Mr Kirk began by saying that by the term evil he meant the ordinary connotation of selfishness, ignorance, lust hatred, etc., leading to conflicts,

¹⁴⁴ 75

ERNEST KIRK: MAN, WHENCE HOW AND WHITHER

§ "Life" 1943/4

¹⁴⁵ The original editor corrected spell "Problem" by hand

exploitations, black markets, suppression, murders, war, etc. It was something the dictionary defined as “bad, harmful” and which the average Christians thought of as “the Devil”. It occupied the attention of legislators¹⁴⁶, administrators, religionists, and philosophers, all of whom were up against “evil” in one form or another, and all of whom sought to control it or explain it or remedy it. In its nature it was universal, though naturally it found expression at different levels of consciousness and in different ways.

Having¹⁴⁷ made clear the universality of the phenomenon called evil Mr Kirk then sought to account for it. How came it to exist and for what purpose?

What¹⁴⁸ had the various religions and schools of thought to say about it? What solution, if any, did they offer?

Here¹⁴⁹ the speaker examined the attitude of various religions of the world to this problem and their “explanations” and “solutions” of the problem and showed that not one of them was satisfactory and some of them very absurd, and illogical. This examination included the “explanation” offered¹⁵⁰ By ¹⁵¹Abdul Baha, a guardian¹⁵² of the Bahai movement itself,¹⁵³ to the effect that evil was “non existent”. In other words it was the absence of good, in the same way that darkness was the absence of light and error the absence of truth. Mr Kirk submitted that this was true so far as it went, but that it still left something unaccounted for. He suggested that there was sense in which evil was as positive as good, hatred as positive as love. They were in fact two sides of the same manifesting power. It did not explain matters satisfactorily just to affirm that evil was the absence of good. It was still less satisfactory to speak of evil as an “illusion”, a something that existed only in one’s consciousness.

¹⁴⁶ The original editor corrected spell “legislators” by hand

¹⁴⁷ In this para most of the word its not clearly legible so The original editor overwrite the letters by hand

¹⁴⁸ In this para most of the word its not clearly legible so The original editor overwrite the letters by hand

¹⁴⁹ In this para most of the word its not clearly legible so The original editor overwrite the letters by hand

¹⁵⁰ The original editor deleted para “ty about ans a of the bana movement itself to of the {Illegible} existent”. In other words it was the absence of by Abdul Paha, a guardian of the Bahai movement itself, to the effect that evil was” by hand

¹⁵¹ 76

Ernest Kirk: EDITORIALS

The Problem of Evil

¹⁵² The original editor transposed “guardian” by hand

¹⁵³ The original editor inserted comma by hand

The fuller the truth, submitted Mr Kirk, lay in the fact that what was called “evil” was an essential part of the apparatus and method or process of developing discrimination, strength and wisdom, to {sy??lrsdy??}¹⁵⁴ or atleast of providing the requisite vonfiyiond got conditions for the expression of these. Without the former (“evil”) the latter could not be. Human beings were not born wise. The demonstrable facts of life showed that they were everywhere born weak, ignorant, egocentric and without discrimination, and had to grow gradually to the opposite of these through struggle and numerous experiences of which “evil” formed an essential part. This eas true collectively as well as individually. We did not “discover” or harness the great force of electricity for public service until the requisite conditions for this—scientific development and human understanding—had first been developed. And this development had been made possible only as the result of many experiments and research and privations and ostracism¹⁵⁵ and loss of life. The¹⁵⁶ facts of life showed that we were born with certain innate life qualities or characteristics which expressed themselves more full as the requisite conditions were provided by means of suffering and struggle and various experiences. That was true individually and collectively.

This applied essentially to human beings and not to animals, vegetables, or minerals, all of which were benefit of the human principle proper with its capacity to think and reflect and make choices and decisions in the light of the knowledge acquired. It therefore did not help us very much to point to nature and the so called “blind forces” or nature.

Either the universal phenomenon of human egocentricity had a cause and a purpose, or it hadn’t. If it hadn’t, if it was just the result of something purposeless and irrational, such as one might reasonably conclude “blind forces” to be, then all laws designed to deal with and minimise selfishness, hatred, lust, ignorance, fanaticism, black markets, etc were more or less a mockery and a sham. In such a case anything would be worth while, no matter how much it harmed others,-always provided you could get away with it. On the other hand if it could be shown that what was termed evil was an essential part of a plan, the impulse or influx of which came from an infinite One Life that was omnipresent, omniscient, and omnipotent, everything would and must necessarily take on a new and wonderful meaning.

There was also abundant evidence of a recognised scientific nature to show that this one Infinite life manifested in a way which displayed an intelligence, a love, and a power infinitely beyond that displayed by human beings. Here the speaker instanced

¹⁵⁴ Indecipherable in the original look like “{sy??lrsdy??}”

¹⁵⁵ The original editor corrected spell “ostracism” by hand

¹⁵⁶ 77

the movements of the planets, the recognised laws of nature and the workings of the various organs of the human body. He knew that some scientists, like Darwin, had tried to show that there were certain defects in Nature's design and working, but it had to be remembered that the data on which these conclusions were based were themselves very defective. Darwin, for instance, had pointed to the super-abundance of pollen and seeds in the vegetable kingdom and of spawn among fishes as an instance of waste and improvidence. But if nothing could ever be lost or annihilated, only changed, a fact now admitted by science, it would be necessary for (page 77) for¹⁵⁷ Darwin to know what became of those changed substances and for what purpose they were subsequently used, before he could state with certainty that which appeared on the physical plane to be a waste, was in reality a waste. A fuller knowledge might show that the same phenomenon to be a marvel of economy. And that, the speaker submitted, was true of all the manifestations of life, including those we spoke of as "death" and "evil".

And when once this position was accepted, it was illogical¹⁵⁸ and inconsistent to postulate anything that went outside and became independently¹⁵⁹ and self-dependently opposed to the love and wisdom and power of that Infinitude. Even the numberless little so-called¹⁶⁰ free wills of human beings could not logically be other than a collective manifestation of that one infinite life.

Seen thus, what was called evil was seen to be not an "illusion", not something that was "non-existent", and negative, but a very positive and very essential and very wonderful part of the modus operandi of human unfoldment and development, in which there could not possibly¹⁶¹ be any error or mistake. Happy¹⁶² were those who had reached a point in their development where they could understand this and co-operate intelligently.

The New Order: Christian or Universal: Through the din and smoke of battle it is now possible¹⁶³ to visualise with a fair amount of clarity something¹⁶⁴ of the outlines and foundations of the new World Order¹⁶⁵ that all feel must emerge from this planetary Armageddon.

¹⁵⁷ 78

Ernest Kirk: EDITORIALS

The Problem of Evil

¹⁵⁸ The original editor corrected spell "illogical" by hand

¹⁵⁹ The original editor corrected spell "independently" by hand

¹⁶⁰ The original editor corrected spell "so-called" by hand

¹⁶¹ The original editor corrected spell "possibly" by hand

¹⁶² The original editor corrected spell "Happy" by hand

¹⁶³ The original editor corrected spell "possible" by hand

¹⁶⁴ The original editor corrected spell "something" by hand

¹⁶⁵ The original editor corrected spell "Order" by hand

For example it is now abundantly clear¹⁶⁶ to the overwhelming¹⁶⁷ majority of the human race that the idea which Hitler set before¹⁶⁸ him and by which he dazzled and bamboozled the youth of Germany—that of the Heerenvolk, or a Nordic master race which would hand out orders to the rest and implement them by a soulless tyranny—is not acceptable to anybody but Hitler and his dupes.

It is also abundantly clear that Japan has slept too¹⁶⁹ long-Rip van Winkle over her dream of being “Guardian of the East”, with the eventual idea of uniting the East (which would then be Japan) against the West—a more subtle¹⁷⁰ and round about way of achieving world domination than that outlined by Hitler in his “Mein Kampf.”¹⁷¹ These two objectives were of course to have been achieved by sheer, brute force.

Judging¹⁷² from the recent pronouncements of some of our foremost public personages like Archbishop of Canterbury¹⁷³, Lord Halifax, Sir Stafford Cripps, Mr Anthony Eden, the new World order that is envisaged¹⁷⁴ would seem to consist mainly¹⁷⁵ of a “Christian Civilization” with a strong Anglo-America bridgehead¹⁷⁶—all of which leaves out¹⁷⁷ of account vast masses of the population of the planet in India and China¹⁷⁸ and Russia who are either not “Christian” or only slightly so.

But when it is remembered that this is a world¹⁷⁹ crisis in which virtually every nation is involved¹⁸⁰, and that the New World order¹⁸¹ to which we are looking with keen expectation¹⁸² is and can be no more a Christian one¹⁸³ perse than it can be a Muslim or a Hindu or a Buddhist Order, some of the statements to which we have

¹⁶⁶ The original editor corrected spell “clear” by hand

¹⁶⁷ The original editor corrected spell “overwhelming” by hand

¹⁶⁸ The original editor corrected spell “before” by hand

¹⁶⁹ The original editor changed “to” to “too” by hand

¹⁷⁰ The original editor corrected spell “subtle” by hand

¹⁷¹ The original editor changed “Miein Kampf.” To ““Mein Kampf.”” By hand

¹⁷² 79

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The New Order: Christian or Universal

¹⁷³ The original editor corrected spell “Centerbury” by hand

¹⁷⁴ The original editor close up the word “envisaged” by hand

¹⁷⁵ The original editor corrected spell “mainly” by hand

¹⁷⁶ The original editor corrected spell “bridgehead” by hand

¹⁷⁷ The original editor inserted “out” by hand

¹⁷⁸ The original editor corrected spell “China” by hand

¹⁷⁹ The original editor corrected spell “world” by hand

¹⁸⁰ The original editor corrected spell “involved” by hand

¹⁸¹ The original editor corrected spell “order” by hand

¹⁸² The original editor corrected spell “expectation” by hand

¹⁸³ The original editor strike out and replaced “one” by hand

called attention¹⁸⁴ reveal in no small measure the magnitude of the difficulty that confronts mankind in the building of that new World Order.

That India must be converted to Christianity, is rightly understood, the very spirit and outlook that is one of the main causes of the present war and world upheaval. In reality the war is being fought to, among other things, get rid of such a selfish and narrow mentality as that.

It is the same if we use¹⁸⁵ the words "Christian civilization", as meaning by that term a civilization based on purely Christian beliefs and practices. This war is being fought not to preserve¹⁸⁶ or re-establish a Christian Civilization". That is an insult to the devotees of other religions who are doing their¹⁸⁷ bit to win the war. The war is being fought to get rid of all or many, of those old customs and habits of thought and action that humanity has outgrown, whether Christian¹⁸⁸, Hindu, Buddhist, economic, politic, ideological or social¹⁸⁹. It is teaching us to do what the people of the world have never¹⁹⁰ done before-think and act in terms of the whole, and not in terms of any particular part. Nationalism perse except as an integral part of a greater¹⁹¹ whole¹⁹², is dead. And that applies also to any specific religion or civilization. They are only useful in as much as they are integral parts of¹⁹³ a greater whole.

In our view one important plank in the platform of the new World Order is going to be an entirely new orientation of the words "religion"¹⁹⁴ and "civilization". In these matters we have got to get down to fundamental facts, those things that are universal¹⁹⁵ and demonstrable. It may be no more¹⁹⁶ practicable at present to have¹⁹⁷ a universal religion than it is to have a universal language. But at least there are certain basic things in each religion on which a common agreement could be found. If, for

¹⁸⁴ The original editor corrected spell "attention" by hand

¹⁸⁵ The original editor corrected spell "we use" by hand

¹⁸⁶ The original editor corrected spell "preserve" by hand

¹⁸⁷ The original editor changed "the" to "their" by hand

¹⁸⁸ The original editor deleted "is" by hand

¹⁸⁹ The original editor deleted some word its not clearly legible by hand

¹⁹⁰ The original editor corrected spell by close up the space "never " by hand

¹⁹¹ The original editor corrected spell "greater" by hand

¹⁹² The original editor corrected spell "whole" by hand

¹⁹³ 80

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The New Order: Christian or Universal

¹⁹⁴ The original editor changed ""religions". By" to ""religion"" by hand

¹⁹⁵ The original editor changed "universalaly" to "universal" by hand

¹⁹⁶ The original editor corrected spell "more" by hand

¹⁹⁷ The original editor corrected spell "have" by hand

example, it were more¹⁹⁸ commonly realised than it is that there is not a separate independent God¹⁹⁹ for each religion, but one God or Infinite Life Power²⁰⁰ common to all, and therefore Osiris, Krishna, Christ, Buddha and the prophets²⁰¹ were but manifestations of that same One²⁰² Life, where would be the need to be missionaries in the sense of converting people from one religion to another?

The new World Older²⁰³ therefore will have to meet these human needs. That is why the note struck by Dr Temple²⁰⁴ will find an echo in every heart, quite irrespective of religion and country. It is something that is universal and human.

There can be no reasonable objection to any group of nations taking the lead in the establishing²⁰⁵ of that new Order in the World. And it may well be argued that as the British Commonwealth, America, China, Russia, have borne²⁰⁶ the brunt of this war, and will be largely responsible for winning it, they are the most entitled to give a lead. But whoever takes the lead the civilization of the new Order must meet the minimum economic and political needs of every part of the human race and must be based on realities and not on outer words and show and appearances.

The three main²⁰⁷ foundations were (1) the universal egocentricity or selfishness of human beings in all walks of life and in every religion and community, which ruled out as impossible and impracticable any attempt to reconstruct the world without taking²⁰⁸ into proper account this natural factor²⁰⁹ and catering for it reasonably and adequately by force if necessary; (2) the basic fact expressed in the phrase the "Fatherhood of God and the Brotherhood of man" which in practice meant a progressive recognition of the corresponding fact that humanity being one Human Family with a common spiritual denominator the raw materials and products of the earth had necessarily to be managed and distributed on this basis and not for the specific benefit of any special country, class, or community; and (3) the recognition of a

¹⁹⁸ The original editor corrected spell " more" by hand

¹⁹⁹ The original editor inserted "God" by hand

²⁰⁰ The original editor corrected spell " Power" by hand

²⁰¹ The original editor corrected spell " prophets" by hand

²⁰² The original editor corrected spell " same One" by hand

²⁰³ The original editor corrected spell its not clearly legible "Older" by hand

²⁰⁴ The original editor deleted some words its not clearly legible by hand

²⁰⁵ The original editor corrected spell "establishing" by hand

²⁰⁶ The original editor corrected spell "borne" by hand

²⁰⁷ The original editor deleted some word its not clearly legible by hand

²⁰⁸ The original editor changed "talking" to "taking" by hand

²⁰⁹ 81

wise²¹⁰ and a sensible adaptation to the law of evolution which, while it gave confidence and hope for the future, forbade the easy and immediate adoption of plans and schemes that were too idealistic and impossible.

The “Gita”: What is written in the “Gita” should not, so I submit, to be taken in a literal sense. It is the story of man’s spiritual evolution, put in the form of an allegory. Krishna, Arjuna, the chariot, the two armies, etc., are pure figures of speech.

And this applies with equal force to Hindu mythology and many things that are mentioned in the various scriptures of the world. For the most part they are symbolical, legendary, and allegorical. And the fact that enlightened human beings are demanding more to day in these matters than legend and myth and symbol, something more direct and demonstrable, is in itself²¹¹ another strong argument in favour of evolution.

An effort is made to extract from the verbiage of tradition and religious sentiment, and the pseudo-historical setting of the Gita, the underlying message and meaning²¹² of this ancient scripture²¹³ as applied to the realities of life in all ages, and, more especially in the New Age that is awning.

There is a way, a new and living way, which for the first time in the history of the world is gradually being made Known, and that too, without recourse to symbols and myths and parables and speculations and guesses.

That, is a condition of things that is steadily being prepared by the influx of that new life²¹⁴ which is making all things new and which will sweep away forever the muddledom and jargon.

Astrology:²¹⁵ Mr Kirk, said that though he had long been convinced of the truthfulness of astrology, the subject was so vast and so profound that he doubted if there was any man living, or who ever had lived, who could truthfully claim to be fully qualified to deal with it, except perhaps in certain of its external and more mechanical aspects. There was no doubt, for instance that almost all the religious festivals connected with the great religions of the world more or less synchronised with and had their true basis in the annual peregrination of our earth round the sun and through the Zodiacal belt.

²¹⁰ The original editor corrected spell “wise” by hand

²¹¹ The original editor corrected spell “itself” by hand

²¹² The original editor corrected spell “meaning” by hand

²¹³ The original editor changed “scriptures” to “scripture” by hand

²¹⁴ The original editor corrected spell “life” by hand

²¹⁵ 82

There²¹⁶ was a clear and demonstrable connection between the map of the heavens at the time of a person's or a nation's birth and the temperament and physical characteristics of the same. In the case of humans that had been often proved by the experiments of painstaking astrologers. It could also be checked out by comparing one's own horoscope with one's own life and personality. There was no difficulty about that, provided always one got the right data. Such a map might even give a fairly general indication of what was likely to happen,. And this he thought applied to countries as well.

Nor had he any objection to the method of arriving at the truth or workability of astrology by observation of these external facts. That was the well recognised method of all materialistic scientists.

At²¹⁷ the same time he did not see why those who claimed to have a scientific outlook and attachment should not apply the same method in an attempt to prove other theories or probabilities. There were, for example, many available facts which strongly indicated the existence of One all-pervasive Life Power. There were equally thousands of available facts to show that this One Infinite Life Power acted and expressed itself with a perspicacity and wisdom beyond anything known to man.

But²¹⁸ he thought there was need for caution in too readily accepting conclusions drawn from such data, whether with regard to astrology or anything else.

For²¹⁹ example, Mr Spiers had inferred that heredity was connected with and dependent on the rising sign and the planetary aspects. The inference was ²²⁰that heredity was governed by the external incident of time and²²¹ place of birth. He did not think there was any justification for this conclusion. It was of course a fairly established fact that when two or more people were born with the same risin sign and planetary aspects, approximately the same zodiacal type,²²² there would be approximately the same outward manifestations of temperament and other things.

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²¹⁷ In this para most of the word its not clearly legible so The original editor overwrite the letters by hand

²¹⁸ In this para most of the word its not clearly legible so The original editor overwrite the letters by hand

²¹⁹ In this para most of the word its not clearly legible so The original editor overwrite the letters by hand

²²⁰ The original editor inserted space by hand

²²¹ 83

Ernest Kirk: EDITORIALS

Astrology

²²² The original editor inserted comma by hand

But²²³ something vastly more than this was required in order to account for this phenomenon. One had to account for the fact, for instance, as to just how it came to be that certain people were born with a certain sign rising and with certain planetary aspects. It could not reasonably be said that this was thought out and planned and controlled by the parents, who invariably arranged that their children should be born under a certain sign, for apart from other consideration, most parents were ignorant of these things.

There was also the fact that many people of “genius” were born of quite ordinary parents and vice versa. What about heredity in these cases?

He²²⁴ therefore rejected in to, the submission that time and place determined qualities and characteristics. There was unquestionably a connection, but it was a purely speculative presumption to conclude that these things were solely determined by the purely mechanistic fact of time and place of birth. That, he submitted, was just another way of saying that things happened by chance or by what was sometimes referred to as the “blind forces” of nature.

And²²⁵ yet curiously and contradictorily enough, spiers was²²⁶ ready to give to these irresponsible forces of nature a credence and an adherence not surpassed by most religionists with respect to their conception of Deity. There was, for example, no explanation as to how zodiacal types came to be, or what was the purpose of it all, nothing but the assurance that astrology “worked”

Defining²²⁷ Karma as action Mr Kirk said that the primal cause of all action was the one Life in manifestation. He showed that even²²⁸ that which was thought of as free will was as ²²⁹much an expression of that one Life as was instinct in animals or as were chemical affinities. It was the same one Life expressing itself in diverse ways. Man could by his very nature no more help making choices and decisions than could an

²²³ In this para most of the word its not clearly legible so The original editor overwrite the letters by hand

²²⁴ In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

²²⁵ In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

²²⁶ The original editor inserted “, spiers was” by hand

²²⁷ In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

²²⁸ The original editor corrected spell “even” by hand

²²⁹ 84

animal refuse to act by instinct. It was in this way and in this way alone, that he was eventually able to gather strength and discrimination. And whether in this process man identified himself with that manifestation of Life in his own personality and thought of it as himself alone, or not, made very little difference to the underlying reality.

Truth:²³⁰ The first thing of importance to grasp in connection with the subject of truth, was the fact that nothing could or ever had been known about the intrinsic nature of the One Infinite Life, called God,²³¹ Paramatma, the One Reality, the Supreme Brahman. That was unknowable, even by those who had attained Adeptship or perfection. It was therefore useless and presumptuous to waste time speculating or theorising about the Unknowable.

There²³² were those who held – Monists and others – that the Supreme Brahman was the only Reality and that everything else that existed or²³³ subsisted was in the nature of an illusion. The truth, lay rather in the opposite direction, namely, that everything that existed or subsisted was real on its own level – as an expression or manifestation of the one life. – and that to think of the Unknowable as a tangible Reality was an illusion. Furthermore. It was an illusion that tended to paralyse action and human responsibility, for, carried to extremes it gave birth to the feeling that nothing really mattered – virtue or vice, truth or falsehood – for was not man himself, with all his human voitionand actions, just an illusion?

All²³⁴ that could be known about the one Life Force called God, was by the way It manifested in matter or form at different levels. For us that limited the subject of truth to whatever was an expression of that one Life in some form or other – mineral, vegetable animal and, objectively and subjectively, in the in²³⁵ the human and angelic kingdoms also. Even such unchanging and eternal Laws of Life as the Law of Evolution, the Law of Influx or Involution, were also manifestations of the Supreme Brahman, and as such could be known.

²³⁰ In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

²³¹ The original editor inserted "God," by hand

²³² In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

²³³ The original editor inserted "or" by hand

²³⁴ In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

²³⁵ 85

On²³⁶ the face of it this might appear like rank Materialism of a purely mechanistic kind. But it was a vastly different Materialism from that which dogmatically and ignorantly denied the very existence of an Infinite Life that expressed itself with infinite love wisdom an Power, for the very heart of his submission here was that everything that existed was a manifestation in some way of that One Life and that It could only be known by this manifestation.

For²³⁷ us, therefore, truth consisted²³⁸ of the Infinite One Life in manifestation in all its relationships and at all levels of consciousness. One might be an expert in understanding one part of that manifestation (in the arts and sciences) and one in another, or one might have a synthetic understanding of the whole.

But²³⁹ outside this there really was no other truth. So that the old query: What is Truth? really resolved itself into the query – What is Life in manifestation? There was nothing mysterious about it.

Genius:²⁴⁰ Unless the physical conditions are provided and there is a certain amount of training to master the necessary technique of any art or science or understanding, the spirit or genius, though there, will not be able to manifest itself steadily. If, for example, there is some impediment in the way of the flow of the spirit of creativeness, the expression of that spirit in the disturbed conditions may give us a jumble of thoughts and actions as peculiar to a lunatic as to a genius.

In²⁴¹ considering this subject it is therefore necessary to keep these two factors clearly in mind – the spirit or life-thought which is the very essence of genius, and the appropriateness of the vehicle through which this genius is made manifest. The two have to go together.

With²⁴² regard to the spirit side my first submission is that genius belongs to the spirit and is in some way a finited expression of the one Infinite Life Power. It cannot

²³⁶ In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

²³⁷ In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

²³⁸ The original editor corrected spell “consisted” by hand

²³⁹ In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

²⁴⁰ In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

²⁴¹ In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

²⁴² In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

be created by man for it is a thing of life. Man cannot create Life. He can only take of the things ²⁴³of Life that already exist and combine them in such a way as to create or produce a new quality of matter or behaviour. As for example, the colourless tasteless, scentless, nonmettalic substance we call oxygen, when mixed in certain quantities with the other colourless, invisible, odourless, gas we call hydrogen, will form water. Similarly, a person may become conscious of a living thought or series of thoughts and make use of them so as to give us a great poem or work of art or science, but he cannot by himself, create any of those thoughts.

It²⁴⁴ reveals the amazing ignorance and²⁴⁵ limitations of those biologists and physiologists who still seem to think that by the application of artificial stimuli the brain can be made to secrete thought in much the same way as the liver is said to secrete bile.

It²⁴⁶ is true, of course, that Physiologists have by their researches and experiments, done much to clear up the way in which nerve-signals are transmitted. They have thrown much light on the functioning of our sense organs. They may even be said to have more or less correctly assigned to many parts of the brain their proper dunction. But would it therefore be right to conclude from this that the inner (in this case the mind) is entirely governed by the outer? Most assuredly not. For of course if that were true it would be possible to produce genius or mediocrity at will and as a permanency, which we know cannot and never has been done.

Before²⁴⁷ anything of life can evolve and develope the germ of it has first to be there, the germ being a finited expression of the infinite One Life.

Is There Need For A Universal²⁴⁸ Religion?²⁴⁹

That²⁵⁰, I imagine, is not going to be an easy matter. Many people seem to have concluded that religion is one and the same thing as belonging to a Church or religious body or world religion, and accepting the beliefs and creeds and dogmas of the same.

²⁴³ 86

Ernest Kirk: EDITORIALS

Genius

²⁴⁴ In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

²⁴⁵ The original editor inserted "and" by hand

²⁴⁶ In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

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²⁴⁸ The original editor corrected spell "Universal" by hand

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Other²⁵¹ people, again, are of the view that religion does not consist merely, if at all, of being a member of any prevalent system of faith and worship, but of the practice of certain so-called sacred rites and ceremonies, which, in Hinduism, is an important part of the social life of the community.

A²⁵²²⁵³ third set of people will say that religion is neither the acceptance of beliefs, creeds and doctrines, nor the practice of rites and ceremonies but that it consists of doing good deeds, works of charity, etc.

But I respectfully submit²⁵⁴ that these three schools of thought leave out of account (1)²⁵⁵ all those who do not belong to any exoteric religion at all, and (2)²⁵⁶ all those who, though they may belong to one²⁵⁷ or other of the various faiths, and practice the rites and ceremonies of the same, do so either from the force of habit and custom or because of some ulterior motive. They also leave out of account the fact that²⁵⁸ human beings everywhere act²⁵⁹ more or less in accordance with the strongest and most innate qualities²⁶⁰ and characteristics²⁶¹ of their²⁶² nature.

I would say that religion consists in finding out and intelligently co-operating with the manifested will and purpose²⁶³ of the Infinite One Life for me, in relation to my fellow beings and the world in which I ²⁶⁴live.

In²⁶⁵ this definition we have, I submit, a basic underlying reality which is universal, demonstrable and common to all. It is a universal reality which is in

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Is There Need For A Universal Religion?

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harmony with the facts of life, quite irrespective of beliefs, creeds, ceremonies, speculations, or wishful thinking.

For²⁶⁶ example there is the recognition of the truth that there is but one God or Infinite Life Power, and not two or more.

There²⁶⁷ is also the recognition of the fact that this one Infinite Life Power is only known by the way It manifests in the multitudinous forms of life—including of course, and specially, my own thoughts and feelings and innate characteristics.

It²⁶⁸ also means that there cannot be a separate god for Christianity and another for Hinduism. It must and does mean that Osiris, Krishna, Zoroaster, Buddha, Mohamed, and all the other prophets and so called Avatars and deities are but manifestations of the same One Life Power.

There²⁶⁹ we have truth, which, properly understood would remove for ever all the rudimentary and childish notions about my religion and my God being superior to all others.

The²⁷⁰ real basis for the Christmas festival appropriated By Christianity is the fact that in northern parts of our globe the shortest and darkest day of the year is Reached and the Sun begins once more its return journey, bringing in its train spring and summer, and all their accompanying benefits.

But²⁷¹ if religion, as I have defined it, consists of groping after, finding out, and eventually co-operating intelligently with the manifestation of the One Life in oneself, it must follow that every individual who honestly seeks to do the things that he or she likes best, and for which he or she is best fitted by nature, is truly religious in the best

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sense of that term Names do not matter very much here. What does matter is the underlying reality.

In²⁷² the early days of one's enthusiasm and dedication to an idea that appeals powerfully, one who is an artist or a scientist, a politician or a reformer, a genius or an ordinary craftsman, may not bother his head with religions in the outer sense. He may be entirely ignorant of many things connected with religion. He may even entirely ignorant of many things connected with religion. He may even deny the existence of God. But in so far as he or she is true or makes the best possible attempt to be true to the manifestation in him or herself of that one Life, in the thoughts and feelings and urges of the inner nature, he or she is truly religious in the sense explained.

For²⁷³ here, as in everything else, the law of evolution is in evidence, evolution which is also another expression of the One universal Love, Wisdom and Power. We begin in ignorance. And in the early stages man is circumscribed by many limitations and illusions and conceits. We learn Knowledge through the absence of it, and in no other way. From the idea of depth we come to understand the idea of height, from error truth, from ugliness beauty, and so on.

And²⁷⁴²⁷⁵ that is why, in the early stages humanity, separation and differences are essential. They are practical schools of experience in which the idea of unity is taught. And that applies to linguistic, territorial, and economic barriers and isolations, as well as it does to religions.

And²⁷⁶ it is only after man has learned his lessons about the underlying reality of things, knows something of the truth of what I have stated and has to begun to put away childish things and to see not as through a glass, darkly, but face to face, it is only then that he is ready for a universal religion. That is the goal towards which all creation moves. A few here and there may have reached that happy state. But for the overwhelming majority the time has not yet come when they are strong enough to go out boldly into the wider and fuller life of what may be called a universal religion.

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Is There Need For A Universal Religion?

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Until²⁷⁷ then it were better, so it seems to me, that men and women should follow the gleam as they see it, even if it does mean for the moment adherence to certain religious rites and ceremonies and beliefs. It is stage that will and must pass when the full time has come.

As²⁷⁸ an afterthought may I add a word concerning two concretised religious bodies that claim to fulfil the objects of a universal religion. One is The Theosophical Society, and the other is the Bahai Movement. Though the leaders of the former assert that Theosophy, is the corner stone of all religions and that all religions are but facets of Theosophy in actual practice, though perhaps not in theory. Theosophy as generally understood and advocated, consists of a very definite set of doctrines and beliefs, with Madame Blavatsky as its Prophet and "The Secret Doctrine" as its Bible.

The²⁷⁹ Bahai Movement, which was started almost a hundred years ago, also makes a strong point of being a universal Religion. And there is much about it justify the idea. But personally I doubt if any real, devout member of that Movement would care two hoots about belonging to any other religion. To²⁸⁰ him I think, Bahaism would contain all that he believed to be necessary. To him Baha-u-llah would be the Prophet of God and the various "Tablets" the WORD OF GOD.

What²⁸¹ I have suggested, I submit, retains the essence of things in a universal sense, but declines to be identified with any organised or concretised body that claims to be a universal Religion.

Leadership²⁸²: It will help us to understand what leadership is if we first get a clear idea as to what it is not.

For²⁸³ example the facts of life show very conclusively that leadership does not consist of money or material possessions. Money may help a person to do many things.

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But it cannot give that dynamic something which comprises leadership. We know, for instance, that while many wealthy people are lacking in this quality in any outstanding degree,²⁸⁴ many poor people have it.

Leadership; therefore, is not a matter of being born into any particular caste or class or position of power and wealth, for the facts of life show that while many persons have these things they lack true leadership.

How²⁸⁵ does it happen that a person becomes distinguished as a genius, a pioneer, a real leader, in any particular field of life—in science, art, religion, industry, executive ability, etc.?

Here²⁸⁶ again I submit the universal and demonstrable facts of life show there is only One Life which is the source of all manifestation. These facts show that, just as all the differences of manifestation in our solar system and on our planet are but experience of the one Sun of that system, so in like manner, are all the differences in human beings but manifestations of that One Infinite Love Wisdom and Power. There is and can be no question in these differences of superiority or inferiority. That is the great lessons we have to learn. All are members of the same Human Family. All are integral parts of and essential to each other and to the whole in the same way as are the different organs and functions of the human body.

There²⁸⁷²⁸⁸ are also differences in leadership. Some have this quality with regard to synthesis and some have it²⁸⁹ with regard to analysis, some in one thing and some in another. And my submission here is that wherever and in whatever way that genius or leadership shows itself, that which is the essence of that very quality has been with us, in germ, from the very moment we became living souls. It has not grown out of nothing. Neither has it been created by anything man can do, or has done, in previous existences or states of being. It unfolds itself gradually through experience, experience which is often very painful.

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The²⁹⁰ process of development from ignorance to knowledge, from personal egocentricity to an impersonal all-inclusiveness, is a very slow one. In the early stages especially there is a tendency to think of one's particular quality of leadership as being "the one and only." That is to say that a person endowed with the quality of leadership in art, or science, or politics or industry, or religion, will tend to see the solution of every so-called problem of life in terms of that, and that only.

The²⁹¹ truth here is that all these differences are necessary to the perfection of the whole. For in reality there is only one true Leadership—the One Infinite Life Power—which expresses itself in all these different ways.

Education:²⁹² When we use the term "we" here I suggest that we have to get away from all personalities as such and speak in terms of the actual facts alone. That is a very difficult thing to do, because of course one's own personal idiosyncrasies and by certain beliefs and ideological backgrounds. A person who is a convinced religionist, for instance, will invariably want to give a religious basis to education.

If²⁹³ on the other hand,²⁹⁴ if he is a confirmed Marxist or Nazi, or Bolshevic, or pragmatic Materialist who rules out God and all ideas about religion, he will stoutly and vigorously affirm that the education "we" want, meaning himself and those who think like him, is the education that is most in line with his views of life.

There²⁹⁵²⁹⁶ will be a large amount of agreement as to the need for finding out a better way of discovering the real bent or leading characteristics of a child so that he or she may be educated along the line for which he or she is best fitted by nature. At present there is too much that savours of the mass production principle, without having regard for innate qualities and likes. So many parents want their children to be this, that or the other, not because they have studied them, but because they think they know

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Education

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what is best for them. Perhaps also because of some ulterior motive and worldly ambition.

Wherever²⁹⁷ a person shows real ability and keenness in any direction, the way should be open to carry on without let or hindrance. Soviet Russia has shown the world a fine example here.

We²⁹⁸ also need a more practical and industrial education, with more discipline. Scientific inventions have come to the world not to be scrapped or exploited by the few for the few, but to be made of more general use by the people as a whole, and that is what will happen more and more

We²⁹⁹ hear complaints of the rush and bustle of modern life which gives us "no leisure to think or rest", when actually the margin of leisure is increased and not diminished by the advance of science.

Is Sex³⁰⁰ "Evil"?

The³⁰¹ idea, that sex is somehow a wicked thing to be shunned or repressed, that when you do give way to temptation of this kind, it is as³⁰² likely as not to evoke the Mr Hyde nature in both sexes, is certainly a concession to conventional Christian ideas and teachings, of the puritanical kind. But except that there is now less prudery and more honesty about these things than there used to be, it is doubtful if the ideologies and teachings of the Church have made any fundamental difference in the way of a man with a maid or vice versa.

Most³⁰³ certainly there is no justification for the suggestion in the picture that sex perse is "evil" or somehow connected with the falsely assumed Mr Hydes that are said to live in each one of us.

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It³⁰⁴ ³⁰⁵is, as I have said a score of times in the pages of Life, and in the Bangalore Discussion Group, the absence of any clear and true idea of what is connoted by sex and the nature of man-woman that is the chief cause for the muddledom and confusion that exists on these important questions.

In³⁰⁶ reference to the problem of evil — this is for religionists more especially — if it be accepted that there is One Infinite Life Power, called God, Life, or by any other name, who is all loving all wise, and all powerful, omniscient, omnipresent and omnipotent, can there possibly anything outside, to say nothing of being independent of and antagonistic to that all embracing all pervasive Oneness? From whence, therefore, does what is called evil come, except from the oneness, and for a purpose? Would not even what is called³⁰⁷ man's freewill be an expression of that oneness.

And³⁰⁸ if the law of evolution be accepted as a universal fact of life and there certainly is no proof to the contrary, — would it not also be reasonable and rational to conclude that human intelligence and human capacity continues to evolve after physical death, on to a point that is beyond our finite conception?

As³⁰⁹ for the question of sex which is made to play such an important and such an ignoble part, would it not be better to remember that there is a polarity running throughout the manifestation of life at all levels and in all states of matter and consciousness? Is there any kingdom of nature in which this phenomenon is not observable? Would it not be true to say that the sun represents that which is positive, and mother earth that which is negative,³¹⁰ and that it is the interaction of these two which corresponds to male and female, that give us all the forms of life we have on the Planet? Have we not this phenomenon among the electrons and atoms and molecules? Is not this the basic meaning of the term "Chemical affinities" and the two poles of electricity? And that being so, why not consider that each human unit is in reality, and

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Is Sex "Evil"

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always has been,³¹¹ a duality consisting of male and female, positive and negative, one corresponding to the head and the other to the heart?

I³¹² ³¹³suggest that there is much evidence, amounting to proof, for this. I suggest that as the woman is always the woman and the man always the man, by virtue of the fact that the two are fundamentally and eternally one, whatever they may appear to be on the surface, we have here the true basis of sex attraction and sex fulfilment, in fact, the real secret of sex.

But³¹⁴ if there is “evil” in this natural phenomenon then equally is there “evil” and ‘immorality’ in the interplay of electricity and magnetism. Why not, I ask, search for the solution of the problem of sex along these lines? And in that search why confuse with “evil” that natural and very useful animalism commodity in our physical make-up which we have derived from our physical ancestors?

The³¹⁵ experiments of Dr Jekyll proceed on the quite erroneous assumption that man is basically dual in his very being, in the sense that one part of him is “evil” and the other “good”.

The³¹⁶ World War: We submit that the action that is being taken is too mild. What is a paltry fine of a hundred rupees or so to those who are seeking by all the means in their power only to make a profit out of the crisis? They are not only parasites, they are traitors.

It³¹⁷ may be that in normal times the tendency to “make hay while the sun shines”—a very innocent and convenient phrase which often covers a multitude of sins—is a universal weakness. But these are not normal times. They are times calling forth the greatest possible economy and effort. It is therefore all the more necessary that

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the sternest measures should be taken against those who are found guilty of exploiting the crisis.

There³¹⁸ is nothing to prevent this—except those traditional sentiments of consideration for vested interests that are invariably associated with all Governments. Firm application of disciplinary measures³¹⁹ should be made.³²⁰ Democracy must not be allowed to be mistaken for mobocracy.

Less still should any mean and miserable attempt be made at this critical stage to exploit for national ends a war which is to settle for decades the question

(CONTINUED ON PAGE 95)³²¹

The³²² Message of “Life” Journal.

He³²³ preferred to regard these things as a recognition in varying degrees of the living thoughts and life influxes of which he had been and was an instrument of communication, for, just as no scientist could create a flower or a blade of grass, or that which we labelled electricity, so also, no Editor or writer could create a living thought.

In³²⁴ that way he submitted that “Life” and its Editor constituted a sort of radio set which, when tuned in, caught certain wavelengths of living thoughts—truths—from the One Central Radiating Broadcasting Station of our solar system, and relayed them. In his writings he was often conscious of this. He was often conscious, too, of these wavelengths being coloured and stepped down by the limitations and idiosyncrasies of the instrument through which they passed. So that always the important thing to remember here, both with regard to the receiver and transmitter of these wavelengths, and with regard to the readers of the expressed thoughts as they appeared in print, was the providing of the right conditions, or in³²⁵ other words, the tuning-in process in oneself. This great discriminating process was called by different names, and

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The Message of “Life” Journal

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was only achieved by knowledge and the yoga that was skill in action. But eventually it would be achieved by all.

In this connection he could but be true to that which he felt and saw and knew.

The³²⁶ message is presented on the basis of the universal and demonstrable facts of life and has no connection whatsoever with any particular “school, of thought,” theory or set of beliefs, as such.

It³²⁷ is not just being a member of some religion or ashram, or being able to read the scriptures of the world in the language in which they were given. It is something infinitely deeper and vaster and more cosmopolitan, something which is a combination of both love and knowledge.

First³²⁸ then, “Life” does not stand for party politics. Indeed we do not identify ourselves in any way with any caste, creed, race, religion, ideology, or vested interests of any kind, peruse. That leaves us free to examine with impartiality and in the light of underlying realities any religion, creed, party, ideology, system, or human activity.

The³²⁹ ³³⁰less one identifies oneself with labels and background ideologies and trusts to the working of unfettered intelligence and commonsense—in politics in religion, in everything—the more truly does one perceive and understand.

Significant³³¹ Signs of the Times. The recent resolution passed in Madras to nationalise transport services, may well be regarded as one of the most remarkable signs of the very remarkable times in which we are living. This is virtually a decision by the most responsible post-war body set up by the Government of Madras to introduce state ownership and State management of the public passenger services.

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The Message of “Life” Journal

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The³³² resolution is a typically significant and encouraging sign of the times, there are many other signs in our public life that are by no means so reassuring. Indeed, to those who take the short view, those who cannot see the wood for the trees, some of those signs are positively depressing. There is the sinister way in which certain people choose to play the enemy's game, giving prominence to,³³³ and placing wrong constructions on,³³⁴ the statements, silences, actions, of the various Allied leaders.

We³³⁵ may agree with Mr Sastri when he says "we want very badly the spirit of idealism among those that have the destinies of the world in their hands", but unless, as we say, there is also side by side with this the spirit of a wise understanding realism, human progress will be like a bird with one wing.

Yes³³⁶, the "signs" of the times are very numerous and very diverse. But if one strikes a balance and measures the present with past, it will, we suggest, be found that, taking the world as a whole, there is much more ground for hope than for despair, for joy than for sorrow. It is also useful and steadying in this connection to be able to grasp the truth or fact that it is only by the clash and churning up of these conflicting forces of so-called good and so-called evil—two expressions really of the same one Life Force—that equilibrium and a wiser understanding finally dawn.

(CONTINUED FROM P. 94)³³⁷

as³³⁸ to whether humanity as a whole is to pass under a rigid and brutal form of dictatorship, or to newer and enlightened levels of democracy.

It³³⁹ is well known that organised labour in these countries have many serious grievances against capitalism and the Governments in power. But knowing what has

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³³⁸ 95

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Significant Signs of the Times

Continued from the previous page number 94

³³⁹ In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

happened to organised labour in dictator countries and realising that the most important thing of the moment is to meet the challenge of these dictators, they have not only refrained from doing anything that might weaken any of the units of the United Nations but have thrown themselves whole heartedly into the fight against the Nazi and Fascist menace.

It³⁴⁰ is the duty of all of us to keep the larger issue—that of the winning of the war—first and foremost all the time. And should there be those who feel it to be their duty to go against their own kith and kin at this moment, but are reluctant to do so, let them remember the words of Sri Krishna spoken to Arjuna in similar circumstances “If you Will not fight this just war, you will thereby incur incursion by abandoning your duty and honour.”

It³⁴¹ is quite true we have often spoken of human nature as being much of a muchness the world over. And if Germany could be purged of Nazism—a task that will not be accomplished by the mere winning of the war—the Germans would be found to be not unlike the rest of the people of the world in the matter of the human principles. But for the moment they are hypnotised and glamoured and dragooned to a type that is far from human. It has been drilled into them that they are a superior race—born to govern the rest of mankind. They have been taught that terrorism is an essential part of an essential war. Further more, they are under orders and have to obey their modern medicine man on pain of death.

The³⁴² Nazis act on the principle that beliefs have power—beliefs in Hitler, in the German “Kultur” and so on. This is also being done by the Japanese High Command and their “Heaven born” ideology. In this sense Hitler and the Japanese Emperor have become modern Witch Doctors whose words and gestures work magic. To such an extent has this gone that millions of soldiers will gladly go to their death in obedience to the word of their “Superman,” and think it³⁴³ a great honour.

Conservatism³⁴⁴ and Progress: Old customs and traditions exercise a powerful influence. In all countries there is a strong element of conservatism which makes

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Significant Signs of the Times

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sudden changes risky, and even dangerous, but nowhere is this element so strongly entrenched as it is in India. The overwhelming majority of the people are quite content to follow the old beaten track. What was good enough for their fathers and grandfathers is good enough for them. They cling with a tenacious and pathetic fatality to the old customs and habits and ways of doing things.

That³⁴⁵, incidentally, is one of the Secrets of Mr Gandhi's power with the masses. In many ways he resents the more modern methods of civilisation and scientific progress, and encourages—or indirectly—what he calls the more natural and simple, which being interpreted in the light of the true facts of life, simply means habits and methods in industry and commerce, etc., that are old-fashioned and outgrown. We are not now suggesting anything very complicated and complex. Less still are we thinking of anything unnatural.

But³⁴⁶ is it not possible to preserve simplicity and naturalness with the fullest possible use of all scientific developments and the living of a fuller and richer life in harmony with the undeniable evolutionary strides which this world has made as a whole? Most assured it is.

India³⁴⁷ was vast resources, yet unless something of an equilibrium is maintained between production and distribution in keeping with the increase of population, not only are famine conditions likely to happen every now and then but it will be next to impossible to raise the general standard of living to what it ought to be. In these circumstances would it not be advisable to make some attempt to control the birth rate? Already some parts of India—Cochin and Bengal, for instance—are amongst the most thickly populated areas in the world. According to the latest figures India has a population equal to that of China. Where is the sense in recklessly and thoughtlessly procreating and bringing children into the World—under the false and superstitious idea that “It is my Karma”—when there is not sufficient of the requisite necessities of life available to give each a³⁴⁸ good fighting chance?

Life is limited in its expression of the conditions provided at any given time, and (2)³⁴⁹ those conditions are constantly changing and evolving.

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Conservatism and Progress

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An³⁵⁰ illustration of this truth is seen in the fact that though electricity in all its munificence and power was in the world from the very beginning, it was not until a few decades ago that conditions were provided which made possible its “discovery” and the production of the apparatus necessary for its manifestation or expression by way of light and power. That can be applied to all “discoveries, whether in the realm of philosophy, sociology, religion, or politics. Always it is case of “the old order change, yielding place to new;” always it is a case of God fulfilling (or expressing) Himself in many ways, “lest one good custom should corrupt the world”.

The³⁵¹ changing conditions—of human awareness and understanding—demand and make possible a change in the “customs” and ways of living more in harmony with those changing conditions. To choose otherwise would be like choosing the old oil-wick lights for the more modern and more speedy and more comfortable ways of travelling. Our concern is to be in harmony with the demonstrable facts of life. We are not interested in anything negative or ‘anti’. The world is changing. It is changing because Life is seeking and finding newer and fuller conditions or avenues of expression.

Disagreements:³⁵² His first submission was that it always took two (or more) to make a quarrel. If one person was determined to quarrel, or had a quarrelsome streak in his nature and so kept bringing up things or doing something provocative, a wise person blessed with the necessary patience and understanding could always refuse to be a party to that quarrel. He could agree to differ without allowing himself to be unduly perturbed.

It³⁵³ was, however, a demonstrable fact that all persons, without exception began life with a certain amount of self-centredness. They seemed to progress and enjoy life by the development of that very sense of I-ness and self-centredness. Almost everything they did and thought was made to revolve round this centre. It³⁵⁴ was in

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fact nature's ladder up which one climbed to understanding and freedom from the bonds of desire and attachment.

That³⁵⁵ was his second submission and it was also the basis cause of quarrels and disagreements, for whenever this sense of I-ness was challenged there was usually resentment and trouble. It was also the cause of national and international misunderstandings and quarrels and if not checked led to hatred and bitterness.

He³⁵⁶ was no Utopian as to the magic elimination of this feeling of egocentricity. It was there for a wise purpose and until that purpose had been served quarrels and misunderstandings would continue. It was the way of life that we only learned to discriminate and develop understanding through experience with opposites. He therefore did not look very hopefully to an immediate, or even a fairly remote, future on this earth when all quarrels and misunderstandings and differences would be unknown.

But³⁵⁷ once this basic fact was grasped there, was, he thought, a way of minimising and straightening out misunderstandings, at least among the more thoughtful and those who professed to be truth-seekers.

And³⁵⁸ one way he suggested of doing this was to try, as soon as a serious misunderstanding arose between two persons or parties, to try to get a clear grasp of the exact points of difference. All quarrels were more or less childish, but it was stupid to allow a quarrel to blow up without either party to it knowing clearly wherein they differed and why. If these differences were clearly stated and if it were found that they were honestly and convincingly held by the two people in question the obviously sensible thing to do was to agree to differ on that and not let it seep in and poison everything else. That did not mean agreeing with each other. Nor did it mean any kind of hypocrisy. But there could be honest differences honestly held, without allowing this to breed distrust and bad feeling.

But³⁵⁹ there should be no snobbish tolerance, for this was much more offensive in its implications than blunt expression of difference.

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It³⁶⁰ was not easy, for most people³⁶² were tethered to traditions³⁶³ and beliefs³⁶⁴.

Evolutionary³⁶⁵ Key to History³⁶⁶: Careful study of historical events does reveal, and that in a very striking and very convincing way, the following two main guiding principles:-

1.³⁶⁷ That all historical trends do, when taken in their entirety, point to the working³⁶⁸ of that law in nature which we call evolution by which everything moves slowly and irresistibly from the simple to the more complex, from a state of ignorance and crudity to a state of refinement and knowledge.

2.³⁶⁹ That back of this movement and inspiring it is clearly the conception of unity in diversity, in which all the parts are not only inter-related and inter-dependent, but essential to each other, in much the same way as are the different organs and functions of the human body essential to and integral parts of that body.

I³⁷⁰ venture to go further and to say that without this key it will quite impossible to have an intelligible grasp of history. Without these two basic principles neither the writers of history nor the readers of the books written will be able to see the wood for the trees, the reality for the appearance. There will be muddle and confusion.

The³⁷¹ facts of history do verify both the existence of a steady evolutionary progress in the human race as a whole, and the fact that humanity is in reality one organic and spiritual entity. And here I would suggest that we should not concern ourselves over much, if at all, with the evidence of theories and beliefs, and mythologies and speculations, but with the plain, demonstrable and universal facts of life.

In³⁷² this respect the results of the long and painstaking researches of great scientist like Darwin and Wallace may have been challenged and denounced, but they have not been disproved. And the more the history of the world is studied through its fossiliferous substances, its anthropology, and even its geology, the more clear will it become that man, in his body, has evolved from an animal like ancestry.³⁷³

While³⁷⁴³⁷⁵ in the early history of mankind separate units may have had beacon lights, these units were so separated, by territory and language and other barriers, as to be virtually unknown to the rest of the world. But nothing in that isolated development could ever be destroyed or annihilated. It is preserved and passed on for the benefit of a greater whole. In this way, for instance, England has benefited by what happened in Greece, Egypt, Rome and India.

And³⁷⁶ so it is with all discoveries and inventions and experiments. One nation or individual may stand out as a pioneer, but the facts show that eventually the trend is for all these things to be shared by all. For example, it so happened that about 150 years ago the industrial progress in England, especially with regard to the invention of steam and machinery, etc., gave her great material advantage over the rest of the world. But it was in the very nature of human progress that those electrical and material advantages should be made use of by others. These discoveries were not for English alone. They had to be shared as they are now being shared, by the rest of the world. The war has forced this sharing process. So, too, has the development of wireless, and all those other scientific discoveries and utilities that have made us increasingly conscious of the fact that each nation is but an integral and component part of the one Human Family.

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Evolutionary Key to History

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It³⁷⁷ is not true that, for the first time in the history of the planet, we now know there is a sufficiency of the necessities of life for twice our population, provided only these things are properly and sensibly managed and distributed. Has not even the war taught us many very valuable lessons here, as well as provided us with the necessary world-wide machinery?

It³⁷⁸ would, I admit, be foolish to think that victory for the United Nations will bring about a millennium. What we call human nature—really only another name for the fruits of experience and dawning intelligence—does not change so rapidly as all that. But clearly the extent to which is changing just now is greater and more rapid than at any other time in history. That in itself is a very stupendous and very significant³⁷⁹ fact.

The³⁸⁰ portents of these historical trends, then are clear as crystal. They cannot be mistaken. They point irrevocably to a new World Order, to a more brotherly and more scientific way of doing things. They point also to a growing sense of the fact of the oneness of the human family. Never again will it be possible, to the same extent at least, for one nation or person or caste or community to live isolatedly and selfishly at the expense of another nation or person or caste or community.

They³⁸¹ indicate first of all that all life movements which we term history have but one source—the one Infinite Life that all religionists the world over agree is omniscient, omnipresent and omnipotent. Living forces of history are not and never can be created by the figures who are called upon to play the more prominent parts on the historical stage of the world. They are but the instrument of that One Infinite Love and Wisdom and Power. As Shakespeare has put it so truly, “There’s a divinity that shapes our ends, rough-hewing them as we will” He might have gone one better by showing how that very process of “rough-hewing” is part of an essential training in development, for we certainly do learn quite a lot through suffering and so-called mistakes, more perhaps than we do in any other way. Rightly understood, all history is just this.

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Evolutionary Key to History

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A³⁸² Critique of Advaita: “Life” does not lend its support to any personality or religious body, as such. Its chief concern is with the underlying and abiding reality, as this is clearly seen to be in harmony with the facts of life. What matters with us is not who gives a message, or the manner and form in which it is given, or the antiquity and supposed “sacredness” of the school of thought which it represents, but whether that message or “saying” rings true, or in other words, is in harmony with the demonstrable and universal facts of life. Take as an example of what we mean the following interpretation of the doctrine of non-dualism or Monism in relation to fear as given in the sayings of Sree Narayana Guru Dev.

Gurudev: What is the cause of fear?

Disciple: (Reflecting for some time) I do not understand it, Sir.

Gurudev:³⁸³ Don’t you Know?..... Fear is the result of a conception of duality.

Disciple: I still do not understand.

Gurudev: Fear is caused by another person or object One will not be afraid of one’s own self.

Disciple: No.

Gurudev:³⁸⁴ So there must be something distinct from oneself which causes the emotion of fear. That something is the second thing – duality. Therefore the conception of two independent objects is the cause of fear. If there is none else except yourself whom should you fear? Do you understand?

Disciple: One should identify oneself with the diversity of the universe and become fearless.

Gurudev; Yes. That is Advaita (non-dualism)

Now³⁸⁵ while we know that this view represents a very widespread and deeply-rooted school of thought in Hinduism, it does not seem to us to be in harmony with the facts of life. What are those facts? Well, first of all there is the fact that no one, not even a Rishi or a “perfected Being” knows anything at all about Life itself, its essence or nature. It is unknown and unknowable. How there can you have a philosophy about that of which nobody knows anything at all? It is impossible, and even absurd when you come to think of it. All that any body can know about Life at any time, in any state or sphere, subjective or objective, is by the way it manifests in some form or other. And why should a manifestation of life be an illusion? Surely such a manifestation of fear,

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say, in a lamb, is as real in itself as is the wisdom of a seer. And, after all, it is, as we have said, only by such manifestations that life can be known at all.

As³⁸⁶ a system of mental gymnastics it might be helpful to press Vedantic argument in relation to fear, and of course all other manifestations of life, to its logical conclusion and see what happens. There would be neither fear nor fearlessness, neither strength nor weakness, neither object nor subject. There would be nobody and nothing. "But" say the Vedantists, "that nothingness would be the³⁸⁷ one and only Reality, all else is illusion, Maya." And, mark it well, according to the Advaita or Pure Vedanta, this nothingness or Maya would include such manifestation of One Life as the laws of life. The law of Evolution, for instance would³⁸⁸ be meaningless. It would be an illusion, just Maya. And that would apply equally of the law of influx and conditions and progress generally. Indeed, according to the strict logic of this reasoning, the reasoning of Esoteric Hinduism,³⁸⁹ there is and can³⁹⁰ be no such thing as evolution or progress, both as far as the individual unit of human life is concerned and so for as³⁹¹ collective humanity goes. For these things are illusory. One³⁹² has only to step outside this illusion, so I to speak, to realise that one is already and eternally perfect, one with the whole.

This³⁹³, we submit, is in itself the greatest of all illusions, for, whatever may be the speculative theory and the wishful thinking, the facts are something different. According to this Vedantic theory it would be the purest illusion imaginable to press for national freedom, the abolition of poverty, the raising of the standard of living and a thousand and one other things that Vedantists do habitually. All that would be just Maya. But is it? Are the Monists any the less selfish and egocentric than the dualists? Are titles and position and money and security in this life any the less real to them than they are to the rest of humanity?

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A Critique of Advaita

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There³⁹⁴ is abundant evidence to show the Oneness of life. There is also abundant evidence to show that this infinite Oneness manifests in an infinite variety of ways and forms, and that too, with infinite love, wisdom and power. But there is not the slightest scrap of evidence to show that anyone knows or ever has known anything at all about life per se, except as It manifests in matter. Why then waste time in speculating and philosophising about the unknowable? Let us leave this pastime to those Hindu dilenttanti who appear to take pleasure in it, and get down to reality of life in manifestation, which is only reality that can be known by mortal beings.

My³⁹⁵ Faith in Labour's cause: Never for once has my faith in the ultimate triumph of the worker's cause in this great country wavered or weakened. And perhaps it will be helpful and instructive in a general way if I give my reasons for this faith, a faith which might almost be regarded as knowledge. On what does that faith rest? What are its foundations?

1.³⁹⁶ First³⁹⁷ of all, the, I would say that this faith rests on the eternal rock of truth or fact that every son and daughter of mankind, whatever be his or her color, creed, caste, class, race, nationality, position or social status, is a manifestation of the same one Infinite Life, sharing the same real origin, and nature, neither "superior" not inferior", only different. This is a basic truth which, as it becomes better understood, will surely and irrevocably find fuller expression in politics and economics, in education and in sociology, in the treatment of one nation by another and of one individual by another. It is a kind of cosmic or spiritual Magna Carta which in the course of evolution gives birth to all the lesser Magna Cartas and Atlantic Charters and trade union and other legislation.

2.³⁹⁸ The second eternal truth on which my faith in the worker's cause rests-is that man develops and finds his feet and discrimination and central strength through the exercise of a certain amount of self-centred ego-centricity. No one is born wise. All are born ignorant and egocentric. People acquire wisdom gradually, chiefly through selfish and egocentric efforts. So natural and so universal is this that it has been actually dubbed a law – the law of self-preservation and self-protection.

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My Faith in Labour's cause

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It³⁹⁹ is on these two basic and eternal truths- the spiritual equality and oneness of human beings everywhere and the steady development to a realisation of that truth through a form of selfish egocentricity –and not on slogans and catch-words that my faith in the worker's cause rests. It does not even rest on numbers, or on efficiency of organisation, though undoubtedly in the universal march of progress these count very considerably.

That⁴⁰⁰, too, is the real natural basis of and necessity for organised labour. For history has proved that unless workers do get together in a well organised way they are neglected, suppressed, exploited. Things are better, much better, than they were 100, 30, 25, years ago. They will be better still, for evolution is a fact or law that will and cannot be denied or turned aside. But until common sense and intelligence are more matured and the "haves" realise more than they appear to do at present the⁴⁰¹ far reaching implications of the first truth mentioned, labour's duty to itself as well as to the community at large is to get together and keep together -until by collective bargaining and legislation the present miserably low standard of living in this country is raised to a point where a healthy minimum of sufficiency and security for the future is guaranteed to all.

The⁴⁰² Exposure of Indian Politics: The above term is used in a double sense that is used in the exposure of a photographic plate, and it is also used in the sense of "unmaking" sometimes that needs to be unmasked. The Jinnah-Gandhi talks, and what has happened since, have done both. They exposed and brought into sharp outline and focus a picture of the true position that has long been blurred and indistinct. They also unmasked certain elements of pretence and self-deception. That atleast is a valuable service which the meeting has rendered.

Let⁴⁰³ us particularize. There was first of all⁴⁰⁴ the much needed exposure of the false idea, camouflaged in the very innocent looking garments of patriotism and ahimsa, that the so-called deadlock is due to the presence of a third party.

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My Faith in Labour's cause

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It⁴⁰⁵ remains to be seen whether Mr Jinnah's solution of the two sovereign independent nations—Pakistan and Hindustan—can be agreed to and is a workable proposition. Mr Jinnah says that if the two parties will and do agree to this, independence for both can be quickly assured. But it also strikes us that in this rapidly changing world in which a world organisation to safeguard the future peace and security of mankind will have place, first Britain and then the World Federation, will also have to be satisfied, as to the desirability and workability of the "two nation" suggestion.

In⁴⁰⁶ countries in which religion is more or less a private affair, and not an ostentatious parade of all sorts of pious performances, majority rules works fairly satisfactorily. It then becomes a natural and integral part of democracy, which can even sustain the load of adult franchise. But in a country like India, in which the religion of the majority is vitiated in practice⁴⁰⁷ by all sorts of anti-social and anti-humanitarian edicts and commitments, like, say, the wearing of the so-called sacred thread with its childish though provocative implications of distinctiveness and exclusiveness, and a hundred and one other unnatural and reactionary customs that cut into the very warp and woof of the social fabric of the country, Under such conditions it must be clear that a majority rule means not only a Hindu Raj but a Hindu Raj largely dominated by the priestly class.

It⁴⁰⁸ is just about as reactionary and antediluvian for the pandits of orthodox Hinduism, with the Sanatanist orthodox pundit Gandhi at their head, to "fight to the knife" for an undivided Hindu Raj in the above sense as it would be for the orthodox Jews of the world to claim and "fight to the Knife" for the establishment of Jewish Raj in Palestine, on the ground that their ancestors lived in Palestine for thousands of years and because there is something in their sacred books which might appear to suggest that they were a special and chosen people desired by Deity to hold sway in Palestine.

As⁴⁰⁹ things are today one who was truly detached would in this matter be the loneliest person in the world, and that, too, for the very obvious and very natural

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The Exposure of Indian Politics

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reason that almost everybody in the world is attached—wedded to some ideology or ideal or goal of some sort. How then could one truly detached, consistently turn to others for a clarification of the righteousness or “wrongness” of one’s own action?

All⁴¹⁰ this is in the nature of a much needed education and enlightenment of those who have hitherto been slaves to tradition and who are just beginning to have doubts about the veracity of their erstwhile commitments. Life, the supreme teacher, is using Gandhi to teach one kind of lesson just as It is using Hitler or Stalin or Roosevelt or Churchill or the most self-centred or most selfless civilian known to us, to teach another.

Provided⁴¹¹ Mr C. Rajagopalachari will continue to speak and act more plainly—it will have to be much more plainly to be effective—and not try to run with the hare as well as with the hound, there is hope. He might even succeed in rescuing the Congress from⁴¹² the fatal whirlpool of narrow, nationalistic reaction of a religious dictatorship type into which it has allowed itself to be drawn, and set it on a broader, more humanistic and cosmopolitan course. But the proviso is a mighty big one. Let us hope he will rise to the occasion. Why not? These are extraordinary times and extraordinary things are happening everywhere.

How⁴¹³ we get our Consciousness: Mr Kirk began by saying that the primal cause of consciousness was Life itself. But as Life by itself was unknown and unknowable, and as it could only be known by the way it manifested in some form or other it followed that consciousness was in itself a manifestation in a finited degree of that Infinite one Life. In man the cause of consciousness was the spark of the one Flame that constituted in each human being the Jiva or atman.

And⁴¹⁴ the facts of life here showed conclusively that even this unit of life could not or did not manifest except through some form or other—the five senses of the physical body, the soul, and the spiritual body, often referred to in combination as the Ego. Always, in order to produce consciousness the spark or centre of life within each human being had to have a vehicle or form through which it contacted its surroundings

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in any state and sphere. And it was from this contact, and its reactions (“experiences”) that consciousness arose. He illustrated this by the way a child got its consciousness and selfconsciousness.

No⁴¹⁵ two individual uniquenessess, were ever quite the same. That re-action was equivalent to experience and in every case experience, through contact, was the determining factor in the production of consciousness. No contact with surroundings, no experience; no experience, no consciousness.

This⁴¹⁶ applied in varying degrees to every kingdom of nature—mineral, vegetable, animal and human. But in the human the “I am what I am” consciousness or self-consciousness of the individual not only survived the dissolution of the physical body, but was constantly being enriched and expanded, until in what were called “perfected Beings” it included the whole of our planet, and even our solar system.

But⁴¹⁷⁴¹⁸ beyond that—to us—inconceivable altitudes of outlook and understanding there were other mighty possibilities, for in reality there was no finality to the evolution and expansion of consciousness and its corresponding equivalents of love, wisdom and power, in the service of the whole.

J. Krishnamurti’s⁴¹⁹ Teaching. In his lead on “J. Krishnamurti’s teaching” Mr Pillay gave no quotation from any of J.K’s addresses delivered later than 1933. These for the most part were reminiscent of Pure Vedanta, and, as Mr Kirk pointed out later, were in sharp contrast with J.K’s later teaching. Here for instance, are a few of the pre-1933 quotations mentioned by Mr Pillay; “Life is continuity of eternal essence”. “Life has no distinction of yours and mine.” “Life creates all forms and yet is formless”.

On⁴²⁰ the face of it at least that had the appearance of “destiny” and the implication of infinite love, wisdom, and power; expressing itself irrevocably and universally and eternally. And yet in his concluding words we find Mr Pillay affirming

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How we get our Consciousness

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that the essence of J.K.'s message was found in the sentence: "Man must liberate himself," – clearly a contradiction in terms.

As ⁴²¹Mr Kirk pointed out later there was a vast difference between the teaching of Krishnamurthi prior to the year 1933 and that of his teaching in more recent years. In support of this he submitted the following excerpts from J.K.'s talks given in 1936-37. "You are a free agent at all times..... You are not the plaything of some entity or God".

Mr⁴²² Kirk submitted that this later teaching of Krishnamurti – the teaching that man was the creator of all the muddle in life, the arbiter of his own destiny – was in sharp conflict not only with the facts of life, but with Krishnamurti's earlier teaching, referred to by Mr Pillay. In the former teaching the one Life was accepted as being all wise, all loving, all powerful; in the latter, life was just "a selfacting energy" to which the word "divinity could not be attributed", and man by himself had the power not only of free choice and free will, but of at any⁴²³ time straightening out the world's "muddles," beginning with his own. That, Mr Kirk submitted was simply not true. The facts of life showed conclusively that man without the requisite conditions of development, had no more power of freeing himself from limitations and ignorance and blossoming out into the full perfection of wisdom than had a rose bud the power of blossoming forth into a full bloom. It was all a question of growth and development. Not only that, the rosebud stage was absolutely essential to the full bloom stage.

Significance and Prospects of Royism.

Mr Kirk first gave a brief account of the upbringing, experiences, and training of both Mr and Mrs Roy- the former a Bengali and the latter bailing from America – which he suggested, showed the finger of Destiny in preparing them to do jointly a specific and important work in a specific age and country. On the surface it would sometime look as if M.N. Roy's ideology was motivated by the teachings of Karl Marx and Dialectical Materialism. Roy himself might sometimes think of⁴²⁴ it in that way. But in reality the driving force was a⁴²⁵ living, present day truth – in economics and politics and world progress generally.

⁴²¹ In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

⁴²² In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

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J. Krishnamurti's Teaching

⁴²⁴ The original editor corrected spell "of" by hand

⁴²⁵ The original editor corrected spell and inserted "was a" by hand

The force of that truth was seen in the remarkable rise and progress of the Radical Democratic Party and its labour affiliations, as well as in the way⁴²⁶ the more orthodox parties first tried to ignore it and then oppose and abuse it. It was seen also in the way it had attracted to itself a growing number of youthful intellectuals of the country.

Some⁴²⁷ idea of the direction and nature of the real motivating force of the movement was seen in the way it wholeheartedly supported the United Nations in the winning of the war and the destruction of Fascism, in its crusade against black markets, in the formation of the People's Plan. But there were a few weak spots. Thus he wondered whether it was not too idealistic and Utopian to give adult franchise immediately and at one stroke. He would also place in the same category the belief of M.N. Roy that Britain would⁴²⁸ go so far Left after the War as to virtually destroy capitalism in that country and make common cause with socialism and communism in India and elsewhere, a certainty. What was developing throughout the world was a growing intelligence and awareness of things, a new life, which would resolutely and ultimately bring systems and ways of living more into line with itself. All the same the Radical Democratic party deserved the attention of all leaders of thought and action in India.

World Organisation for Peace: Perhaps the most important focal current of world thought for the month, affecting the future peace and security of this planet, has been the world organisation⁴²⁹ talks. There is of course nothing very new in this proposal. Almost identically the same collection of thoughts found expression in Wilson's fourteen points at the close of the last great war. But there is this difference, that whereas at the close of the last war the requisite conditions for the proper receptivity and utilisation of those thoughts were very defective, this time there are not wanting signs to show that the conditions are more satisfactory. Whether they are entirely satisfactory remains to be seen. It is all a question of development of consciousness through and by experience. This war, for instance, has taught the world a good deal about the folly and futility of isolated "independence" and "neutrality" and the absolute necessity, human nature still being ego-centric and possessive, of international safeguards against modern military attacks.

But let us get our terminology straight here. What exactly do we mean by such terms as "current of world thought," such for instance as that which sought to find

⁴²⁶ The original editor deleted "it had attracted itself" by hand

⁴²⁷ In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

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Significance and Prospects of Royism

⁴²⁹ The original editor changed "organisa" to "organisation" by hand

expression at Versailles in President Wilson's fourteen points and which is again being contacted more realistically and more hopefully? Whence came it? As thought, like electricity, is a thing of life, it follows that it can only be made manifest in ratio to the adequacy and efficiency⁴³⁰ of the apparatus for its reception and expression—in this case a requisite level of human intelligence and⁴³¹ understanding, which in itself will give birth to a world organisation best fitted to meet the needs of the hour.

Have we amongst our leaders more especially, the requisite level of intelligence and understanding? In other words have we the requisite conditions for effectively contacting and utilising that collection of living thoughts and giving expression to the same in a practical way on a world scale? Mere sentimental idealists, with their Utopian schemes of Ahimsa⁴³² and ostentatious asceticisms are worse than useless. The two major points to be decided are (1) the nature and scope of the proposed international organisation, and (2) the extent to which force shall be used, with sanctions. The attitude of the Big Four to these points would appear to be eminently sane and satisfactory. It is,⁴³³ to put it briefly, that those who have won the war should also give the lead in winning the peace. And certainly they are the best fitted for this task. It is their's by right. Let them therefore take the initiative boldly and resolutely both in drafting the main outlines of the necessary world organisation and in taking the first steps towards the enforcement of the same. That is a task⁴³⁴ that cannot safely be trusted to pacifists. Less⁴³⁵ still can it be trusted to those representatives of communities or nations who have either sat on the fence of neutrality during the war or worse still, have sought to capitalise it for their own petty⁴³⁶ or party⁴³⁷ ends. For ourselves we are convinced that conditions are ripe for a great change in which there will be no lack of co-operation on the basis of Sovereign⁴³⁸ equality.—always provided the Big Four blaze the trail.

In facing the above issue one thing is crystal clear. A choice has to be made between the paramountcy of world peace and security and the paramountcy of so-called "⁴³⁹Sovereignty". To claim both would be like trying to have one's cake and taking it. Something has to be surrendered. And obviously that something should be

⁴³⁰ The original editor corrected spell "efficiency" by hand

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World Organisation for Peace

⁴³² The original editor corrected spell "Ahimsa" by hand

⁴³³ The original editor deleted "also" by hand

⁴³⁴ The original editor changed "tal" to "task" by hand

⁴³⁵ The original editor changed "Les" to "Less" by hand

⁴³⁶ The original editor corrected spell "petty" by hand

⁴³⁷ The original editor corrected spell "party" by hand

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the lesser for the greater. this⁴⁴⁰ much clear: the days of isolated independence and rabid nationalism are numbered. Henceforth there must either be a measured form of rationally and wisely⁴⁴¹ directed collectivism of an international kind, backed by some form of international policing, or a temporary⁴⁴² return to isolationism, distrust, and anarchy, leading to World War III.

The weight of evidence is in favour of the former. It would be Utopian⁴⁴³ and foolish to conclude that the United Nations see eye to eye on every point, or that their statesmanship and strategy in this war are perfect. But one must be either a fool or a Knave⁴⁴⁴ not to see and agree that the conduct of the present war, as well as the concerted efforts to plan for a new world,⁴⁴⁵ are miles ahead of those that characterised the last war. This is not reflection on those⁴⁴⁶ who led the Allies to victory in the last war. Nor is it any reflection on Wilson with his fourteen points and those who formulated the peace terms. The requisite conditions—in the awakened consciousness and intelligence of the people—for building a new world on solid foundations had not then sufficiently emerged. Since then many illusions have been shed. The world is wiser. Substantial progress has been made. But in that very progress, especially as it affects the masses of the various nations, lies a new and potent danger, the danger of an⁴⁴⁷ awakening but still very partially informed democracy, which can be and is being exploited by individual ideologists, and even fascists, for party ends.

What is the remedy? Ultimately, of course, the emergence of a higher level of intelligence and understanding. But mean while? Meanwhile the forces of isolationism and conceit and anarchy cannot be allowed to throw a spanner into the works of human progress with impunity. The forces of law and order, leading to a wise and just collectivism on a world scale,⁴⁴⁸ must step in.

Those⁴⁴⁹ in intelligent and devoted pursuit of this objective must be prepared for ostracism, calumny, and abuse, often from quarters least expected. Some will put

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⁴⁴¹ The original editor corrected spell “wisely” by hand

⁴⁴² The original editor corrected spell “temporary” by hand

⁴⁴³ The original editor corrected spell “Utopian” by hand

⁴⁴⁴ The original editor corrected spell “Knave” by hand

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forward the plea that what matters most at this stage is not ideologies or parties or even a World Federation, but the feeding and housing and clothing⁴⁵⁰ of the millions of people in the newly liberated countries. That is true. But it may only be part of a greater truth. Steps have to be taken and machinery constructed not only to prevent a recurrence of a war more terrible and more devastating than is this one, but to reconstruct the world on lines more in harmony with the growing awareness of mankind in respect especially of rectitude and equity.

And for growing world awareness a new world organisation to fit the facts has to be built up.

IBRAHIM⁴⁵¹ al JILI on MENTALISM: (He was 14th century mystic and philosopher, lived in Yemen, Arabia. from his book "The Perfect Man"

57th chapter, "Concerning thought(khayal), how it is the material(hayula,) of the Cosmos."

Thought is the life of the spirit of the universe: it is the foundation of that life, and its (Thought's) foundation is Man.

To him that knows Thought through the power of the⁴⁵² Almighty, existence is nothing but a thought.

Sensation, before its appearance, is an object of thought to thee, and if it goes it resembles a dream.

And similarly, the time during which it is felt inheres in our consciousness upon a foundation (of thought).

Be not deceived by sensation, for it is an object of thought (mukh-ayyal), and so is the reality (which every form expresses) and the whole universe,

And likewise, to him that knows the truth, the worlds of dominion and almightiness, and⁴⁵³ the divine nature (lahut) and the human nature (nasut).

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⁴⁵¹ In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

⁴⁵² The original editor inserted "the" by hand

⁴⁵³ The original editor overwrite "dominion and almightiness, and" by hand

Do not despise the rank of Thought, for it is the very gist of the notion of the Being who disposes all.

Mark how the Prophet considered the sensible world to be a dream—and dream is a thought—and said, “Mankind are asleep, and when they die, they wake,” i.e., the reality in which they were during their earthly life is manifested to them and they perceive they were asleep. Not that death brings a complete awakening. If⁴⁵⁴ you perceive that those in every world are judged to be asleep, then judge that⁴⁵⁵ all⁴⁵⁶ those worlds are a thought, in as much as Sleep is the world of Thought.

K.D. Sethna: The Splendour of Aurobindo’s Poetic Genius*

To be a born poet, however, does not ensure a uniform heat and light in each part of one’s work. And they can be lacking even in suite of the thought being pithy and the language dignified or graceful. Weighty substance and well-ordered speech do not by themselves make first-rate poetry. An expressively rhythmedemotion, a vividly moving vision—these are what we want. Where they are not often at play, the work must tend to grow tame though it may bear the mark of the skilled artist. I dare say Sri Aurobindo does not escape a semitameness⁴⁵⁷ in certain scattered patches where the philosophical intellect mixes a somewhat dry breath with the flame and flush of the inner enthousiasmos. But whoever takes a global view of his achievement cannot help feeling that no amount of critical carping will leave him less than a poetic giant.

It is not merely a revelation of strange rhythm-moulds. but also the laying bare of a rhythmic life beyond the ranges of inspired consciousness to which we have been so far accustomed. To bring the Homeric surge or the Virgian stram into English is not necessarily to go psychologically beyond the ranges of inspiration we find in the epic moods of England. It could very well be just an opening up of fresh movements on psychological planes that have been secret up to now except for stray lines here and there, occurring as if by a luminous accident. Only the ancient Vedas and Upanishads embody with anything like a royal freedom these ranges of mystical and spiritual being, hidden beyond the deepest plunge and highest leap of intuition known to the great masters. Sri Aurobindo stands as the creator of a new Vedic and Upanishadic age of poetry.

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IBRAHIM al JILI on MENTALISM

⁴⁵⁵ The original editor inserted “that” by hand

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* All-India Literary Annual 1945

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Sri Aurobindo is almost always intense, and in a large number of ways. His mind has a suppleness which adapts itself to both opulent and austere effects, matching virile strength with a sensuous and voluptuous sweep.

Those⁴⁵⁸ mysterious rivers that are like Pururavus's heart and those regions of silent snow that are like his mind are imaginative figurations worded and rhythmized with a strange spiritual and scriptural power that is a magnificent presage of Sri Aurobindo's later performance as a poet of Yoga. The presage is of course indirect, since the inspiring motive is a hunger of a secular kind, heightened though this hunger is and clear of the crude and the cramped which ordinarily go with secular impulses. But something in the visionary suggestion and in the large deep-thrilling vibrancy throws on that hunger the aspect of a veiled quest of the Infinite.

But what is technique without the life-breath of inspiration? Sri Aurobindo's merit lies in providing at the same time an immense imaginative vitality and a versatile metrical mould readily responding to it. The two are adequate to all moods and moments.

We have a disclosure of the poet's absolute intimacy with the essence of his medium, a genuine seizing of the very soul of the measure. Though sensuously more complex, philosophically more subtle spiritually more inward than Homer, Sri Aurobindo has the same elemental energy, the same objectifying eye, the same untortured freshness of appeal. The accent is Homer's—the mixture is there of simplicity, strength, sinuousness, movement and majesty. Ilion is throughout a triumphant fusing of the Homeric and the Aurobindonian. The spirit of Greek myth and epic is blended with the spirit of Indian Yoga in a masterly⁴⁵⁹ inspiration: flawless word and rhythm have embodied⁴⁶⁰ a vision charged with the light of the occult Orient yet tempering and naturalising itself to the atmosphere of heroic Hellas.

But the deepest characteristic of this work is not its new metre. To evaluate it effectively we have to speak in terms of planes of consciousness. And it will not suffice just to dub it mystical. No doubt, mystical poetry has a psychology distinct from that of poetry that is secular, but in literature mysticism itself functions on various planes.⁴⁶¹ Whatever its source, the expression it finds can very well be on the same planes as those of secular inspiration—the planes of imaginative passion and thought.

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K.D. Sethna: The Splendour of Aurobindo's Poetic Genius

⁴⁵⁹ The original editor corrected spell "masterly" by hand

⁴⁶⁰ The original editor corrected spell "embodied" by hand

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All poetry has to establish some sort of contact with familiar things, but a world of difference lies between the Unknown being gripped by our customary consciousness being and our customary consciousness being gripped by the unknown. In the latter phenomenon, not only the meaning but the very words and their combined vibrations seem to leap from entrance God-inhabited heights: the Divine and the Eternal find their own speech, large, luminous, fathomless- the meaning becomes visioned and felt as though man were no longer mental merely but poised on a level beyond the mind. This type of poetry Sri Aurobindo calls “overhead”, because it comes as if by a wide sweeping descent from an ether of superhuman being, high above our mind’s centre in the brain.

It is not always easy to distinguish the overhead style or to get perfectly the drift of its suggestion. There must be as much as possible a stilling of ourselves, an in-drawn hush ready to listen to the uncommon speech: and we must help the hush to absorb successfully that speech by reading the verse aloud, since it is primarily through the rhythm that the psychological state with which an overhead poem is a-thrill echoes within us, stirring the eye to open wider and wider on spiritual mysteries and the brain to acquire a more and more true reflex of the transcendental. How few would be able to cope at once with a poem like *Thought the Paraclete* where Sri Aurobindo works into a novel quantitative scheme the experience of an upward movement of the mind as an intermediary between our consciousness and the unknown!, He depicts the mind as caught up into layer after layer of what is beyond, leaving behind in the consciousness here a superb calm unbound by the brief and the finite, a sense of some ultimate Self without personal confines.

Sri⁴⁶² Aurobindo is not mentally conceiving and visualising: he is recording realities that belong to some super-nature, without any effort to clothe his perceptions in emblems we can readily recognise from our contacts with the universe around. He is writing as a Yogi, letting spiritual facts seen in dimensions other than our universe take shape in poetry, and the poetry springs from those dimensions, throbbing with the strange tangibilities there and not throughout aided by an interpretative glow from our experience of material objects. Poetry must always be objective in order to convey a feel of actuality, but the outward world we know by our physical senses is not everything. Yoga reveals subtle senses that put us in touch with other worlds, in spite of a certain correspondence between them. The mind lifted by Yoga towards the Eternal does not just shoot up ideas, does not just think of the Divine and imagine what the Divine must be like. It clearly separates from the body, rises as a distinct entity into a new consciousness and a series of supra-physical worlds. Passionate with God-hunger, it is a living creature inwardly lit by a lust for the Eternal’s empyrean, “pale-blue-lined” and wearing a symbolic form to its own inner eye according to what aspect of the

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consciousness has winged upward: the hippgrif—half horse and half eagle—is a form of this kind and is no arbitrary futuristic figuration. And the worlds expired by that dynamic denizen of the inner being are real, concrete, objective. Sri Aurobindo transmits his experience of them to us in words charged with the very vision and vibration of the consciousness pervading those worlds. That is why his shapes and scenes are at first so incalculable—and the abundant use of the compound seems to add to our bewilderment. But the unusual metrical pattern, with its massed accents and lengths, calls for that use and the necessity to hold together in short yet accurate phrases the manifold grandeurs of Super-Nature amply justifies it. Seerhood and vitality are unfailing features of the style. Whether from the start we fully understand⁴⁶³ or no, the pictures and the sound suggestions make an impact as of undeniable reality.

A genius of imaginative delicacy wedded to a devotional nature was Tagore, but the overhead influence on him was an undifferentiated one, a faint inscrutable shadow upon the gleaming exquisiteness of his emotional worship or the bright penetrativeness of his in-gazing meditation. Not even on his most sage like moods does the mantle of the ancient rishis fall entire, for the Vedic and Upanishadic rhythm scarcely touches his work. The poetry of Harindranath Chattopadhyaya is haunted by the Unknown in perhaps a still more puissant manner—is lyrics are a colorful subtlety that lays keen fingers on profound truths of the inner life, yet instead of plucking the word native to those truths the fingers bring back a creative impress for handling spiritually the speech of ideas and feelings in our normal mind and heart. Both Chattopadhyaya and Tagore are poetically first rate like Sri Aurobindo himself, and they have added fresh fields to the demesne of song: What from the mystical standpoint renders them of less moment than Sri Aurobindo is that he writes not only as if he were in full possession of a consciousness higher than man's but also with the ability to drive home that consciousness by reproducing its innate thrill of being, its inmost force of existence.

Tagore and Chattopadhyaya may have felicitously given us the same thought and set it pulsing within us and impinging on our souls, but they can never have held it in the spacious aura of the Unthinkable that is intensely carried by the Aurobindonian word and they can never have invaded our souls with the vibrant wideness of the beatific Presence that is intimately caught in the Aurobindonian rhythm. Everywhere in his recent poetry Sri Aurobindo presses towards the Mantra, and it is this constant illumined soar, arriving again and again at the actual mantric expression, that constitutes him the most wonderful and life-transforming poet today with the farthest reaching consequences for tomorrow.

J.R. Davis:⁴⁶⁴

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K.D. Sethna: The Splendour of Aurobindo's Poetic Genius

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The teaching of "Mentalism" has been a revelation to me, for it throws light on the many obscure problems which have for years troubled me—What⁴⁶⁵ I fail to understand, is why Life or Mind should create its own limitation—only to destroy⁴⁶⁶ by struggle and suffering at⁴⁶⁷ its own creation! From limitation's point of view, it appears to be an unintelligent and rather fatuous⁴⁶⁸ proceeding! Perhaps more insight may solve a difficulty which the personal mind cannot deal with.

To be an earnest seeker, is to suffer a sense of loneliness, very often—for so few, I find, share one's thirst for reality—and think one foolish—so one learns to be silent and to pursue one's way more or less alone.

After forty five years of search, it is indeed wonderful to find in your books that which I have sought—a synthesis of all teachings—the dross cleared away and the inner truth of all, shown to be one—and that by the light of reasoned thinking splendid courage and utter honesty on your part—

I⁴⁶⁹ have pondered over your advice the regular meditation and realise that my rationalization of "lack of time etc" won't do! I see clearly that it is a poor excuse of the "I" to justify its dislike of being controlled and put aside—I can't agree with St. Paul that the "flesh is weak"—on the contrary, I find the "I" with its mental and emotional habits is painfully strong! Since reading your last two books, I find that I have (difficult to express) a far clearer sense of Mentalism as it affects my daily life and awareness of its purpose—It is rather like being an actor who, while playing his role to the best of his ability,—still remains—apart from it and observes while being active—interestingly enough, I find this increase of awareness of the mental and therefore relatively illusory nature of "I"- life does not, as I should have expected, decrease my interest in all it entails and includes—on the contrary, I feel a wider sympathy and sense of kinship with⁴⁷⁰ creation—This may be a result of being less affected by the "pairs of opposites", by being more open to the Overself? In terms of time, progress is so slow and one has

LETTERS FROM STUDENTS

J.R.DAVIS

Continued from the Previous Page number 46D

⁴⁶⁵ The original editor changed capitalized the "What" by hand

⁴⁶⁶ The original editor deleted "and" by hand

⁴⁶⁷ The original editor inserted "at" by hand

⁴⁶⁸ The original editor corrected spell "rather fatuous" by hand

⁴⁶⁹ In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

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LETTERS FROM STUDENTS

J.R.DAVIS

to accept this as part of the “I’s” limitations and be sincere over one’s failures to make the necessary efforts to overcome its resistance to “losing its life” –

Your⁴⁷¹ books and methods, for such as myself, and I think there are more than one realizes—bridge a gap which most works fail to do—The rather high-flown language of most writers and their lack of scientific knowledge and treatment of the matters and themes dealt with, cause the western reader to react negatively and to dismiss them as fantasy—I often think that—strangely enough—Buddhistic thought and teaching is, an fond, more suited to westerners, than Christian! It is more realistic and unemotional and for minds which deal with facts—cause and effect—i.e. science—the Buddha’s approach should appeal as being more sound than the Christ’s.

H.K. Challoner: A COURSE OF SPIRITUAL READING FOR BEGINNERS:* In these days, when so many people are feeling their way toward wider concepts than those set forth by the leaders of the more conventional forms of religious thought, the question is often asked: What are the best kind of books to arouse interest in all those subjects still very roughly classed as belonging to the realms of “Occult” Philosophy? And, this aim accomplished, what further lines of study should one suggest to the prospective student?

There is no doubt that there is nothing so useful as a really sound, well-written novel embodying some occult or mystical theme to stir the first interest into being. But it is essential that it be written by someone who has seriously studied his subject. Unfortunately, the majority of novels dealing with reincarnation, magical and psychic themes, etc., are obviously concocted either by persons who⁴⁷² are caught by the romantic possibilities, or by those who have merely read up their subject in a very superficial way in order to fulfil what they believe to be a public demand, thinking thus to cash in on a good thing. Such writers do far, more harm than good, for they bring the whole subject into disrepute, revolting serious thinkers by the unconscionable rubbish and the absurd and impossible fantasies they produce. This is particularly unfortunate, for such books are liable to start the beginner off on a wrong tack, and it may be a long time before he gets himself clear of the many absurdities which he prone to accept, in his innocence, as occult truths. On the other hand novels written by authors such as Talbot Mundy (Om, Ramsden, and so forth), Dion Fortune, Marjory Livingstone, and, in a less obvious degree, Ronald Fraser and Claud Houghton, together with Bulwer Lytton’s great classic, Zanon—now, unfortunately, almost unobtainable—not only arouse a first desire to know more of things occult, but have much to give to the more

⁴⁷¹ In this para most of the words its not clearly legible so The original editor overwrite the letters by hand

* “Occult Review” (1944)

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advanced student, since, being written by experts, they often embody much symbolical and hidden knowledge only recognizable by those who have acquired some real understanding.

Interest once aroused, what sort of books should next be given to the beginner? It is important to realize that the would-be-student is virtually about to enter an entirely new world; consequently, like any mundane explorer, it is obvious he must begin by equipping himself adequately for the adventure. For this new country is as full of difficulties, dangers, traps for the unwary as, say, the Polar regions, or the Gobi desert, or the high mountains of Tibet, which, perhaps, it most resembles.

Physical fitness alone does not suffice for expeditions to the lonely places of the earth, although a degree is necessary if one is to travel far, but spiritual qualities are just as essential: endurance, courage, balance, humour, selflessness, as well as other specialised degree of skill. So here. A firm foundation of emotional, mental, spiritual, as well as a certain amount of physical qualities⁴⁷³ must be attained before serious work can be—a safely be undertaken; and the first prerequisite for this is to gain an understanding and right assessment of one's own character, one's strength and weaknesses.

As a preliminary, therefore, I would suggest a course of reading in psychology, preferably that of Jung, so much of whose work is based upon a deep knowledge of Eastern wisdom, and who has combined with this the more positive Western Approach. *Modern Man in Search of a Soul* would be a good book to begin on, following it up with the *Secret of the Golden Flower*, and any others of his obtainable, while Kenneth Walker's *Diagnosis of Man* is another excellent work in this field.

Having equipped himself so far, the next step is obviously, to acquire a thorough knowledge of his field of exploration through a study of all that is known of these wider realms of being, and more particularly of the fundamental laws which govern the whole universe. There are, if anything almost too many books dealing with these subjects, very many contradictory, reflecting as they do the different "occult schools" and their modes of approach to these vast subjects. The large majority consist in repeating, with embellishments and heady doses of fantasy, statements to be found in the earlier works of those who followed the great innovators and founders of the modern occult schools at the end of last century. Ramacharaka's *Fourteen lessons in Yogi Philosophy* and his *Advanced Course* would be found very helpful at this stage, as they approach the subject from an extremely sane and balanced angle; very necessary, as it is so liable to bewilder, and often unduly to exalt, the beginner. Some of Annie Besant's simpler manuals on the various planes of being would also be found valuable. A. Osborn's

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book, *The Superphysical*, a not sufficiently known but invaluable work for the beginner, is suitable for even the sceptical or agnostic.

It is at this stage that the first real dangers are⁴⁷⁴ encountered; for now the beginner will find myself faced by a choice, and that choice will reveal whether he is actuated in his search by genuine desire for Truth, a spiritual urge to perfect himself so that he may, in turn, help others along the road to liberation, or whether he really wants only personal kudos, personal power, glamour, excitement—in other words, food for his vanity and for the astral body of sensation. Henceforth, everything he chooses read and study will be inevitably determined by motive, those hidden trends and desires of which the large majority of people are profoundly unaware and which yet colour their entire mental attitude. It is for this reason that I suggested⁴⁷⁵ a preliminary course in psychology and “self-knowledge” before any real attempt is made to seek⁴⁷⁶ the “path”, or to follow the real road towards which the Ancient Wisdom leads. For while one aspect of occult study leads to the Right-Hand Path unswervingly, the other leads to the left, the path of the Dark Forces, who at the outset are so well disguised that they can easily be mistaken by the ignorant for angels of light, only the clear sighted and discriminating being capable of recognising their true nature.

For under their aegis are produced those innumerable books which appear so full of excellent advice on rapid and spectacular advancement: which assure the reader that all the “powers” which he will be helped to develop by the various practices therein described will ultimately be for the “good of humanity.” Many are written by well meaning people who have acquired just enough knowledge to enable them to write impressively, but not enough spiritual discernment to know when or where to stop. They advocate Yoga postures, methods of breath-control, rigorous vegetarianism and asceticism regardless of the fact that they are writing for untrained Westerners, who have as yet but little control over their animal (emotional) natures, and beguiling even the most earnest⁴⁷⁷ aspirant into believing that the development of psychic powers, control of his Centres, projection of the astral body, etc., etc., is a short cut to the acquirement of true spirituality—which, of course, it is not. This misconception arises because the tyro is assured that thus he will be able to do “good” to others, cure their sicknesses work on their higher vehicles (and often on their lower ones), rearranges, in fact their whole lives to what he imagines to be an ideal pattern, when in truth he is but being encouraged to feed his own sense of power and his own vanity at their expense,

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⁴⁷⁵ The original editor corrected spell “suggested” by hand

⁴⁷⁶ The original editor corrected spell “seek” by hand

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quite regardless of the fact that only an adept could possibly know what was their real good.

Dozens of books go further and actually advocate practices to develop the power of the will, which is undisguised black magic. These are pernicious to a degree, and reading them one can well understand why it was that in ancient times the Mystery Schools revealed their secrets only to those who had first shown that they were sufficiently spiritually evolved to use them rightly. A strict censorship imposed on the publication of this kind of so-called “occult” literature would be doing a public a far better service than that imposed on pornographic books, more often silly and all than dangerous.

Another type of student may, at this stage, be caught by the sheer glamour of much of the occult teaching, reading endless books about other planes and spheres, thus lingering interminably in a kind maya which provide an escapist world with little or no relation to the world in which he is, for innumerable excellent reasons, at the moment incarnated.

A great occult teacher once said that “practice was the aim of the student, not practices”, an axiom which might be very useful at this stage. For unless occultism teaches a man to live a finer, better, more useful and balanced life wherever he happens to be, it is nothing worth. Its aim there is to equip each one to function within the framework of the physical plane according to the highest spiritual laws; thus the more he knows of these laws, of⁴⁷⁸ the Philosophy and the meaning of the Spiritual Cosmos of which he is apart, the better he will be able to set his life in tune with them. For this such books as P.G. Bowen’s *The Occult Way*, or Vera Stanley Adler’s *Wisdom In Practice*, will be found most valuable; but I think that as he progresses more and more will the student turn to the source of all our present knowledge—the great Scriptures, which, in essence, have all aimed at casting a light on the path on which man has to tread.

For all books of ordinary teaching or explanation, are but preliminaries, or steps, or in many cases crutches, to enable the beginner to reach a condition of inner understanding and security, so that, henceforth, he will be able to walk upon the mountain heights alone, using the pure Light itself as his one guide, instead of its innumerable—and often blurred—reflections.

Thus I think that all students will find that they tend, increasingly, to abandon the more informative books in favour of study of these many Scriptures, the word in its greatest purity.

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They will turn to the New Testament and discover new meanings in the sayings of Jesus and St. Paul which a real understanding of the Ancient Wisdom will reveal to them, meanings deeper and more far reaching than any orthodox Christian interpretation could reveal. They will find a mine of inspiration and beauty in the Bhagavat Gita—with, say the illuminating commentary by Shri Krishna Prem—in the Tao Teh King, Light on the Path (by Mabel Collins), The Voice of the Silence (by Blavatsky), The sayings of the Ancient One (by P.G. Bowen), the great Upanishads; and, if the reader is of a more mystical turn of mind, the wonderful writings of Boenme and Ruysbroeck. However advanced, no one will ever outgrow these, for they are true poetry, inspired by the greatest intelligences and powers, and have the magical gift of linking the reader with their source. Thus, with these by his side the explorer will be equipped with everything he may ever need to lead him through the dark, lower valleys, upwards and onward to the mighty sunlit peaks where the wisdom of the ages will be revealed direct to his awestricken and⁴⁷⁹ dazzled sight.

J.H. Cousins: PREFACE TO THE ROUND OF ULADH.

My writing had not, of course, any intention beyond the fulfilment of a congenial artistic desire. Of one predilection, however, bearing on contemporaneous affairs, I shall make confession. I would not have chosen to write in the darkening years between 1932 and 1942 if I had not perceived that under the appearances of a past culture and era moved the same human impulses, good and bad, as today move the vast majority of humanity; nor would I have responded imaginatively to the “modern” inferences that I have found in all ancient myths had I not felt in them the stretching of the human spirit towards a “golden age” (now called a New World Order) which may be reckoned by as many centuries or millennia as one has vision and hope to conceive, yet, to the individual, may be just an instant beyond the hour upon the clock.

The relation of ancient myth to modern “realistic” circumstances may not be at first sight obvious. Yet the so-called realism of the present time has nothing fundamentally to do with the “facts” of daily press reports. These facts are not origins, but the external effects of the dark myth of racial and national superiority. The subjugation of the myth of evil will not be accomplished only at its own level and only with its own weapons. Nor will the repetition of the myth and its cataclysmic results in materials⁴⁸⁰ and character be prevented by a mere manipulation of the control of the substances of life in what is called economic reconstruction, or by the restraining of one phase of mental and emotional error by another. “Lasting Peace” will not come only by an alteration of direction and emphasis in the organization of life through what is

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⁴⁸⁰ P. B. changed “material” to “materials” by hand

termed "a change of heart". These things are necessary to the future that will open out after the elimination of the Great Evil that possesses Central Europe and Eastern Asia. But to make the secondary primary is to ask for a repetition of disaster by setting life against the currents of its highest nature. The⁴⁸¹ crying necessity in speculations towards a "New World Order" today, as it has been in all the days of the lurid history of "civilization," is the attainment of vision, the vision of the Myth of Good, the myth of indivisible human kinship; a kinship of the spirit whose spontaneous and inevitable realistic effects will be, in the group, mutual reverence and kindness, universal sustenance, equality of opportunity, and peace; in the individual, consecration to the liberating of oneself from the demands of lower nature, and the exalting, by the unobtrusive dynamism of example, of all beings into living community with the Great Life and its visible and invisible embodiments. Of this culmination (ultimate) of a real World Order I have made Cuchulain⁴⁸² an imaginary type; and in doing so, I have, I believe, but carried the saga an appropriate stage higher, as might a Bard who had awakened in the psychical and scientific knowledge of today without losing the memory of the vision of reality that a less sophisticated and confused era had given to him two thousand or more years ago.

The whole mythology, as it developed on the Irish Terrain in the Gaelic language (the Irish and Scottish variants of the Celtic speech), passed through two phases of deflection from its original trend; a tenth-century phase of rationalization according to the theory that the myths were primitive reactions to nothing beyond the phenomena of nature and are chiefly valuable today for the manners and customs that they disclose.

A third phase was reached, comparable to that pointed out by Walter Pater regarding the Greek myth of Demeter, when it passed into "ethical stage, in which the persons and the incidents of the poetical narrative are realized as abstract symbols... of moral or spiritual conditions." This third phase of mythological interpretation opened with the present century, when a new scientific outlook on the physical side reversed the materialistic concept of the universe and human life, and on the psychological side changed the term "primitive" from a merely chronological⁴⁸³ indication to the expression of a quality recognizable at any period of cultural history.

The Celtic mythology came within the ken of new psychology. Sir John Rhys, with an imagination that could see through the externals of his ancestral lore, and lay on its essentials an order that was native to it, gave to the Celtic mythos the status of a religion in his Hibbert Lectures on "Celtic Heathendom". Professor H. D'Arbois De

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⁴⁸² The original editor corrected spell "Cuchulain" by hand

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Jubainville, with the logic of the French mind, saw that the old Celtic myth-stories of France and the British Isles passed beyond logic into the region of creative imagination and the intuition. There were other writers on the mythology, but the two mentioned are among the most significant.

The emergence of AE, at the time spoken of, as a poet who had a challenging view of the psychological contents of the myths, gave young writers of the incipient Irish revival in poetry and drama a keen sensitiveness to deeper implications than the externals of the ancient stories. Many years afterwards, in the dedication of his great mythological poem, "The House of the Titans," he repeated the interpretative principle with those of us who surrounded him in the early days of the renaissance were familiar:

... These myths were born
out of the spirit of man, and drew their meaning
From that unplumbed profundity. I think
In after ages they will speak to us
with deeper voices and meanings....

Shelley had preceded AE in the enunciation of a progressive interpretation of poetry; and the new sense of significances in the myths found ratification in expression in the old tales such as the saying that an apple tree and a yew tree in certain poems were not "understood by unlearned people" and that a fountain in a myth-region with five streams flowing from it "is the fountain of knowledge, and the streams are the five senses through which knowledge is obtained." To catch the inner import of⁴⁸⁴ the myths became the absorbing pursuit of my own mind; to tell it as truly and musically as I could became the central purpose of the creator in me.

The digressions of life carried me away from the traditional habitat of the Celtic mythos. But I had the illuminating experience, in my wanderings between myth-haunted Japan and the pueblos of the American "Indian," of finding the persons of the myths change their names and places and costumes, and alter hardly a whit their essential significances. Pegasus of Helicon came, I saw, from the same mythical stables as Cuchulain's pair of horses and the seven of Surya of India; and they and their drivers became as imaginatively substantial to me as the Horsemen of the Apocalypse.

The ancient Celtic religion, that had prevailed for centuries in Western Europe and the islands, had passed as an institution. AE's youthful propaganda for the restoration of the Old Irish Gods had been as ineffective as a movement for the return of the Olympian deities to Greece would have been, or for the reversion of any of the religions prevailing at the opening of the twentieth century to the simplicity of their

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origins. But I held the conviction that the realities which the old Celtic deities symbolized were eternally valid both in the constants of universal life and in the flux of human concepts of that life from religion to religion and era to era.

A telescoping of past and present had become integral in the psychology of my rendering of the old stories, not merely as a "literary idea" but as what I perceived to be a law of life, a stable centre from which radiated and round which revolved the interdependent and graded activities and progressions of life. I have taken simultaneousness for granted. The discovery of simultaneousness by Cuchulain, when he realized the implication of his food having remained untasted (as though the apparently long and far quest from which he had returned had filled the abyss of time between one breath and the next), I have taken as the moment of⁴⁸⁵ the ecstatic opening of his eyes to what I conceive to be the major mystery of life—the Mystery of fixity in motion, of the eternal within the temporal.

The creative and interpretative poets, as I understand them, respond primarily and intimately to the flux of things, and regard its records as deltaic deposits carried and laid down by the flow of life. Textually, myth and scripture fall out of date and mode, an inevitable process that occasions much confusion in minds and emotions that are attached to the "fixations" of life when the piles and arches of form are subjected to new floodings of the river of being. But no such worry in the modification and accommodation of expressed truth visits the poet who finds under the veilings of era and location and language the everlasting verities that these conceal from eyes that see not, and confess to ears that hear. Regarded thus, myth and scripture are eternally contemporaneous; as old, as young, and as prophetic as rhythm in human life and growth in nature. The creative and interpretative poets (as yet a small band of "God's fools" who translate their divine folly into song) know that while one of their greatest elevated them to the ungazeted office of "legislators of the world," the elevation stopped short of its final; for if poetry became the source and sustenance of the super-physical life, the office of legislation in the external affairs of humanity would have to close for want of clients and occasions. The essence of "the law and the Prophets" (which is the poetry of action controlled and directed by vision), would have been transmuted into the heart and mind of humanity, and thence into a spontaneous idealism embodying in personal and collective life, not inadequate mental concepts of flaunt emotions, but the characteristics of unity, community, balance, rhythm, form, feeling, thought and illumination which are native to poetry of the authentic legislative order.

Mathew Arnold in "Essays in Criticism" declared this belief that mankind would more and more discover that we have to turn to poetry to interpret life for us, to console

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us, to sustain us," I am convinced that⁴⁸⁶ when poetry attains an interpretation which mentally is a transparency over the countenance of reality, and emotionally is rid of all taint⁴⁸⁷ and distortion from the debasing and enslaving elements in life, the debilitation of human nature that cries for consolation and sustainment will have been eliminated. The imaginative interpretation of life, which is the office of myth old or new being free of the preconceptions and misconceptions that darken and deafen and deaden the thought and feeling of humanity at the prose-level of called facts, offers the possibility of an intimate approach to reality with an attendant assurance and peace that are beyond the deludable mind and perturbable heart.

I offer my interpretation of the aspiration of India to the spirit of that vast, ancient, wise and holy land in which I have spent twenty seven years of increasing knowledge and experience and understanding of the realities and potentialities of my own life, and of the high destiny to which, through advances and retrogressions, the life of the race is moving.

B.K. Kottar: ZEN BUDDHISM AND ITS INFLUENCE.[#]

Zen Buddhism was shrouded in mystery before Dr D.T. Suzuki introduced it to the Western world in his monumental masterpiece, and scholars and cultured intellectuals all over the world have—been grateful to this pioneer, who devoted all his life to interpreting the difficult subtleties of Zen. Those who have pondered and meditated on these volumes have never been the same—a new orientation on life and nature takes place, an avenue of light cut into a new world of thought exquisite in its beauty and profound in depth.

And yet all those six volumes do not finally plumb the depths of Zen, and it is with great diffidence and temerity that the present writer attempts to interpret it. The Zen masters have said that the teachings of Zen cannot be personally experienced by each individual.

Zen⁴⁸⁸ as a way of life has a peculiar fascination for minds weary of the conventional religions,⁴⁸⁹ with their ritualistic mumbo jumbo and knotty metaphysics. Creeds and dogmas simply skirt about the central mystery of Reality, whereas Zen by a marvellous yet difficult technique, plunges without reliance on words or authority, and contacts reality. There are no scriptures or intricate doctrinal inculcation.

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⁴⁸⁷ The original editor changed "taints" to "taint" by hand

[#] "Mysindia (1945)

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B.K. Kottar: ZEN BUDDHISM AND ITS INFLUENCE

⁴⁸⁹ The original editor inserted comma by hand

Those who have gone through the exercises grasp their subtle inner meaning. Intelligence alone fails when these difficult problems are studied—but intuition with a lightning flash pierces through. No authority however sacrosanct⁴⁹⁰ is recognised. The orthodox Buddhists are scandalised by the blasphemous utterances of the Zen masters.

The light must be seen by yourself alone. Like the other schools of mysticism it lays stress on personal enlightenment, and once enlightenment has been achieved no words can describe that state.

The ultimate mystery, which can only be grasped by satori or enlightenment, cannot be divulged by words. The one who is fortunate to be engulfed by this experience can merely point the way—the rest is silence.

The Koan is the most terrible stumbling block for Westerners and others who have not deeply studied the subject. The Koan is a riddle, set by the master to the disciple. The disciple ponders over it day and night, walking or sitting, for days or months, until a sudden illumination or what the Zenist calls Satori is experienced, and this is the ultimate goal. The Koans are terribly baffling to the novice—but by concentration he suddenly finds the solution, and breaks the formidable impasse. The masters say that it is like a brick to knock at the door. When the door is opened the brick may be thrown away. All that is needed is a tenseness to bursting point, accumulated by profound and persistent concentration, and when the time is ripe the slightest external touch, or words, or sound, or odour, or any object of nature, may pull the trigger and the devastating explosion may⁴⁹¹ come.

It may take months or years but one must prepare by daily meditation, and as I have said the slightest thing may act as a catalyst. The reading of a lyric or a sutra, the odour of lilacs, the ravishing sight of the cherry blossom—or the master's rude slap or enigmatic gesture, can open the door and shock the disciple into the ultimate revelation.

The Zen monasteries are situated in some of the most austere beautiful parts of Japan. Under the guidance of the Master the disciples share all the work in the temple and are self-supporting. Steinliber-Oberlin in his fascinating book has described various monasteries which he visited. The central place around which all the activities of the temple revolve is the long meditation hall where everyday for hours the monks squat meditating on the Koan given by the master. Princes of the realm and great statesmen have from time entered these monasteries for spiritual refreshment, and acquired that power and tranquility which are the quintessence of Zen.

⁴⁹⁰ The original editor corrected spell "sacrosanct" by hand

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The Zen artists invented what they called the thirty brush school. The painting is done on the filmiest of rice paper with a brush dipped in black ink, but the strokes must be put down swiftly to avoid smudging. It is amazing to watch these artists who after months of pondering and visualizing put down with a marvellous economy their swift irrevocable strokes. It is a portrait of Boddhidharma. The economy of line and the swift strokes have made a startling portrait. All the other pictures in the room pale before the vitality of this picture., which leaps the eye like the flash of a sword from its scabbard.

The seventh syllabled poem called hokku was given its present shape by Basho the Zenist. Within this short compass there is such a concentration of language, suggesting vistas of thought, reaching beyond these syllables.

The⁴⁹² Noh plays are a cultured and aristocratic art for a small group. They are played by actors who take part as if in a mystic participation, while the spectators prepare for it by a disciplined attention and a mind sharpened and clarified. There is a powerful amount of concentrated attention needed if one wants to savour the beauty of these plays.

This tea ceremony has been ridiculed by Westerners who have no inkling of the beauty and symbolism of this quaint custom. It is supposed to promote tranquility, purity and harmony. The rooms and the utensils have an ineffable grace and beauty and it is tinged by a profound aesthetic taste.

Zen Buddhism exerted a marvellous influence on the Japanes who would otherwise have sunk under the paralysing system of Indian or Chines Buddhism. But this ethical and courageious attitude - the lofty principles are all trampled into the ground to day, by an imitation of the unspeakable Nazis. It is time that the nation as whole should gain enlightenment, and only then can they take their place in the New World for which millions of lives have been martyred. Otherwise they are irrevocably doomed.

B.K. Kottar: ROMAIN ROLLAND.^{\$}

The death of Romain Rolland removes from the European scene a great forerunner, who by his intellectual integrity and nobility of spirit became the articulate conscience of intellectual Europe. This book attempts to synthesis Rolland's long career, and to interpret the message of his writings.

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B.K. Kottar: ZEN BUDDHISM AND ITS INFLUENCE

^{\$} "MYSINDIA" (1945)

Music was a profound influence in the life of Rolland, even from his childhood – Wagner and Beethoven were his gods. During the last war Rolland wrote many books like *Above the Battle*, and issued manifestos to the intellectuals of the world to unite and be brothers – he exhorted them to keep alive the flame of idealism and to rise above their narrow nationalism. Some replied with enthusiasm, but others abused him and denounced him as a sloppy pacifist, especially Hauptmann⁴⁹³ and Henri Massis. His masterpiece was *Jean Christophe* a long, confused novel with a musician as hero. In this odyssey he makes his hero tramp throughout Europe, and gives a faithful picture of the strum and drang of that period. But after going through all these volumes one discovers that *Jean Christophe* is an insufferable prig, obsessed with the idea of purity in art and morals. Dr Aronson says, “*Jean Christophe* is Rolland’s own wish-fulfilment, his dream. This is how he would have liked to be. *Christophe* is Rolland himself, as seen through his own eyes.” To ⁴⁹⁴compare it with Tolstoy’s *War and Peace* is absurd. The novel is confused in form and wallows in a kind of emotional masochism and is unlike the French tradition of lucidity and psychological analysis. Critics in France have never given this novel a high place, but not because it is prolific – there are other long novels like Proust’s *Remembrance of Things Past* and Jutes Romain’s *Men of Good Will*, but these are artistic masterpieces. Rolland never selected and sifted his vast material to give it that form that is essential in any artistic work. His other long novel *The Soul Enchanted* goes on in six volumes to betray the author’s lack of art.

The other works, apart from his pompous and idealistic sermons, are biographies of Beethoven,⁴⁹⁵ Tolstoy and Michel Angelo. His *Beethoven* was hailed as the greatest biography of that demigod of music, but as Dr Aronson says, “What Rolland attempted was a combination of truth and objective analysis, and the biographer’s own personal imagination. Sometimes the identification between Rolland and the object of his biography is so complete, that it is difficult to know whether he was writing his own biography or that of Beethoven, Tolstoy or Angelo. Many critics said that Rolland read more into Beethoven’s life than could be found there. They objected to Rolland’s emotional flights-his wild outbursts of fanciful passion, and his desire to reconstruct the soul of his hero rather than the environment in which he worked.”

In⁴⁹⁶ Tolstoy he had a hard nut to crack- who became⁴⁹⁷ in his old age a sort of Neo- Buddhist ⁴⁹⁸and advocated complete detachment, much as Aldous Huxley and his Neo-Brahmins are disseminating the same kind of foggy mysticism today. It is

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⁴⁹⁴ The original editor inserted space by hand

⁴⁹⁵ The original editor inserted comma by hand

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B.K. Kottar: ROMAIN ROLLAND

⁴⁹⁷ The original editor changed “because” to “became” by hand

⁴⁹⁸ The original editor inserted space by hand

significant that Rolland was dissatisfied with his life of Tolstoy and wrote to Dilip Kumar Roy, "Tolstoy is a bad guide—his tormented genius has always been incapable of finding a practical way out. He condemned both science and art... but if he had not conquered the world by the glory of his great art, his moral and religious thought would never have spread everywhere with such far-reaching repercussions." Here has seeped through that admirable French logic, which also Rolland never used before in those idealistic vapourings in *Above the Battle*.

Rolland attempted to conquer the stage—but the seats were empty. People went to see and hear an artistic interpretation of life instead of which they got dialogues that sounded like miniature sermons, and his subversive theme of defeat riled and aroused the Gallic spirit. In his play "The Triumph of Reason" his characters proudly declare "We have saved our faith from a victory that has disgraced us, from which the conqueror is the first victim—all victory is evil whereas all defeat is good....."

Is it any wonder that India with the same defeatist attitude has swallowed all this nauseating idealistic cant, and made a cult of Romain Rolland? In no other country is he so revered and worshipped as in India. His books on Gandhi, Vivekands, and Ramakrishna swelled the number of masochistic admirers in this country, and I have seen extracts from the press extolling what they call a European Yogi. His knowledge of Yoga was so vague that he attributed Beethoven's deafness to his unconscious practice of Raja Yoga. Here are the very words of this European Siddhi; "In complete ignorance of Raja Yoga he achieved it and thereby wrecked his physical organism to such an extent that it brought about his deafness." Beethoven's own physician however attributed⁴⁹⁹ his deafness to simpler causes, i.e. syphilis.

The world is sick of idealists who have isolated themselves from the terrible problems of a world where a more realistic attitude will bring sweetness and light. We want more idealists like the dreamer in the Kremlin, Lenin. These are the men chosen by the Zeitgeist to change the face of the world, and not Rolland's isolated in their ivory towers exhaling mystical vapors that make visibility nil for themselves and the world outside. To those who have made Rolland into a cult this book of Aronson's will be a manna. It is an admirable summary of the man's work and life but written in a style that is ticky with the spiritual milk and honey doled out in Tagore's Shantiniketan.

B.K. Kottar: FRANCIS THOMPSON.^{\$} An archangel in the gutter—Francis Thompson was conscious of his far exile from that starry choir, and he attempted to build a ladder of music and song from dismal Charing Cross to climb up again. In few others do we find such triumphant soaring, and his anguished pangs and spiritual raptures were set

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B.K. Kottar: ROMAIN ROLLAND

^{\$} MYSINDIA (1945).

to incomparable verbal music. In that Fin de Siecle period of the eighteen-nineties, amongst all those decadent poets and writers, Francis Thompson and Lionel Johnson were the only two whose spiritual raptures were like incense purifying and sweetening that noisome atmosphere.

Without resistance and with scarcely a complaint this frail body with its precious freight, allowed himself buffeted (to be) by destiny. He drifted through life, helpless to the last like a lost child. Years of addiction to opium had dislocated the poet's will power, and he was utterly indifferent⁵⁰⁰ to the ordinary comforts of Life, or social obligations. He was like a helpless child, and his fits of absent mindedness—leaving his lighted pipe about, his garrulousness or alternately his taciturnity.

Wilfred Whitten left a marvellous etching of this poet. "A stranger figure than Thompson's was not to be seen in London. Gentle in looks, half wild⁵⁰¹ in externals, his face worn by pains and the fierce reactions of Laudanum, his hair and strangling beard begleted, he had yet a distinction and an aloofness of bearing that marked him in the crowd: and when he opened his lips he spoke as a gentleman and a scholar.

Poverty and asceticism were necessary to this wayward spirit, and the more desolate and wretched his condition, the more magical were his songs transmuting all this dross through the flame like purity of his soul.

But as he sang, there is nothing lowly on earth, even in the sordid places, we can enter the Kingdom of God: he built a ladder from Charing Cross to Heaven and saw Christ walking on the Thames.

He was trapped into the maze of the drug habit by his physical pain and misery, and he couldn't find his way out. He transmuted the Love of woman into a rarer essence, and his attitude towards the beauty of women was always mystical, and many of his poems recalled that marvellous outburst of Plato in the "Symposium". He would write lyrics that were so evanescent, that he could compose resounding scherzos full of an elaborate splendour.

He could go on and orchestrate the infinite sounds and melodies of the English language into a symphony that could be breath-taking by the splendour of its imagery and brilliant technique, music, form and colour, winging us to an unbeatable exaltation.

He was drunk with intellectual vision, but the fabric of words was too tragic to encompass all that splendour. He relied too much on inspiration, and sometimes his

⁵⁰⁰ The original editor changed "indifferent" to "indifferent" by hand

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poems are a welter of imageries and meaningless phrases all written with a wild exuberance.

He left behind him a trail of star dust and his songs are echoes of the rhythms and cadences captured in his aerial flight when he fled from the Hound of Heaven

I⁵⁰² fled Him, down the nights and down the days;
I fled Him down the arches of the years;
I fled Him, down the labyrinthine ways of my own mind;

L. Swetenham: A MODERN CHRISTIAN MYSTICISM.

Christian Mysticism needs reconstruction as much as anything else. By this I mean our ideas and theories regarding it; and in this age of change and upheaval, when we have set ourselves the task of a thorough reconstitution of all that goes to make up our life, individually and collectively, it would be a pity if so important an element were to be overlooked. And there is not a little danger that will be overlooked; for while Religion is hard at work re-thinking her theology and revising age-long institutions, traditions and usages, there seems but little indication that a similar treatment of the mystical element in religion is contemplated. We do not hear anything about mystical conceptions and ideals and systems being overhauled and reconsidered with a view to their reconstruction.

And yet this is very necessary, for to a far greater extent than we recognise it, we, in this twentieth century, are under the spell of mediaeval mysticism. Whenever we think of mysticism we find that it is almost instinctively to that type which has been made familiar to us by the mediaeval mystics that our minds turn, and it is on this type that our modern mystical cults are based. It is true that a few experts and thinkers have got free of this obsession, but the rank and file have not; and the ordinary religious, man, to his great disadvantage, only conceives of mysticism as a set⁵⁰³ of weird practice which he has not time to indulge in, and would not if he could.

I would suggest that mediaeval mysticism, much as we must still continue to reverse it and learn from it, should, now, in this age of general reconstruction, be superseded by a modern mysticism; by which I mean a type of mysticism more in harmony with the spirit of the age and more easily fitted into the frame-work of present-day conditions—a greatly simplified mysticism in fact. A⁵⁰⁴ profound thinker

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B.K. Kottar: FRANCIS THOMPSON

⁵⁰³ The original editor inserted spaces by hand

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has said: "The highest and lowest things are simple; the intermediate things are complex." Mediaeval mysticism is one of these intermediate things that are complex, and we want to get to the highest in mysticism during this twentieth century renaissance, and make it so simple that it is accessible to all, as it was meant to be.

Mediaeval mysticism stands for a certain very definite way of approach to this unseen Spiritual Reality, whether of God, or of soul, or of the Universe, namely, by the two chief means of Asceticism and Contemplation. Now and again in mediaeval religious thought there may be admitted mitigations of the one and modifications of the other, but in the main they hold the field, and are regarded as the only passports to the coveted goal.

Asceticism is a process of violently and ruthlessly detaching from the rest life that faculty by means of the approach to Reality is made—isolating the spirit, or organ of mystical activity as far as possible, by a drastic system of discipline, from its two partners, sense and intellect, and from the world of men and things; so that without distraction it may pursue its solitary way to that high goal which is conceived of a union with the Being of Essence of God.

In the mediaeval saint the Mystic Way was a way of artificial and arbitrary asceticism. It meant a rigid suppression of all sides of human nature save one; a renunciation of natural joys, pursuits and affections; there were also self-appointed severities and cruelties inflicted on both the mind and the body; in fact it was the way of a self-instituted crucifixion.

By these methods mediaeval mysticism sought to gain freedom and power for the spirit, whereby it might mount up into the Infinite and Absolute—"the alone to the alone." This and much else of the kind there was on the one negative side; while on the positive side a no less arduous course was prescribed for the pilgrim to the spiritual.

Here meditation and contemplation became the chief factors. By long solitary broodings upon supersensuous⁵⁰⁵ things, and abstractions into supernal regions where even the highest thought is suspended leaving a blank, a "divine dark," it is hoped that the soul, at last utterly quiescent, will be able to contemplate Reality. During this term of the mystic quest trance, vision, rapture alternate with periods of drought and fierce temptation. Many arid tracts of experience are traversed until, stage by stage, through the pain and desolation of "Purgation," and the hope and comfort of "Illumination" the soul reaches the point at which it is made one with the object of its desire, where, in some measure and degree, union with God is attained.

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At this point Life seems to take on another aspect. Disciplinary austerities tend to abate or disappear, and more normal conditions to take their place. A terrible ordeal, a severe and drastic process possible only to a few heroic souls end at last in the experience of the "Unified" life.

Is this Mystic Way of medievalism one that we can seriously ask the twentieth century to adopt and follow on any large scale? Would it not be a peculiar difficult path for the modern man to tread? Is it not obviously unsuited to a world of rapid movement and many sided activity? Will it be likely to attract any except just those few who have a temperament all affinity with it; and will be capable of holding even these few under the stress and strain of present day conditions? An intricate and strenuous course is mediaeval mysticism! Nevertheless if it is the only way that leads to such an exalted experience as spiritual union and communion with God, then, cost what it may, the demand must be met; for the value of immediacy in religion is too great, and its effects on life and character too beneficial for us to forget it.

But is it the only way?

Here, let us lay this elaborate and difficult system alongside of the sweet and simple mysticism of Jesus and see whether the comparison does not show us something far greater and nobler and easier.

In place of the contemplative method of mediaeval mysticism, with its twofold aspect of detachment from⁵⁰⁶ sense and phenomena and its concentration upon the spirit, we find the method of Jesus to be the active method—if indeed we can call it a method at all. What he puts before us as a means of ascending to the highest reaches of religious experience is not primarily contemplation, but action; the action of will, or moral initiative. That which He asks of man as a condition of being at one with God is just the willingness to receive it by faith. And even this will and this faith are not left to man to evolve, but God himself the author of the needed faith, imparting it to us as a "gift". This mystic way of Jesus is all Grace from beginning to end.

This surely is the mysticism that our modern age needs, that the weidely-awakend mystic sense of our day cries out for. For herein the God who knoweth our frame makes provision for the human frailty, the human poverty which cannot bear the strain that mediaeval mysticism lays upon it. According to Jesus, God, not man, bears the burden of the soul's atonement, of its union with Himself. He is the initiative, the power; and man's part is merely to be willing to let Him effect this blessed union by a wonderful gift of His own spiritual life.

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What is the goal of the one is the starting point of the other: the whole process is reversed.

For instance, medieval mysticism puts that experience of union with God, in which He becomes the abiding and natural delight of the soul, at the end of a long and arduous process of initiation. Jesus, on the contrary, makes the same experience the starting point. As many as receive Him to them gives He "the power to become the sons of God" by breathing into them the spirit of sonship. They are filled with a new glad vigour a new spontaneous life of love and zeal and joyous self-surrender; the "living waters" that He promised well up within and rise unto everlasting life. It is a union with God effected, not by man's effort, but by Divine act of new creation, whereby God Himself⁵⁰⁷ bridges the gulf between Himself and the soul. And this miracle of Grace comes at the beginning not at the end of the spiritual pilgrimage; so that in the strength and gladness of it the soul may go forth triumphantly to meet whatever lies ahead.

That which is expressed is in fact none other than the familiar Christian experience of "Conversion," or a "new birth"; which, at its summit, and in its classic form, is the highest mystical experience of union with God that mankind may know; the highest, that is in kind, not in degree; for it is ever capable of a deepening and a perfecting as we abide in Him and He in us.

Whereas the mediaeval mystic generally tended to, more or less, retire into the inner sanctuary of the soul with his visions and ecstasies and spiritual exercises, and only to come forth into the world of action reluctantly, as a duty, a necessity, and condescendingly, as it were; the mystic after the pattern of Jesus does it lovingly and joyously, having acquired through his mysticism new visions of the World of Life, and burning to interfuse them with the mystic light and power, he would have the Spiritual overflow into the natural and so bring in the Kingdom of Heaven upon earth.

1. Mediaeval mysticism stands for the culture of the contemplative ideal in religion; Jesus for the development of the active ideal; that is, for the moral activity of the will.

2. That mediaeval mysticism is a system of "Works"⁵⁰⁸ — of man's efforts and struggle after union with God; While the mysticism of Jesus represents the at-one-ment as a gift of Grace; an initiation effected by God Himself, through His coming into, and empowering of, the soul. It is a mystic at-one-ment received by Faith and is the starting point not the goal, of the mystic quest.

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⁵⁰⁸ The original editor corrected spell "Works" by hand

3. In mediaeval mysticism, renunciation, self-sacrifice, self-purification precede the experience of unification with the Divine life, and constitute a protracted course of initiatory discipline; and⁵⁰⁹ the self-imposed crucification is generally arbitrary and artificial.

In the mysticism of Jesus the Cross follows the glad experience of forgiveness and acceptance by God, of at-one-ment with Him: and the taking up of the Cross is the spontaneous response of souls inspired with a new life and joy.

4. Then, recollection, meditation, contemplation practised by mediaeval mysticism as a system, and by methods often irksome and abnormal, are a difficult task set the soul as a condition of achieving union with God.

Whereas in the mysticism of Jesus these exercises spring from an inherent vitality, they flow naturally out of a recreated life, united to God, at its source, and delighting in Him. They are not dispensed with but made less abstract, more human, and nearer to life. There is no system or method; at any rate it does not obtrude itself.

5. The union with God that mediaeval mysticism aspired to was a union with pure essence or Being—the bare Ground of the Divine nature, the Absolute. The God that Jesus had in view when He talked of our Being made “one” with Him, was a Person; and it was a rich full-orbed union with His Glorious Personality, in its being and its Becoming to which He invited mankind; a union in which body, soul and spirit all participate.

6. Mediaeval mysticism is essentially individualistic, even where it blossoms into benevolence; the mysticism of Jesus is social as well as individual.

While mediaeval mysticism was partial, incomplete, exceedingly limited and limiting and concerned with only one part of man’s threefold nature the mysticism of Jesus was rich, harmonious, many-sided and took in the whole of life.

There are in it those elements that fit in with the movements and harmonize with spirit of our day. Let us who value the mystical element in religion see to it that our mystical conceptions and ideals are revised and brought into line with modern life⁵¹⁰ and experience. Medievalism did not speak the last word on mysticism. The twentieth century has its own word to utter; it has to draw forth but of the rich Treasury-house of mystic lore those elements which its own life demands. The dead hand of the past has been lying so heavily upon us that we have hardly conceived of an evolution in mysticism—of the coming into being of a completer, better, more harmonious mysticism

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than anything in the past has ever known. We have been trying to pour the mystic⁵¹¹ sense of a new era into the moulds of thought and feeling that belonged to the mystic piety of a bygone age; and in the large variety of present day mystical cults, the ideals and methods inculcated are obviously artificial and ineffective, and⁵¹² leave the heart untouched. This and much else indicates to us that mediaeval mysticism is played out as far as our modern world is concerned, and that a new form of mysticism is now due. And does not everything also point to the fact that this new form of mysticism must be a return to the mystic piety taught by Jesus—the sublimely simple yet supremely dynamic Faith whereby He made accessible to humble, ignorant, foolish men the supernal Heights of religious experience, even of union and communion with our Father in Heaven?

The mysticism of Jesus is suited to beings such as we are, who belong by Nature and Constitution to two worlds—the earthly and the heavenly—and the unique feature of His mysticism is that it does not propose to take man out of his earthly environment, but undertakes to give him power to move freely and easily between the two worlds, bearing up to heaven in prayer earth's cares and toils and interests, and returning thence bringing heaven's ineffable joy to transfuse earthly things.

K.D. Sethna: WAS THIS THE BUDDHA?^{\$}

To be a countryman of the great Gautama and yet quote H.G. Wells on Buddhism—this was beyond belief. How can H.G. Wells probe into the soul of⁵¹³ a man who would have regarded the seer of the outer shape of things to-come as totally ignorant of the inner shape of things as they are? No, sir, our Buddha is much larger than scientific and socialistic Utopianism. He is not a philanthropist or altruist of the Western model: as such he would never have shaken the Indian World in the past nor would the earthquake of his ecstasy be felt even at this day by every spiritual seismograph from Khutmondu to Colombo!

It is necessary to point this out, for the true Indian view of life is so often watered down to suit the Western or Westernised mind. If a merely humanitarian impulse had been at work in the secret places of Buddha's heart, he would have done nothing more in those famous scenes with an old man a sick man and a dead man than get down from his chariot and take the old man to an infirmary, the sick man to a hospital and the dead man to the dissolving mercy of the burning ghat. And surely, he would never have forsaken, as he did, his young wife with a newly born babe when they needed him most—a queer kind of philanthropic "selflessness", I must say! Instead of wandering

⁵¹¹ The original editor corrected spell "mystic" by hand

⁵¹² The original editor corrected spell "and" by hand

^{\$} All India Weekly (1945)

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away at night, becoming a beggar and an ascetic and spending six years aloof from suffering humanity, he would have set himself to introduce social reforms and build up charitable institutions and preach Wellsian Utopias. But Buddha wanted to heal the very heart of life's misery and not solely to patch up its external wounds. I am surprised at an Indian writing: "All night he sat under the Bo Tree in profound thought and then he rose up to impart his vision to the world". Buddha did not sit in thought: he was, according to scientific standards, totally unconscious for a night and a day, while according to spiritual standards, he was in deep trance, the most characteristic feature of which is an utter suspension of all thought! Intellectual formulation came later: What Buddha sat in was a state of samadhi in which the human mind is transcended and a vast egoless, desireless, sorrowless superhuman ineffable is realised. This ineffable is⁵¹⁴ Nirvana: Nirvana means, literally "Now Blowing"—in it the wind of desire, the rushing after this and that, the attachment to earthly things, the whole hungering psychology of bounded personal nature are lost and replaced but a sort of nothingness so far as the all divided forms and separate entities in the universe are concerned. It is an infinite oneness without feature or distinction—a mystic and spiritual state and not the subtle egoism of the philanthropist or altruist with his stormy (and, therefore, non-Nirvanic) urge to help people and his attachment to some reformist fad or other, not to mention his private little amours and affairs and even a secret hunger for fame and reward and just appreciation.

Humanitarian service, the moral practice of so-called unselfishness, is undoubtedly a help towards spiritual attainment, as it weakens the bonds of a too narrowly personal life: but it is not the goal of Buddhism. It is one of the steps to Nirvana. In a mystic and spiritual sense there is born the luminous Buddhist compassion, the experience and not merely the idea that there is no separation between two things, the realisation of an absolute unity between self and non-self, the flowing out of all one's being towards the universe in a spontaneous, impartial, desireless, nonattached service. (only after the realisation of Nirvana) This is the true Indian way of perfect living. It is not easy, but nothing short of this can bring what artists and sculptors, have tried to depict on Buddha's face—the Godlike peace which is beyond all sorrow yet goes out to all sorrow as a heavenly healing power, both inward and outward. Would anyone try to catch that expression on the face of H.G. Wells? The portrait of Buddha a {la??}⁵¹⁵ Wells cast my mind back to another which I had considered disappointing too. The author responsible for it had shown penchant for Western vitalism, the combative adventurous of modern Europe and declared Buddhism a warped and unhealthy thing in comparison despite certain features which he could not help eulogising. He viewed the Master somewhat peculiarly. He⁵¹⁶ gave

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⁵¹⁵ Indecipherable in the original look like "{la??}"

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him a lot of compliments with one hand, garlanding him as a saint and Sage, “a man of giant intellect and penetrating vision”, “the greatest thinker the world has ever known”, but with the other he hung on him the label of “obsessional Neurotic”, saying that Buddha had dwelt overmuch and morbidly on life’s miseries and evinced an extreme unbalanced recoil of nerves from them. I do not argue that a great intellect or a keen moral sensibility is incompatible with neurosis. Yet to put Buddha in the same category as a man like Nietzsche ⁵¹⁷is to shoot wide of the mark. The author did not actually lump Buddha and Nietzsche together, but has contrasting descriptions of Buddha cannot help evoking in my mind the picture of Nietzsche. Here was a dynamic intellect, both logical and poetic, acute and inspired an enemy of the sham, the botched, the pusillanimous, the devitalised – but alas! himself a nervous wreck and finally dithering lunatic. The Freudian test of Obsession can apply to the German gospeller of anti-Christ Superman because in the long run the monomania broke his health and left him a hysterical chaos. Obsession in the psychopathic sense is not the word for any and every master-passion or life-ideal carried to an extreme. Wilberforce fighting throughout his life the one evil Slavery is not an obsessionist, General Booth devoting his entire energy to the salvation Army is not an obsessionist, Spahlinger concentrating for decades on a vaccine for tuberculosis is not an obsessionist – and they are not obsessionists because their minds and nerves were strong enough to bear the burden of the idea fixe, did not sink into hysteria and neurosis, temporary or permanent, and were untinged by morbid egocentrism. The charge of “Obsessional Neurotic” against Buddha becomes strikingly false when we see him passing through the severe tensions of his youth, the ascetic intensity of year on single-aimed year, to a most serene manhood, a most calm and cool yet humane and generous maturity, a head of the clearest, a heart of the noblest, a physical body of the healthiest and free alike from self-torture and self-indulgence – an all-round sanity,⁵¹⁸ sublimity and sweetness. Such strong nerves such an equipoised sensorium, such a tranquility mated with activity, such a sub dual of all conflicts cannot be a case for Herr Freud’s clinic. Let us remember what our author himself writes in one chapter of his book: “It was said of Buddha that his mere presence brought peace to souls in anguish and that those who touched his hands or garments momentarily forgot their pain; evil passions fled at his approach and men whose dull unimaginative lives had been a mode of death arose, as it were, from their living graves when he passed by.” Is this the picture of a hypochondriac and a victim to psychopathia.

A Freudian conception of Buddha will satisfy just as little as a Wellsian. Nor will that satisfy which draws him as a man “doped” with Nirvana. Not only is Buddha miles off from neurosis; he also emerges from all accounts as no pale and passive wraith

but a storehouse of stupendous radiancy. We must not let it slip our memory that he resurrected “living graves”. Indeed his was not a violent obstreperous vitality; he was no Atilla or Hitler or even an American hustler and go-getter. Strength and activeness of that type are in various and differing measures the mark of the Tiatn: the God comes with another face and another steep, a dynamis no less effective but rooted in a supreme calm, a force of action that is based on an immense and impersonal freedom from the fevers of the limited ego. To leave so profound a stamp on his own age and on thousands of years that followed could not be possible to one who brought merely a negative message, a cessation of all the impulses of ordinary life with no grander impulse and more abundant reality to make up for that cessation. Buddha was a spiritual figure and not just a philosopher or a moralist. A philosophy of life as Dukkha or unhappiness, a morality insisting on a rejection of Tanha or egoistic thirst may sickly earth-existence over with their pale cast of pessimism and ascetic inertia; and in fact earth existence did get sicklied over when Buddhism survived as a philosophy and a morality, with the true spiritual inwardness gone. When, however, the spiritual⁵¹⁹ light is there, the effect is intensely creative. Buddhists painting and architecture were created by men on whom the spiritual light had laid its hand, even if it had not in all instances gripped them wholly. The colourful enthusiasm and beautiful optimism which Gladstone Solomon saw in the Ajanta masterpieces and considered the no plus ultra of art-expression are not, as a psycho-analyst might explain, song repressed life-instincts exploding into artistic ecstasy by a kind of natural revulsion from the Buddhist negation of the world. They are the natural outglow of the ecstasy which was the core of Buddha’s life—they caught in rainbow-hues and symbolic shapes the richness and the rapture dwelling in true Buddhism, a prismatic representation of the sunlight that lay for ever, according to all testimonies, on Buddha’s face, a visionary loosening forth of the unquenchable beatitude that everyone felt in the presence of Buddha’s body. He who stirred and illumined “the dull unimaginative” routine of his contemporaries—surely it was he who through the imagination of artist-monks kindled up and animated the caves of Ajanta.

Nirvana is not a barren nullity. Though only one aspect and not the integral truth of the spiritual consciousness, it is still a superb, more than human height and by that fact it is far above even the finest in the Western vitalism and makes Buddha a more truly evolutive and creative figure than the heroes of sturdy, robust, enterprising, “realistic” disposition whom we are often asked to admire.

*Swami Jnanananda: MY SPIRITUAL WORK IN NUCLEAR PHYSICS.

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* (Thru H.A. Shodhan’s letters)

Swami Jnananandaji carrying on research in Nuclear Physics to substitute scientifically some philosophical truths received intuitively.

The result of Swamiji's researches by methods recognised in physics, would naturally be embodied purely in the form of mathematical equations which would show the laws governing matter,—and having their source in the Divine; thus narrowing down the existing wide gulf between the two conceptions of the⁵²⁰ universe—one arrive at with the help of externalistic a standpoint and methods of physics- and the other which is the expression of the same, known intimately through intuition and realisation.

There is difference between knowing and experiencing. The other process of looking within one's own self, is the essential process for realisation (experience), which the methods in physics as used by swamiji, are at each step guided by spiritual intuition acquired after or through his concrete realisation. (for knowledge).

Thus even though Swamiji would put forth abstract mathematical equations, he would at the same time know the inner contents of all the symbols no uses, and would understand the objective meaning of all the mathematical operations he does on those symbols, which is not the case with an ordinary physicist.

The result would help to change the perverted foundations of the present 20th century modern civilisation, bringing about a fresh orientation to make this world more commensurate with the findings of Yoga and spiritual Realization. For bringing spiritual life into the present day life of modern civilisation, the whole background and ideals of the modern civilization required to be overhauled and transformed -based on spiritualism and not materialism. Taste for the development of the inner should be there instead of the external. We are fortunate in having sages like Swamiji, Sri Raman Maharishi Sri Aurobindo etc., who are trying for this. How many western people would be found today, interested in leading a life like yours for the highest and real goal of human life? The modern scientists should cross the limitations of matter and thereby influence the world.

The present-day sages do not press upon leaving off the world as essential for spiritual realisation. If the aspirant has (1) a competent spiritual guide, who can know the particular temperament of the disciple and prescribe the course required, (2) suitable circumstances, (3) cooperating environments, (4) required inner adjustments and (5) proper attitude⁵²¹ of the Supreme Divine- he would not find it difficult to progress spiritually even in modernised life.

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Work being done by Swami Jnanananda is guided by intuitions and highest forms of trances.

During some of the highest trances⁵²², Swamiji could see the laws that govern the births and deaths of electrons etc., which themselves are composite units, and the Supreme divine has given to him the mission “to lay bare to the modern materialistic world the secret of matter—that matter itself is Divine—and to accomplish this by methods recognised in physics.”

The modern physicist has arrived, by the quantam physics, at certain hypothetical units like electrons and protons, the laws governing which are so abstract that they can be represented only under mathematical symbols. The physicist takes a certain equation, passes it through some steps of mental reasoning, which can be objectified only through highly abstract mathematical operations. The mathematical steps, represent one by one, though only symbolically, gradations of existences that have no counterpart in our physical universe, i.e. pure forms that do not exist in a physical sense, but which nevertheless lie at the foundation of the physical universe of our senses. These gradations of existences are met with by the scientist in mathematical physics, only symbolically, not concretely, only subjectively, not objectively. This is because the scientist, while accepting from the beginning, only sense-experience as valid, empties all Reality of It's content: it errs on the side of formalism! throwing overboard, as it does, all the “matter or content of Reality.

Modern physics has come to a pass where it has got to recognise the bare fact that even the so-called material world does not exist in time and space, and that these are only our own systems of network without which our experience of the outside world through the senses could not be possible. The secret of the physical world lies embedded in a deeper Reality, which is outside the pole of space and time, and contemporary⁵²³ physics, it seems, has come against a dead wall, or properly speaking, its investigation of the material phenomena that seem to be mechanically governed, modern physics has come the liquid waters of Reality that are so very dynamic, that the category of causality cannot be applied to them in any recognised sense of the term.

If the true nature of the seemingly dead outside universe is that of a pure dynamic process, one could only hope to know its constitution, not by looking outside, but by looking within one's own self. To take a plunge into the very heart of the dynamicity that surges up within us, is pre-eminently the process of Yoga. The mental

representation is left far behind; and as consciousness develops, a Sadhak comes across the more mobile and dynamic forms and forces till at last, as they say, the whole field of Existence, with all the hierarchy of emanations or “perversions” one is able to realise, and know not merely that contentless ‘form’ of the outside universe under mathematical symbols, but experience the inner’ content’ of Reality as well.

For such one, the purely mathematical operations and the laws of their gradations remain not abstract but get filled with content, so that he knows the inherent necessity, that binds the phenomena in a coherent whole; which necessity is of course not mechanical but spiritual, leaving ample room for Self-realisation in a Universe that seems to be determined otherwise, to our ignorant gaze.

Swamiji is writing a book “The Synopsis⁵²⁴ of Metaphysics” which begins with critical observations of the empirical and transcendental aesthetic of form, extension, location and space; the critical observations of the empirical and transcendental aesthetic⁵²⁵ extents of durations, locations of durations in the flow of time, and time; the unitary events and their configurations, the extents of their durations in specific locations, etc in order to give a clear view of the cosmological doctrine. While writing he verifies the ideas by scientific experiments for doing which, he has sometimes to invent new instruments⁵²⁶ and new formulas for precise measurements. For his work he has already investigated into X-ray spectroscopy, the nature of radioactive emanations emanated by spontaneously disintegrating artificial radio-active elements (ordinary elements are rendered radioactive ⁵²⁷by transmutation which is effected by the nuclear bombardment with d-particles or denotrons.)

K.S. Ramaswamy Sastry: THE MYSTIC IN RELATION TO MODERN CIVILISATION.^{\$}

I felt surprised and rubbed my eyes and could hardly believe myself when I read in a recent work by C. Deslisle Burns: “If any one wants to reform the world, he must begin with an improvement of his own manners.” The oldest poet in the world—Valmiki said:— (Rama was the protector of his own conduct, then of the conduct of his kith and kin, then of the conduct of all living beings and then of the universal principle of righteousness). That is the real secret. Make men and women better; civilisation will take care of itself. Take care of the pence; the pounds will take care of themselves.

⁵²⁴ The original editor corrected spell “Synopsis” by hand

⁵²⁵ The original editor deleted “of” by hand

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⁵²⁷ The original editor inserted space by hand

^{\$} Vision 1944.

Civilisation is not a mere age of surplus. A finer and more rational and equitable social and economic and political life is a help to civilisation but not its essence. Social, economic and political justice and equality are vital and valuable elements of civilisation. Labour must cease to be a commodity and must become a service but even to day, as ever before, the essence of civilisation is loving God with all our souls and loving our neighbours as ourselves. We must not equate civilisation with security.

Today there is a fierce and morbid and abnormal concentration on wealth and power as the ends of life. Mr Burns says;

“The only fundamental cure is to reduce the effort for wealth and power to their proper place in man’s life – to aim first at serenity of mind and social intimacy; and only in so far as these may be promoted by wealth and power, to seek material well-being or⁵²⁸ power⁵²⁹ over nature.”

He says that the belief in heaven and hell has dwindled and that civilisation is becoming based on a concept of values. There is but little propriety in the rejection of the concepts of heaven and hell, because it may well be that certain excellences and transgressions of human beings may have to bear fruits other than what grows on earth. But it is well to rest the higher life upon the self-expression of our higher and diviner self in our individual lives and in the community life as well. We must certainly abolish poverty and war but we must also enjoy the peace that passeth all understanding and taste the honey of the bliss divine.

This is just the *raison d’être* of the mystics’ existence. He has always been announcing and advocating this interpretation of life. His search for unity has been so keen and intense that she has never lost her way amidst the labyrinthine diversities of life.

The religious leaders of India have been unwavering in their realisation and revelation of these basic truths, and the real significance of Swami Ramdas’ unique achievement can be realised only when we look at his work. In an age of speed and love of comfort and pleasure, he has stood for the higher laws of life and the supreme law of love and devotion. In an age of gross materialism, when we are engrossed in what belongs to now and here he has stood for the things spiritual. In an age of the sharp division of meum et tuum he has stood for supreme Thyaga and self-sacrifice. In an age of conflict and hate and ugliness, he has stood for peace and love and loveliness.

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K.S. Ramaswamy Sastry: THE MYSTIC IN RELATION TO MODERN CIVILISATION

⁵²⁹ The original editor corrected spell “power” by hand

Religion is nothing if it is not a sense of the infinite, if it does not envelop the pettiness and pain of your life with the perfume of vastness and bliss, if it does not enable us to say:

“o Grave! where is thy victory!
O Death! where is thy sting!

A spiritual life is much more than the merely moral⁵³⁰ life. It is not merely keeping the ten commandments. It is a sense of the infinite value and worth and destiny of the soul, a sense of dependence on the Almighty, a realisation of our kinship with God. It is a realisation of the essential bliss (Ananda) of the soul, of the peace that passeth all understanding.

Once we attain “the central peace subsisting at the heart of endless agitation”, once we feel the love for which the whole world is too small, once we taste the bliss which is Rasa (Sweetness itself) and beggars all description, it is inevitable that in moments and moods of activism as differentiated from moments and moods of blissful pacific introspection, there should be a passion for creative endeavour. Such creativeness will express itself not only in the fine arts but also in fashioning a perfect individual life and also a perfect society in which alone such a perfect individual life can express itself unhindered. The passion for the establishment of the kingdom of God on the earth is one of the most deep-seated and mighty passions of the truly spiritual life. The spiritual man does not love only temples of stone but seeks to make his nobody a temple of the soul and the society a temple of God.

This is why religion has no quarrel with science though bitter wars have gone on for centuries between science and theology. Science has armed man with the power of conquering the forces of nature which had formerly conquered man. Man is not going to give up his new won power at anyone’s bidding. Religion asks us to keep the power and use it for noble ends so as to further the planned purpose of God. It teaches him to rise from Nature’s upto Nature’s God and dive deep into the Oversoul immanent in his soul.

G. Balasubramaniam: “Yoga” and SANYASS*

A yogi or Thyagi is one who has attained Brahma-Jnana just as the Sanyasin but the difference is that the former does not believe in the external changes of name, form and grab. Brahman-Jnana means direct realisation⁵³¹ of the Self and not a mere

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intellectual knowledge of Shastras. Ochre colour may of course remind us often of holiness and purity, but then there is also the danger of its bringing in gradually an air of superiority and austere pride. And to remind one of purity, it is not necessary that one should resort to ochre robes alone; one can as well have some other mark on his person just to serve the needed purpose.

The yogi rejects even his own liberation (moksha) and the bliss of Sanyas or Nirvikalpa Samadhi (undisturbed peace) he does not attempt to escape from his own Dharma (worldly duties and responsibilities) by taking to Sanyas; he chooses to live and move amongst his brothers and sisters in the world as a simple man, free from all superiority or inferiority complex, true to the Vedantic ideal "All this is verily Brahman." This is also called Sama-drishti (equal vision).

In short external Sanyas is at best a means to an end. It is resorted to in the Sadhana period in order that the aspirant may, without disturbance from the worldly-minded people, exclusively devote his time to silence, prayer and meditation and attain union with the Divine. Afterwards, it is not indispensable that he should continue to wear ochre robes; so some revert again to their old white dress and live as ordinary men. Or it may be said that external Sanyas is taken purely for the purpose of destroying one's Tamasic and Rajasic nature (the Kumbakarna and Ravana within oneself) which creates all kinds of selfish desires, and passions and hatred and jealousy, and to attain the pure, blissful and peaceful Self (Sita). After succeeding in his object, the saint returns to the world with the purest of motives (Suddha-Satwa) for LokaSangraha- love and service. To spiritual aspirants in general one great desire is to wear ochre robes sometime or the other in their life. But to an aspirant who is a sincere and honest to the core the ochre colour is nightmare, as it were, because one can change his external dress in a⁵³² minute but to live the life of a Sanyasin, victorious over his Rajasic and Tamasic nature, is not an easy job. Anyway, the object of Sanyas is not to simply shirk the work and eke out one's livelihood by mere begging.

The common aim of both Sanyas and Tyaga is to dissolve the false little 'I' and to live in God-consciousness. Hence, ultimately, even the conception (Bhavana) that "I, being a Sanyasin, am superior to all others" should disappear from the heart.

It is in relation to his body—due to Dehatma-buddhi—that the Sanyasin also says: "I am so and so: I am fat; the heat is unbearable; I like only fruits and milk" and so on. Thus it is obvious that so long as a man has a body (deha) and mind, he is a Samsarin. If we observe the external actions of saints, we do not find any difference between them and other ordinary men. So knowledge is a thing which cannot be

realised from the external movements and actions of a saint but in the mental attitude, in the cosmic spirit or consciousness in which he lives and acts spontaneously. Man is called as such, so long as he believes "I am the doer", so long as he depends solely on the limited powers of his puny self "I". But the moment this false "I" is rooted out by Atmavichara (Tat-Twamas-Jnana), he knows that it is not he but the one all pervading power or spirit (Sarvadhī-Sakshi-bhutam) who is the sole creator, protector, and destroyer of the universe. A man once asked Tulsidas why such great people came now to see one who had before been so obscure and unsought. Tulsi replied: "Once did I beg and could not get even a cracked cowrie in alms. Who wanted me then for any need? But Rama, the cherisher of the poor, made me of great price. I used to beg from door to door for alms, now kings are at my feet. Then it was without Rama, now Rama is my helper."

In other words, Rama enters only that heart where there is no "I". The whole secret of wisdom lies in the inner consciousness and motives of the devotee⁵³³ and not at all in the external garb. There is no such thing as perfection in action or sacrifice. Hence it is said that Karma, being jada, is incapable of granting liberation. All actions and sacrifices are performed with the one object of attaining union with God and to live in God-Consciousness.

Vedanta asserts: "All this is verily Brahman", but it is the false "I" which labels actions and sacrifices as good and bad, big and small and so on.

Any truth or principle must be universal. Therefore if ochre robe is the criterion of Jnana, then we cannot call Kabir, Tulsidas, Tukaram, Tennyson, Emerson, Hamblin, Krishnamoorthy and other saints as Brahma-Jnanis. What is essential is the eradication of the sense of false individuality. And the most efficacious method to dissolve the false "I" is the enquiry into "Who am I"? – the path of Atmavichara.

K.D. Sethna: THE POET'S INSINCERITY.^{\$}

We have to recognise that a poet's function essentially is not to transcribe his own convictions and experiences but to put himself into all sorts of minds and hearts and get with imaginative intensity what one might express if one held certain convictions and underwent certain experiences. This "if" is at the root of the poetic process. The poet is fundamentally a dramatist, and when he writes about personal things the man in him is merely one of the various parts he has the capacity to play! That is why so few poems record exactly what the man has believed and felt: there is an exploring, in more or less measure, of what the "tones" of consciousness can be – deep

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^{\$} All India Weekly 1945.

within, far around, high above his actual state. The actual state is subjected to an imaginative transformation.

Wordsworth's famous Immortality Ode tells of the Soul's existence before birth, and tells of it so sincerely and splendidly that one cannot help thinking words worth actually held the belief if not had⁵³⁴ also a mystical and psychical memory of prenatal existence. Wordsworth was far from anything of the sort: on being questioned, he clearly disclaimed it: he had only an experience in childhood of a glory everywhere, in Nature and himself, a light and laughter of the Divine. The Ode as originally composed was much shorter and bore no passages about the soul's existence before the birth. The profound psychological passages came later and were a further imaginative plumbing of the Life- substance he had already plumbed imaginatively—his thoughts and emotions when a child. He was mystically dramatising. And yet he conveyed the impression splendid sincerity.

How then are we to account for it? Can we say that to be imaginatively intense is to ring authentic? Not quite, for though our explanation is correct it does not say enough. It does not bring out the inevitability, the finality and the absoluteness of form we intuit in a poem. The ancients hit the nail on the head when they spoke of the poet, in the act of creating flawless art-form, as an instrument of hidden divine powers. We too preserve the ancient idea in the term we often employ in treating art: inspiration. But we burke its full contents. As long as we fail to accept with open eyes the miraculous working by which perfect beauty shines out in a poem, we shall never explain why a poem rings authentic without our needing to ask the poet, "Do you really believe this?" The sincerity of a poem has, at bottom, nothing to do with personal beliefs and feelings: it is a touch from behind the veil.

Songs, AE records somewhere, came to him spontaneously, without any conscious mental effort; it fountained from inner depths, whole and perfect. There is here indicated a play of forces that are beyond the poet's personality and though their nature is, as a rule, adapted to the bent and colour of that personality they are something greater than he and have a direction of their own. No sooner do we bring them in than the man's beliefs and⁵³⁵ feelings stop occupying the centre of the stage. Images dawn on him, significances flash across his thought, emotion charged worlds fly through his consciousness, leaving his own beliefs and feelings for short of them, Not out of his own personal life but from some super-life behind whose channel he is, the poetry takes birth, and it is quite possible that at times it is born not just suddenly and

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with a range beyond him but even in contradiction to what he really believes and truly feels.

The “divine affatus” is the master-key to our understanding the poetic process. We do not need to put it aside because all poets do not act as if they were helpless reeds through which a mysterious wind blows its music. For the “divine affatus” is always there in genuine poems: only the way of receiving it is not the same. AE had to travail to go through in getting his lyrics—they magically floated out to him. The one poet who in our time was as haunted and as much made a mouthpiece by unseen presences as AE, though in a different style and from a different plane, was Yeats; yet Yeats was the very opposite in method of composition. His rhythmic enchantments from “dove-grey fairylands” and from the “odorous twilight” of the Celtic Gods were created bit by bit, by patient brooding over single phrases or lines, writing and erasing and rewriting, deliberate self-critical endeavour. His habitual way of receiving inspiration after the first impact from within by acute concentration and a massing of the energies of the consciousness to break open, block after block, the passages of the inner to the outer. The laborious method resulted in the secret spontaneity of inspiration, the “divine affatus”, bursting forth with a perfect grace equal to AE’s and sounding in all places the note of sincerity.

A desire for that secret spontaneity should precede song. Of course it is generally granted that poetry must both be valued according to philosophical, religious or scientific standards of⁵³⁶ truth, just as it must not be valued according as it edifies us morally. Beauty is what the poet is after and it was to uphold his freedom from allegiance to anything except beauty that the slogan of “Art for art’s sake” was raised. Unfortunately, with the raising of this slogan beauty came to be improperly understood, and art’s independence grew a justification of empty glitter, decadent decorativeness. Perhaps in a reaction against the misuse into which the slogan fell people like AE insist on beauty being not enough. Their real meaning is that art must be vital and deep. Yes, art must be vital and deep; but that solely implies that the artist must capriciously and cleverly make up things: there must be a serious turning toward inspiration so that his work may have a godlike stamp. It is an inaccurate narrowing down of the godlike in art to fasten on it the ordinary connotations of truth or goodness, even as it is a superficialising of it deem art a mere beautifying applied from without. It is also an illegitimate viewing of art to set up actual beliefs and feelings as an indispensable condition.

The right questions a poet should put himself while writing are: “Am I true to the visionary urge of inspiration entering my mind? Is my expression of feeling moulded by a sense of irreproachable beauty seizing like a god head my heart?”

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Of course a man can improve his mental health by a proper care of the body. But the active agent in the case of the body is the mind itself. So mental health is far more important. Hence the truth is stated as follows. A sound body can exist only in a sound mind. It must not be supposed that the mind is in the body. The truth is that the body is in the mind because the mind is everywhere, pervades all space so that space and mind are co-extensive; not only the body but the world as a whole is contained in⁵³⁷ the mind and not the mind in the dream world. The waking world is in no way different in this respect. It also is in the mind and not the mind in it. So we are told by the sages and there is no proof to the contrary. The success of everything that we undertake depends upon the mind and the body is only an instrument. Hence health of mind is our primary concern. The seeds of all disease are primarily in the mind in the form of mental impurities.

The Spirit or Atma which is also called Brahman is the ultimate source of all Health and happiness. The Spirit is the impersonal being which some God and others Nature. It may be designated in a nonsectarian way as the Adimoolam, the original source of all Power and goodness. It is by the descent of that Power into ourselves that we can get both Health and Happiness and for this we need to put ourselves into the highest possible state of purity. When I say ourselves I mean our bodies, as we do not know what we ourselves are in utter truth and since we are in the habit of identifying ourselves with one or the other of our bodies which are three in number. These three are as follows: - (1) The familiar gross (sthula) body called Annamayam, (2) the subtle body called manomayam and (3) the still more subtle causal body called Anandamayam. Of all these three the middle one is the most important because it is itself the immortal soul containing in itself the incarnation ego. It is this ego with the mind which travels from body to body in the course of samsara. From the worldly point of view it is immortal, since no power on earth can destroy it. But from the spiritual point of view it is mortal, because it is destroyed, by illumination, bodha or Jnanam. In illumination all these three bodies are simultaneously destroyed, which is allegorically described in the legend of Tripura Samnara, because these three bodies have only⁵³⁸ an illusory existence and cannot exist when the light of jnanam dawns.

The mind has to be purified by the practice of mental healing which is one of the six branches of Nature cure. These are the five connected with the Panchbnutas and

^{\$} The Life Natural. 1944.

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mental healing connected with the Supreme Spirit. The mind is purified in two ways by restraint of the senses and self-surrender.

Restraint is necessary for the reason that the opposite of it, namely, self-indulgence is the one sure cause of bodily and mental ruin. For both health and happiness depend upon an abundance of vital energy. The mind is, as a rule, just a bundle of desires with the discriminating faculty which may be either strong enough to regulate them or too weak to do so. As described in the Katna upanishad the body is the chariot, Atma is the owner of the chariot, the Buddhi the charioteer, the mind the reins and the sense-organs are the horses. If the charioteer is skilful and strong enough to restrain the horses and drive them on the right path then the goal, namely, health and long life here and eternal happiness hereafter are gained. If the Buddhi be weak and clouded by ignorance, then the senses are unmanageable; they swerve from the right track and the body is ruined and the goal is not reached, which means the owner of the body has to reincarnate. This illustration shows the great importance of restraining the senses, that is of great moderation in the enjoyment of sense-objects. This moderation in the enjoyment is the golden mean between indulgence on the one hand and complete abstinence on the other. A sage illustrated the good effects of moderation by the simile of a tank. When the tank bunds are strong and the water is retained in it and prevented from being wasted by a breach in the bund, then the water in the tank will be more than sufficient for all uses by all kinds of users. By well-constructed sluices enough water can be taken out by channels for irrigating the fields and there will always be water enough for people to bathe and carry water in the pots for various domestic uses. But⁵³⁹ if the bund is breached, the water in will rush down and destroy the crops and the villages in its way and no water will be left in the tank, which means famine for the people. The same is the case with vital energy. It must be conserved by the practice of vital economy and other natural laws and there by a store of vital energy may be gathered and conserved in its proper place, namely the brain and other nerve centres. The store may be called the Vital Reserve of the Life and is the source of all the power which is need which is needed for all the purposes of life, including therein the cure of disease and the improvement of health.

Restraining the senses is in practice achieved by control of one of the five, namely, the sense of taste. In the Srimad Bhagavatam there is the following verse namely:-

The meaning is, "So long as one does not conquer the sense of taste, he has not really conquered all the others, but all are conquered when the sense of taste is conquered."

Not alone purity of mind, but also self-surrender and not the active use of the mind that is needed for the cure of disease. A great many methods of reaching an easy cure of diseases without conforming to natural laws and without making amends for past sins have been devised by charlatans of the west sick as Mrs Baker Eddie, the originator of what is know as Christian Science which is described as Faith Cure, and by Emille Coue who taught the method called Auto-Suggestion. Since neither of them takes any account of previous errors in the mode of living, which are the cause of disease and do not make provision for atoning for those errors, they must be described as unnatural, unscientific and therefore in the long run evil.

On the other hand, self-surrender is natural and rational because it not exclusive but inclusive of diet reform, fasting and other measures for making amends for the breaking of these laws in the past. The Nature-Curists recognise that not human skill,⁵⁴⁰ but God's Grace is the principle of cure. And to deserve that grace he must do his part by repentance, which means changing his ways. The word repentance as used by Jesus does not mean simply being sorry for one's sins, but renunciation of his sins by breaking with the past and making a first resolve to sin no more. While thus fulfilling his duty, the Nature-Curist leaves to God the granting of the reward. He does not make any bargain with God; for there is no room for such bargaining. God alone has the wisdom and the power to cure diseases and to confer health and long life. So the follower must balance his mind between hope and fear. He must neither hope for a cure, nor must he be afraid of not being cured. Just here the question may arise if you are to renounce all hope of cure, what for should we practice Nature-Cure at all? This question is prompted by an impure mind. for the surest way to win the reward is to have a mind that is balanced and calm, uninfluenced by hope and fear. The more one desires a thing the farther does the thing move from him. For desire is like an eminence from which water flows away, while renunciation is like a depression which receives the overflow. The mind when it is unbalanced and agitated by hopes or fears, more or less involuntarily, puts spokes in the wheel of progress—namely, the cure of disease by Divine Grace that automatically carries out this fivefold cure with the mind and body as its instruments. So when the mind thus interferes, the treatment is not faithfully carried out and the promised effects do not follow. But if the mind be pure, calm and balanced in the centre between hope and fear then it does not put spokes in the wheel, but is a passive instrument of that Grace and the result is that in nearly every case, if not in all, a cure results. And even in those few cases in which a cure does not result—the case being an advanced case of destructive disease—there is considerable relief from suffering and the patient's last days are peaceful and those whose minds are set on the practice what is suitable for dying persons, namely, the meditation on God or whatever else may be dictated by their particular religion, will have a chance to fulfil that duty

and⁵⁴¹ thereby deserve a better state after death whatever that may be. That is to say the state of mind of the follower must be exactly that which was expressed by Jesus in the form of the prayer 'Thy Will Be done'. This self-surrender must be continuous. It must not be revoked at any time afterwards. For to make the self surrender by word or thought just once is not enough. This state of mind must continue always. To be able to make this self-surrender and to continue it without revocation, the follower needs to have a clear understanding of rationale of Nature -cure, whereby he would realise that no human skill or action, but only Divine Grace, is the chief element in the achievement of cure. That Divine Grace is manifest in various forms both inside and outside. It is manifest inside as the power behind life, the active agent that maintains Health and Longevity at all times, not only through the so-called periods of Health, but also through the so-called periods of disease. That same power is manifest outside as the Fivefold Medicine, whence is formed the Five-fold System of Nature-Cure.

The follower must understand that he is concerned with fulfilling the duty that is laid on him by the science of Nature-Cure, and not with the rewards thereof, which are in God's hands, He must content with the measure of cure, or of health that he Gives, whether it be more or less, and he must be content also to wait until He gives it.

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Fasting. The philosophical principle and the good effects of fasting is that disease has to be cured by vital power alone and not by any remedial agent whether helpful or otherwise. The active principle in the cure of disease is the vital power itself. Vital power has to be provided, especially, in acute diseases, only by suspending the assimilation function. In⁵⁴² an acute disease fasting quickens the cure, lightens the illness and ensures the cure. In chronic diseases occasional short fasts are helpful. Fasting not only cures disease, but also rejuvenates the whole system, and makes it possible for the faster to free himself from the unhygienic habits to which he is a slave. What kills the patient in acute and sub acute illnesses is not the illness itself, but the unwanted feeding, which invariably upsets the nervous system, and causes serious complications in most of the vital organs, and that to ensure safety in such cases fasting should be strictly observed till the illness is cured and even a day or two afterwards. Fasting has never proved dangerous to Life, excepting in very long fasts and in destructive disease, in which long and continuous fasts are not prescribed.

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Fasting

Nature needs Time. It is not true that all men are natural. Civilization has so altered most men, that they more or less knowingly prefer the unnatural way. Some indeed are so perverted that they do not know that they are living unnaturally.

This liability of the tropical dweller to fevers and the like is in fact a blessing. It helps to weed out the unfit—those who, from heredity, or a bad rearing during childhood, or both, are a burden to the community and whose survival must necessarily be at the cost of community, with little or no countervailing benefit to it.

If they are not in the order of Nature, but the effects of human conduct, mis it follows that there is a way of life one must follow in order to steer clear of such diseases; and this way of life is that which we call natural; and this is the way of happiness and holiness. For the laws of healthy living are an integral part of this law of happy and holy living.

The time that Nature requires for doing her work is proportioned to the gravity of the work she has to do. And since there is no other way in which the same results can be achieved, there is no sense in saying that Nature-cure is slow.

In⁵⁴³ chronic and destructive cases Nature has to do a vast deal of constructive work, and this has often to be preceded by a good deal of destructive work also, to make room for the constructive process. The body as a whole, and many of the vital organs are in a sickly condition, and they have been brought to that condition through wrong living and wrong treatments extending over many decades. The untoward effects of such long-continued disobedience of Natural Law cannot be undone in a few weeks, or in a few months. A seed put to the soil takes time to sprout. It takes still more time to grow into a plant. Inside the body constructive is going on side by side with destructive work, and we must allow enough time for the work.

Self-Instruction: It is time to consider what next can be done. The people can and ought to be educated in health-righteousness. Such work must be entrusted today experts who have grown old in the study and practice of Natural Hygiene. Not the least valuable part of this education is that which will qualify every sensible human being to be his or her own doctor and doctor for his or her own children, "Nature-cure is to be learnt directly from Nature by practicing it and thus obtaining personal experience. Book-knowledge will serve only as an introduction and is otherwise of no value. Hence every student must begin by being his own doctor and his own patient and thus obtain direct knowledge of the science, after which he would be a competent adviser to other patients.

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They can be saved once for all from the ills of civilization including the recurrence of disease only by being taught this saving gospel as a mode of life and not alone as a means of cure.

For this purpose what we need is educational institutions conducted by the right kind of advocated of the science. Advocated who have got a professional bias naturally seek to organize institutions where⁵⁴⁴ more and more professionals can be trained in order to exploit human suffering and not to emancipate them from the ignorance that is inevitable in the civilization that now prevails. The right kind of men are those who understand not only the practical methods but also the profound philosophical truths on which the science is based and who are willing to share their knowledge with all comers without any reservation.

People who are thus qualified to guide the Movement are also necessarily men of high culture. For even though the methods of Nature -Cure are simple enough to be learned by men of average intelligence the philosophy by which alone the science can live is too profound to be mastered by any except the most intelligent and cultured of men.

It is becoming a profession, and people who have no other opening for their talents are seeking to enter it as a means of earning a livelihood. They are doing something in their own way for the alleviation of human suffering. But the real benefits can not be realised in these directions but only in its being accepted by its followers as the gospel of freedom from all kinds of professionals without any distinction whatsoever.

The practitioner must beware of becoming a professional in his outlook. The professional mentality tends to separate the doctor from the patient by emphasising the financial point of view. For the sake of money the doctor would be tempted to debase the science. Such men are a danger to the Nature-Cure movement. The honest Nature-Curist must be careful therefore not to allow his financial interests to overpower his. He must use his knowledge to educate his patients so that they may be their own doctors in due course. It is not right for him to tell the patient to dismiss the allopathic doctor only to be exploited by himself in turn.

For Few Only:⁵⁴⁵ Many are called but few are chosen. This teaching requires character. It is as good as allopathy is bad, This is not said by me alone but by many medocos. I

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don't care whether many come to us or not. I shall be satisfied if atleast a few who are fit to take to it come.

There is little inclination of the part of the cultured, the leaders of opinion, to devote thought and labour to an unbiased study and verification of truth, on the points that arise; most people are lazily inclined to assume that the medical profession is sacrosanct, and that they have no business to think for themselves on these topics, but must take the opinions dictated to them by its members-not the wise minority –but the mediocre majority of it. But that is no reason for shirking my task.

I have only to appeal to the personal experience of the innumerable followers of Nature's Way all over the world; doctors may choose to call them laymen;" but they possesses first hand knowledge of a kind which never comes –and never can come –to the professional medical man; hence their testimony can never be ignored, so long as doctors remain unwilling to put themselves in the way to obtain similar experience. It may be added, however, that the there have been and still are doctors, who have providentially suffered a change of heart, and become apostates from their former system of beliefs and members of the brother-hood, called the Natural School, so that they are labelled as unorthodox, and dismissed from consideration; for in medical circle –as in religious ones –orthodoxy and not truth is sacred and those that offend against it at once lose caste.

The world owes a deep debt of gratitude to those men of high mental calibre who were able to discover by their own experience, the fundamental falsity of so-called science and who had the high moral elevation without which the discoverer of unorthodox truth cannot openly testify to that truth⁵⁴⁶ by denouncing the falsehood which he had previously believed as truth. But these are men of the higher type, to whom Truth is truth, apart from their personal or professional interest. The average doctor reacts in a quite different way.

Whoever has culture and intelligence enough to read thorough our literature and understand the theoretical teaching can and ought as far as possible to judge for himself whether that teaching is true or not. He can make experiments of his own in order to test its correctness and then accept or reject it, subject of course, to the condition that if he rejects any of the basic principles, he puts himself out of Nature's Fold. But since the scipe for innovation or even improvement on this side is very limited all honest followers who are themselves unable to think or decide for themselves, should accept

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the authority of some one who has mastered the theoretical side of our science. And I should say he should accept the authority of one who has developed the theory of our science to its highest level.

WHAT IS SCIENCE? This question needs to be answered if we are to meet the medical claim, that their system is scientific, which implies that ours is not. We have touched on this subject once before. We then decided that as science must be in accordance with Truth, the medical claim of being scientific, has no meaning. But the average man is nowadays too greatly impressed by the particular success won by science on the material plane, to be able to understand this simple answer.- So a more direct approach to the subject is necessary.

Science at onetime was just a part—and an integral one—of philosophy. And this was so till the age of Bacon. He it was that gave to science an independent existence. After him it came to be agreed that in Science there must be no authoritative dogmas, and that truth must be arrived at by direct questioning of Nature—by observation and experiment These—namely observations and experiment—are not really two different things. Both are observation because⁵⁴⁷ experiments are made only to bring about facts which do not ordinarily occur spontaneously and these extraordinary facts are then observed and taken note of. So then science is just an observation of facts of Nature.

This is just the method of science, but not itself Science. But the use of this method does not make Science altogether different from Philosophy or Psychology, or any other knowledge It may be that there is more scope for experiment in science than in Philosophy. But that makes no substantial difference.

The real difference is brought out by philosophy itself, through one of its branches, namely Logic. The logician tells us that there are two methods of increasing knowledge, which he calls Induction and Deduction. The latter pre-supposes the existence of knowledge of a general nature, from which, by strict rules of Logic, new knowledge is gained, as in Mathematics. Hence Mathematics is a deductive science. This method is also much in use in Philosophy. Science needs the inductive method.

The inductive method is by no means an easy one to follow, chiefly because scientists are often not patient enough to wait till the process of Induction is complete. Theories on principles are the goal of Science, and there is ever a temptation to frame a theory, as soon as possible, and prematurely, in the hope that further inductive research will go to confirm the theory and not to upset it.

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The truth is, no body of knowledge can become a science, until a unifying principle is discovered and made the basis of successful practice. And this is instinctively understood by all. So the immature scientist, like, Pasteur, is so eager to get hold of a workable theory, that he fails to realise the fact that an enormous deal of work needs to be done, before a correct theory can be framed. The consequence is that the rashness-of the scientist leads to the establishment of a false theory, which, being once established, becomes orthodox and sacred, and thus prevent the acceptance of a true theory even if it be presented with all the experimental evidence⁵⁴⁸ that would be needed to disprove the older theory and prove the new one.

Philosophy as the Eternal Science:

The fact is, science itself lives by its philosophy. Without a philosophy – whether right or wrong – neither science nor art can live.

I think that man is not yet born into real manhood that has not begun to think philosophically. And from the view-point it has to be said that many of the greatest men of the world are but embryos in the womb of Life.

Let me make it plain, before proceeding further that philosophy is strictly a science because, like all other science, it is a method of finding truth by the study of evidence, which may be furnished by observation, or by experiment. But there is this fact to be taken to heart, namely that philosophy, rightly pursued, is the greatest of all the sciences. It is the first and it is also the last, of all of them and it is also all the sciences all the time. The truth of philosophy is known by its being practical in its own field, whatever that may be.

Nature-cure being founded on a true Philosophy of Health, its followers are denied the opportunity of making new discoveries in the theory of science. When a theoretical truth is once discovered and confirmed it is true for all time. Louis Kuhne discovered the unity of Disease and treatment. And this discovery is for all time. No Nature-Curist can win fame by announcing that he has discovered a different theory. He can state the Unity and expound it in a better way by linking it with the Vedantic Philosophy, or some other philosophy of lesser eminence. Hence there is little room for 'progress' on the theoretical side of our science.

Robert Sencourt: WHAT IS MYSTICISM?§

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Sarma K. Lakshman: "EDITORIALS OR NATURISM"
WHAT IS SCIENCE?

§ Hibbert Journal. Oct 1944.

It is irritating to the ordinary man to hear that certain truths have been specially revealed it is still more disconcerting to scholars, including theologians, to hear that beyond normal theology⁵⁴⁹ there is yet a denser domain—a domain of special immediate experience beyond what effort can attain, and so far beyond either reason or expression that the word for it means that little or nothing can be told.

Yet this what the word mystic means, and this is the domain of mysticism. Many therefore hate and distrust it. Coleridge in his *Aids to Reflection* defined it as the founding of theories on individual anomalies, and the use of terms to express pretended facts of inner consciousness. John Wesley spoke in his *Journal* of the poison of Mysticism. A na, eless wit has told us in our own time, that it begins with mist, ends in schism, and centred on I.

Yet it is a word of power in the spiritual life. It is never neutral. While on the one hand, it awakens this suspicion and impatience often to the extreme degree, it has for others the perfume of a mysterious attraction: it is endowed with an arcane of prestige. No one, said Jowett, can appreciate Plato, especially the *Phaedrus* and the *Symposium*, who has not a sympathy with it. And by it he meant “not the extravagance of an erring fancy but the concentration of reason in feeling, the enthusiastic love of the good, the true, the one, the sense of the infinity of Knowledge and the marvel of the human faulties.” By it, the hidden soul was thrilled with spiritual emotion waiting in wonder to know, working in reverence to find out what God may reveal.

Here then is a definition from a scholar, with prestige. It is a good beginning. It relates to what Professor J.A. Stewart called transcendental feeling, to that experience which convinces us that behind, through, and from within what we see is an intense reality which enters into communion with a kindred reality within ourselves.

The word mysticism is new: the expression mystical theology is classical. It is used by St. Teresa in the tenth chapter of her *Life* to describe⁵⁵⁰ an experience where thought is still and memory lost in oblivion, while the will clings and loves.

The expression goes back to a follower of Proclus in the fifth century, to him who wrote under the name of Dionysius the Areopagite. The expression survived through the centuries, and Dionysius is frequently quoted as an authority by other scholars and mystics of the twelfth and thirteenth centuries. He was an authority to Aquinas: he is

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mentioned by Dante. He was known to the great line of contemplatives in Flanders of whom Ruysbroeck now enjoys the highest fame, and from among whom came the Imitation Christ.

What then is the classic sense of mystical Theology? It is a direct and intimate communion with God without discourse of reason, without use of words or forms or images; for God here endows the soul with the consciousness of his own mystery. "In mystical theology," says Dionysius, "the mind enters into really mystic darkness of unknowing in which it renounces all the perception of the understanding and abides in that which is wholly intangible and invisible, belonging wholly to Him who is beyond all through being by the cessation of active knowledge united in its highest point to Him who is wholly unknowable."

But how, if words are to have no part in this speechless communion, can one tell in words anything about it? There is a border line in suggestiveness where, tracing the beginnings and the effects of this experience, we find that words have a far-reaching power, and do in fact tell much about the means and the result of this immediate and exclusive consciousness of God;- and Dionysius can suggest therefore how this is attained:

"In the intent practice of mystic contemplation leave behind the senses and the operations of the intellect, and the things that the senses or the intellect can perceive and all things which are not and all things which are, and strain upwards in unknowing, as far as may be, towards union with Him who is above all being and all knowledge. For by increasing and absolute⁵⁵¹ withdrawal from thyself and from all things in purity, abandoning all, and set free from all, thou wilt be borne up to the ray of Divine darkness that surpasseth all Being."

Indeed as we look closer at mystical theology, we see that though its essence is an exclusive consciousness of God, transcending all discourse of reason: yet it has effects upon our feelings that can be charted and described. No cloistered mystic has excelled the exquisite precision with which Wordsworth writes in the Excursion of his still communion which transcends the imperfect offices of prayer and praise as sensations, soul and form melted into him and became his life, as thought expired in enjoyment, and his whole mind became a thanksgiving of blessedness and love.

St. Augustine himself in his discourse *Contra Faustum* describes it as a kind of sacred intoxication which, withdrawing the mind from the flux of things in time, fixes the gaze upon the eternal light of wisdom. The *Scala Claustralium* calls it a suspension of the mind which raises it to God and regales it with the joys of His unfading charm.

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Boethius quotes a treatise long attributed to St Augustine, and called *The Book of the Spirit and Soul* which defines it as the joyous admiration of resplendent truth. The Flemish monks, Richard and Hugh of St. Victor, like Gerson and St Bonaventura, combine to say that its piercing directness of intuition suspends the use of reason, and that it is an act of delighted admiration which is inspired by love and dissolves in love. St Francois de Sales always speaks of it in terms of love. He too describes it as an act of delighted admiration which, adding that as it becomes habitual, it grows into a simple and continuous attention the spirit to the things of God. It thus applies to religion that rapt and delighted gaze by which all enjoy beauty and from its outward form drink of the invisible perfection it symbolises. Here is the essential of mystical theology. It is that sense of the Divine so direct and so immediate that it transcends all work of words, images, reason and deliberate⁵⁵² attention. St John of the Cross sums it up in one arrow phrase: “es un subido sentir del divinal Essencia.” “It is a swift and immediate experience of the Being of God.” Those who have had the gift are aware of what is being described: even those who have not had it can realise that there is something beyond, for there are many who have had some hint or apprehension of transcendent being.

Therefore, as a writer in *The Times Literary Supplement* admitted in November, 1943, few scholars are now so borne in self-confidence as to deny the existence of mystical theology. The record is too general and continuous, the literature amassed is overwhelming. And it is plain that this immediate experience of the Being of God is confined to no denomination and to no religion. The most general evidence it has through the centuries been found in the Roman Catholic Church, but all Christianity; and some scientists sense it independent of any very conscious religion. “The wind bloweth whither it listeth and no man knows whence it cometh or whither it goeth.: so is everyone that is born of the Spirit.”

The soul enters into its centre, and finds there that it is united with the ultimate mystery and this unity is the consummation of love; for what is love but the power which draws two beings together to attain perfection in sharing the joys and blessings of the mystery which unites them. Love is in fact the bobblest occupation of human beings; if it throws romance over human attraction and produces the happiest poetry, the mystic differs from the human lover in loving the living Spirit of love; the object of his yearning is not a single creature he has chosen as the symbol of the universe, or who needs graces and blessings to pursue the upward path, or who will mingle romance with either desperate disappointments or a gradual return to experience of common days, but one who is the secret of loving, the example of perfection, the pure Beauty; by love the mystic attains to a Pure Being of Love which gives fulfilment to all life in all ways.

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And⁵⁵³ since this is so, mystical experience does not stop with exclusive consciousness of God. Its gift of contemplation meets the meditations which is prepared for it. Even while the mind is allowed to resume its work—even while the work of the world is being carried out—the consciousness retains the sense of the faculties being fixed in a communion of quiet when they know in a way that consciousness cannot define yet that is established with an authority of conviction which they regard as final that they are sustained by this communion. This extension of the mystical state is recollection which is often retained through long liturgical offices, or even through hours of separate occupation. In this state all the faculties are under the dominion of a separate faculty which is according to St Francois de Sales above not only reason but faith; in unity and simplicity which are under the immediate control of God.

Recollection is therefore either the preparation or result of entering into the deeper mystical state of contemplation, and, as it were, an intermediary state between the quiet of contemplation and that of the ordinary lower state of prayer when the mind is following forms of words or ritual. Yet St Teresa is careful to explain that it does not mean a mental blank, and St John of the Cross says that even in advanced contemplation there is swiftness and ease of movement for the mind.

But how can the mind move swiftly when it enjoys the quiet of contemplation? It can do so because the mind's movement is then subsidiary to the quiet which blinds the higher faculties of the soul in peaceful waiting on the mind of God, and it moves only under this higher control which streams into the being of the worshippers like rivers of peace.

The word contemplation is the favourite one for this definite mystical state in which the movements of the mind, when they exist at all, are accessory to the deeper quiet and peace. To contemplation, St John of the Cross applies the words both mystical and mysterious. He calls it the secret wisdom⁵⁵⁴ of God, he says that it is infused by love and glows with love. He calls it manna, and the land of promise flowing with milk and honey. He compares it to a dark spiritual fire. At other times he calls it the still-flowing water of Siloe, or the sea or the pure water of the Holy Spirit. His whole teaching with regard to it is summed up in the second part of his Dark Night of the Soul. Dark contemplation, he says, is "mystical theology which theologians call secret wisdom and which St. Thomas says is communicated and infused into the soul through Love. This happens secretly and in darkness so as to be hidden from the work

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of the understanding and the other faculties. Wherefore, in as much as the faculties aforesaid attain not to it, but the Holy Spirit infuses and orders it in the soul, as says the Bride in the Song of Songs, without either its knowledge or its understanding, it is called secret. And in truth, not only does the soul not understand it, but there is none that does so." In his song of the Spirit, he goes even further: "one other great favour God grants fleetingly in this life is to give the soul to understand so clearly and to feel so deeply concerning God that it is able to understand that it cannot understand or feel at all," This mysterious faculty is then not a power which the man of prayer can control. But it is urgent that the man of prayer should recognise and welcome it: and these in themselves require courage and determination.

Why? Because, as contemplation is a principal means of reaching towards perfection, the lower nature will resist it. People who do not understand it are not only suspicious of it: they are, as we saw, definitely hostile. But apart from the natural reaction of the practical type of man, the mind and imagination themselves rebel against this higher faculty and are loath to abdicate to a new ruler.

We should furthermore be ignoring much weighty evidence from the mystics themselves, if we left unmentioned the power of evil. They say distinctly that the devil himself by subtle craft and many assaults seeks to induce the man of prayer to forsake higher forms of prayer for lower ones.

Mystical⁵⁵⁵ contemplation then is a direct experience of divine things, an experience which both suspends and transcends the common work of discursive reason to call into play another faculty more exalted, more divine, the highest point or apex of the soul. In its higher forms, it is a gift so far transcending human ways that it is subject to no control: in its lower forms, it is a willingness of the mind to rest in an attitude of simple quiescence and that is called a prayer of simplicity; but even so it comes and goes.

And when it has passed, what effect will it have on the rest of worship? It will assuredly encourage an attitude of expectancy, receptivity, passivity, calm. The worshipper will lean more upon the will of God. He will be less busy with his mind, freer with his affection. He will attain a habitual attitude of trust and love.

Not less remarkable is the effect of contemplation on life as a whole. Since it is a grace given by God, it will be accompanied, by tribulations which, while they strengthen character will withdraw affections from the world. Loneliness, losses, misfortunes, hardships and not least calumny have been the lot of the mystics, and the spectacle of them has frightened many away from the spiritual life. But with these the

contemplatives undergo another trial, not less acute. It is the inevitable reaction from their blissful state into blankness, a dryness, an emptiness, which causes acute suffering. In the first place, the higher faculty tires; or if it does not itself tire, it loses the power to draw up with it the lower faculties. Feelings, aspirations, imaginations and the mind are all varied as the man is taken upwards among the ravines and mountains of the spirit.

This deeper trial of exhaustion, melancholy, and discouragement in the spiritual life itself remains, even though the contemplative may have given up comforts and ambitions for success: he may have embraced the monotony and hardship which are so commonly the lot of men and women—and felt a certain exhilaration in doing so. It may become the sense of⁵⁵⁶ being cast out by God; What Bunyan called the hiding of his face. It is the sense of feebleness of restlessness which tempts a man to despair. But it through these that the mystic pushes his arduous quest for a more selfless and divine perfection, which again and again refreshes him with the foretastes of its deeper delight. The smallest of outward events are fraught for him with great issues, as he presses in further where the denseness deepens.

For peace is to be sought for him not in outward things, not in agreeable sensations, even those of worship, not in the preoccupation of the mind, not even in the sense of inward well-being, but in the deep and secret spirit within the soul, which being a special creation of the Holy Spirit of God, is His most immediate means of guidance and union with a man's nature.

The word joy indeed comes very often into the literature of mysticism; and joy is indeed with love and grace foremost among the gifts of the Spirit. The contemplative embraces his cross with joy; and if heaviness may endure for a night, knows that joy cometh in the morning. As he attains a more heavenly consummation, he tastes a more heavenly joy. And his word is frequently transfigured by the glory that he instinctively discerns through and within it. To his transcendental life, the presence of the Spirit of Love makes outwards things symbolical of inward and spiritual grace, and it is as signs or symbols that he loves to contemplate them.

If the expression mystical theology is the traditional one for contemplation, the adjective mystical is used in the sense of symbolical or sacramental. The Church is the mystical body of Christ: baptism signifies the mystical washing away of sin. And this connection of contemplation with symbolism is of the very essence of mysticism. For it does not ignore the things of the outward world any more than it disdain swords. Since it views them or feels them in such a way as to look through them and beyond them to

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the inner life which is also⁵⁵⁷ within them; through all of them the Spirit of love speaks to the spirit of man's soul. Reason is concentrated in feelings of wonder and delight. Then it grows quiet in the sense of blessedness. Thus it is that it ceded its power to the spirit, and as the spirit assumes control, it bears witness to our spirit that we are the sons of God.

But this new birth into the contemplative life is not a thing which ends with its own experience. It means a change of mind and heart. It endows us with new faculties, with transforming power which gives us a new and mysterious likeness to the Divine In its profound and mastering assurance in the full confidence of its surrender, as in its sustaining power, it is faith. In its dominance over our deepest instincts and deep feelings which draws us into unity with Him we find and adore, it is love. In its power over memory and anticipation to draw and poise the choices of our thoughts in an admiration rich in the promise of unfolded mystery, it is hope. And as faith and hope melt in the realisation of the love which meets us and passes knowledge, it fills us with the fullness of God.

In the New Testament faith and hope and love are so often mentioned together, that joined as they are with grace, peace and glory, they were evidently part of the mystery of the evangel, and they connect it with the unspeakable riches of temptation. To be a sharer in this was to know the things of God, was to become the temple of the Holy Spirit: it was to be a member of the Body of Christ.

"Hearing of thy love and faith." "We heard of your faith in Christ, and the love for the saints and the hope in heaven." "Grace was exceedingly abundant with faith and love." "We through the Spirit wait for the hope of righteousness by faith." "Faith, hope, and love, and the greatest of these is love." "We, beholding an in a glass the glory of the Lord, are changed into the same image, from glory to glory by the spirit of the Lord." "The God of hope fill you with all joy and peace in believing, that you may abound in hope, and in the power of the Holy Ghost." "The⁵⁵⁸ peace of God, which passeth all understanding keep your hearts and minds in the knowledge and love of God." "Ye love—and believing ye rejoice with joy unspeakable and full of glory, receiving the end of your faith."

In all these sentences, the words mysticism and contemplation, which were to come into the Church with a Greek tradition, had not appeared: but it mystical contemplation is a communion in which the Spirit regenerates our spirit when with faith we adore to give the fruits of love, joy and peace, a divine peace which surpasses

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understanding, then hope, love and faith open the gate of contemplation and it is to a mystical life we are invited by desires for grace and peace and the communion with Holy Spirit.

M.N. Roy: MATERIALISM. (THE ILLUSION OF INDIA'S SPIRITUAL GENIUS.)

“Western civilization is materialist” and “Eastern Culture is Spiritual” – these are the favourite shibboleths of the Indian nationalist ideology. While harping on this theme and nauseum, none takes the pain of proving the contention. It is regarded simply as an axiomatic truth, which becomes all the more categorical, the more it is asserted dogmatically, and proclaimed loudly. The purpose of this book is not controversial. It will nevertheless be demonstrated that, what is claimed to be the “special genius” of Indian culture, is not special at all; that spiritualism, that is, the religious form of thought, characterises human ideology everywhere in a certain stage of social evolution. It will also be shown that the modes of thought change in accordance with the variation of social environments and therefore no particular way of thinking can be the eternal and immutable characteristic of any people.

If India clings tenaciously to a particular mode of thought which has been rejected or reformed or camouflaged by the western nations, it is not because the latter are morally separated by nature, and therefore have not been able to remain on the high level of a religious ideology. It simply proves that advance civilisation (progressive conquest of Nature by man) has⁵⁵⁹ enabled those nations to think more in terms of reason and positive knowledge than in terms of faith and metaphysical fantasies. It simply proves that India clings to an antiquated mode of thought because she did not experience similar changes. Otherwise, the people of India also would today be thinking more or less similarly as the Western peoples. They did so until only three hundred years ago.

The gigantic transformation of the conditions of life experienced by the Western peoples during the last two hundred years has created the gulf which separated them ideologically from the Indian people. Subject India to the same process of transformation, and the gulf will close up in no time.

Was it by choice that India did not travel the road. Is she resisting the temptation even to-day. The least regard for the facts of history and the realities of the present situation will compel the answer to be decisively in the negative. Even the disappointed jackal makes a laughing -stock of itself by attempting to hide the chagrin in an ill-fitting garb of lofty indifference for the sour grapes. Such harmful self-

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deception should not have any place in the ideology of a great people in the process of a renaissance.

The proclamation that India wishes to avoid travelling the path of Western nations implies two very important admissions. Firstly, that, given the similar changes in their conditions of life, the Indian people also would think just in the same way as the peoples of the West. This admission knocks the bottom off the dogma of innate spirituality of the Indians. It is admitted that India has remained wedded to the religious mode of thought simply because she has had no opportunity for outgrowing it. The second admission is that Indian nationalism is utterly futile. It does not believe in its own programme. The nationalist movement, the striving for political freedom, itself is the decisive testimony to the fact that the Indian people are just as much concerned with the conditions of life as others.

Political⁵⁶⁰ freedom will enable the Indian people to catch up with the progress of two hundred years that separates them from the Western nations. The historical significance of Indian nationalism is precisely the realisation of that which its prevalent ideology disclaims! Is it not a pitiful spectacle, if you really believe that you are spiritually superior to others, that your superiority is innate, then why bother about other things of life, Being innate, your spiritual genius cannot be destroyed or corrupted by the vicissitudes of the mundane existence, So, your nationalism is a mistake; the will to political freedom is a deviation from your spiritual nature. Show your spirituality by bearing the cross of political slavery and economic ruin. Either your spirituality is a sham, or your nationalism is a huge joke.

Then, to hark back to history and a legend is a double-edged sword. It cuts both ways. The West, too can boast of its Janakas, and they are living to-day giving a spiritualist complexion to the materialist civilisation. If acquisition of wealth is justified provided that it is devoted to good purposes, can you accuse a Rock feller of materialism? Does he not spend huge sums for the very virtuous purpose of spreading Christianity, for saving millions and millions of heathen souls? Has not a Carnegie contributed magnificently to the promotion of peace? The list can be prolonged to include practically all the richest men of America and Europe. Yet, those are the very people who impersonate what is decried as Western materialism.

A dispassionate observation of facts unmistakably reveals the essential similarity of the ideals and the activities of pursued in the daily life of all peoples irrespective of the geographical location of their habitats. The apparent diversity is only a form. The great bulk of the Indian people are also concerned mainly with the material things of life. Not for enjoyment, but as a matter of necessity. It is not only the case to-day it has

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been so always. And the culture of a people, after all, is to be judged by the standard of its bulk. High-sounding⁵⁶¹ phrases or pet doctrines, invented by the “intellectual elite”, do not reflect the real ideology of a people. Even intellectuals themselves, in practical life, are obliged to come down from the giddy altitude of their ideals. The great majority of Indian intellectuals are ardent believers in the spiritual superiority of their race. They are eloquent defenders of the “Aryan” ideals of life. They are convinced by some queer and questionable process of reasoning, that such noble qualities as the spirit of sacrifice, sincerity, purity of mind, etc., are Indian monopolies. They cherish the day-dream of participating in the mission of India to save the tormented humanity from the sin of materialism. This all sounds so beautiful, and it is so exhilarating to repeat it with a ring of conviction. But what, after all this soon shine, is the ideal the Indian intellectuals actually pursue? To get a semblance of education, not for the sake of education, but for its market value; to equip themselves with the object of acquiring worldly goods. Do the youth of the materialist West pursue any different ideal?

If the concern for the physical necessities of life is “materialism”, the peoples of the west are no more to be blamed than the Indian for performing what is only a biological function. No rational person can ever dispute fact that to subsist and reproduce are the essential functions under the most favourable conditions. The ability to create such conditions, and to improve them progressively, separates man from the lower animals: that is to say, hankering for comfort is a biological urge. Any one who would dispute to the view, must defend the absurd proposition that the cave-dweller is the ideal human being.

But the opponents of materialism, of course, do not stretch their spiritualism to such an obviously absurd extent, although logically they should. Because, who is to determine where the line is to be drawn? Once the biological necessity is admitted, any limit to it can be set only arbitrarily. In spite⁵⁶² of all humbug, there is scriptural evidence that materialism in the sense of the desire to subsist, reproduce and acquire worldly goods, is not against the genius of Indian culture.

The average European or American is a Christian, is as true to his religious belief as the average Indian is to his. It is simply impertinent to maintain that the average Westerner is hypocritical about his religious beliefs, whereas the average Indian is sincere. There is absolutely no evidence in support of this amazing contention, so often made light-heartedly. Salvation of the soul is a cardinal principle also of Christianity, and an average European or American Christian, by virtue of being better educated, is able to follow his faith more intelligently than the average Indian whose religion is but

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a bundle of superstitions and habits. Moksha has practically vanished from the latter's religious vision. The struggle for the bare-physical existence cruelly governs his whole being, with Kama, often in very unappetising forms, dominating the dark corners.

If the talk of a few is to be taken for the evidence of an entire community, then Europe and especially America deserve the palm of Spirituality on the strength of the army of priests vociferously preaching Christian virtues from numerous pulpits. And Christian virtues have no reason to be ashamed before the "Aryan" ideals of life. It would be staking an absurd claim to contend that similar categories of God, soul and other spiritual categories might have greater regenerating values when stated in the Indian scriptures. It would be equally illogical and damaging for the very doctrine of spirituality to assert that Christianity was corrupted by materialism whereas extra-mundane notions of life proved immune to such degeneration in India. If spiritual categories are what they are claimed to be, they must be incorruptible under all circumstances and everywhere. But if they lose force in one place, and under one set of circumstances, their immutability is disproved, and it is but a logical deduction that, given similar change of conditions, they would go the same way everywhere.

"What⁵⁶³ does it profit a man if he gains the whole world and loses his soul?" This highly spiritualistic sermon is repeated everyday throughout the Christian World. As a matter of fact, Christianity contains all the articles of faith, all the metaphysical doctrines and moral dogmas which are cited as the evidence of the spiritual nature of Indian culture. Christ himself taught: "The Kingdom of God is within you." It means that the salvation man is to be attained through the realisation of the soul—an ideal identical with the "Atmadarsan" of the Hindus.

The modern Swami can hardly claim superiority to an up-to-date Christian theologian. Only blind prejudice and impotent national chauvinism can brand the Christian congregations of Europe and America with spiritual inferiority to the Indian masses. The former have at least a faith, whereas the latter have only superstitions. There is absolutely no reason to believe that, when one repeats the enigmatic aphorisms of Vedanta, or recites the Gita, his catholicity is beyond doubt, whereas the sincerity of a Christian priest is to be suspected when he teaches the Gospel of Christ.

There are those who identify materialism with capitalism. They cannot denounce materialism as a western product. Capitalism is not a thing of to-day. Nor did it drop from heaven or spring out of the hell. It is an economic system which evolved, over a whole period of history. Although for many reasons, it happened to flourish more luxuriously in Europe, its germs had been sprouting for hundreds of years in all the civilized countries. The facts, proudly cited, often exaggeratedly, by

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nationalist historians, regarding the growth of industry (handicraft) and expansion of trade in India, “when the fore-fathers of modern Europe were going naked”, only prove that India was heading towards “materialism” even before the European peoples outgrew their primitive innocence. The growth of handicraft and the consequent expansion of trade eventually usher in capitalism. Leaving aside the controversial facts about the prehistoric and antique⁵⁶⁴ periods, it can be established with reliable data that commodity production on the basis of handicraft was well advanced in India even before the advent of the Europeans. So, India stood on the threshold of modern capitalism, and was walking into the corrupting embrace of materialism, when Europe was still largely merged in the darkness of the highly “spiritual” middle-ages. Two very important things are thus proved: Firstly, the love of lucre, as typified in capitalism, is not a peculiar feature of Western civilisation; and secondly, India developed this sinful love earlier than Europe.

The multitude of people in the West as well as in the East, are simply engrossed in the performance of biological functions.

Materialist philosophy has to be called in to assist at re-birth also of India. As long as the progressively minded intellectuals will remain wedded to the antiquated forms of religious thought superdicially rationalised to be all the more harmful, because of its deceptiveness, they will simply stultify themselves.

In order to make the issues clear, it is necessary to set aside catch-phrases and empty shiboleths. The fight between spiritualism and materialism is a philosophical controversy. It cannot be carried on fruitfully with wrong notions by those ignorant of the issues involved and parties implicated. A philosophical controversy involving the basic categories of thought and fundamental values of human culture must be carried on a philosophical plane. They must be clear definitions, systematic reasoning, and correct methods. The entire cultural history of mankind is the armoury from which weapons are to be brought out. The object of this book, is to prepare the ground for such an ideological fight.

Having indicated the important fact, confused by meaningless phrases and flashy shiboleths, that human desires, behaviours and actions, sanctimoniously, but erroneously condemned as materialism, are biological functions constituting the very essence of⁵⁶⁵ life, which differentiates the organic world from the inanimate nature, it now remains for these introductory remarks to state briefly the real issue of the age-long might between materialism and spiritualism knowledge and faith, science and

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religion. Should biological functions be denounced as vices, corrupting or eclipsing the spiritual essence of man India, past or present, could not be absolved from the ridiculous charge any more than the West. The Western capitalist civilisation detests materialism no less heartily and combats it with no less determination, than the defenders of the spiritualist culture of India. The only difference is that, while the former carries on the struggle intelligently, fully acquainted with the nature of the foe, the latter in ignorance, confound the friend with the foe, and pathetically fall foul of their own ideal.

Such a correct appreciation of the cultural aspects of western civilisation, simultaneously with a critical view of Indian traditions, will put an end to the habit of estimating the value of human culture by the points compass. Such a critical comparative study will do away with the imaginary gulf between the East and the West. It will reduce the supposed absolute difference between the two groups of mankind to a matter of mere distance in time. The qualitative will be brought down to the plane of the quantitative. It will be seen that the peoples of the East and of the West do not live respectively in two different worlds, governed by two different standards of value; that they simply belong to two stages of social evolution, and their difference is no more absolute than that between two historical periods in the process of human development.

Not only had Socrates to drink the cup of poison for his impiety, but many other sages of ancient Greece were also prosecuted on the same charge. The free and liberal Athens drove the greatest of her sons, Aristotle, to the protection of Macedonian barbarism. Protagoras had to flee, and his books against the Gods were burnt. Anaxagoras was arrested, but managed to escape⁵⁶⁶ the fatal consequence. Diogenes of Apollonia was persecuted as a denier of the Gods, Even in the freer atmosphere of the Ionian cities, Thales, Democritus and others were accused of atheism, because they freed the vision of man from the mist of wonder, and transferred the sturdy of the world from the dazzling fable land of religion and poetic ideas to the sphere of reason and physical theories.

The Vedanta Sutras, as interpreted by Sankaracharya represent the acme of the orthodox Hindu philosophy. Yet, the Sutras themselves have actually been differently interpreted. The "Sri Bhashya" of Ramanuja, for example, differs from the Sankara Bhashya on a number of basic points of the doctrines. The latter, an admirable work of scholastic argumentativeness, and speculative extravagance, is full self-contradictions. For instance, Sankaracharya admits; "If (there) is a second entity, co-existing with Brahman from eternity it follows that Brahman has a second." He saw the fallacy of this inextricable dualism which invalidates the basic theorem.

Sankar's commentary of this Sutra is highly interesting. It gives a graphic picture of the Hindu philosophy and outlines its curious logic. The logic is remarkable. If the Vedas contradict themselves, that should not be allowed; since that would affect their authoritativeness! The incontestable authority of the Scriptures is the absolute standard. Should the evidence against the infallibility of the Scriptures be found in the Scriptures themselves, that should not be admitted, because that would shake the authority of the Scriptures. The basic principle of this remarkable logic is to submit everything to the test of an unverifiable hypothesis, and to reject all evidence against the hypothesis, simply because they expose its absurdity and renders it untenable. Throughout the ages, Indian speculation has been vitiated by this stultifying system of logic. It was the ideology of a stagnant social order under priestly domination.

Sankaracharya's laboriously constructed Advaitavad solved the problem of the World by the simple⁵⁶⁷ contrivance of declaring it to be a dream. Nevertheless, it could not get rid of a personal God. And a personal God is utterly incompatible with the philosophical conception of unity in diversity.

The Hindu doctrine of "Neti Neti" is a notorious application of the method of negative proof. You start from a preconceived notion (of Brahman) which is endowed with super-natural attributes. Then, you compare things perceived by the senses with the imaginary, unverifiable, entity. Since none of the really existing things can measure up with the imaginary ideal, this is "proved" to be something above, beyond and independent of, the phenomenal world. The entire medieval European thought was vitiated by this pernicious "spiritualist" mode of thought.

Protagoras was the first to replace the object—external nature—by the subject—the man—as the starting point of philosophy. His position was analogous to that of the eighteenth century sensationalism (Locke, Condillac etc.) which was the common starting point both of modern idealism and materialism. Protagoras stood in the same relation to Plato as Locke later on to Berkeley. As soon as sense perceptions are declared to be the only sources of knowledge given to man, the certainty regarding the nature of the external object can no longer be asserted, because there is no certainty that our perceptions are true representatives of the external things; and this uncertainty inevitably leads to the denial of the objective existence of external nature. The Sophists stood on this slippery ground.

When it is asserted as was done by Sophism, and more clearly by modern sensationalism, that we have only our own perceptions of things, the firm ground of materialism, is abandoned. For, the starting point of materialism is the acceptance of

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the objective reality of things. The relation between the perception of a thing and the thing itself has been for ages the bone of contention of speculative philosophy.

The⁵⁶⁸ doctrine that we have only our own perception of things must lead either to idealism or scepticism. In order to establish its basic principle of the relativity of knowledge, as opposed to the dogma of Absolute Truth, namely "man is the measure of all things", Sophism exaggerated the value of sensation at the cost of the objective world. The subjective factor of consciousness overshadowed the objective existence of things, so that the latter were to recede in the realm of doubt, or even forfeit their reality.

The doctrine of the spiritual superiority of the Indian culture is based on upon an ignorance of the history of Europe from the down fall of Greece to the close of the dark middle-ages. European thought during the long period of fifteen hundred years was intensely "spiritual". It was strikingly akin, in all essentials, to what is fondly believed by the Hindus to be their proud privilege,—a special genius of their race. But the historical fact is that, for several centuries after the establishment of the biblical faith as the State Religion of the Roman Empire, the intellectual life of the entire Christian world was engrossed in the highly obtuse speculation about the nature of the Supreme Being.

Of all the schools of Greek thought, Stoicism bears the most striking resemblance to Hindu philosophy; and Stoicism was the prelude to the rise of Christianity. The austere morality and lofty idealism of the Stoics went directly into the making of the faith of the early Christians.

According to the Stoics, virtue is the thing in itself; it should be practised for its own sake. The practice of this or that virtue may actually cause pain; yet it should be practiced because the happiness is not the result of the practice, but in the practice of itself. The result may be unhappy; nevertheless, one should feel happy simply by practising virtue.

The analogy with the doctrine of Nishkam Karma is evident.

The⁵⁶⁹ supreme egoism of religion reaches the climax in Hinduis, which paradoxically claims to be the most spiritual of all religions. According to it, the creation is the play of God. The object of human devotion, which is assumed to be the reservoir of all ideals, is the greatest egoist conceivable. For his own pleasure, he plays with worlds and with the fate of men.

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All the existing schools of philosophy mention earlier thinkers as “heretics” or “Nihilists”. The former had denied the authority of the Vedas; the latter doubted if anything existed at all. According to the Sankhyas, the “nihilists” held; “Since nothing really exists, except thought, neither does bondage exists; just as the things of a dream have no real existence. Therefore, it (bondage) has no cause; for it is absolutely false. The reality is a void. What is perishes because to perish is the habit of things. The void alone is the reality. Since everything that exists, perishes, and that which is perishable is false, as in a dream, bondage has merely a momentary existence, is phenomenal, and not real. Therefore who can be bound by that? Nothing continues after quitting its own nature; therefore, nothing could continue in existence, if it ceased to perish (that is, ceased to have its nature)

In order to refute the Brahmanical dogma of the Eternal Truth, the rebels expounded the doctrine of the momentariness of everything. In course of time, the doctrine of temporariness was applied not only to the physical but also to the mental phenomena. The adverse effects of the social existence, pain and sorrow, etc., were also declared to be momentary. One step farther, and Buddhist philosophy shifted its moorings from materialism to idealism. What is momentary, is not real; therefore, pain etc. are but ideas which have no objective causes. They are only mental states. There does not exist anything but ideas. But the other cardinal principle of the Buddhist philosophy could not be altogether discarded. The phenomenal world is without a beginning. But ideals also have always existed in a chain of mutual causality. They do not need external object. They are self existing.

The⁵⁷⁰ Jain philosophers maintained that contradictory attributes, such as being and non-being, could belong to one and the same thing. They subjected the conceptions of absoluteness, unity and eternity to their “unsettling style of reasoning”. The result was rejection of the doctrine of Brahman. The disruptive effect of their views and methods of reasoning can be judged from the charge Sankaracharya brought against them: “If you maintain that the heavenly world and final release exist or do not exist, and are eternal or non eternal, the absence of all determinate knowledge which is implied in such statements, will result in nobody’s acting for the purpose of gaining the heavenly world and final release.”

Life is full of miseries, because the desires man can never be satisfied. Control the desires, you will be free from the evils of nature, and all misery will cease. Eternal bliss will be yours. The triumph of the doctrine of self-mortification as the way out of the miseries of life represented the defeat of the forces of dissatisfaction.

The discontent with things as they are is the condition for their change. The replacement of discontent by resignation, of revolt by indifference, means stagnation of social energy. All striving for material progress ceases.

India remained spiritual because, owing to historical reasons, she was deprived of the blessings of modern science. Her spiritualism is the badge of social backwardness which brought her people misery, slavery degradation and degeneration.

Apart from his frankly professed religious zeal, Berkeley had another axe to grind. It was, to save his philosophy from solipsism—the insane position that nothing exists but myself,—a position to which his epistemological doctrine logically led. Therefore he hastened to qualify the disastrous doctrine by saying that the World is not my idea. Ideas are of divine origin. They are created in the human mind by the operation of the laws of nature which are determined by a spiritual cause.

As a practical man, Berkeley did not deny the existence of things immediately perceived, but maintained that they were nothing more than reflexions of the ideas of the perceiver. Hence his famous thesis “esse est percipere”⁵⁷¹ (existence is to be perceived) He argued that appearances immediately known to us are the only reality. They are not appearances, but the real things. Only ideas are immediately known to us. Therefore, only ideas are things. By this argument, he tried to go around the question regarding the substance behind the appearances. Moreover, as regards the source of the sense perceptions, he fell back upon the good old idea of God. God has endowed our mind with the faculty of having perceptions—ideas—out of nothing. The substance is spiritual.

Having arbitrarily denied the objective existence of matter, he goes on to disprove the objective existence of “things directly perceived” “What are the objects but the things which we perceive by sense?” This is a very plausible attitude. But the next question is a dogmatic assertion. “And what do we perceive besides our ideas or sensations?” In the absence of scientific psychology, the answer to this question would be necessarily ambiguous. This ambiguity was ceased upon by idealism.

The critical aspect of Berkeley’s doctrine however, is very cogent, thanks to the half-heartedness of the sensationalist materialism. He argued: “The substratum, confessedly unknown, is a mere abstraction. It is unknown and unknowable, it is a figment worse than useless. It is pernicious as the basis of all atheism. If matter you understood that which is seen, felt, tasted and touched, then, I say matter exists. If, on the contrary, you understand by matter that occult substance which is not seen, not felt, not tasted, not touched, that of which the senses do not, cannot inform you—then, I say

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I don't believe in matter." The militant Bishop took advantage of the timidity of his opponents and turned the tables against them. In the backward state of the theory of cognition, it was not possible to assert that the sense-perceptions were true reflections of outside objects. By removing all possible doubt regarding the objective reality of the outside world, experimental science has knocked the ground under the feet of idealism.

Berkeley⁵⁷² was correct to hold that, in the absence of mind, no perception is possible; that is to say, in that case, outside objects are practically nonexistent. A stone has no perception of a tree. Therefore, the one cannot be conscious of the other. All this is very simple. But the counterpart of this correct and simple view is altogether false. The inability of the stone to perceive the existence of the tree does not sweep the latter out of the world of objective being. Perceptions are dependent upon our senses; ideation is a property of the brain; but it does not follow there from the perceptions and ideas are purely mental phenomena, independent of things objectively existing outside.

My knowledge of the table is conditional upon its sensible qualities; my idea of it is formed out of the image it throws on the retina of my eyes; so, I must be satisfied with the image, call it the real thing, and let the table itself get dissolved into its "spiritual substratum"! That is the substance of Berkeley's philosophy. And all the diverse schools of modern scientific idealism will stick to that position in one way or other.

Liberated from the assumption of the "eternal spirit", these arguments of Berkeley lead to atheism against which he was waging the war. "All our knowledge of objects is a knowledge of objects is a knowledge of ideas; objects and ideas are the same; therefore nothing exists but what is perceived."

Materialism fully agrees with this conclusion, but turns it a deadly weapon against Berkeley's idealism. Neither God nor eternal spirit exists, because it cannot be perceived by man. Since the whole system of Berkeley rested precariously on the belief in the existence of God and the eternal spirit, by disproving their existence, it destroys itself.

Berkeley's system, as all non-materialist philosophy, stands or falls with the conception of consciousness. It has a logical appearance as long as consciousness is admitted to be an independent entity or function or property, antecedent to perception, the latter affecting it immediately. But deny such an a priori consciousness, as the knowledge of modern physiology forces you to do, and idealism becomes⁵⁷³ an

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absurdity. Because, consciousness is nothing but the sum total of sense-perceptions; it is the immediate result of external influences upon an organism. Mind is not an independent entity. It is simply a property of organic matter.

The credit of having freed philosophy from the unhealthy atmosphere of dualism, belongs to Berkeley. All the modern philosophers before him were tied to scholasticism by the bond of dualism. By replacing the material substratum of the World with the “spiritual substance”, and identifying it with God, Berkeley discarded dualism. In consequence, the issue between idealism and materialism became sharper than ever. Idealism, as a monist philosophy, developed magnificently and tried to overcome its antagonist; but freed from dualism, it has no basis. The only serious opposition to materialism is the doctrine of creation. Idealism cannot subscribe to the doctrine of something coming out of nothing without giving up the claim to be philosophy. By developing the monist conception of the world to the extreme of pantheism, it merges itself into materialism. That was done later by Spinoza.

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Gautama Buddha, as it is recorded in the Jatakas, was Bodhisattva in his previous existences. Whether an animal or god or human being, he possessed wisdom as well as goodwill towards all. He was ever prepared to sacrifice his life for others. From these stories of previous existences of the Buddha, one may have an idea of the ideal of Bodhisattva.

What is the meaning of the word Bodhisattva? Bodhi may be translated as ‘Enlightenment’ and Sattva as ‘bring’. Thus, the literal translation of the Bodhisattva is ‘Enlightenment being’, i.e. ‘a being destined to attain the most perfect Enlightenment or Buddhahood’.

This enlightenment is not intended for any personal interest. We find in the commentary of ‘Bodhicharya-vatara’, the explanation of the⁵⁷⁴ word Bodhichitta, or Enlightenment-mind as follows: i.e. ‘a firm resolution, accompanied by efforts, to attain Enlightenment or Buddha-hood, with the intention of liberating all sentient beings’ (Bodicharyavatara-panjika.)

So it is clear from the above explanation, that the Enlightenment of a Bodhisattva aims at the well-being of all the world. That he has not got any trace of selfish motive behind this may be shown later on.

^{\$} Prabhuddha Bharata. 1943.

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In the Sanskrit, Tibetan, and Chinese literatures of the Mahayana, we frequently meet with this ideal of Bodhisattva. We also find records of the lives of great Bodhisattvas who sacrificed their lives, accepting inhuman tortures, for the well-being of others.

Out of many, the two great good qualities of a Bodhisattva, are Maitri and Karuna. Indians are familiar with these two sacred words. But the meaning which the Buddhist attributed to these words, is very high and sublime. Love towards all sentient beings, like that of a mother towards her only child, is called Maitri. (Shiksha-Samucharya) Affection toward all the afflicted world, like that of a father towards his afflicted son, is known as Karuna. (Bodhi)

He says 'All the creatures are so helpless, they are overcome by anger, greed and delusion. So they have no strength left for doing any good action which would compass their own liberation; when they are unable to liberate themselves, how could they liberate others? Therefore, I undertake to shoulder the suffering of all living creatures. I have made a firm and irrevocable resolve to do this. I shall not swerve from this path. I shall not flee like a coward from this resolve. ('SHIKSHA')

From the above passages, it is clear, that the doctrine of Bodhisattva, is the doctrine of a hero. The Bodhisattva is Vira-Sadhaka. He is full of manliness and heroism. (Virya)

It is said in the scriptures that he who wishes to acquire the merit of forgiveness, must cultivate manliness and heroism (Virya). Without Virya, forgiveness and endurance of suffering are not at all Possible Enlightenment⁵⁷⁵ is founded on Virya. As without wind nor movement is possible, in the same way it is not possible to acquire merit without Virya. (Bodhi)

Bodhisattva, the great hero, taking on himself the suffering, penury, and miseries of others, serves in various ways, the countless creatures of the countless worlds in the universe, until all of them have attained liberation. ('Bodhi') He is like the sun illuminating all the world, without distinction, with his rays of wisdom; like the moon, cooling the suffering of all sentient beings equally, with the universal compassion. Like the tree he stands well-rooted and grows firm to give shades to all sentient beings of the world. Like a hero, riding on a chariot, wearing the armour of patience, drawing the sword of knowledge, he protects the world. He is a helper to the helpless, a guide to the wayfarer, a boat, a bridge, a dam to those who desire to cross over to the other shore. He is a physician to the sick, a nurse to attend on them until they are healed and

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made whole. He is an inexhaustible store for the poor; he attends on them in the form of a fulfillment of their manifold needs. ('shiksha' 'Bodhi')

"For the fulfilment of the needs of all the creatures I surrender dispassionately my being in all my manifold existences, all my objects of enjoyments, all the merit accumulated by me in the past and in the present and that which may acquire in the future. ('BODHI'; 'Shiksha')

I shall stay behind in the world, till the very end of it, for the sake of even one individual. ('Shiksha')

May all those attain to Buddha-hood, who would soil my fare name with falsehood, who would cause injuries to my body and mind, who would scoff at me; may others also attain to Buddhahood.

This body of mine is for the satisfaction of whatever pleasure they (creatures) desire; let them hurt it, censure it, soil it with dust; let them do it whatever they like—clay, laugh, wanton etc, Whatever conduces to their happiness. I have given this body of mine to them. Let them get out of it whatever⁵⁷⁶ begets happiness; why should I thus worry about myself? (Bodhi)"

These are not simply precepts or empty words; there were persons who lived and died, illustrating them in their lives.

When we hear from great men, 'forgive the evil-doer', 'love your enemy', the question naturally arises in us, "Why should we?" The Bodhisattva attempts to answer such questions. We quote below a few such passages:

"A person maddened with anger hurts himself, by picking his own body with thorns, etc., giving up food he starves himself; others put an end to their lives, either by hanging themselves with a rope, or throwing themselves from a precipice, or by drinking poison, etc.,

If the unfortunate creature who is under the sway of lust, anger, etc., hurts himself in this way, how can you expect that he would not hurt others?

Just as we do not get angry but rather pity a person, who is possessed by some evil spirit, even if he acts in various harmful ways, in the same way, why should we not pity, instead of getting angry with those who, possessed by the evil spirit, of lust, anger, etc, commit suicide physically, as mentioned above, or spiritually to others.

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When one strikes me with a stick, I do not get angry, with the stick, but with him who wields it therefore when a person wielded by ill-will, strikes me I should get angry with the ill-will and not with him.

Of all the sacrifices, the sacrifice of the desire for praise and honour is, perhaps, the most difficult. There are great men who, although they have sacrificed all their material possessions all the means of worldly pleasure, cling to these two things— Praise and honour. They cannot forgive the man who stands on their way, while they strive for these things. But a Bodhisattva considers these things to be fetters. Those who dishonour and All quotations in this article are from the following two books: “Bodhicharayavatara” (indicated here by ‘Bodhi’) & “Shiksha-samuchaya” by “Shiksha”) and⁵⁷⁷ disgrace him, are regarded by him as friends and helpers who help him, in filling away his fetters:

“I desire liberation; the fetters of gain, praise, and honour do not become me. How strange it is, then, that I have ill-will against those who help me to file away those fetters?

They bar the door against me when I desire to enter suffering. They are as if made to act by the grace of Buddha. How could I then ever have ill-will against such benefactors of mine! (bodhi’)

According to a Bodhisattva, there is no evil-doer who can do evil to us. He, whom we consider our enemy, instead of doing us harm, practically does good to us by helping us in the acquisition of virtues:

“I acquire the virtue of forgiveness through the instrumentality of the person whom I think the evil-doer. This cancels the demerits of the past. on the other had, through my instrumentality, is born in the evil-doer violence, ill-will, etc., which drag him down to the hell of continuous and unbearable sufferings. It is obvious, therefore, that he, who seems to me to do me evil, is in reality my benefactor; and it is I who do him evil. O wicked mind, why then drawing contrary conclusion, dost thou get angry?

Even when my meritorious act is obstructed by some one, then also I have no justification for getting angry with him. for there is no greater virtue than forgiveness, and it is only due to him that I have an opportunity to exercise this virtue.

If I am intolerant and do not forgive him, then the obstruction in my meritorious act is caused only by myself. Even when there was an opportunity of acquiring merit, by forgiving the evil-doer, I did not acquire it.

This fruit of forgiveness is acquired by his and my co-operation. He should be, therefore, the first to share it; for he is the primary cause of, and principal helper in, my earning it (the above mentioned merit).

If⁵⁷⁸ one were to ask that my enemy, the evil doer, had no such intention of helping me to achieve merit through forgiveness, and so, even though he may be the cause of my acquiring merit he is not worthy of honour, then may I ask him, why he worships the Good law (i.e. the religion of the Buddha) which is the cause of his acquiring merit, seeing, that it is also void of intention?

If the answer is made that it is true that the good law is void of intention, but he (the enemy) is also intent on doing harm, then this may be countered by saying that it is just because he has the intention of doing harm that the enemy is the cause of my exercising forgiveness. The occasion of exercising forgiveness would not have arisen at all, if he had not the evil intention of doing harm to me. If without having any malicious intention he had tried, like the physician, to do good to me, would it have been ever possible for me to have any hatred for him, or would there have been any question of forgiving him?

My forgiveness is evoked precisely because he has the evil intention; therefore, he is the cause of my forgiveness. Like the good Law, he is also to be honoured. ("BODHI")

In all the great religions of the world, it is said, that the enemy or the evil-doer should be forgiven; but that the evil-doer or the enemy is, in reality, a great friend, a benefactor, and that he is to be honoured like the Good Law.

There are many persons who in heart appreciate the merciful deeds of the compassionate one. They have also a hidden desire in some corner of their heart to follow his example; but when they think of this path of compassion (Maitri and Karuna) where at every step one has to sacrifice one's wealth, one's happiness, one's beloved wife, sons, daughters, etc., even one's own life, any one's limbs one by one, they do not dare tread on it. To them says the Bodhisattva,

“In the beginning the pilgrim on the “path of universal compassion’, will have to give up things as worthless as a straw. Gradually and slowly,⁵⁷⁹ he will be able habituated into giving up things, which are comparatively little more valuable and a little larger in quantity.

In this way the pilgrim gradually reaches a stage when he gladly and effortlessly sacrifices even his own blood and bones.

When this practice reaches its highest peak, when one considers one’s own flesh as worthless as a straw, then is it at all difficult, to give up one’s blood and bones? (“BODHI”)

It may be argued that much of suffering is created by compassion. To this question the answer is, that there is no end of suffering in this world, and if one could visualize the manifold infinite suffering of this world, one could realise then that compared with that, the suffering created by compassion (in one’s heart) is insignificant.”

But its is possible. These noble souls, feel no pain at all when undergoing such suffering. On the contrary, they feel joy. The scriptures say,

“Even by sacrificing his body, he does not feel pain; what of sacrificing wealth! This is simply extraordinary and wonderful! But that which even surpasses this, is that joy which he acquires by such sacrifice. (“MAHAYANA-SUTRALAMKARA”)” In another place it is said,

“All-sufficing unto them is that overflowing joy which they experience when through this kind of their incomparable service, they see the sufferers set free, step by step, from the bondage of pain. Of what avail to them then is dry-as-dust liberation? (“SHIKSHA”)

“We also find in the scriptures that there is a trance (samadhi) called ‘the trance of feeling joy in all things’. Through the attainment of this trance one has no other feeling except the feeling of joy in all the objects of the senses. So whatever suffering one shoulders, be it immeasurable infinite, the feeling of joy is there. Even when one’s hands, feet, ears, nose are cut off, eyes are taken out, when one is pounded like sugar-canes, crushed⁵⁸⁰ like reeds, burnt with blazing oil, the feeling of joy is constantly there.

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Is religion, then, wholly a matter of feeling? Schleiermacher, Max Muller, Prof Rudolf Otto and many others support this view. Though feelings occupy an important place in religion, it is a mistake to say that religion is mere feeling. The feelings of self-abnegation, of conscious dependence, of awe and reverence, fear, etc, may shed spiritual grandeur but they by themselves do not constitute religion. It is but a common psychological fact that we cannot love or fear what we know nothing about. We cannot love what we do not consider worthy of love. We do not fear unless there is reason for fear. Feeling is a peculiarly unstable transitory element in human nature, and its degree and intensity depend more often on the individual's own temperament and character, than on the nature of object. Mere feeling is an impossible experience. If it is uncaused and unenlightened by knowledge, it only testifies to the insanity of the man who feels. If religion is founded only on feeling, it is a house built upon sand, and the first storm of calamity or misfortune will cast it down. Such a man will turn out to be a veritable agnostic soon.

Is religion, then, wholly a matter of intellect, a mode of thought? Socrares, Spinoza, Hegel, Croce, and some vedantists hold this view. Religion is man's communion with what he believes to be a God or Gods, and the sense of relationship with Him or them Virtue is knowledge, and vice is ignorance. This intellectual or reflective aspect of religion is what is called theology, and it consists of a knowledge or belief in God, of a set of doctrines and dogmas or articles of faith, constituting what is called the creed. But mere knowledge is not religion. Mere knowledge of the ultimate Rower or powers, however, clear, profound, and comprehensive, it may be, never can be religion where feeling and affection are not added⁵⁸¹ to knowledge. There can be no religion in any mind devoid of reverence or love, hope or fear, whose thinking is untouched, uncoloured, and uninspired by some pious emotion. Further, to know is not to do; however much we may be convinced of a truth, there is still left room for choice to act or not according to it. This is corroborated by the oft-quoted Sanskrit saying "I know what is right, but feel no inclination to follow it; I know what is wrong and yet cannot refrain from it."

Religion, as Swami Vivekananda says, is realization—no tak, nor doctrine, nor theories, however beautiful they may be. It is being and becoming, not hearing and acknowledging. It is the whole soul becoming changed into what it believes. It is not sectarianism. He who only studies books for religion reminds one of an ass which carries a heavy load of sugar on its back, but did not know the sweetness of it. Such are the pandits.

^{\$} Prabhudda Bharata. 1943.

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Is religion, then wholly an affair of will, as Kant, Fichte, the Buddhists, and others hold? Religion is more behaviour than belief. It consists in self-surrender of the soul to the object of its worship. There cannot be religion in the true sense so long as the will is unmoved, the character and conduct unmoved, the character and conduct unmodified. Pious feeling, even though based on knowledge, is only religiousness, not religion. It is only a capacity of being religious, not actually so. It becomes a reality, when the will of man submits itself to the Divine will. This volitional attitude of religion is known as worship, and it has given rise to the institution known as temple, or church, or mosque.

But can the will surrender itself to God without knowing Him and without feeling its dependence on Him? Unless we have a clear vision of God, religion will degenerate into meaningless ceremonials formalities and superficialities.

Thus religion belongs exclusively to no one part, no one disposition or faculty, but embraces the whole mind, the whole man. Knowledge, affection and⁵⁸² self-surrender—Jnana, Bhakti, and Karma—are indissolubly present in religion. They are all essential.

It is obvious then that these three paths or Margas, the path of Jnana, the path of Bhakthi, or devotion, and the path of Karma run into one another, and cannot be separated from one another. In the beginning, however, the spiritual aspirant should select one particular path according to his won temperament and tendencies. The Jnani, having a philosophic turn of mind, is not satisfied with the pleasures of this life and tries to penetrate behind the surface show of things and grasps the reality at the back of the phenomenal world. His sins and impurities being cleansed knowledge, he gradually realizes that the Ultimate Reality of the universe is not far from him, and he is the changeless deathless Self or Atman. The Bhaktha or the devotee hankers after union with his beloved Lord with all his heart. Gifted with an emotional frame of mind, he tries to find true happiness in the path of love. Worldly love is not able to quench his thirst. His whole mind, all his love and affection are turned towards his Lord, who is seated in his own heart. The fire of true love and devotion for the Supreme Lord burns all earthly ties and impurities. He realizes the grand truth, the oneness with the Universal Being.

However different may be the approaches leading to the Divine, there can never be any true religious life without a strict moral basis. With this as a necessary stepping stone to religious realization, it is the very foundation and ground of spiritual life. Man is an animal, moved by impulses and passions, subject to whims and caprices, blind by

space and time, a finite and limited creature of his surroundings. on the other hand, he is a rational being, master of his impulses, and passions, able to transcend the limits of space and time, a creature of his own making. This contradiction between the animality and rationality, between the lower self and the higher self, the actual and the ideal, is the source of morality and religion. What is morality? It is but the impulse to conquer the animal self and live a life of⁵⁸³ reason, and become what you ought to be.

The restless mind is to be brought under control slowly and steadily through practice and renunciation. This method is called by Patanjali the method of Raja-Yogam and can be practised by any one more or less in conjunction with another method, even by the sceptic, provided he has faith in the infinite potentialities of his own self. Raja-yoga gives us control over our nature and gives us a knowledge of all the parts of our mental life. The subconscious, self-hypnosis, psychic healing, etc. The method of psycho-analysis of Freud regards mental aberrations as caused by the suppressed or repressed wishes, and the cure of a variety of mental diseases takes place when these are expelled from our mind by the method of confession. But this does not go very deep.

If we can establish equilibrium in our nature through proper regulation and control of the psychic forces we can permanently eradicate the causes of diseases and sins. With the increase of Sattvic element, the removal of Tamas, and the control of Rajasic vibrations many psychic powers are unfolded. Raja-Yoga declares that miracles, answers to prayers, etc., come not from supernatural beings above the clouds but from the sub-conscious depth of the mind itself.

The Yama and Niyama are moral trainings and preliminary but essential requisites of a Yogi. The impulses and sexual passions must be controlled, and the spiritual aspirant must not think of injuring anyone, by thought word, or deed. He should be merciful to all sentient creatures.

The third step is Asana. They are certain postures recommended for keeping the body and the nervous system fit and free from diseases. It is necessary that the spinal column should be held free, and the chest, neck, and the head should be in a straight line. These static exercises will make a man healthy and increase his reserves of energy so as to enable him to bear any physical strain, make the mind alert, and improve concentration.

But⁵⁸⁴ all the teachers of religion claim to have their spiritual truths by the method of ecstasy why should there be differences and variations in their messages?

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This is due to the fact that the mystic truths can hardly be translated into our everyday language and are also mixed up with pre-conceived beliefs, superstitions, and prejudices. If the spiritual aspirants stumble upon this state of mystic vision by chance or by some process, they will misinterpret the revelations as if coming from the sky, or from some angel, or God, or dream. Thus, whenever, a seer or prophet by intensification of his emotional nature attained this privileged state of Samadhi without proper discipline and moral training, he brought some spiritual truths mixed up with his fanaticism and superstition, which did more harm than good to the world. So Raja-yoga declares that the aspirant should proceed slowly and cautiously after a thorough discipline and mental purification, step by step, under proper guidance, till he reaches the state of Samadhi or Superconsciousness. As he proceeds onwards, many psychic powers will manifest themselves, but these should be scrupulously avoided as distracting agents. Samadhi is the property of every human being, and each one of us will have to come to that state, and then real religion will begin for him. This state is something beyond reason, but not contrary to reason, rather than completion and perfection of reason. Then the soul will have God-consciousness, and all doubts will vanish.

Prof. S. Mukhopadhyaya: THE DOCTRINE OF SHUNYATA IN MAHAYANA.^{\$}

The doctrine of Shunyata has been much misunderstood and misrepresented by scholars, specially in Europe. They termed Shunya as void and the doctrine of Shunyata as Nihilism. No doubt, the literal meaning of a word does not always convey its inner meaning, nay sometimes it even altogether misrepresents it, as in the present case.

The inner meaning of Shunyata may be expressed by the word relativity and not by voidity. Scholars, not⁵⁸⁵ only in modern times, but even in ancient times assuming voidity or no-entity to be the inner meaning of Shunyata wrongly accused the Shunya-vadin.

The doctrine of Shunyata is the refutation of the relative or the appearance. The Shunya-vadin has not described the Absolute, because "it can not be described or made the object of our intellect. It is above the range of all perception, and therefore, beyond conception, and as well as the reach of language,. Words are but that which is beyond all ideas, (but the expression of our ideas) how can that be expressed in words.

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^{\$} Prabhuddha Bharata. 1943.

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For the cessation of the entire phenomenon, Shunyata is being instructed. So the aim of Shunyata is the cessation of phenomena. Where is nothingness or non-entity (Nastitya) in Shunyata? So(it is clear) you do not know or understand Shunyata.

That which cannot be touched or grasped, the unseizable one, which is not white, not dark, not red, not yellow, without colour, or form, the sky-like one, pure in Its nature. ("Nairatmya-pariprichha")

That which is neither cold, nor hot, neither hard nor soft, nor long nor short, nor circular nor triangular.

Neither gross nor subtle, nor changing, the Brilliant, Colourless, Formless, Imperceptible, Tranquil. ("Nairatmyy-pariprichchha")

"⁵⁸⁶Mula-madhyamaka"⁵⁸⁷, Chandrakirti explains it: 'That which cannot be realized or attained by other's help or instruction, i.e., to be attained by oneself.'

Although the Shunya-vadin is always saying, 'not this, not this, not this,' and carefully avoiding positively the question—'what is it'? yet, perhaps, unconsciously, in some places, he has spoken out that, It is 'pure,' 'tranquil,' 'blissful,' 'brilliant', etc.,

To show that Shunyata is not Nihilism or a negative philosophy, but a positive one, another passage may be quoted here, from the famous commentary of Chandrakirti

"The nature of Reality is bliss. It is the cessation of perception, characterised by bliss, from⁵⁸⁸ all sorts of assumptions or imaginations, devoid of the knower and the known. Reality is undecaying, immortal, devoid of phenomena, the nirvana, which is symbolized by Shunyata. The ignorant people do not see this, because of their ignorance and adherence to the attributes existence and nonexistence. 'Mula-madhyamaka.

Thus the doctrine of Shunyata refutes the relative, the phenomenal, and aims at destruction of attachment, to the objects of the senses, in general, but also attachment or obstinate adherence to all sorts of views, dogmas, or doctrines, i.e. all 'isms', whether be theistic, atheistic, positive or negative, or of any other kinds. The Madhyamika doctors of Shunyata remark that 'attachment to the doctrine of Shunyata is most dangerous'; for 'the doctrine of Shunyata is like a very strong medicine for purging all internal

⁵⁸⁶ The original editor inserted open double codes by hand

⁵⁸⁷ The original editor inserted close double codes by hand

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impurities of a man; but if after driving out these, it itself obstinately remains within, then the case becomes fatal'

Nagarjuna defines Reality: "The one that cannot be realized or attained by other's help, or instructions (i.e. which is to be, realized or attained by only oneself), the tranquil one which is not expressed by words, the one that is beyond all sorts of assumptions and imaginations or ideas, without variableness is Reality.' 'Mula-madhyamaka.

Prof. D.N. Sharma: THE SPIRITUAL BASIS OF LIFE.^{\$}

There is no intelligent man this world who has not asked himself the simple question, what is the truth?

There are three classes of people who find it convenient to cloud this issue for purposes which do them little honour inasmuch as they tend ultimately to switch off humanity to a course of life which borders on the realm of animality. Firstly, there is those who hold that a solution of this problem is obviously far beyond the comprehension and grasp of the human intellect whose most legitimate function is to enable us to lead a happy and joyful life—a life full of worldly comforts and physical joy. They⁵⁸⁹ presume to base their conclusion on what they choose to call the undeniable fact that no two thinkers engaged in this 'impossible flight after delusions' have ever traversed the common ground or aimed at a common goal. The problem has never been clearly understood for definitely stated in unambiguous terms. Lack of unanimity in the method of approach, clash and conflict of opinions created by the diversity of results achieved, are enough to unhinge one's faith in the advisability of making fresh ventures in this region of uncertainty and vacuity. These diversities and divergences are made into reasons for rejecting the assumptions on which they are based. All theories are dubbed as useless and inadequate; all hypothesis are discarded as baseless and untenable.

Again there are those who are content to live from moment to moment. Want of deep and penetrating imagination fixes their gaze on the new and here; it warps their vision and contaminates their intelligence with the inevitable result that they cannot step beyond the narrow confines of their limited orb. To this class belong the poor, ill-fed, and ill-bred labourers steeped in ignorance and poverty which clip their wings and make it well-nigh impossible for them to soar in the subtler regions of truth and reality. To this class also belong the idle rich who 'honestly' believe that such 'talks' or ramblings in the world of abstractions are mere figments of crazy and diseased minds

^{\$} Prabuddha Bharata. 1943

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that find in this intellectual luxury an avenue to employ their leisure, lacking as they do the efficiency to utilize it in some more useful or fruitful way. The poor being overworked cannot snatch time to ponder over this problem as it cannot act as a talisman to bring them immediate relief; the idle rich are too idle to care for it or waste a few moments of their precious life over such idle fancies.

There is yet a third class of people who are like those lesser intellects who aspire to the 'second⁵⁹⁰ prizes', who take to the easy and cheap business of criticism after having failed in the more ambitious but adventurous realm of creativity. They make it a principle of their life to carry on a relentless crusade against the sacred campaign of disinterested and noble souls.

The mind is stimulated to think only when it is confronted with irreconcilable opposites and irresolvable incongruities and inconsistencies which shake it from its submissive passivity and arouse in it a longing to know.

One who is not trained in the art of consistent thinking and is consequently prone to taking things at their face value in the absence of some strong instinct or necessity to think otherwise finds evidence enough to believe that the world is a haphazard accumulation of objects and events without any harmonizing influence or integrating factor as an evidence of their common source or origin. He catalogues a host of facts to prove his hypothesis and to refute the existence of any purpose in life. Most noteworthy of these are:

- (1) Great disproportion in distribution of wealth.
- (2) Utter disparity between innocence, purity and righteousness on the one hand and success, prosperity, and progress on the other.
- (3) Lack of co-ordination between pleasure and intelligence or pleasure and morality.
- (4) Tyranny of one nation over another, the exploitation of one class by another.
- (5) Discord between the thinkers and doers.
- (6) The cruelty and apathy of red-toothed and red-clawed laws of nature towards human ambitions.
- (7) Absence of universal laws, customs, or conventions.

One naturally asks the most pertinent of all questions, why should there be such astounding and bewildering irregularities and contradictions in a world said to be created according to a design by a conscious power with a definite purpose? A single

exception is enough to create insurmountable⁵⁹¹ difficulties in the path of a purposive scheme. Once we get into this frame of mind it is only a step further to believe that the basis of the universe can hardly be moral, far less spiritual. It is a game of opportunism, expediency, imposition, and deception. All laws, social, religious, or political, are man-made and the only link that binds them is his necessity to protect himself for to rule over others.

We cannot bind ourselves to the fact that materialism has a case to state. It has to be conceded further that it starts from the right remises, though we have not the shadow of a doubt that it arrives at untenable conclusions whose absurdity becomes apparent the moment we perceive the faulty nature of the logic it chooses to employ. It takes its stand on the undeniable fact that life is characterised by and presents what look like irreconcilable contradictions. From this obvious truth it jumps to the hasty and unjustifiable conclusion that they (contradictions) constitute the whole of life.

To a philosophic mind it is imperative to understand what it rejects as thoroughly as what it accepts. It is therefore, in the fitness of things to know the implications of the materialist view of the universe. They are:

1. Free will is an illusion
2. Mind is an emanation from the body, and the body is a product of material forces.
3. There is no purpose or plan in the universe.
4. There is no creator.
5. The law of cause and effect which operates in the world of matter is ultimate and applies as also to life.

Notwithstanding the rich crop of 'isms' that bewilder and perplex a man of ordinary intelligence the eternal duel has always been between materialism or dogmatism and idealism or spirituality. Idealism has a distinct and obvious advantage over materialism. A system of thought which does not find or cannot apprehend the meaning or significance(purpose) of life, which cannot perceive the harmony and law which characterize life, must virtually be a hotbed of doubts and disappointments.

R. Heber⁵⁹²⁵⁹³ Newton: THE INFLUENCE OF THE EAST ON RELIGION^{\$}

That a new flood of spiritual life must be soon due, he feels sure who has marked well the movement of the tides of history, and guessed the cycles of the stars. The ebbig

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⁵⁹³ The original editor changed "Herber" to "Heber" by hand

^{\$} Adyar Pamphlet. 1913.

of the tide of materialistic speculation is felt beneath the feet of them that reason well; and the sucking undertow of the social waters, in a new wave of ethical enthusiasm, a fresh force of justice and brotherliness is heard by those whose ears are close to the sands of the shore. Whence is the new tide coming on whose floods we are to float across the shallows of the age? In every direction we see in society the evils of an excessive development of the tendencies which are peculiar to our Western civilisation. The elements which form our strength in the realms of thought, of feeling, and of action, have been pushed beyond the golden mean; and the result is, as in all directions error and evil. If our human therapeutics at all shadow divine dealings, we might expect the correction of these disorders by the supply of the elements lacking in our own blood. The qualities which the western world lacks, the Eastern world holds in excess. We might then look for the ordering by providence of an infusion of the essence of the East.

Singular, indeed, to him who believes in no Destiny that shapes our ends, is the re-discovery of the East by our century; the bringing of its mystic lands from out the darkness; the establishing of closed connections between two hemispheres; the unsealing of the sacred books of the East for the study of the west.

Some over-hasty souls, like our famous American Theosophists, not content to stand with the seer in the gate, have gone out into the East, to find there the religion of the future. What we may reasonably expect is not coming of a new religion from the East to supersede Christianity, but the coming of influences from the East to renew and restore Christianity. Our lamps burn low, but we need not cast them away; we should simply open them to the sacred soul from the East.

Our⁵⁹⁴ western mind is analytic, logical; breaks up Nature into bits; conquers in the sign of the test tube and the crucible; deals with phenomena; pursues the sequences of physical processes; familiarises itself with the action of forces and the methods of laws; and, in so doing, does wisely and wins our wonderfully widening knowledge. But our very development of power, is as always, in the parsimony of mother nature, at the cost of other powers. Contrast our study of Nature with that of the son of the East. His mind is sympathetic, constructive, intuitive; he sees the unity under all diversity; the whole in every part. He is fascinated by the conception of the substance, the reality, lying under all phenomena. He passes without interest through the surface fields of law and force, and faces this eternal mystery of being, on which all phenomena of existence play, as the bubbles thrown up for a moment upon the surface of the everlasting stream. We call him an idealist, a dreamer. He calls us sense-blinded materialists. His limitations are plain to us, and our limitations are as plain to him. Each sees through one eye. Man needs both eyes focussing on Nature to get true light.

We may learn to credit his vision as revealing an essential part of truth, as we find his vision to be that of the profoundest thinkers of our western world, from Plato down to Hegel. We will never probably turn away from our scientific vision. That is true, as far as it goes. But we may open the other eye and correct its one-sidedness, and see that which it alone failed to reveal. Then all our present miserable notion of a conflict of science and religion will vanish like a ghost of the night. It will be seen to be a spectre of the twilight. The East knew our theory of Evolution centuries before Spencer established it scientifically, or Darwin applied it to man's story, or Huxley bore down with it so aggressively on faith. It was the cardinal doctrine of the sages of India. But those calm minds, sitting beneath the palm trees by the sacred rivers, thought through the⁵⁹⁵ problem in the outer meshes of which our hastier minds are too easily detained. Their vision of Evolution only deepened the mystery of the universe. The fact of an orderly and gradual development of life, through the stages of creation, held nothing of the secret of life itself. Such a process could only be the manner of the unfolding of the "somewhat" charged with all these marvellous potencies. That 'somewhat' – the substance or reality standing under all phenomena - was the infinite mystery, to know which was to know the secret of being. No investigation of the materialist could discover the secret of being which gave substance to our mental forms in their subtle phantasmagoria. Mind alone, which pondered over this mystery, could image its being. It was mind, intelligence.

Evolution became the doctrine of the progressive unfolding of life through the action of an infinite and Eternal spirit. It was, its, the history of the Divine Being.

One sees about him in our society hosts of men, excellent, admirable, noble, upright and conscientious faithful in every relation of life, who appear to have no sense by which to apprehend God. He is an abstraction to them – a reality in which they themselves believe, but of whom. they feel themselves to stand in no actual relation. The story of spiritual experiences comes to them in an unknown tongue. Their conclusion concerning such matters is fairly expressed in the common account they give of those who speak of such experiences – "You are peculiarly constituted; you are spiritually organised."

The East will help us, through its insistent idealism and its deep abiding sense of God, to a freshened feeling of the true nature of man. A⁵⁹⁶ with Nature so with man, our Western thought tends to play upon the surface of the problem.

The East will help us in many ways to better general conditions for the religious life. Our occupation amidst external activities keeps us aloof from the deep inner life of

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⁵⁹⁶ The original editor changed "mana As" to "man. A" by hand

the Spirit. The multiplicity⁵⁹⁷ of outward affairs distracts our minds and exhausts our energies. We are too hurried to “wait upon the Lord”. God may be in the wayside bush speaking to us, but what can we hear as we thunder past in the ‘lighting Express’? How shall we catch the low whispers of the still, small voice, amid the babel of tongues of the exchange? How, in our chronic tire, shall we climb the heights of contemplation, where our tryst is appointed with the Eternal? We need somewhat of the peace and quiet of those calm Easterns, who have time to pray and leisure to think, and who know the way within the innermost recesses of the soul, where is the Holy place of God.

We are oppressed with the multitudinous miseries of earth, the wretchedness and woe of this weary world, and we turn the forces of our religious life out upon the work of bettering society. We cannot do other wise in our western world, to which providence has given the powers for the righting of these disorders. The establishment of the divine order in human society, the creation of the proper social conditions for the kingdom of God, is of co-equal importance with the inspiration of the inner personal life. But our ideals suffer in this constraint of work that is upon us. Philanthropy and piety would altogether form a heavenly pattern for our aspirations. But philanthropy without piety, philanthropy as a substitute for inward experience, for the life hid in God—this can but fashion a maimed and mutilated image. Thus doing comes to dispense with the being. We think Christ came to found a society for the organisation of soup-houses and hospitals.

But in thus being “not slothful in business” we find it hard to be “serving the Lord”; and before we are well aware of it we find our devotedness to business has become a real devotion, a worship of the Power once known as Mammon, whose alters are in our homes and our exchanges, and on which we offer—ourselves. As every careful, honest student of Society tells us, our real religion is a worship of wealth.

G.N. Chakravarti:⁵⁹⁸ THE INFLUENCE OF THEOSOPHY ON THE LIFE AND TEACHINGS OF MODERN INDIA.^{\$}

As no human institution is perfect, it may be once confessed without hesitation that, like all other altruistic movements, the T.S. has also given birth to some errors and abuses as the result of erroneous or imperfect understanding of its fundamental ideas. It is therefore eminently desirable that a powerful search-light should be directed on the shoals and rocks that beset its path.

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^{\$} Adyar Pamphlet. 1913.

Politics, however, form one of the manifold ways in which the inner life and thought of a nation find outer expression; and it therefore follows that any powerful influence on the life of thought must be a determinant factor in the shape which politics will assume. Theosophy therefore finds itself unconsciously drawn into the vortex of political issues, although its professedly indifferent attitude towards politics keeps it elevated far above the din and bustle of strife so peculiar to political life, For with the olive branch of 'universal brotherhood' always held out and its all embracing arms, it makes for peace and not conflict, for union and not dissension. The critical idea of the whole body of its teachings being Unity, it evokes harmony; and deriving all its motive powers from the inspiration of Love it successfully combats hatred.

The advent of Theosophy has given it a fresh lease of life which was fast ebbing away under the pressure of Western ideas and Scientific materialism. One remembers quite vividly the time when Hinduism was associated in the minds of the "educated" classes with all that is debasing and grossly superstitious and no reference to it was possible without carrying vague horrors of meaningless practice and enthralling priest craft. However difficult it may be for young men of the present generation to realise, it is nevertheless a fact that the very sight of a religious book in sanskrit never failed to evoke a contemptuous smile and a stinging sneer at the absurdities and superstitions it was supposed to hold within its covers; and any one who had the "crankiness" to dive into their contents was made the object of much raillery and sometimes of sincere⁵⁹⁹ pity for the wrong headedness of attempting to draw wisdom from ignorance and religion from superstition. It is hardly necessary to mention the fact that this is now changed and the picture drawn above of the state of feeling of the educated classes in this country is faithful in all its details derived from personal experience. The stupendous movement and rapidity of the change brings home to one's mind the wisdom behind the movement, that chose the psychological moment at which to set to work.

It may, however doubted if the impetus given has not swung the pendulum too far backwards, for the crazy enthusiasm of the so-called "revivalists" brings out the unpleasant fact that in some cases at least a blind and unquestioning admiration of everything Hindu coupled with a corresponding contempt for all that is Western has given place to the former prejudice against Hindu ideals. Perhaps this extreme move in the opposite direction is but the working out of the natural law of action and reaction and this thought gives one room for hope that the swinging backwards and forwards of public sentiment is only preliminary to the attainment of true balance. It is nevertheless essential for us to bear in mind that there is no blight more potent than self-admiration, and self-complacency spells ruin even more certainly than running

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blindly after Western Ideals. All the encomiums that have been bestowed by European thinkers on the greatness of the Rishis and their love, ought to make us feel more keenly than ever the depths of our own degradation; and instead of affording food for self-congratulation and vanitu, ought to spur us into redoubled efforts to make ourselves worthy of such a glorious heritage. The far seeing Rishis who gave India her religion and polity, never lost sight of the fact that the attainment of the true aim of religion depended⁶⁰⁰ less upon an intellectual assent to a body of crystallised doctrine than upon the manner in which the life is live; and before their clear vision always shone out the fact that, provided life is well regulated so that it ministers to the growth of the soul, the recognition of the truth cannot be far delayed. Hence although facts about the life of the Spirit are stated in Shastras as clearly as it is possible to do so in words, belief in any detail is never insisted upon for the human mind, at a particular stage of evolution, may not be able to grasp that aspect of truth which is presented, and words can at best attempt to convey only one solitary aspect at a time. It is for this reason that Hinduism stands today among all the religious of the World as the most liberal in the range and variety of its beliefs, and men of all shades of opinion from a fetish whisperer to an atheist find their shelter in its broad bosom.

We cannot hope to escape the universal law of the organic world, in which crystallisation means death and assimilation implies life.

The only chance of a continued existence for our body-politic lies in its being able to assimilate all that is best and most helpful in the vigorous organisation of the West, discarding everything that is lifeless and a dead weight upon every pulsation of fresh life.

It is conceivable that Theosophy has been the indirect and unwilling instrument of contributing towards the growth of this unreasonable frame of mind, for "every action" as truly remarked by Lord Shri Krishna, "is enveloped by faults⁶⁰¹ as fire by smokes;" but nothing is further from the true scope of Theosophy than the encouragement of a blind adherence to any custom or any doctrine simply because it has the sanction of age.

It is the essence of Theosophic teaching that while all religions give expression, more ore less perfect, to Truth, none of them is identical with Truth itself.

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⁶⁰¹ The original editor strike out and replaced "faults and" to "faults" by hand

Its function was to bring to a focus all the⁶⁰² different views of spiritual life and the means of attaining it, to effect a proper co-ordination between them, and to bring into prominence the ideal calculated to prove most helpful—averitable lighthouse to warn and guide souls on the storm-tossed ocean of conditioned existence. In a country where attention has been directed to spiritual culture from time immemorial, it is but natural that there should be floating about in its mental atmosphere numerous theories as to the nature and means of spiritual growth—some sane and replete with inspiration, others wildly fantastic and fraught with gravest danger, but all having the ostensible object of leading one to spiritual illumination. Amongst this perfect maze of speculation the unsophisticated seeker after Light lost his way so completely as almost to doubt the existence of the Path. Some fresh impulse was therefore necessary to revive the drooping spirits and inspire him with faith in the ultimate success of the search and the glorious nature of his mission, by affording some clue that would bring him into closer touch with real life and help him in discriminating the true from the false. And numberless are the people who would testify to the fact that Theosophy has supplied this need.

Dr Schrader: THE RELIGION OF GOETHE.^{\$}

He is very likely the most comprehensive genius ever heard of in the West. His mind belongs to those extremely rare ones in which science is in complete and unobjectionable harmony with art, religion, and philosophy.

Thus the idea arose in the mind of young Goethe that he had to approach the Deity on his own account, and he did this in his own particular way. Already at that time his idea of nature and God was a pantheistic rather than atheistic one; he understood the world to be a self-manifestation of God, and so he decided to address himself to the greatest visible symbol of the Deity, to the⁶⁰³ sun.

All the more complete was the self-emancipation of Goethe during his University career, when he developed into an unmistakable atheist, in the sense in which the word is understood in the Christian Church. Once for all he freed himself from the religious and social prejudices he had been so far subject to; and in the proud consciousness—thus he tells us in his autobiography, in the Karmic consciousness, I should like to say—of his having to thank nobody but himself for whatever he was and would become, he wrote that grand poem with which we have now to acquaint ourselves—the Promeheus.

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Whenever we look inside, we find ourselves independent and free; we feel the presence of a something within ourselves which will last from eternity to eternity, indestructible, not liable to the least loss. That is the Prometheus feeling. But on the other hand; when we look outside, when we see how helpless we are against old age, sickness and death, when we behold the sun and moon and stars moving aloft according to iron laws and see the irresistible change of the seasons; when we consider that infinity surrounds us everywhere, then we feel how small and dependent we are; then we understand the "limits of mankind".

Goethe was at the same time a bold atheist and a humble theist: the first, in that he firmly declined the idea of a God who governs the world from outside, whom you may bribe by prayers, who, whenever he likes, may disregard the laws of nature; the second, because he was thoroughly convinced of the existence of superhuman powers to the influence of which man is subject.

At the end of that work which he himself considers his ripest production and his very life-work, at the end of Faust we read: "Everything transient is only a simile."

Another idealistic (advaitic) feature in the works of Goethe is the firmness with which he emphasises over and over again the absolute transcendentality of God, notwithstanding his immanence.⁶⁰⁴

Speaking about the name of God, Goethe says to Eckermann:

"People treat Him as if the inconceivable absolutely unimaginable highest being (das unbegreifliche, gar nicht auszudenkende höchste Wesen) were not much more than their equal. Else they would not say: the Lord, the dear God, the good God. He becomes to them, particularly to the clergymen who talk of him everyday, a phrase, a mere name by which, indeed, they really do not think at all. Were they penetrated by His greatness, they would grow dumb and not dare to name Him for Veneration.

It is a great question whether we should try to transcend the knowledge that there is nothing but God, and should not rather conclude from its contradictory nature that we have reached with it the borders of our understanding, which cannot be transcended except by mysticism. Goethe's objection to Kant is: "We should not speak of 'things in themselves' but of the One-in-itself.. But to speak of this one—who is capable to do so.

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What is the meaning of life to Goethe? Did he share the Christian idea of the World as a moral institution, and of men as mere probationers for eternal beatitude or damnation? or had he a deeper and more comprehensive conception of life's course and end?

The very simple answer to these questions is: through re-incarnation.

This may, indeed, be unknown and surprising to many people, even to professional Goethe expounders, but can none the less proved unanswerably

Are we totally our own work, or only on the whole or partially?

This question leads us once more to a striking agreement between Goethe and India.

The long and passionate dispute in India on Karman, free-will and necessity, (on the history of which a big book will be written some day), had, generally speaking, produced the knowledge that at least two factors have to be recognised as making man⁶⁰⁵ and his life, namely, purusa-kara, "the human activity", and daiva, "the divine, the fatally ordained". This distinction is up to the present day maintained with the Jains, whereas with the Hindus the difference is obscured by the word Karman being applied (with what right, is another question) to both of these factors.

Quite an analogous conclusion was arrived at by Goethe, nay, even used to call the second factor by a word which might appear to be a translation of the sanskrit daiva, das Dämonische, "the demoniac".

Goethe was perfectly aware that every Entelechie is inevitably "unfree" to a certain extent, namely, in that it is only a limb of a higher whole and consequently, besides going its "own" way, is used as an instrument by that higher unit. In accordance with this he distinguished between those actions and events of ours the causation of which we see, as it were, with our eyes, and those other ones for which we cannot find any karmic explanation, and which appear to us as the work of some unintelligible higher power (providence) The latter Goethe calls "the demoniac", or occasionally, "the dear thing", "the dear thing they call God, or however it's called," "the dear invisible thing that leads and trains me," and the like; and he has uttered quite a number of important sayings on it, some of which are the following:

"Although that demoniac may manifest itself in everything corporeal, nay, expresses itself in a most remarkable way with the animals, it is most wonderfully

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connected especially with the man, and it forms a power though not opposed to the moral order of things, yet a thwarting it."

..... the demoniac which usually accompanies every passion and finds its proper element in the love between man and wife.

As a checking, retarding power, the demoniac often shows itself also in the history of the world.

Every extraordinary man has a certain mission which he is called to execute. After he has accomplished it, he is no longer wanted on earth in this⁶⁰⁶ form, and providence employs him again for something else.

Every productivity of the highest kind, every important apercu, every invention, every great thought bringing fruits and having consequences, is in nobody's power and beyond all terrestrial might..... In such cases man is often to be regarded as an instrument of a higher government of the world, as a receptacle found worthy for receiving a divine influence.

The higher a man, the more is he under the influence of the demons." (All these sayings are from Eckermann's Dialogues with Goethe)

We are coming now to the problem of evolution. What is the course of the migrating soul, what its beginning and what its end, provided there be beginning and end?

The general answer to this question is given by the already mentioned poem, *Wiederfinden* ("Meeting again"). It shows that in this respect also Goethe stands on classical ground, namely, on the ground of Empedoklean-Platonic philosophy. The process of the world consists two periods; a period of increasing diminution differentiation, and a period of increasing growth or unification. In the first period Nekkros or egotism becomes stronger and stronger; in the second period it is conquered more and more, and, at last, is completely overcome by Philotes or altruism. In the first period the One becomes many, in the second the many becomes One again. So in the first period separation is the ruling principle, in the second period union.

If we ask for the end of the process, the answer given by the poem *Wiederfinden* seems to be that it is the complete ceasing of individuality, the absorption into God. So it would result that the great question of liberation (moksha) was decided by Goethe in favour of the highest of the four states taught by Brahmin philosophy: the sayuyaor

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“complete union” of pure Advaita. and this is so. Although it doubtless suited better the heart of the poet longing for activity to believe in an eternal development,⁶⁰⁷ and, indeed, he sometimes expressed himself to that effect, yet he was not able to resist the knowledge, proclaimed by Buddha and Sankara and other deep thinkers, that every individual separate existence, even the highest imaginable, is necessarily imperfect, and that, consequently, all life is pain, in deepest sense, and therefore redemption from life, absorption into God, is logically the highest goal of man.

If we want to unite this belief with the above mentioned ideas of our poet on liberation, then there is only one way left open to us; We must assume that Goethe believed in something like the Kram-mukti or “gradual liberation” of the Vedanta, i.e. that, in his belief, not directly extinction(nirvana), but first only Sampiya “nearness” (sc., of God) can be reached; So the superhuman beings asserted by Goethe would correspond to muktas or redeemed ones in the latter sense—the unseen helpers of “God”.

The belief of Goethe’s in the gradual liberation with the extinction at the end. The one points already clearly by its title to the two states in question: the nearness and oneness, Samipya and sayujga. For it is entitled “The higher and the highest”

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Its philosophy is more abstruse than that of Hegel, while it is also far more subtle, and many of its evidences require so much study and self-denial ere they can be estimated, that they will certainly remain hidden from the majority, not because average, easy-going people have not the capacity of working them out. Yet the ethical teachings rests finally on the philosophy, and those who cannot, or will not, study the philosophy, are reduced to accepting the ethics by themselves; they can, indeed, be shown to be useful, by the most potent of all arguments from experience; for they are most effective in promoting morality, i.e. in inducing social happiness. On this utilitarian ground they can be taught, and can there hold their ground against any rivals in the same field.

The⁶⁰⁸ ultimate authority can be found only on the metaphysical heights, and those heights can be scaled but by the strenuous efforts of the patient and undaunted student. Each such student can, indeed, bear his testimony to what he has seen and known, but to all, save himself, his evidence remains second-hand: Personally, won it

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remains a personal possession, priceless indeed to him, but of varying value to those who hear it from him. Not on such evidence can Theosophy base itself in an appeal to the cultivated intelligence of the West, intelligence trained in the sceptical habit, and cautiously guarding itself against unproven assumptions. Nor let it be forgotten that the West has, in its own eyes, this justification: that it has freed itself from the bondage of superstition, and has won its intellectual victories, by the wise use of scepticism and the prudent suspension of judgement until assertion has been demonstrated by the fact.

The 'spirit', the 'divine soul' in man is a spark of the One life, undifferentiated from its parent fire, and therefore alike for every human being; it is the fate of this 'spark' to win self-consciousness by passing round the cycle of forms, and in man reaching and finally perfecting self-consciousness; the fully human stage once reached, all further progress is a matter of personal endeavour, of conscious co-operation with the spiritual forces of nature.

This 'pilgrimage of the Ego' is the central idea so to speak, of Theosophy: this gaining of self-consciousness is the very object and outcome of the Universe: for this it was manifested, for this it exists, groaning and travailing in pain to perfect and bring forth the self-conscious spirit.

The 'average man' is apt to regard a physical demonstration as the most convincing that can be given: it appeals to the senses, and "I must believe the evidence of my senses" is a phrase that often drops from the lips of the slightly instructed person. One of the early lessons learned by the student of physiology is that the senses are very easily deceived, and are subject to various illusions and hallucinations.

The⁶⁰⁹ extraordinary life of Apollonius of Tyna – the Pagan Christ as he has been called – is familiar to all students. He also passed through the discipline of the Mysteries, the "supposed journey to India," related by Philostratus, being but an allegorical account of the neophyte's experience as he treads 'the path'

Is it without significance that the disappearance of the Mysteries with the beginning of the intellectual darkness which spread over Europe and deepened into the night of ignorance of the eighth, ninth, and tenth centuries? Is there nothing strange in the contrast between the literary, scientific, and philosophic eminence of Hinduism, Persia, Chaldea, Egypt, Greece, and the arid wastes of the early Middle Ages? The dead letter triumphed over the living spirit; the crust of dogmatic religion hardened over philosophy and science; the exoteric symbol took the place of the esoteric truth.

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Just as the Esoteric philosophy opposes the doctrine of hell, so must it needs oppose the exoteric presentments of the doctrines of vicarious atonement, imputed righteousness, and divine grace. For these strike at the root of human effort, and transfer to an external source that which comes from the God in man. To teach, as Christian teachers have taught, that Jesus Christ can make atonement for the sins of men, that his righteousness can be imputed to them His grace give them salvation, is to remove man from the sway of law, to divorce effort from improvement, and to induce the artificial methods of human legislation into the natural realm of inviolable order. As the incarnation of the Ego in animal man is the esoteric truth underlying the doctrines of atonement, imputed righteousness and divine grace. The Ego, uniting with itself the lower nature, gradually purifies it, makes it at one with itself, and constantly purs its own strength into the human personality, inspiring it, guiding it, lifting it, glorifying it. The Christ is builded from within by this slow process through countless incarnations, every step being made by the joint efforts of the higher and lower natures which, from being twain, are gradually welded into one. Thus⁶¹⁰ is taught a magnificent self-reliance, thus is built up by ever renewed effort a strong and perfect man; thus only can the soul gain its independent conscious existence. Here, perhaps, is the strongest point of contrast between the Esoteric philosophy and popular Christianity, and as this touches conduct and the spirit of our life, it is of the highest importance. Is man to rely on a force external to himself, or is he to seek strength in himself? on his answer to that question depends his future.

The result of perusing this line of study, the consideration of these obscure and little understood phenomena, will be a growing desire to find some theory which will draw them into rational relationship with the rest of the universe of law, which will correlate them, and present them as the normal working of natural causes. This great service to the intelligence is done by Theosophy, and accepted only as a working hypothesis, as a temporary guide in experimentation, it will be found to speedily justify its hypothetical acceptance, and will be seen to be verified by its alignment with facts.

Annie Beasant: ON MOODS.^s

It is this recognition in our own lives of the duty of knowing, and of the duty of loving, which builds up that rounded perfection of character after which each one of us should strive. In the past we have naturally evolved in a lopsided manner; we have evolved perhaps strongly in the direction of knowledge or strongly in the direction of love and sympathy. It is our duty now that we are beginning to understand things better, to take our emotions into our own hands and our evolution under our own control; we should see that these things that seem so different down here as really but two aspects of the same Life as manifested on the higher planes of being. And as we see

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this intellectually and try to realise it emotionally, we shall be developing the type of character which approaches to the possibility of Initiation into the Higher Life, we shall be⁶¹¹

Now,⁶¹² one great obstacle that will find in our way, both with regard to the growth of our knowledge and to the refining and deepening of our emotions, is the obstacle of changeableness in ourselves, that which we sometimes speak of as our changing moods. And these are very curious and strange; curious, because they seem to alter our whole attitude towards the very things of which really our certainty is the most profound; strange, because of the enormous power which they wield over us.

If we watch ourselves, we find that just in proportion to the depth and completeness of the depression of one time is the brightness and completeness of the sunshiny mood of another. People who do not sink low in depression do not rise high in elevation, while those who at one time are in a state of brilliant delight are those who at another sink down to the very depths of depression. It is question of the swing of the emotions, and, just, as in the swing of the pendulum, the further it swings one side the further it will swing on the other side of the middle point, so it is also with our emotions.

This equability of mood is an immense of advantage; it prevents a person from being thrown continually off his feet either in one direction or another, and if he is devoted to any particular ideal at one time you expect to find him devoted to that when you meet him perhaps at long intervals.

When a trouble comes and we see it and understand it we deliberately train ourselves to accept it and live through it, so we are to deal with these vaguer and obscurer things. We need not let the vagueness overpower out; we should not let the obscurity blind us to the working of the law;

What is it in us which at one time makes us full of enthusiasm and at another quite different Why, to put it plainly, at one time does our Theosophical Work appear to us as the one thing that makes life worth living and at another (if we speak perfectly⁶¹³ honestly to ourselves) we do not care a bit about it, we have neither love for it no wish to be in it. I know that it is a strong way of putting, it, but I do not think it is too strong; I have felt this myself time after time. It is a hard and difficult mood to be in, mostly because it is a mood that makes people think they have gone suddenly back in

⁶¹¹ Incomplete para

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evolution, or made some tremendous failure; it is nothing of the kind, and what is more, these feelings of not caring for, or of indifference towards, our ideals are not of themselves of any importance. What is important is our conduct under them; what we feel does not matter much, how we act under the sway of feelings matters immensely, and that is the real test of enthusiasm. Do we, when we do not care, act exactly as if we did? Are we strong enough, when we feel that everything is dead, to go on exactly as if everything were pulsing with the most vivid life? Can we work strenuously, serve as completely, devote ourselves as utterly, when the ideal is dim and vague as when it is brilliant and filling our life with light? If we can do this, our devotion is worth something; if we cannot, there is still much to learn. And this is one of the thoughts I would like to arouse in all of us, because the changes of mood are not possible to escape until we have risen very high.

To understand, then, the law of periodicity, to base our ideals on the intellect and not only on the emotions (for the intellect stands by us when the emotions fail), these are two of our greatest means of becoming calm and peaceful in the midst of these changing moods. Then the steady attempt day by day to realise ourselves as the Eternal and the changeless, and to put aside as not ourselves everything in us which is changing – that is the practice which leads us beyond the moods into peace.

We are the self, the living, the eternal, and the changeless. That is the thought, then, that means peace, the thought which makes all the⁶¹⁴ moods unable to do any real harm, to change our steps in life. That they will not come, I do not say, but we shall not blunder by identifying them with ourselves. We shall no longer feel: “I am happy”, “I am unhappy”, “I am in light”, “I am in darkness”, We shall say, when we feel that this lower sheath, this lower mind, is in the darkness or light, is happy or unhappy, is depressed or glad: “Let me see what I can learn from that changing experience, what useful lesson for myself or for the helping others I can win from this experience, what useful lesson through which the lower part of me is passing,” For that, after all, is what we are here for, to learn what is to be learnt through these lower principles, which are so changing, so volatile, so irrational, so foolish.

And so we could look at our own moods from this standpoint of view we should find that at once almost they had lost their power to sweep us completely off our feet. We should find we were becoming separate by the very fact of the analysis we were carrying on; and although at first it seems an intellectual experience we should feel ourselves apart in the very effort to imagine ourselves apart. Then we reach the higher point so often spoken of in The Bhagavat-Gita—to be above the pairs of opposites, above the gunas, and also able to use them.

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The fact is that all these storms and whirlpools around us in the lower self are the very things that we have come into the world to live amongst in order that we may understand and use them; the things that we think are enemies are our best friends, they are the things that enable us to grow, that gives us power to rule. The more we thus look on all in the clear light of the wisdom, the more peaceful will our lives become; the more these moods are used to understand others for helping of them, the more shall we rise above them, as enemies until they become our friends.

Dalglish:⁶¹⁵ "PEOPLE CALLED QUAKERS."

Religion has to-day two enemies far more dangerous than the sceptic of lat century—the Modernist and the pseudo-mystic. Modernism is a danger to the intellectual life of every religious community, but pseudo-mysticism is a danger which it is infinitely harder to isolate and analyse. All religious experience is, in the long run, mystical. Much is being written at the moment on the virtues of something which resembles Eastern rather than Western mysticism. One grows tired of hearing of groups of persons who are prepared to advance in mystical experience by sitting in correct postures and, above all, breathing deeply. The psalmist, eager to pant like the hart in aspiring after holiness, would not have won Mr Gerald Heard's approval. It may be very noble effort, but those who are accustomed to methods which accept more gently the inconsistencies of our flesh may be excused for thinking such meditation to be 'icily regular, splendidly null'. 'Bringing the united consciousness into rapport with the mental element of the universe', and 'filling one's self to capacity with the individual-transcending life' are very cold and clumsy verbal substitutes for 'practising the presence of God', and the universal intellectual dishonesty of speaking of 'God' without being able to define the word has hitherto been more creative than the scrupulously cautious phrases of esoteric cults.

He finds many of his co-religionists gazing rather wistfully from their spiritual home towards those very hobgoblins which he is thankful to have escaped. A diet from childhood too exclusively Quaker has sharpened their appetite for those supposed intellectual refreshments which were denied to their ancestors. It is altogether a tradition of tolerance which inspires their flirtations with leaders of cranky modern thought who would retreat abashed if they had done glimpse of essential Quakerism? Or have they, after years of puritanism, rationalized into tolerance a primitive longing⁶¹⁶ for mental dissipation?

The convert, who may have already experimented with these dry substitutes for nourishment, can hardly be blamed for exasperation. And someone tells him the

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Society is moribund, and someone else says that naturally it has parted with mysticism in the course of time, since there is no formula for breeding generation after generation of mystics.

There is dogma at the heart of Quakerism, as there is at the heart of all Christian mysticism, if only those who adhere to it would frankly state it instead of uneasily evading the suggestion that possibly their faith is based upon one or two assumptions which no individual could hope ever to verify by sheer personal experience. George Fox never repudiated a single article of the Apostle's creed. Nor did the mentality and the theology of his time permit him to indulge in complicated talk about employing the traditional Christian phraseology in any 'symbolic' way. He was no twentieth-century Modernist. He never intended his followers to rejoice over a Unitarian sermon in an Anglican cathedrals as over sign of true Christian progress. Unfortunately it often happens that those illogical persons among his followers who believe that the repudiation of creeds is a greater proof of spiritual manliness than the acceptance of them, are the more conspicuous and the more vocal. It is still true that in the long run the collective consciousness of Friends is sufficiently sensitive to reject this fruitless intellectualism. Ultimately, just as it appears that they are about to capitulate to mere subjectivism, here and there voices which can be trusted are raised. The Society returns from its intellectual detours, recognising, until the next temptation, that it has its own peculiar function. That function is not to enlarge yet further the scope of the sentimental Christo-centric religion of to-day, whose exponents waste valuable time in writing book after book which shall reconcile Christianity to 'modern thought' English⁶¹⁷ protestantism was insular, English non-conformity parochial; but George Fox was a mystic and could not be satisfied with anything less than the universe. Creeds and apologetics he might be said to disregard. Perhaps he might more accurately described as unconscious of their presence. When he did notice the accretions of history, he swept all aside. His friend Francis How gill expressed in a memorable passage something of this pre-occupation with infinity:

'If you build upon anything or have confidence in anything which stands in time and is on this side eternity and the Being of beings, your foundations will be swept away, and night will come upon you and all your gathered-in things and taken-on and imitated will all fail you... Why gad you abroad? Why trim you yourselves with the saint's words when you ignorant of the life?

The history of most contemporary religious thought is a history of waste. Non-essentials bulk largely and essentials are too often tackled in the wrong order.

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This menace of preferring knowledge to feeling appears to have no limits. This policy of sending the soul to school to the brain (not the mind) is a perfectly logical procedure on the part of ordinary protestantism. Its pioneers, whatever their claims, never really acted on behalf of the soul.

Even in his own apocalyptic century, when the wildest aspirations were the mere bread and butter of English religious thought, there was an unusually clarity and a poetic force in his highest statements. Such words as 'the hidden unity in the Eternal Being' and 'Friends, walk cheerfully over the world, answering that of God in every man' are appalling in simplicity; and most of the thought of that epoch of Puritan confusion is far from simple. Sects were born amid ecstasies and animosities, and perished because they failed to nourish the soul and to conform to that ideal of spiritual health which our inmost spirit instinctively demands.

What follows upon the propagation of a theology too vague and too tolerant.⁶¹⁸ And⁶¹⁹ within their own tiny circle, this was what certain Friends unconsciously laboured towards at the end of the nineteenth century when they did their best to substitute quakerism (for) Liberal Protestantism thinly veneered with mystical experience. For Liberal Protestantism can scarcely be described as a religion. It is an ideology ranking little higher than Fascism. Authentic Quakerism soon found itself persuaded into a country of the mind for which it was never meant.

To be thus fervently concerned with these aspects of doctrine which the intellect can strain off and keep for itself is not the duty of the mystic. He may at times appear to be profoundly careless of what Fox called 'notions', but it is also because he cannot see them as anything but subordinate to psychic states and dispositions. And so in one sense the Christian (or the Western) mystic may be said always to disparage slightly the relevance of dogma. One need not be essentially mystic to shrink from such matters as doctrinal commissions whose findings reduce the Godhead to print and subsections of reports.

A Quakerism of the second and third generation which was concerned rather with the intensive cultivation of its own inner resources in the endeavour to deep apart from the temptations of the world than with the reformations of the world. Apostolic zeal was not dead, but it had been considerably tamed.

Woolman's fellow-members were far wiser then than the twentieth century, for they recognised that there can be no spiritual intensity and no advance without entirely

⁶¹⁸ The original editor deleted "Am within their own tiny aircle, this was what certain Frisde unconsciously laboured toward the end of the wine teenth ten when they {Illegible}" by hand

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subduing the natural man. Much modern religious thought would like to believe that the natural man can enjoy the fullest spiritual life, and id, in fact, the very person who ought to do so. It is afraid to wait during the dark interval before the natural self which has been relinquished is restored in a form more capable of enjoying.

To practise injustice does the soul more harm than to suffer it.

His⁶²⁰ scrupulous conscience found in illness a design for his purification and fastened upon certain of his habits as things which must be reformed.

Various meetings were held with Indians. It was at one of these that the words historic among Friends were spoken: 'I love to feel where words come from.' The speaker was an Indian who had been conscious, above all barriers of language, of the inspired element in a prayer spoken by Woolman.

In the face of much regrettable modern talk about 'guidance', it is good to turn to the contemplation of men and women who did indeed claim to be divinely guided in the most trivial circumstances, but never vulgarized the phrase. They were simply instruments for the divine will to employ how and where it pleased, and that will had to be learned by means of long waiting in an inward silence in seasons of acute desolation.

This matter of choosing a ship for a religious journey was sometimes referred to 'guidance', and Friends had been known to visit several ships and spend a snort time in each, hoping to feel in one particular vessel an inward conviction that their place was there. Modern thought may smile or turn to some psychological formula to make all clear, but the proof of psychic and telepathic powers which could reach a rare development in spirits in which the intellect was not allowed to be supreme.

One type of modern religious thought, which prefers standing up and congratulating heaven on having created anything so fine as man, is inclined to find fault with the negative and with drawn quality of Quietist mysticism. But there is no half-way house. So long as one clings to the reasoning self, one is avoiding real solitude, and without subscribing to the over-quoted and non-committal statement that 'religion is what a man does with his solitariness' one knows that without first admitting the claim of religion a man will not know what to do with his solitariness when he has it.

Modern Quaker thought, again, sometimes looks regretfully⁶²¹ at its secluded and contemplative fore-fathers and laments their insistence on the depravity of man's

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fallen nature and his own utter inability to originate, from his own nature, anything of spiritual value. They are accused of Calvinistic pessimism contrasting miserably with George Fox's limitless faith in the immanence of the spirit in man. But Fox could not have achieved what he did achieve had he been merely a humanist, occasionally veiling behind a few mystical phrases his belief in perfect ability of man.

It produces rebellion against the tradition that a woman's soul is to be content with rather vaporish ecstasies and the female mind has simply to admit a mastery for ever beyond its reach.

Modern values (atleast so far as Liberal protestantism is concerned) call repentance pessimism and self-abasement an inferiority complex or an escape. It is unfashionable to go to any form of religious service with a primary desire to be made better, and all idea of going from any sense of duty is swallowed up in the conception of religion as 'adventure' or 'romance'.

No social phenomena could have meant for her what was meant by the sight of one human soul acknowledging that it depended on God.

We do not pause to wonder how the phraseology in which spiritual experience is dealt with today, embracing as it does such widely differing vocabularies as those of Leslie Weatherhead and Gerald Heard, might strike a detached observer. The combination of sentimentality and science might yet, in some spiritual revolution which we can hardly visualise, be exposed as an evasion of essentials, But so far, also, we continue to take pride in our unlovely periphrases, and cherish as tools what are really impediments. The Quakerism which was suddenly revealed to Stephen Grellet as no form of doctrine, but a quality of, life and an atmosphere wholly indefinable, was still rich in the phrases of Quietist mystical experience, but it did not use them with the superficial glibness. Over all its daily and earthly traffic there hung the⁶²² anticipation of possible glory, should the immanence of the divine be suddenly be exposed in the words or deeds of man or woman. But when all allowance has been made for the 'sensibility' of the eighteenth century, Quakerism remained free from the revivalist spirit and from hysteria partly because the habit of silence disciplines emotion as much as it feeds it, partly because mystical tradition has almost invariably insisted that the most sublime experience is less than sublime if it does not release energy for practical action.

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Dalglisch: "PEOPLE CALLED QUAKERS."

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Dalglisch: "PEOPLE CALLED QUAKERS."

There was for each life a plan and guidance, and no one knew how he might be used for another's sake. There was a subtle connection between events an unheard melody, a growing design.

He knew what it was sometimes plunged into a sea of darkness where faith seemed impossible and reason represented in a mocking light those truths for which he had believed he ought to speak. Previously he had sometimes been able to enter vicareously into the unbelief of others, but now their unbelief became a positive state of his own soul. He could only say, as George Fox had said, 'I cried to the Lord.... and the lord answered, that it was essential I should have a sense of all conditions: how else should I speak to all conditions?'

Nor did she hesitate to speak out on the tempting aspect of the religious life as a vocation for women. To enter a sisterhood seemed to her to be an evasion of the discipline of home life with its conflicting values and clash of opinions. Life within an order was too easy. It offered every chance of escaping from one's own weaknesses. It was also intellectually suspect.

'Pious and enthusiastic women are by nature but too prone to excess of religious emotion upon a narrow and unproved basis of life belief... Women, especially religious women, are ready enough to feel a passionate conviction of the truth of statements of which they could not explain any of the terms'.

She held very strongly that to consider help given to material poverty as a supreme service overrated⁶²³ the mere alleviation of misery and raised the whole problem of suffering. She was never one of those who confuse suffering with evil and put their faith in Utopias built for the pleasure of only the natural man.

She felt all the horrors of poverty she felt them intensely. Intercourse with the poor, she remarked was almost like intercourse with those of an alien language. She knew the temptation to give them what one thought they ought to want, because what they really wanted seemed less worthy. But she believed that 'district visiting', when undertaken by women who had too much leisure, might have far more beneficial results than the most devoted ministrations of sisterhoods. The lay visitor led a normal life in a home where there were thoughtless or influential persons whom she could arouse. In her home there would be men whom she could profitably exhort to work in their wider spheres for necessary reforms. An enlightened woman, busy with social work, could inspire them as she gave them information. With a kind word, many years in anticipation, for the Hammonds and Webbs, she wrote that washing feet and

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bending up wounds might be 'more picturesque' than helping a husband to study blue books and statistics, but should be merely a preliminary to the latter.

After being a communicant for twenty years she began to doubt whether the blessing attached to Holy communion was subject to time and place and the outward and visible. She could not feel that the actual participation in the rite brought her an experience more profoundly revealing than could be attained by the solitary individual in private prayer and meditation. A dream of that 'formalism and that prating' from which her father prayed that his children might be free began to possess her soul. She considered the Church of England services. She reflected on the august beauty of the phraseology which summed up all the needs of humanity. 'Almighty God, to whom all hearts to be open, all desires known, and from whom secrets⁶²⁴ are hid' 'those things which for our unworthiness we dare not, and for our blindness we cannot ask' ... what better clothing could the soul desire for its true aspirations? And for the common place traffic of daily life, what truer recognition could there be of the child like simplicity of the interdependent needs of soul and body? 'Lighten our darkness, we beseech Thee, O Lord, and by Thy great goodness, defend us from all perils and dangers of this night' — 'whose service is perfect freedom.' A mind like Caroline Stephen's must have been peculiarly sensitive to the rich depths of the pregnant, straight forward Elizabethan English, and must have pondered over many sentences, wondering why they had ceased to appeal to her as anything more than a piece of beautiful antiquity.

'The more vividly,' she wrote, 'one force of its eloquence, the more, it seems to me, one must hesitate to adopt it as the language of one's own soul, and the more unlikely it is that such heights and depths of feeling as it demands should be ready to fill its magnificent channels every Sunday morning at a given hour.' The liturgy to which she had all her life been accustomed began to be 'as the armour of Saul in its elaboration, and in the sustained pitch of religious fervour for which it was meant to provide an utterance'. For nearly two years she conscientiously more or less excommunicated herself. It was no mere intellectual rebellion such as her brother Leslie experienced, for she was temperamentally mystical and was seeking no less than rejecting. But where could there be a home for an anti-authoritarian spirit which felt that communion with the divine nature was its necessary food and yet could not use the sacraments of the church of England.

The convert ought to be able to describe in clear terms that for which he has struggled. Those who habitually use particular forms of worship and thought are sometimes hampered by a mass of traditional imagery and phrases which have been

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too often repeated. For example, the onlooker is⁶²⁵ usually puzzled, if respectful, over what can be possibly meant by speaking when 'moved by the spirit'. If he has explored the matter at all, he will have grasped that, whatever happens when Friends speak in Meeting, the result is neither a discussion nor a debate, far less the exhibitionism of the groups. To subject it to psychological treatment is neither meet nor right. Perhaps Caroline Stephen, coming to an experience of the phenomenon as a mature and remarkably thoughtful woman, whom no one could associate with ranting emotionalism, did succeed in putting the truth about it into clear words. She faced the matter with common sense and reverence. (Reverence, a quality endangered by much of modern religious thought, was supremely characteristic of her.) She wrote that the attitude implied by worshipping in a silence which anyone was free to break, meant being ready to 'throw open the deepest human powers to the purest Divine influences.' 'The result we look for,' she added, 'is the fruit of a devout intelligence, first purified, and then swayed, by the immediate action of divine power.' It sounds an enormous claim; but we consider it not as the egoistic assertion of some one person but as the vital principle of a group, a principle which has never been without exponents in the Church from the days of Tertullian, perhaps the apparent arrogance of individual conversion shrinks, to inoffensive proportions.

Horace Holley: "COMMUNION WITH THE INFINITE LIFE"^{\$}

Every living thing that exists in the universe is immersed in an ocean of mysterious power. What we call "Life" is capacity to transform energy, not capacity to produce it. The World contains no engines of self-contained character—each form of existence is sustained by drawing upon the in-exhaustible reservoir of force, and each in turn contributes some share to the mysterious store.

Human beings in their physical nature are bound by the same limitations and conditions as⁶²⁶ operate upon the animal. Our ignorance may believe that man is independent and free, but the scientist's vision rises above conceit to perceive the successive links by which the power of life is connected from mineral to plant, from plant to animal, from animal to man.

We differ fundamentally from all visible types of life, however, in that men receive and transform energy on many levels. When the body is nourished and sheltered, the feelings, thoughts and aspirations reach out for sustenance, and the consciousness receives the quality of immaterial food for which it seeks. Within our-

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Dalglish: "PEOPLE CALLED QUAKERS."

^{\$} World Order 1944.

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Horace Holley: "COMMUNION WITH THE INFINITE LIFE"

selves we are continually developing and altering those elements of the non-physical self by which the mental, ethical and spiritual values are instinctively selected. Man's universe of values is an infinite universe even though you and I have become aware of only the small area in which our personality has become accustomed to dwell.

No man can transform into his own spiritual uses more than one level of values at a time. If we habitually exclude all save a few interests, our capacity to seek larger values becomes weakened, and by lack of seeking we end by insisting that the world of the soul is limited, darkened, and devoid of inspiration.

Communion with the Infinite is the most vital gift of human life. It means the opening of windows to the light of truth, to the warmth of love. All men commune daily, but most men commune with finite objects of interest. The miser communes with his material wealth.

But how few in this day practice communion as a source of joy, of inner integrity, of renewal for the powers of hope and faith and truth! Why do we live in so darkened a corner of the universe, when the heavens of consciousness are flooded with light from God?

To become conscious of this divine bounty of communion; to practice it day by day as the great musician perfects his power to evoke beauty from a violin—this is the essence of life, for all other⁶²⁷ gifts and talents become worthless if we fail to commune with God.

There is a mighty saying from the East: "Those who forget God, He causeth to forget themselves." That is, if we commune with lower interests exclusively, we lose the capacity to receive Pure light within the mind and soul. Little by little our horizon shrinks, little by little the sunlight ceases to shine in the heart. At moments of relaxation from the day's work, we look within, and what we see is frequently depressing.

Our capacity to enter into communion is like the capacity of a mirror to reflect only the objects toward which it is turned, and likewise on: communes with the interest uppermost in his heart. Freedom of will, potentiality of spiritual development, consist in our power to turn the mirror of meditation upon the truth at its source, shutting out the myriads conflicting realities of worldly life of at least a few recreative moments day by day.

What is the Infinite with which man learn to commune? Is it an infinity of variety, like the universe of space and time? Is it an infinity of knowledge, like a great

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library full of books? Is it an infinity of emotions, like the possession of a thousand different friends? No, not if we turn to those who illumine history with their power to commune with God. These great souls have found a Revelation of the Infinite a Prophet whose life and message brings God within our human capacity to know, to love, to obey. Not by extension of knowledge but by a singleness of purpose do we enter into that true communion which kindles eternity within the humblest human heart. By rising above our daily habits which degrade our energy to physical levels, by centering our aspirations upon one point of worship, by transforming our stubborn characters with new capacity to receive truth in terms of enhanced daily life—it is here that we can enter the secret portals of communion and tread the eternal path that leads from the man of flesh to the man of spirit, reborn in the likeness of God.

Horace Holley:⁶²⁸ A WORLD BIBLE.^{\$}

The rationalist who makes a selective choice of testimony in any field is no more intelligent or convincing than the sentimentalist who does the same thing for these of confirming his own subjective emotion. The defender of ethics a value which can be refined and separated away from the whole testimony of religion is like the lover of fruit who would destroy the tree from which it hangs.

But the idea of a World Bible, a holy Book for mankind, fairly and justly composed of all past scriptures and therefore truly universal and nonsectarian—this idea, particularly in a time of social upheaval, moral laxity and general materialism like the present, may well prove intriguing to many who have come to realise the dreadful role of religious decay in precipitating the down fall of civilisation throughout the world.

Advocates of the synthetic World Bible have what might appear to be effective arguments. If, they says, prophet has revealed the world of God, that word is surely eternal and must be cherished and preserved. Moreover, since holy scriptures has been the only source which has united races and peoples in the past, but due to conditions each ancient scripture had to be confined to some one race or social area, how can we bring about spiritual unity to-day on a world scale unless we accept all scriptures as holy and divine and prove our universality by standing ready to worship with all men from one common book? Does any one church or sect really hope to win any kind of exclusive spiritual authority over the whole world? If we value our own traditional bible as inspiration to the soul and guide to society, how can we destroy that same value which other peoples set upon their own Book?

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^{\$} WORLD ORDER. 1944.

From the point of view of any one traditional religion, such arguments impair the cherished tradition of unique superiority claimed for itself, but resistance to such onslaught does not remove the grounds on which the arguments rest.

The⁶²⁹ teachings of Baha'U'llah unfold the true organic relationships between the various scriptures and Revelations of the past. In the Iqan (the book of Assurance) and numerous other tablets, Baha'u'llah founds the divine nature of revealed religion upon the larger, inclusive purpose which requires long historic evolution for its fulfilment in human experience. Baha'u'llah does away with the ambiguities of the modern conceptions of comparative religion by declaring that each later prophet is not merely the equal of the Prophets who preceded him—He is spiritually identical, and in Him the former prophets return to this world. His revelation renews and enlarges all prior Revelations, containing their power and their validity within itself.

Thus the Baha'i is not called upon to find his way through all the words of all the prophets of old nor to regard any mere collection of scriptural literature as the divinely ordained World Bible of this world era. It is simply not possible to add together the utterances of all the prophets and amke a sum total exceeding the value of the contribution made by each Scripture to its own time. Each Revelation forms a complete time-unit in itself, and is not a mere building block for busy architects to place one upon another and thereby construct an inter-religious temple. Divine truth is revealed in the measure required by the particular era, and no Revelation conveys the will of God to a later time. Those who continued to treasure the words of Moses after Christ had revealed His larger message were thereby denying Christ, and denial of Christ was denial of Moses, since the spiritual essence of Moses lived again and revealed a new Christ.

Comparison of different faiths is meaningless without the key of the oneness of religion which Baha'U'llah has given this age, The sacred writings of the Baha'i Revelation constituted the World Bible of mankind in our time. In these writings whatever has guided and inspired men in the past finds new immortality and fresh influence. For today the God who sent forth all the messengers has⁶³⁰ perfected those truths expressed according to the limitations of race, tribe and clan, and given them life and unified significance for the whole world. To worship any past prophet exclusively at this time is to worship the past and deny the power of the living God.

K.D. Sethna: THE BEYOND AND THE HERE.^{\$}

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Horace Holley: A WORLD BIBLE

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Horace Holley: A WORLD BIBLE

^{\$} All India Weekly 1944

What is the spiritual life? Every moment a remembrance of God, every moment an offering to God and no prayer for any gift from God save God's own self!

And what is God? An infinite stillness behind all motion without losing that stillness. A pure radiance within, an immense grace above, a myriad love around, a dense delight below. A perfection that needs nothing, yet denies nothing—not even the least of our tributes. He holds in Himself the fulfilment of all desire when He is desired for His Own sake. A king, He is to be served directly and not alone through service to His subjects: family society, the nation, all mankind, the whole earth, the entire universe—these you may serve yet not find Him unless you hold Him first to be more than these.

There is, however, a sense in which the body must never be thrust out of thought. The clay from which we are made, the clay that is also the cosmos, our body lives in—surely it did not emanate from the Spirit in order to be belittled or cast aside. The physical world is a form of the Spirit a mode of slow struggling manifestation. Its impurities are to be shed but we are placed in it for realising God.

Not that my aspiration should stop with these phenomena; but they suffice for a start of the soul's journey. No other apocalypse is needed to set us on our way to the supreme Truth. Nor will that Truth be ours in full unless it finds in the revolvings of nature its last even as its first apocalypse. Not in subtle meditation or rarefied love away from visible objects is the Spirit finally possessed: it is through our two common eyes seeing⁶³¹ far and seeing deep that the Eternal fulfils Himself in us. No amount of holding the Divine in a beyond of trance can satisfy us: He can be for our earth-life lasting reality only if we behold Him every time we behold the universe.

And this beholding can best be done and at the same time the impurities cleaned from the temple of the body if we submit ourselves to the ancient practice of sitting at the feet of a Guru. The teacher and the master in flesh and blood is the safest as well as the easiest gate of entry into the Ineffable—and it is the gate that leads us deepest into the beatific destiny awaiting creatures of flesh and blood. He takes us out of the ego's prison that in various cunning ways can darken our sight and impede our search; he also takes us into the light our flesh and blood secretly are, the crystalline palace the ego's prison must grow.

To be self-delighted has for the Indian a profound sense as well as a superficial one, since, self-delight can stand for an independence of outward objects or occasions for finding life sweet and a plunging towards the centre of our being for the source of

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joy no less than light and strength, the deep centre where the human and the divine meet.

One's heart must be offered to the ideal beauty and, just as one derives one's inspiration from it, so too must one pass on to it whatever praise is one's lot: "Thine the power and therefore Thine the glory!"

Soulwardness and the feeling of dedication, however, are not all that the Indian poet is meant to have. They can easily lead to an austere otherworldly attitude—and such an attitude he must avoid. He has to be at the same time most inward and most outward, translunary and sublunary. The World of sense, shining hues and glowing harmonies he must embrace and make his Life's instrument. Images from the visible and the tangible are to be mated by him with the un-known. Upon his blood-stream the music of the spheres has to tremble: without this music his poetry will be crude, but without that blood-stream his poetry will be thin. Whatever⁶³² the Indian saint may do, the Indian poet cannot renounce the world and still be a poet. He has to be a combining of soulwardness and the feeling of dedication with a wealth of bodily colour and an intensity of bodily rhythm.

Won't the combining create a conflict in him? No. For to be drawn beyond these things is not to be in love with a supreme void. His otherworld is not a negation of this but the perfect original of it which is here broken and fragmentary, emerging slowly and with struggle. In taking up physical colour and rhythm he is not going over to the utterly undivine: his song is not a blow against the silence of God nor his magnificence a violation of God's mystery. Deep in the divine silence, far in the divine mystery, dwells the pattern and plan which the world is trying to manifest. That is the poet's basic vision, whether he openly acknowledges it or no. Divest him of it and his frenzy is lost. It is at work not only when triumph burns on his lips when those lips are ashen with despair. For, if they triumph because the poet sees the archetypal beauty shining through things that are wry and fleeting, they despair for no other reason than that the self same beauty is found by him to be obscured. What the poet's joy discovers and what his agony misses are one: some sheer and sovereign Perfection; In poetry the hunger that is appeased and therefore laughs and the hunger that is robbed of sustenance and therefore wails are both of them at bottom a hunger for the Archetypal through the modes and movements of the phenomenal.

And because this one single hunger is behind all poetry, all poetry seeks faultless form—the motjuste, the unimprovable phrase, the sentence without a defeat, the stanza that is an unflawed whole, and through such absolutes a rhythm that is a new plus ultra of suggestive enchantment. Whether it affirm or deny the spiritual reality in the time-

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process, it cannot rest until its affirmation or its denial is embodied in a form of word and rhythm striking home to our heart as utterly perfect, ravishingly archetypal. Even the ugly, the grotesque, the horrible, the demoniac are transmuted into extremes of⁶³³ beauty by the faultless form of expression the poet gives them. If not the while in what he says, then in the manner of his saying, the Archetypal is ever his quest and goal. But he seeks it and attains it ever through the phenomenal.

No, there is no conflict in the poetic art between the Beyond and the Here, The man may know a keen strife in his breast between them: the poet may even voice the strife, but affire to make a faultless form from phenomenal substance, he transcends it in his art by the way he voices it: He cannot succeed in his poetry without harmoniously combining in the absolute beauty of his expression the Here and the Beyond. For then the matter no less than the manner draws the two worlds together.

C.E.M. Joad: COUNTER ATTACK FROM THE EAST.

Unfortunately, however, man's wisdom has not developed commensurately with his powers. Science, as Bertrand Russell has pointed out, does not change man's desires; it merely increases his powers of satisfying them. If the desires are good, this added power of satisfaction is itself a good; if evil, it is proportionately an evil. Now while human desires individually are neither good nor evil but mixed, owing to the fact that we still live in a state of international brigandage, they are in their social and collective expression mainly harmful. For this reason science, which has endowed civilized man with such prodigious powers, has endowed him to his peril; so much so, that he is within measurable distance of exterminating himself in the next war and mechanizing himself into a mere unit of production, if he avoids extermination.

The spirit of the west is markedly hostile to religion in at least two senses of that ambiguous word. It distrusts supernaturalism and is sceptical of any transcendental account of the nature of the universe; and it knows enough comparative religion to distrust the claim to exclusive and exhaustive truth historically made by most great religious and by none bore eagerly than by its own Christianity Nevertheless the Westerner badly needs a faith. Ill at ease in the spiritual vacuum left by the decay of traditional⁶³⁴ beliefs, he expresses his loneliness by a feverish clutching at any straw that seems likely to lend him support. The fact is that he dislikes facing the infinite single handed as much as he dis-likes facing the problem of conduct with nothing better than his won good sense to guide him.

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That there are neither values nor disvalues, but only personal preferences and prejudices is one of the most cherished convictions of the contemporary young. There are, they insist, no great men and women; there are only those whom individual historians have delighted to praise. There are no great artists and musicians; there are only those who happen to appeal to the taste of a particular generation. As I write, there comes into my mind the picture of a student attached to a pair of earphones by means of which he was listening to the wireless jazz, while he was at the same time reading Hegel; and to the questions did not the one activity interfere with the other, and was it in any event advisable to mix the trivial with the noble, the fro the of the day with the great thoughts of all time, replying that to say of one activity or form of enjoyment that it is better than another is meaningless. All that one is entitled to assert, he declared is that it is more or less satisfying to the mood of the moment. The remark was characteristic—characteristic of a refusal to discriminate which arises from a fundamental scepticism as to the reality of those values which have been traditionally regarded as the ends of human action.

Scepticism in matters of belief, guidelessness in matters of conduct, indifference in regard to value, these are the outstanding factors in the mood of the West. The result is that nowhere in the western world today is there any accepted view as to what men ought to believe, how they ought to act, or what things they ought to admire.

It values machines, in so far as it puts up with them at all, not as ends in themselves but as means to ends beyond themselves, the lightening of human toil and the increase of human leisure. Unlike⁶³⁵ most westerners they can sit still and listen; they can bear themselves by themselves, and many possess the technique of solitude and are trained in the art of meditation.

The west has the energy and vitality of a civilization still comparatively young, yet does not know into what channels to direct them. Possessing in abundance the means to the good life, it is without knowledge of the end. The East possesses the tradition and the knowledge, but is without the vitality to make the tradition live or the knowledge spread, and is in danger of being swamped by the vigorous tides that flow from the West.

He dord not make the mistake of crediting his western hearers with a knowledge of Indian philosophy and religion, and save himself the trouble of difficult and perhaps inevitably misleading translation into English by the lazy assumption that they will understand Indian technical terms such as guru, mukti, dharma, or even Karma, It is a fact that the average Westerner does not know what these terms mean; it is also a fact that most Indians seem quite unable to realize. The point seems a small one, but its

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neglect is a source of endless exasperation, and Radhakrishna's failure to neglect it is a good example of that imaginative intellectual sympathy.

Consider, for example, the nature of our perceptions of the sensory world. On this vexed question Radhakrishnan takes an idealist line. He holds that the qualities and properties we believe ourselves to perceive in the world are not really out there waiting to be discovered by the human mind, but are relative to and dependent upon the observer, in the sense that they only exist and when they are being experienced.

Radhakrishnan's view is not, however, the well-known position of Berkeley that the properties of the so-called external world are merely ideas in the mind of the observer. He holds rather that the distinction between subject and object, mind and external world, is one which in the last resort cannot be sustained. Knowledge is for him a⁶³⁶ whole or unity in which subject and object are both discerned as aspects of the unity; but this does not mean that either exists as a separate and isolated entity outside the unity of knowledge in which both are given.

Sir James Jeans holds that matter is merely the way in which a fundamentally mental universe appears to our finite intelligences.

These views are not, of course, endorsed by all physicists. But on all sides there is a growing recognition of the part played by the mind in scientific work not only in discovering but in partially determining the nature of what it discovers, so that there is a tendency to think of the scientist as one who fares through the utter-most confines of the universe only to light upon his own footprints. But, if we do not know what matter is, if we have no assurance of the independent existence of an external physical world, either in the form in which everyday perception reveals it or in that into which the scientist analyses it, what standard have we by reference to which to stigmatize religious knowledge as merely subjective? That solid pedestal of simple, obvious matter which formed a point of vantage from which the nineteenth century looked down on the saint and the seer wandering in a world of moonshine has disappeared. Our religious intuitions have just as much right as any other form of knowledge to be accepted as giving us information about reality.

Each of us therefore, will live in his own complete private world and we shall own no public world in common. Now science presupposes that there is some objective world which is the same for all discoverers, and a purely subjective Idealism robs science, therefore of its basis.

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That science is moonshine, is of course, possible, and, if this possibility were all, subjective Idealism might at least be countenanced as a plausible view. But there is more to follow. If what we perceive is the creation of my mind, so is⁶³⁷ what I think. Hence, what I think at any given moment will be wholly relative to me. Similarly, what you think may be the exact opposite of what I think, and yet it will not contradict it, since in each case what we think will be true in the only sense in which anything can be true, that is, it will be true for us.

Hence two contradictory thoughts may both be true. To say that proposition 'X' is true means, in fact, on this view, no more than to say that I think 'X' But, if the principle of contradiction does not hold, thought has no objective validity, since no assertion is truer than its opposite.

Very well, then, the arguments which has led to this conclusion is no truer than its opposite, and there is no reason to accept the conclusion. We must in fact, make some assertion; and, even if all we assert is a complete scepticism, we somehow regard the scepticism as being itself exempt from the scepticism which we proclaim in regard to other assertions. Thus, if I impugn the principle of contradiction, proclaiming a world in which two contrary assertions may both be true, I am cutting the ground under my own feet, since in such a world my own thought will have no validity.

It is, I believe, a simple statement of psychological fact that, whereas most of the peoples of the world have in some form or other had this consciousness, most people in the west today have not. As a consequence religion means nothing to them, simply because they are without that basis of personal experience in terms of which alone religion has {menai??}⁶³⁸. Now this lack of is, I believe, a comparatively new thing in the world. Radhakrishnan simply does not credit its existence. He speaks as if the religious consciousness were an inalienable and universal possession of the human spirit, something which all human beings enjoy in so far as they are in fact human. I can only say that I have looked into my consciousness very carefully and can find nothing of the kind, unless, as Radhakrishnan suggests, I am prepared to accept my feeling for Nature and the "spell which great works of art cast upon us" as religious. Although⁶³⁹ I cannot do this—I think that the feeling one has for great art, though possibly akin to, is different from that of which they mystics speak; for example, when I enjoy a Bach fugue I do not in any sense become it; yet most mystics insist that in religious ecstasy the gulf between subject and the object which they enjoy is transcended and that they become one with object.

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C.E.M. Joad: COUNTER ATTACK FROM THE EAST

⁶³⁸ Indecipherable in the original look like "{meani??}"

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Religious experience is, Radhakrishnan points out, the beginning of all religion. With some men it is a continuous fact, in most only intermittent. It is an experience of something; it is not, that is to say, purely subjective. We have seen, no more reason to doubt the existence of an object of religious experience than we have that of a molecule or rose. Certainly the person enjoying it has no doubts.

However, even the most gifted human souls are unable to command their moments of spiritual revelation and enjoyment. And they cannot do this because, beyond recognising the need for silence and for meditation, for a discipline of life and a training of the spirit of which I shall speak later, mankind has hitherto been quite unable to specify the conditions governing the occurrence of these experiences.

First, there is the fact of religious experience. This is in the nature of an instinctive flash, rarely of a prolonged vision, which may be led up to but is logically divorced from the years of personal training and centuries of collective tradition that may precede it. Following upon the fact, there is the interpretation of the fact. The process of interpretation itself falls into two stages. (1) First, there is some tincture of interpretation even in the experience itself. Radhakrishnan is in line with most modern psychology in pointing out the "there is no such thing as pure experience raw and undigested. It is always mixed up with layers of interpretation." Buddha, of all the teachers who have manifestly enjoyed the experience, was the most chary of interpreting it. For him the view that "the experience gives us direct contact with God is an⁶⁴⁰ interpretation and not an immediate datum." The point is that the form which the interpretation takes depends not only upon the nature of the experience but also and for most of its characteristic features upon the temperament, education, training and world outlook of the experiences.

The revelation of the founder has now to filter the minds of followers who are for the most part very ordinary men. No man can understand the teaching of another; all that he can understand the nearest thing to it of which his own mind is capable, and the nearest thing to the teaching of the founder of a religion of which the average follower is capable of something very remote indeed, amounting in the case of Paul to the transformation of the original and highly advanced teaching of Jesus into a commonplace mixture of repentance, retribution and salvationism. Hence the variety of religious beliefs; hence, too the fact that the average man associates his own particular religious experience with the name and of ten attributes it to the agency of someone particular founder, and proceeds to interpret it in the context of some one particular creed determined by the accident of the time and place in which he happens to have entered the world. This does not mean, as some seem to think it does, that one's

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religion is purely a topographical accident, its character and intensity depending upon the bedroom in which one happens to have been born.

Here, then, is the gist of Radhakrishnan's answer to the modern relativist criticism of religion. Certainly, he says, there are different creeds. But what does the circumstances prove? Merely that there are different interpretations of a fundamentally unitary experience. Admittedly, again, the features which different religions display to the world are local, parochial even, and relative to circumstances of time and place. But what does that show? Simply that the deliverances of religious insight have to be interpreted through the partial, relative and faulty minds of men.

In recent years much work has been done in investigating what might be called the psychological machinery of intuition, the conditions under which it⁶⁴¹ operates, its relation to intellectual effort, the veritability of its deliverances by subsequent test.

An interesting summary of the research will be found in Graham Wallah's book "642The Art of Thought."⁶⁴³ He distinguishes four states in the process which goes to the making of new generalization, the discovery of a new formulae or the devising of a new invention. The first is that Preparation, during which a particular problem is investigated in all directions; the second, that of Incubation, during which no conscious thinking is done in connection with the problem of work or art with which the creative thinker or artist is concerned; the third, consisting of the appearance of the "happy idea" together with the psychological events accompanying that appearance, is called illumination; and the fourth, embodying the working out and application of the idea in thought or in the execution of the work of verification.

Particular stress is laid upon the importance of Preparation as a preliminary to Illumination. Professor Wallahs speaks of the many men of genius who have done their best work after a period of idleness. But the period of idleness must itself be preceded by a spell of hard thinking, during which the intellect is working at full pressure.

If you are prepared to concede the existence of a faculty, intuition, which discovers new truth in science and mathematics, and is the vehicle of what you call creative inspiration in art, what possible grounds have you for denying its efficacy in the sphere of religion? If the mind makes jumps in the apprehension of a new significance in painting and music and of the hitherto unrealized implications of propositions, may it not also jump to the apprehension of reality as spiritual.

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⁶⁴² The original editor inserted open double codes by hand

⁶⁴³ The original editor inserted close double codes by hand

Is the mystical experience a projection of the whimsies of our unconscious mind upon the empty canvas of a mindless universe, or is it the medium of the soul's intercourse with God? Are the utterances of the mystics the babblings of men beside themselves with fasting and solitude, or do they truly report⁶⁴⁴ the nature of the real world?

It follows that the way of life which reveals the vision of the supreme is also a way of life which realizes the self. Thus the problem constituted by the supposed loss of individuality in union with God is seen to be unreal.

It is only, as we have seen, when we become fully integrated beings that we realize our spiritual natures. It is this integrated self, which is also the spiritual self, which knows its duty with "with a knowledge which springs from the deeper levels of man's being". To refine the spirit by discipline and meditation is to increase our ethical sensitiveness, to render, that is to say, more unerring our knowledge of the path of duty, fuller and more convincing our apprehension of the good. Responding to a situation with the whole self, integrating in the response our various energies and faculties, realizing in a word our spiritual nature, we become free.

In renunciation man at last achieves the realization of the spirit with him; he becomes fully himself. He does not despise the world; he does not even seek free himself from it; he becomes disinterested in it, discerning in the light of the goal which the fully realized spirit sets before itself, the comparative unimportance of the worldly ends of power, fame and wealth, for which men strive in sweating competition.

Nor is it to be supposed, because he is so zealous an exponent of the Hindu way of life as it has been ideally lived, that Radhakrishnan approves the present state of India. At the end of *The Hindu View of Life* he is definitely critical of the sterile dogmatism in which Hindu thought has apparently come to rest. The vital flow of religious inspiration has trickled away into the sands of scholarship and formalism, and there apparently it has lost itself.

It is not, he cannot help wondering, prejudicial to new thought to compel it to accommodate itself within the bounds of a traditional system? Does not the veneration with which the systems are regarded as complete compendia of truth tend to stifle free enquiry, and to substitute scholarship and textual⁶⁴⁵ criticism,⁶⁴⁶ dialectical skill and the

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⁶⁴⁵ The original editor deleted "criticism, dialectical skill and the ingenuity which is required of those who must fit new pieces into old frameworks, for the freeplay of the unfettered mind?" by hand

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ingenuity which is required of those who must fit new pieces into old frameworks, for the freeplay of the unfettered mind? The westerner finds the implied criticism of these reflections confirmed by Dr Dasgupta.

“All the independence of their thinking was limited and enchained by the faith of the school to which they were attached. Instead of producing a succession of free-lances thinkers having their own system to propound and establish, India had brought forth schools of pupils who carried the traditional views of particular systems from generation to generation, who explained and expounded them, and defended them against the attacks of other rival schools which they constantly attacked in order to establish the superiority of the system to which they adhered.”

The history of the systems extends for about two thousand years. Their development seems to have stopped about the beginning of the seventeenth century, and with the development of the systems Indian philosophy itself seems to have come to a standstill.

Contemplating this curious corpus of dogma, piety and learning the Western reader is doubly repelled. So far as the past is concerned, he finds the ideas, the undoubtedly valuable ideas, of Indian philosophy clothed in the unfamiliar and forbidding gab of a commentary upon sacred texts; so far as concerns the present, he is led to suppose that philosophy has reached a dead end. The waters of speculation have, he is given to understand ceased to flow; there has been, in fact no living thought for a couple of hundred years.

The doctrine of Karma as expounded by Radhakrishnan has two aspects; a deterministic and a free willist, each of which is the complement of the other. For the purpose of exposition these two aspects must be considered separately. It must however, be borne in mind that this separation is for convenience of exposition only; each considered by itself is an abstraction from the truth; the truth is in the two together.

Behaviourism has achieved unexpected success in⁶⁴⁷ interpreting the behaviour of human beings without introducing the assumption that they have minds. They may have, of course, for since a mind cannot be observed, to deny it is, it is held, as unreasonable as to assert it; but, if they have, there is no reason to think that their minds influence their behaviour.

Does the individual, it may be asked, really live many lives? If so, how can he, since he occupies different body, in each of them and since the body, on any view,

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largely determine the complexion of the spirit, be the same individual in each of them? Nature bear witness to a process of incessant renewal. At the zoological level this process appears to be concerned solely for the perpetuation of species. At the human level of development the perpetuation of individuality sees to be the end in view. Therefore, the reasons for believing in the renewal of species through many individuals at the biological level are also reasons for believing in the renewal of an individual through many lives at the human level.

Nature bears witness to continuity; to continuity that is, within a general pattern. Everything arises from and passes into something which is continuous with it. There is no apparent reason why human selves should be regarded as exceptions to this principle. If they are not, they must continue; "They carry on past threads, weave out something in the present, and prepare for the future." The object of the self is the "fulfilment of function or development of individuality." This object cannot be secured in one life. We do not—the fact is, alas, only too obvious—develop all our powers or achieve all our ends. But, one grant that our chance of self-fulfilment continues indefinitely into the future, and this need cause no disquietitude: "There are no blind rushes to the goal" there is a connected sequence in which "the acts of one life determine the basis and opportunities of the next" It is an admitted principle of science that, if we see a certain stage of development in time, we may infer a past to it." We appear in the world not as⁶⁴⁸ clean slates already inscribed. For example, we inherit talents, "an eye for beauty, a taste for music, which are not common qualities of the species but individual variations." "We cannot believe that the rise of self with a definite nature is simply fortuitous"; therefore, we must suppose a past for the self, in which the individual inheritance which it brings with it into the world has been built up. This is McTaggart's famous argument for pre-existence. Infant prodigies in music or chess constitute its most striking illustrations. In some sense, then, minds, seeing that they exhibit characteristic which are not entirely due to their associations with bodies, must pre-exist them. How, then, do they become associated?

Every time a man chooses evil his character is determined by the fact of his choice, and this determination makes it easier for him to choose evil and harder to choose good on the next occasion on which choice presents itself. In this sense, then, it is true that our choices, in determining our actions, determines also our characters, and to this extent influence our further choices.

But, and this is the second point, they never necessitate them. Although it becomes harder for me to choose good each time I choose evil, it never becomes impossible. For choice is always free, and no amount of choosing in the past, although it may bias and influence can ever necessitate a present choice.

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But while he has freedom, it is not freedom to do just what he pleases. The self-determinism of past Karma stretching from the past into the present effectively precludes the irresponsibility of caprice.

But this state of perfection cannot be realized by the individual alone, if only because the individual cannot, as we have seen, be divorced from his environment, If to consider him so divorced is to consider him as he is not, it follows that his nature is infected through and through by the environment of which he is a part. Thus⁶⁴⁹ it is the duty of each individual to seek for salvation not only for himself but also for his neighbours. This social salvation, which is the ultimate aim of life, is the achievement of a community of fully realized spirits:

In view of this obligation to assist in the salvation of the world, the fully realized individual does not throw off his individuality. Nevertheless the perpetuation of individuality is not the end of life. The Christian conception of the preparation for eternal bliss of a number of souls conceived in the likeness of twentieth century Nordic adults as the purpose for which creation travails, seems childish to the Hindu. The view is, it is obvious, a figment born of pride of over developed individuality, arising in the minds of those who, unable to contemplate the extinction of their own personalities with equanimity, cling frenziedly to self. Hinduism has no particular attachment to individuality or desire to perpetuate it.

Radhakrishnan rejects personal immortality. We cannot, he points out, conceive of ourselves as individuals and yet existing endlessly. For what sort of individuals should we be? "We do not want endless youth, or endless old age. Whatever it be, if it is endlessly continued, we will be sick unto death" He also rejects the notion of "conditional immortality" the view that some only will be saved.

Spiritual truth, as we have seen, is revealed to the intuitive insight of individuals; but the revelations only partial. Moreover, directly the recipients of the vision seek to communicate it, they blur, misreport and fall into error. Philosophy, which is the organized communication of spiritual truth, inevitably botches its message in transit. This is not a reason for discarding philosophy; it is a recognition of the fact that, while all philosophies contain some truth, all contain, and inevitably, a degree of error. The progressive development of philosophy consists in the progressive reduction of the error and, in⁶⁵⁰ consequence, of the progressive enlargement of the truth. It is easy to show where philosophical systems are wrong, harder to show where they are right. Yet

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it in their rightness and not in their wrongness that their value consists. On examination their common deficiency will be found to consist in adopting some conception valid in itself, and then illegitimately expanding it to embrace the universe. Philosophers, in other words have mistaken partial truths for whole ones.

In this interdependence, which should be the greatest good, lies the greatest danger our time. For, though economically one, the world is politically a congeries of nationalist states consumed by sacred egoisms, each insisting on its territorial integrity, each proclaiming its inalienable sovereignty.

For this paradox the root cause is, as I pointed out in the prologue, a disparity between our scientific technique and our social wisdom such that the latter is quite incapable of devising a mode of distributing the goods so abundantly produced by the former. Our social wisdom is still conditioned by the ideas of the past; it is informed by a narrow parochialism. Nation and class are the blinkers between which we look out upon the world, and, because of them, most of us are incapable of thinking in terms of world citizenship or of humanity as a whole. One of the most notable expressions of this mentality at the moment is the policy of economic nationalism. Each nation, is trying to score off its neighbours to the advantage of itself, contributes to a situation in which each is being rapidly ruined by the activities of all. Our statesmen and businessmen are dominated by a fundamentally nationalist outlook. To a world which is economically one, they apply the sectional policies of competing hostile units, and try to solve problems which are worldwide alike in incidence and origin, in terms of the traditional concepts of the foreign office and the parish pump. Until this mentality is changed,⁶⁵¹ until these jealous national states which see everything in terms of humanity are superseded, until, in a word, the world develops an international mind commensurate with its international structure, there is no escape from our present difficulties. Sooner or later, if they persist, they will wreck our civilization.

The conditions for a world civilization exist; indeed they are such that only a world civilization is compatible with them. Only the minds are unprepared.

That war is inevitable unless nations can be induced to abandon their claims to absolute national sovereignty and to submit to the jurisdiction of an international sovereignty vested in a league of nations. I take to be self-evident, Civilized man has proceeded for hundreds of years on the assumption that each nation is entitled to be judged and jury in its own cause, with the result that, whenever a nation has wanted anything or feared anything badly enough, it has preferred to risk the hazard of war rather than to trust to the arbitrament of neutrals to decide its claim.

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A barren humanism is the ⁶⁵²resource, but humanism, which may serve well enough in normal times, is pitifully inadequate in times of stress. Intellect can criticize and exhibit as illusory the consolations of religion, but it can offer no alternative solace from its own resources.

So long as this vision lasts, the artist remains rapt in contemplation, thrilled to ecstasy by the image of the real which has been vouchsafed to him. But, as I have already pointed out the vision does not last. The veil is lifted only to be redrawn. While aesthetic contemplation lasts we are all will-less and self-less, but only for the moment. Scarcely is he assured of the unique character of what this vision reveals before the artist is caught up again into the stream of life, and pulled back into the world of need and want, of struggle and desire, to which his status so an instrument of life's will inevitably condemns him. But,⁶⁵³ before his memory fades, he enshrines his vision in paint or sound or song. Yet it is not beauty itself that the artist contemplates, but only its image in a material setting; only the mystic may contemplate beauty and truth directly, and even he, As Radhakrishnan assures us, cannot retain his vision for long.

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Few things more tax the power of the student who is beginning to train his mind than does concentration. In the early stages of the activity of the mind, progress depends on its swift movements, on its alertness, on its readiness to receive impacts from sensation after sensation, turning its attention quickly from one another. Versatility is, at this stage, a most valuable quality, and the constant turning outwards of the attention is essential to progress. While the mind is collecting materials for thought, extreme mobility is an advantage, and for many, many lives the mind grows through this mobility, and increases it by exercise. The stoppage of this habit of running outwards in every direction, the imposition of fixed attention on a single point,—this change naturally comes with a jar and a shock, and the mind plunges widely, like an unbroken horse when it first feels the bit.

In concentration, the consciousness is held to a single image; the whole attention of the knower is fixed on a single point, without wavering or swerving. The mind—which runs continually from one thing to another, attracted by external objects and shaping itself to each in swift succession—is checked held in, and forced by the will to remain in one form, shaped to one image, disregarding all the impressions thrown upon it.

⁶⁵² The original editor inserted space by hand

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⁶⁵⁴ The original editor corrected spell "Besant" by hand

Now, when the mind is thus kept shaped to one image, and the knower steadily contemplates it, he obtains a far fuller knowledge of the object than he could obtain by means of any verbal description of it. Our idea of a picture, of a landscape, is far more complete when we have seen it, than when we have only read of it, or heard it described. And if we concentrate on such a description the picture is shaped in the mental body, and we gain a fuller knowledge than⁶⁵⁵ is gained by mere reading of words. Words are symbols of things, and concentration of the rough outline of a thing produced by a word descriptive of it fills in more and more detail, as the consciousness comes more and more closely into touch with the thing described.

It must be remembered that concentration is not a state of passivity, but, on the contrary, one of intense and regulated activity. It resembles in the mental world, the gathering up of the muscles for a spring in the physical world, or their stiffening to meet a prolonged strain.

At the beginning of concentration two difficulties have to be overcome. First, this disregard of the impressions continually being thrown on the mind. The mental body must be prevented from answering these contacts, and the tendency to respond to these outside impressions must be resisted; but this necessitates the partial direction of the attention to the resistance itself, and when the tendency to respond has been overcome the resistance itself must pass; perfect balance is needed, neither resistance more nonresistance, but a steady quietude so strong that waves from outside will not produce any result, not even the secondary result of the consciousness of something to be resisted.

Secondly, the mind itself must hold as sole image, for the time, the object of concentration; it must not only refuse to modify itself in response to impacts from without, but must also cease its own inner activity, wherewith it is constantly rearranging its contents, thinking over them, establishing new relations, discovering hidden likeness and unlikenesses. It has now to confine its attention to a single object, to fix itself on that. It does not of course, cease its activity, but sends it all along a single channel. Water flowing over a surface wide in comparison with the amount of water sent along a narrow channel, with the same initial impulse, will carry away an obstacle. Hence the value of "one pointedness" so continually insisted on by the teachers of meditation. Without adding to the strength of mind, the effective strength of it is immensely increased. Steam allowed to expand⁶⁵⁶ in the free air does not move a midge out of its path; but along a pipe, the same steam would drive a piston.

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This imposition of inner stillness is even more difficult than the ignoring outside world is more easy than quiet the inner, for third inner world is more identified with the Self, and, in fact, to most people at the present stage of evolution, represents the "I". The very attempt, however, thus to still the mind soon brings about a step forward in the evolution of consciousness, for we quickly feel that the Ruler and the Ruled cannot be one, and instinctively identify ourselves with the Ruler. "I quiet my mind", is the expression of consciousness to, as a possession of, and the "I".

This distinction grows up unconsciously, and the student finds himself becoming conscious of a duality, of something which is controlling, and something which is controlled. The lower concrete mind is separated off, and the "I" is felt as of greater power, clearer vision, and there is evolved a feeling that this "I" is not dependent on either body or mind. This is the first realization, i.e., feeling, in consciousness of the true immortal nature, already intellectually seen as existing, such vision having, in fact, prompted the very concentration which is thus rewarded. As the practice goes on, the horizon widens out, but as though inwards and not outwards, inwards and inwards continually, illimitably. There unfolds a power of knowing the truth at sight, which only shows itself when the mind, with its slow processes of reasoning, is transcended. (The reader must never forget that "the mind," is used throughout as meaning "the lower mind" the mental body plus manas.) For the "I" is the expression of the Self whose nature is knowledge, and whenever he comes into contact with a truth, he finds its vibrations regular, and therefore capable of producing a coherent image in himself, whereas the false cause a distorted image, out of proportion, by its very reflexion announcing its nature. As the mind⁶⁵⁷ assumes a more and more subordinate position, these powers of the ego assert their own predominance and intuition—analogous to the direct vision of the physical plane—takes the place of reasoning, which may perhaps be compared to the physical plane sense of touch. In fact, the analogy is closer than at the first glance may appear. For intuition develops out of reasoning in the same unbroken manner, and without change of essential nature, as the eye develops out of touch. There is certainly great change of "manner", but this should not blind us to the orderly and sequential evolution. The intuition of the unintelligent is impulse, born of desire, and is lower, not higher, than reasoning.

When the mind is well trained in concentrating on an object, and can maintain its one-pointedness—as this state is called—for some little time, the next stage is to drop the object, and to maintain the mind in this attitude of fixed attention without the attention being directed to anything. In this state the mental body shows no image; its own material is there, in a condition of perfect calm, like a waveless lake. This is not a state which can last for more than a very brief period, like the "critical state" of the chemist, the point of contact between two recognised and defined substates of matter.

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Otherwise put, the consciousness, as the mental body is stilled, escapes from it, and passes into out of the “laya centre” the natural points of contact between the mental body and the causal body; the passage is accompanied by a momentary swoon, or loss of consciousness—the inevitable result of the disappearance of objects of consciousness—followed by consciousness in the higher.

Consciousness changes its state, not its place. All successful students in concentration rediscover for themselves this non-existence of space for consciousness. An adept can acquire knowledge of any object within His limit by concentrating upon it, and distance in no way affects such concentration.

Concentration⁶⁵⁸ is the means whereby the Jiva escapes from the bondage of forms and enters the peace.

Having understood the theory of concentration, the student should begin its practice.

If he be of a devotional temperament, his work will much simplified, for then he can take the object of his devotion as the object of contemplation, and the heart being powerfully attracted that object, the mind will readily dwell on it, presenting the beloved image without effort and excluding others with equal ease. For the mind is continually impelled by desire, and serves constantly as the minister of pleasure. That which gives pleasure is ever being sought by the mind, and ever seeks to present images that give pleasure and exclude those that give pain. Hence it will dwell on a beloved image, being steadied in that contemplation by the pleasure experienced in it, and if forcibly dragged away from it will return to it again and again. A devotee can then very readily reach a considerable degree of concentration. The student suddenly awakes to the fact that he is thinking about something quite other than the proper object of thought. This will happen again and again, and he must patiently bring it back—a wearisome and tiring process, but there is no other way by which concentration can be gained.

It is useful and instructive mental exercise, when the mind has thus slipped away without notice, to take it back again by the road along which it travelled in its strayings. This process increases the control of the rider over his runaway horse, and thus diminishes its inclination to escape.

Consecutive thinking, though a step towards concentration, isn’t identical with it, for in consecutive thinking the mind passes from one to another of a sequence of images, and is not fixed on one alone. But as it is far easier than concentration, the

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beginner may use it to lead up to the more difficult task. It is often helpful for a devotee to select a scene from the life of the object of his devotion, and to picture the scene vividly in its details, with local surroundings of landscape and colour. Thus the mind is gradually steadied⁶⁵⁹ on one line, and it can be led to and finally fixed on the central figure of the scene, the object of devotion. Consciousness is not under the physical space-limitations, but is where so ever it is conscious—a statement that has already been explained.

Concentration itself, however, it must be remembered, is not this sequential thinking, and the mind must finally be fastened to the one object and remain fixed thereunto, not reasoning on it, but as it were, sucking out, absorbing, its content.

The feeling of such increased restlessness is chiefly due to the opposition suddenly set up between the Ego, willing steadiness, and the mind in its normal condition of mobility. The Ego has, for a long series of lives, been carried about by the mind in all its swift movements, as a man is ever being carried through space by the whirling earth. He is not conscious of movement; he does not know that the world is moving, so thoroughly is he part of it, moving as it moves. If he were able to separate himself from the earth and stops his own movement without being shivered into pieces, he would only then be conscious that the earth was moving at a high rate of speed. So long as a man is yielding to every movement of the mind, he does not realise its continual activity and restlessness; but when he steadies himself, when he ceases to move, then he feels the ceaseless motion of the mind he has hitherto obeyed.

If the beginner knows these facts, he will not be discouraged at the very commencement of his efforts by meeting with this universal experience, but will, taking it for granted, go quietly in with his task.

The mind thus steadied will not be so easily thrown off its balance by the wandering thoughts from other minds, ever seeking to effect a lodgement, the vagrant crowd which continually encircles us. The mind used to concentration retains always a certain positiveness, and is not readily shaped by unlicensed intruders.

All people who are training minds should maintain an attitude of steady watchfulness with regard to the thoughts that “come into the mind”, and should⁶⁶⁰

The⁶⁶¹ mind thus steadied will not be so easily thrown off its balance by the wandering thoughts from other minds, ever seeking to effect a lodgement, the vagrant

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crowd which continually encircles us. The mind used to concentration retains always a certain positiveness, and is not readily shaped by unlicensed intruders.

All people who are training their minds should maintain an attitude of steady watchfulness with regard to the thoughts that “come into the mind”, and should exercise towards them a constant selection. The refusal to harbour evil thoughts, their prompt ejection if they affect an entry, the immediate replacement of an evil thought by a good one of the opposite character—this practice will so tune the mind that after a time it will act automatically, repelling the evil of its own accord.

The method of replacing one thought by another is one that may be utilised to great advantage in many ways. If an unkind thought about another person enter the mind, it should at once be replaced by a thought of some virtue he possesses, of some good action, he has done. If the mind is harassed by anxiety, turn it to the thought of the purpose that runs through life, the Good law which “mightily and sweetly ordereth all things.” If a particular kind of undesirable thought persistently obtrude itself, then it is wise to provide a special weapon; some verse or phrase that embodies the opposite idea should be chosen, and whenever the objectionable thought presents itself, this phrase should be repeated and dwelt upon. In a week or two the thought will cease to trouble.

In some schools of what is called Hatha-Yoga the students are recommended to assist concentration by fixing the eyes on a black spot on a white wall, and to maintain this fixity of gaze until trance supervenes. Now, there are two reasons why this should not be done. First, the practice, after a while injures the physical sight, and the eyes lose their power of adjustment. Secondly it brings about a form of brain paralysis. This begins with the fatigue of the retinal cells, as the waves of thought beat on them, and the spot disappears from view, the⁶⁶² place on the retina where its image is formed becoming insensitive, the result of prolonged response. This fatigue spreads inwards, until finally a kind of paralysis supervenes and the person passes into a hypnotic trance. In fact, excessive stimulation of a sense-organ is, in the West, a recognised means for producing hypnosis- the revolving mirror, the electric light, c., being used with this object.

But brain paralysis only stops all thinking on the physical plane, but renders the brain insensitive to non-physical vibrations, so that the Ego cannot impress it; it does not set him free, but merely deprives him of his instrument. A man may remain for weeks in a trance thus induced, but when he awakes he is no wiser than at the

beginning of the trance. He has not gained knowledge; he has merely wasted time. Such methods do not gain spiritual power, but merely bring about physical disability.

Meditation may be said to have been already explained, for it is only the sustained attitude of the concentrated mind in the face of an object of devotion, of a problem that needs illumination to be intelligible, of anything whereof the life is to be relaxed and absorbed, rather than the form.

Meditation cannot be effectively performed until concentration is, not at least partially, mastered. For concentration is not an end, but a means to an end; it fashions the mind into an instrument which can be used at the will of the owner. When a concentrated mind is steadily directed to any object, with the view of piercing the veil, and reaching the life, and drawing that life into union with the life to which the mind belongs—then meditation is performed. Concentration might be regarded as the shaping of the organ; meditation as its exercise. The mind has been made one-pointed; it is then directed to and dwells steadily on any object of which knowledge is desired.

Those who cannot spare half an hour during the which the world may be shut out and the mind may receive from the spiritual planes a current of life, cannot lead the spiritual life.

Most⁶⁶³ valuable of the gains made by the worker for thought power, is the increased ability to help those around him, those weaker ones who have not yet learned to utilize their own powers. With his own mind and heart at peace, he is fitted to help others.

A mere kind thought is helpful in its measure, but the student will wish to do far more than drop a mere crumb to the starving.

Let us first take the case of a man who is under the way of an evil habit, such as drink, and whom a student wishes to help. He should first ascertain, if possible, at what hours the patient's mind is likely to be unemployed—such as his hour for going to bed. If the man should be asleep, it would be all the better. At such a time, he should sit down alone and picture the image of his patient as vividly as he can, seated in front of him—picture him clearly and in detail, so that he may see the image as he would see the man. (This very clear picturing is not essential, although the process is thereby rendered more effective.) Then he should fix his attention on this image, and address to it, with all the concentration of which he is capable, the thoughts, one by one and slowly, which he wishes to impress on his patient's mind. He should present them as clear mental images, just as he would do if laying arguments before him in words. In

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the case taken, he might place before him vivid pictures of the deace and misery entailed by the drink-habit, the nervous breakdown, the inevitable end. If the patient is asleep, he will be drawn to the person thus thinking of him, and will animate the image of himself that has been formed. Success depends on the concentration and the steadiness of the thought directed to the patient, and just in proportion to the development of the thought power will be its effect.

Care must be taken in such a case not to try to control, in any way, the patient's will; the effort should be wholly directed towards paling before his mind the ideas which, appealing to his intelligence and emotions, may stimulate him to come to right judgement and to make an effort to carry out in action. If an attempt is made to impose on him a particular⁶⁶⁴ line of conduct, and the attempt succeed, even then little has been gained. The mental tendency towards vicious self-indulgence will not changed by opposing an obstacle in the way of indulging in a popular form of it; checked in one direction it will find another, and a new vice will supplaunt the old. A man forcibly constrained to temperance by the domination of his will is no more cured of the vice than if he were locked up in prison. Apart from this, no man should try to impose his will on another, even in order to make him do the right. Growth is not helped by such external coercion; the intelligence must be convinced, the emotions aroused and purified, else no real gain is made.

If the student wishes to give any other kind of thought-help, he should proceed in the same way, picturing his friend, and clearly presenting the ideas he wishes to convey. A strong wish for his good, sent to him as a general protective agency, will remain about him as a thought-form for a time proportionate to the strength of the thought, and will guard him against evil, acting as a barrier against hostile thoughts, and even warding off physical dangers. A thought of peace and consolation, similarly sent, will soothe and calm the mind, spreading around its object an atmosphere of calm.

The proverb that "the night brings counsel", the advice when an important decision is to be made "to sleep on it before deciding", are vague intuitions of this fact of mental activity during the hours of slumber. Without any deliberate attempt to utilise the freed intelligence, men gather and harvest the fruit of its labour.

Those, however, who seek to steer their evolution instead of allowing it to drift, should consciously avail themselves of the greater powers they can exercise when unimpeded by the weight of the body. The way to do this is simple. Any problem needing solution should be quietly held in the mind when going to sleep; it must not be debated on, argued over, or sleep will be prevented, but, as it were, simply stated and left. This is sufficient to give the required direction to thought, and the thinker will take

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it up and deal with it when freed from the physical body. The⁶⁶⁵ solution will generally be in the mind on waking, i.e. the Thinker will have impressed it on the brain, and it is good plan to keep paper and pencil by the bed to note down the solution immediately on waking, as a thought thus obtained is very readily erased by the thronging stimuli from the physical world, and is not easily recovered. Many a difficulty in life may be seen clearly in this way, and tangled path rendered open. And many a mental problem may also find its solution, when submitted to the intelligence unweighted by the dense brain.

Much in the same way may a student help during the hours of sleep any friend in this world or in the next. He must picture his friend in his mind, and determine to find and help him. That mental image will draw him and his friend together, and they will communicate with each other in the astral world. But in any case in which any emotion is aroused by the thought of the friend—as in the case of one who has passed on—the student must seek to calm it ere going to sleep. For emotion causes a swirl in the astral body, and if that body be in a state of strong agitation, it isolates the consciousness, and makes it impossible for mental vibrations to pass outwards.

Mahmud Shabistari: "THE MYSTIC ROSE GARDEN" (Gulshan I Raz) (a 14th century Sufi Persian work)

He saw that the world is an imaginary thing, Like as one diffused through many numbers.

All these varied forms arise from your fancy, They are but one point revolving quickly in a circle.

You do not know your 'self' from one of your parts.

When you depart out, He will enter in, In you, void of yourself, will He display His beauty.

Phenomenal objects are mere imaginary things;

You stripped of 'self' are 'united' to "The Beloved." Union means the cessation of this dream, when this dream passes away, it is union.

There is no obstacle in your way but your self.

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Whom have you seen in the whole world who ever once acquired pleasure without pain? Who in fine attained all his desires?

Muhammad Lahiji:⁶⁶⁶ COMMENTARY on SHABISTARI (above)

By no process of logic or thought can you escape from egoism and tuism, and attain to true knowledge, so it is better for you the attempt to reach knowledge by thought.

When the thinker and the object of his thought become united, thinking is no longer possible, for thinking implies quality. The end of thought is (when union takes place) bewilderment,—dazzling of the mentaleye⁶⁶⁷, owing to the proximity to “The Truth”.

One class rests⁶⁶⁸ at the stage of fana, ecstatic absorption in Unity, and law ⁶⁶⁹has no more dominion over them. These are the “Majzub, Mutlak, Azad, or Be Shara” devotees. Another, more perfect class, pass on to the stage of ‘sobriety after intoxication’, and carrying with them “The Truth,” descend to phenomenal being, and in the descent fulfil all the duties of the law as an ensample to others. L.

Ghazzali, quoted in Tholuck, Sufismus, pp4.105 says, “Prayers (zikr) have three veils, (1) prayers pronounced with the tongue only, (2) Prayers undistracted by evil thoughts, (3) Prayers offered with such fervour, that the mind can hardly be recalled from thoughts of God. But the marrow of prayer is when the object of prayer possesses the heart, and prayer is effaced and ceases, and the sayer of prayer attends no more to prayer nor his own heart. These are submerged, and if he attends to them that is a veil and a distraction. This is the state named fana, effacement, wherein he is effaced from self, so that he is aware neither of his body, nor of outward things, nor of inward affections. He is ‘rapt’ from all these, journeying first to his Lord, second in his Lord: and if the thought that he is effaced from self occurs to him, that is a blemish. The best stage is to be effaced from effacement.

“⁶⁷⁰All the attributes of God, egoism included, are manifested as phenomena in man. Hence pride, like Satan’s.”⁶⁷¹ — Koran, Sura VII.77.

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⁶⁶⁷ The original editor corrected spell “mentaleye” by hand

⁶⁶⁸ The original editor changed “rest” to “rests” by hand

⁶⁶⁹ The original editor inserted space by hand

⁶⁷⁰ The original editor inserted open double codes by hand

⁶⁷¹ The original editor inserted close double codes by hand

Lahiji explains the argument to be that, if man's will were free, nothing would impede the fulfilment of all his wishes. Compare Anwari:

"If destiny be not the arbiter of mundane affairs, Wherefore are men's states contrary to their wishes!" "The⁶⁷² sage is he who knows things as they are (speculative wisdom), and acts as he ought (practical wisdom)." "Preface to⁶⁷³ Akhlak-i-Nasiri."⁶⁷⁴

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The idea that definition (useful enough in its own sphere) is the true remedy for defects of expression, was shown to be fallacious. Ambiguity it was urged, is an inherent characteristic of language as of other forms of organic function. Thought may suffer from a too mechanical precision in speech. Meaning is sensitive to psychological 'climate'. But the kind of ambiguity which acts as a useful stimulant to intelligence, and enriches the field of conjecture, is very different from that which is in the intellectual sphere begins and ends in confusion, or in the moral sphere begins in disingenuousness and ends in deliberate and successful imposture. We all alike, in fact, suffer and lose by these: by the endless disputation which the one entails, and the force given by the other to the specious oratory of charlatans.

There is, strictly speaking, no such thing as the sense of a word, but only the sense in which it is used—the circumstances, state of mind, reference 'universe of discourse' belonging to it. The meaning of a word is the intent which it is desired to convey—the intention of the user. The Significance is always manifold, and intensifies its sense as well as its meaning, by expressing its importance, its appeal to us, its moment for us, its emotional force, its ideal value, its moral aspect, its universal or atleast social range.

In fact everything is and always will be 'in the line' of the Significian, since all converges upon it. Signifies concerns the practical mind, e.g. in business or political life, more closely and inevitably than it does the speculative mind. For the thinker may go on through all his life turning over his own mind or others' thoughts and working them logically out. But the man of action must translate thought into deed as fast as idea come to him; and he may ruin the cause he would serve by missing the significance of things.

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Muhammad Lahiji: COMMENTARY on SHABISTARI

⁶⁷³ The original editor inserted ""Preface to" by hand

⁶⁷⁴ The original editor inserted close double codes by hand

We⁶⁷⁵ cannot raise the level of expression without raising the level of thought and imagination. For what is Mind, after all, but the moment in which the world takes on Meaning and its expression?

The spell which the poet casts upon us largely depends upon the perfect rationality of the mind which can afford as his does, and as no other yet can, to handle thought and language. From that secure base he can travel at will, and take us with him into world of beauty and truth. But let his mind be really 'ubhinged,' let his assumptions be merely the casual driftings of a vagrant fancy, and some lowering of power must result, even though certain kinds of beauty and force may still survive.

The question is one of much more than merely increased precision, often the worst of pitfalls and the grave of a living language; much more also than a protest against ambiguity of obscurity.

It is also much more than a question of 'preciosity' or even of 'style'; though it is of vital concern to those who care for the beauty of linguistic form.

Thus at once we are brought face to face with the question of Expression by Figure. This necessarily rests upon the method of analogy, the only method we have for most of our mental work, involved indeed in its primary presupposition, i.e. the likeness—between our reader's mind and our own.

Starting then from an inevitable analogy, let us remember that just as this initial assumption is tested and established by its working and result in 'making each other's aims and views and action, so must every other analogy, whether in act or word, be rigorously appraised by the same test. No analogy and therefore no metaphor or figurative form of expression, ought to be allowed to pass current in serious writing unless it has been examined and found to bear this criterion. But few seem to realise that, as Jowett says, 'mere figures of speech have unconsciously influenced the minds of great thinkers.' Lord Palmerston is credited with having said that more mistakes in politics are due to false analogies than to any other cause. And this is certainly true in⁶⁷⁶ many other directions.

Now if we apply these ideas to the study of philosophy and religion, we shall find many answers of which, without this key to all problems, we have justly despaired; we shall approach the question of life from a new starting-point. For every thinker finds in the first place, in all language open to his use, a constraining framework of

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imagery implying analogies most of which he would repudiate as he would the belief in some grotesque fetish. Thus it is evident that as part of our scientific crusade we must provide a critique of Metaphors; relegating those once true and illustrative, now false and obscurative, to their proper place.

Our appeal to the high, the wide, the deep, the great, though merely quantitative, is also indicative of a vague instinct that there is an actual less and more within the limits of experience. But the mind recognises three types of experience, (1) answering to 'touch', 'smell', and 'hearing' and therefore practically confined to earth and its atmosphere, (2) answering to 'feeling' which transcends this (we feel, though we cannot touch, or hear, or see the heat of the sun), (3) answering to 'sight' the only sense by which we respond to the sidereal universe,—such a mind will not fall into this primitive error. It will understand that the response which is here compared with, and in other sense constitute, the value of the mental and moral as of the physical cosmos. What we may in a true sense see (as e.g. we see Sirius) may yet be beyond all other senses.

Thus we reach what is here expressed by the term significance; a conception which in recent times has become translated into that which used to be known as the mystical element, as though it were an unconscious conversion of that element, into modern modes of thought. For it is again science which, having warned us of our dependence upon sense for working knowledge, seeks in the observation of fact for that 'meaning' which, as bringing us truth, and the interpreter of the messages of sensation. It is science which finally impresses upon us the duty and prerogatives of that scientific imagination which can⁶⁷⁷ dare all because it can and does control all, and which therefore points us beyond the sense of things, beyond even the meaning of things to their significance, their highest value for us.

Everything seems to play us false when we play it false—put it to work which it cannot do, refusing it the work it can do. And every mental function will continue to play us false, or rather to fail us in real emergency and in the greatest of our difficulties, so long as we neglect to study and master the conditions of the supreme category of significance.

What then is to be our test? Simply the result, Take as a master case this very assumption with which I must needs begin if I am to try and convey some idea to another person—the assumption that his mind is like mine. What are the practical results of this assumed analogy? Simply the whole of human intercourse. If, on the other hand, the presumption of the individual mind had been that other minds were radically different from itself, no meaning would ever have been attached to the noises

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which issued from a throat. The 'word' would never have come into existence. And in that case, how much 'mind' would ever have been developed?

Here we come to the most prolific source of barren controversy. We suppose that there are only two alternatives, and that the choice of one to the exclusion of the other is always imperative. But one need not be a Hegelian in order to see that this halfness in seeing things—which I would call molecular—can never bring us the answers to our perplexities which we so sorely need.

Indeed if the unrealised sources of confusion (the use of 'confusion' itself too often among them) were eliminated, the position of every pair of controversialist on every subject would be strengthened. And thus for the first time we should see "the survival of the fittest" in a transfigured sense: the emergence of the better by the detection of the worse; the persistence of that which has shown that it can abide the most searching criticism—the victory of the truth through which life in its worthiest sense attained.

If⁶⁷⁸ we are sometimes tempted to suppose that this is playing on worlds, or the laying of undue stress on casual figures of speech, we are forgetting that while language itself is a symbolic system its method is mainly pictorial. Now a word or a group of words is often supposed to stand for a clear thought, or at least for a definite idea, when it really stands only for a feeling or an instinct. Here lies the danger. For if we use the wrong words (under the delusion that it does not matter, that is merely a 'verbal' question) we rouse, in ourselves and others, if not the wrong thought or idea, the wrong feeling which rises to emotion and sways conduct. But we never attribute the result to its true cause.

It will be admitted by all who look below the surface, that thought is unduly subservient to established modes, canon, fashions, of expression, A medieval philosophy was forced to remain rigidly within orthodox lines, and thus became scholasticism, so now all thought has still to present itself in orthodox philosophical and literary form. And the wildest vagaries or most elaborate weavings of 'style' do not help us here. Indeed, they increase the difficulty. For they leave intact those very elements which are most obstructive.

We labour a secondary point and neglect a primary one, And how can it be otherwise? The man who makes an effort to show that received usages in expression vitiate our thought is simply set down, as professor H. Sidgwick complained, as an eccentric or a pursuit or a pedant. And indeed there is good excuse for this view so

long as such complaints are made casually and in isolated cases, or conversely imply a merely mechanical, that is rigid, ideal of language.

It is never easy at the first glance to distinguish between false conservatism, which thinks that to develop is always to deteriorate, and the true, which guards and cherishes the precious human heritage stored up and assimilated through the ages, the very condition of true development.

It⁶⁷⁹ is a commonplace that increase of knowledge, and with it development of conceptual and critical power and of the experience which we call civilized brings with it an enlarged vocabulary. The English labourer finds about 300 words enough; the man at the other end of the intellectual scale if he be a writer has about 2000. The reader of high interpretative power—one who has been trained to be significant, and who has his natural sense of Meaning and significance made keen and exquisite, will in future choose almost unerringly the right alternative. Like the expert on the one hand, and the genius, the man of prophetic insight, on the other, what to us now is the faintest or most fleeting sign, escaping our attention or apparently of no account, is to the significantly trained mind an unmistakable and imperative signal, pregnant with consequence.

Perhaps one reason why the 'deepest' thoughts fail to find any expression which our fellow-man can read is that we have not yet learnt that consciousness, and thought itself, are but a metaphor quarry for the expression of what stands in the same relation to mind, as 'mind' does to 'matter'.

This, however, leads straight into a region which one thinker will call that of reality and another that of illusion and dream. These three words, consciousness, mind, and thought, like feeling and will and other mental terms, must, as we are now, constitute a natural boundary of expression. And they are used in ways so inconsistent, often even so casual and capricious, that before we try to use their associations figuratively, it will be all to ask ourselves what we really intend to signify by them. The true answer of course is that we only 'know' vaguely and casually what we mean by them. A thinker will urge upon us his particular experience as that of the 'Human mind'. In doing this he is unconscious that he is the victim of a fallacy which is betrayed by the confusion of senses in our philosophical vocabulary. And generally, in ignoring that confusion he makes it worse by assuming that his own value for 'mind' or 'consciousness' or 'wills' or 'feeling'⁶⁸⁰ is that of his reader, and that it does not matter even if he uses, e.g., consciousness for mind, or thought for either, since he is aware of no loss in such use.

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Whatever view we take of what we agree to call 'mind' and 'intelligence', one inference we shall all concur in making. It means the possibility, if not the necessity, of what we vaguely call 'meaning' and practically identify with sense. What exists and what happens, what ever else it may be, cannot, we say, be wholly 'unmeaning'. We really, however, 'mean' here 'wholly senseless' if only because 'sense' alone makes it 'fact' to us. The only question is, in what sense has it 'meaning,' and how far may we or can we at present trace 'meaning' to it? It may be hoped that the haunting spectre of 'chance' (or' luck) as something which defies both law and order and sequence of every kind—a sort of patron deity of caprice enthroned at the heart of the natural—has been finally laid by the careful definitions we owe to scientific thinkers, and that the 'fortuitous' is now recognised as either something of which the relations are as yet unknown or something which is not the result of consciously purposive action on our part. In short, 'chance' is the relatively incalculable and the wholly unpredictable. Thus every 'coincidence' coincides by virtue of some orderly combination just as much as a previously designed meeting could do. Only in the first case we cannot, and in the second we can trace the attendants of the experience. In both cases we have something which we call vaguely meaning.

But, as we have already seen, it is when Man asks what is meaning of the world of the life upon it, and recognises that nothing must be excluded from the astronomer's scheme; when the problem of evil or suffering begins to distress him; when he begins to ask whether wrong here may be righted 'elsewhere'; when he speaks aspiration, of higher aims and hopes and standards a⁶⁸¹ 'let us eat and drink, for to-morrow we die'; when he discovers that this attitude of demanding the inclusive and the transcendent 'centre' and looking there for answers, is the only one tolerated by science; it is then that he enters (though here only tentatively or partially) the true realm of meaning.

It is a fact curiously overlooked, that whereas Christianity has been condemned on the score of being geocentric, and we are always being reminded how completely the Copernican astronomy discredits the notion of this little earth becoming the centre of divine attention, modern psychology has taken its place and works throughout on the assumption that 'mind' does originate on this planet. What if this be the reason for the comparative barrenness of its results as yet.

Every thinker who shows a tendency to use his vital powers, represented by his breath or spirit, in seeing depth and distance; who sees God in all truth, and knows that men of all conceivable opinions are custodians of some constituent of truth, and some lesson to teach us (the materialist' as well as the 'spiritualist'); every thinker who knows

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that 'fact and reality' are not merely what is good in their eyes, but yet more what is true in all true eyes, is liable to be called either fanciful or mischievous.

Of course a man must always interpret the Cosmos in terms of his own sense-experience. No other is available. He has no choice but to 'project' his own sense-scheme on to his surroundings And he cannot directly know, he can only infer what transcends that sex-experience; beginning with perception he conceive, constructs, concludes 'creates' his world in rational order, which implies its analysis. But having done this the post Copernican principle begins to tell. The sense-scheme itself is presumably derived like the world on which it is found.

From this point of view we may re-examine the Positivist appeal "to submit our consciences to⁶⁸² the oldest religion known to this planet" But so long as we confine ourselves to life or mind on this planet, hi the oldest ideas are the youngest the most infantile. Thus we should be submitting the adult to the standard of the infant, as though we were to give up talking and even talking and resume our place in the cradle and on the nursess'kness. And however true it may be that we have much to learn, e.g. in psychology, from 'the little child' now with us; however likely that our most remote ancestors were more fully 'in touch with nature' than the descendents who, losing instinct had not gained the power of inductive reasoning, we have no right to sacrifice the fruit of man's long travail and relapse into the childish primitive cults.

Perhaps what⁶⁸³ suffers most from this inherited bias is the problem of suffering and pain itself. No one could deny how much suffering and pain increase in bitterness and horror so long as we look at them with reference to this world alone, seeing in the instinct of appeal to 'another world' for the solution of the problem only a survival of 'baseless' mythologies.

But does it not suggest that suffering has some real relation or reference of some actual kind to a greater life than that either of the individual or the race on this small planet? The view that confines the problem of pain to solutions on this world and in this life is, in fact, founded on a false analogy and is essentially Prolemaic. Let us, at least, use by preference the only one now scientifically permissible, and see that if there be a 'solar system' of moral ideal suffering may be the very sign that we are training for a greater and higher form of life within it. Indeed, the very passion of our protest against the agony and injustice of the world may well be due to that higher life stimulating us to the Divine discontent which alone can make for such development and bring us the true answer.

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⁶⁸³ The original editor corrected spell "what" by hand

A⁶⁸⁴ system of thought may be a means of relation, of interpretation, of emancipation; it may absorb other systems by recognising their validity, and by perceiving its own inadequacy except from a specified point of view or in a specified sense.

Significs, then, will bring us the philosophy of significance; i.e. a raising of our whole conception of meaning to a higher and more efficient level; a bringing cosmos out of the present 'chaos' of our ideas as to sense, meaning and significance, and showing us that we need to use these terms in a certain order of value and range. The principle involved forms a natural self acting critique of every system in turn, including the commonsense ideal. But also it gives the gist, the vital centre, the growth-point of every existent organism of thought. It explains its own thinker to himself; it accounts for his thinking what he does as he does, and thus explains other thinkers to themselves.

How did we come by the curious idea (at once popular and philosophical) that mind is 'inward' and matter 'outward' in experience? Where and when did the connection between the 'subjective' or self-generated and 'internal' on the one hand, and between the 'objective' and 'external' on the other, start? Can we suppose it to be arbitrary? (we are always forgetting that what has now decayed into mere metaphor brings with it a very ancient character of 'actual reality')

We know now that witchcraft is practically suggestion. You believe you are bewitched and so you pine away. So with pessimism, the witchcraft of philosophy. You believe that all is bad and hopeless, and it becomes so. On the other hand, the wildest optimism has the merit, — an unspeakable one — of bringing about what it hopes for, just as pessimism brings about what it fears.

It is the same in education. If you start danunted, or become danuted by 'disillusion' or disappointment, of course the child will not be 'interested. Children are sensitive to suggestion. Reiterate⁶⁸⁵ the glad tidings of hope. This is what the Gospel is — the Supreme suggestion.

He tries to model the world of reality on his own special pattern. He becomes the victim of his own powers and his own knowledge. He does his fellows the grave disservice of providing them with a thought-cage wherein they may safely play. He founds a school of philosophy which at best appeals in a good sense only to a certain type of mind, while in a bad sense it either makes for confusion or for petrification. Such

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a system causes, e.g., the scientific man to insist upon a rigid confinement of attention to what are for him the only demonstrable and therefore the only real or valuable facts, i.e. those capable of being proved by actual experiment; while the practical man serenely content to muddle through interminable and quite avoidable blunder, the product of his own fallacious theory that he has and need have no theory at all! But if we can inaugurate 'an era of Signifies, and substitute that idea for what is now the misleading idea of metaphysics (properly, if anything, concerned with consciousness or what we now mean by psychology); if in every intelligent man alike we can appeal to the sense of meaning, and beyond that to the sense of significance which is also the sense of value, and thus disentangle the vital worth from the endless perplexities of question, of problem, of experience in every form, then what is there that we may not hope for.?

The true philosophy comes not to abstract, but to interpret; not to destroy but to fulfil; not to give mere passive reflection, but to prove itself the creative energy of the mind,—a ray of that light whereby we learn what beauty, what goodness, what love in brief, what life in its highest sense may be.

But "metaphor, and the secret habits of language are graven upon thought, and have there written vain questions, and false doctrines" In fact "it falls a prey to the sensuous symbolism of itself in language." and 'the fictitious clearness which sense holds out, and the ancient association which bind thought to it, deceive thought as to its own nature.

Oretel⁶⁸⁶ is rightly severe on "the illadvised and misleading metaphors in which linguistic writers have indulged, borrowing their terms from the dissecting room and the physiological and biological laboratories. All language is so fraught with metaphors that even with constant care a wrong cannot at times be avoided. But in scientific work the harm of figurative phrases is incalculable however much it may serve to brighten the style and impress upon it the mark of brilliancy. Nothing, indeed, is more dangerous than the use of figurative terms which seem so apt that they cause the reader to forget the figure. We are told of metaphors taken 'literally and leading to confusion; being' interesting instances of the reaction of word upon thought." There is no doubt that metaphors react much more strongly than we usually suppose upon thought; "but whoever took metaphor 'literally'? What we do is to take it as relevant, as fitting, as descriptive, as conveying an actual resemblance or correspondence. And when this is really the case, even scientific, like all other work, only gains by its use.

Al Hujwiri: KASHF AL MAHJUB (REVELATION OF THE MYSTERY) (11th century Persian treatise on Sufism):.....

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People act from selfish motives when they desire aught except to please God, and to escape from Divine punishment. In fine, the follies of the soul have no limit and its manoeuvres are hidden from sight.

A questioner cannot be satisfied until he makes his wants known to the person whom he interrogates. A question presupposes a difficulty, and a difficulty is insoluble until its general nature is ascertained.

Know that in our time the science of Sufism is obsolete, especially in this country. The whole people is occupied with following its lusts and has turned its back on the path of quietism while the ulama and those who pretend to learning have formed a conception of sufism which is quite contrary to its fundamental principles.

High and low alike are content with empty professions; blind conformity has taken the place of spiritual enthusiasm. Everyone makes pretensions, none attains (al Hujwiri was an Afghan) to⁶⁸⁷ reality. The disciples, neglecting their ascetic practices, indulge in idle thoughts, which they call "contemplation". Nowadays true spiritualism is as rare as the philosophers' stone. Our contemporaries give the name of 'law' to their lusts, pride and ambition. Their own senseless fancies "divine knowledge."

Man, enamoured of his gross environment, remains sunk in ignorance and apathy, making no attempt to cast off the veil that has fallen upon him. Blind to the beauty of Oneness, he turns away from God to seek the vanities of the world and allows his appetites to domineer over his reason, notwithstanding that the animal soul, which the Koran describes as commanding to evil is the greatest of all veils between God and Man.

Some regard knowledge as superior to action, while others put action first, but both parties are wrong. Unless action is combined with knowledge, it is not deserving of recompense. Prayer, for instance, is not really prayer, unless performed with knowledge of the principles of purification.

There is a sect of heretics called Sophists, who believe that nothing can be known and that knowledge itself does not exist. I say to them: "you think that nothing can be known; is your opinion correct or not?" If they answer "it is correct", they thereby affirm the reality of knowledge; and if they reply "it is not correct", then to argue against an avowedly incorrect assertion is absurd. The same doctrine is held by the sect of heretics who are connected with Sufism. They say that, in as much as nothing is knowable, their negation knowledge is more perfect than the affirmation of it. This statement proceeds from their folly and stupidity. The negation of knowledge must be

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the result either of knowledge or ignorance. Now it is impossible for knowledge to deny knowledge; therefore knowledge cannot be denied except by ignorance, which is nearly akin to infidelity and falsehood; for there is no connexion between ignorance, which is nearly akin to infidelity and falsehood; for there is no connexion between ignorance and truth. The doctrine in question is opposed to that of all the Sufi Shaykhs, but is commonly attributed to⁶⁸⁸ the Sufis in general by people who have heard it and embraced it.

There is a sect of heretics called Sophists who believe that nothing can be known and that knowledge itself does not exist. I say to them: "You think that nothing can be known: is your opinion correct or not?" If they answer "It is correct", they thereby affirm the reality of knowledge;.

The Shaykhs have said: "The more straitened one is in circumstances, the more expansive (cheerful and happy) is one's (spiritual) state", because it is unlucky for a dervish to have property. If he "imprisons" anything for his own use, he himself is "imprisoned" in the same proportion. The friends of God live by means of His secret bounties. Worldly wealth holds them back from the path of Quietism.

The Sufi Shaykhs differ in opinion as whether Poverty or wealth is superior, both being regarded as human attributes; for true wealth belongs to God, who is perfect in all His attributes.

Both wealth and poverty are Divine gifts; wealth is corrupted by forgetfulness, poverty by covetousness. Both conceptions are excellent, but they differ in practice. Poverty is the separation of the heart from all but God, and wealth is the preoccupation of the heart with that which does not admit of being qualified. When the heart is cleared (of all except God), poverty is not better than wealth nor is wealth better than poverty. When the seeker bids farewell to property, the antithesis disappears and both are transcended.

"The poor man is not he whose hand is empty of provisions, but he whose nature is empty of desires."

When his affairs are freed from the bonds of acquisition, his actions are no more attributed to himself. Then he is the Way, not the Wayfarer, i.e. the dervish is a place over which something is passing, not a wayfarer following his own will. Accordingly he neither draws anything to himself nor puts anything away from himself: all that

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leaves any trace upon him belongs to the essence. "He⁶⁸⁹ is absent from himself and present with God". It is not so: he is present with himself and present with God.

Abu'l Hasan Nuri says: "Sufism is liberty, so that a man is freed from the bonds of desire; and abandonment of useless trouble," i.e. he does not strive after appurtenances and rewards; "and munificence," i.e. he leaves this world to the people of this world.

A blue dress is the badge of the bereaved and afflicted, and the apparel of mourners; and this world is the abode of trouble, the pavilion of affliction, the den of sorrow, the house of parting, the cradle of tribulation: the (sufi) disciples seeing that their heart's desire is not to be gained in this world, have clad themselves in blue and have sat down to mourn union (with God) Others behold in the practice (of devotion) only imperfection, in the heart only evil, in life only loss of time; therefore they wear blue; for loss is worse than death.

He must examine the state of his disciples and judge what point they will ultimately reach: whether they will retire or stand still or attain. If he knows that some day they will abandon this path, he must forbid them to practise devotion: and if they will reach the goal, he must give them spiritual nourishment. The Sufi shaykhs are physicians of men's soul. When the physician is ignorant of the patient's malady he kills him by his art, because he does not know how to treat him and does not recognise the symptoms of danger, and prescribes food and drink unsuitable to his disease.

Such is the ordinance of God, that he causes those who discourse of Him to be blamed by the whole world, but preserves their hearts from being preoccupied by the world's blame.

Therefore he hath set the vulgar ever them to loose the tongues of blame against them, and hath made the "blaming soul" part of their composition, in order that they may be blamed by others for whatever they do, and by themselves for doing evil or for doing others good imperfectly.

Now⁶⁹⁰ this is a firm principle in the Way to God, for in this path there is no taint or veil more difficult to remove than self-conceit. God in His kindness hath barred the way of error against his friends. Their actions, however good, are not approved by the vulgar, who do not see them as they really are.

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He who follows the right way and refuses to act hypocritically, and refrains from ostentation, pays no heed to the blame of the vulgar, but invariably takes his own course: it is all one to him what name they call him by. I find among the anecdotes (of holy men) that one day Shakykh Abu Tahir Harami was seen in the bazaar, riding a donkey and attended by one of his disciples. Some persons cried out, "Here comes that old free thinker!" The indignant disciple rushed at the speaker, trying to strike him, and the whole bazaar was filled with tumult. The Shakyh said to his disciple: "If you will be quiet, I will show you something that will save you from the trouble of this sort." When they returned home, he bade the disciple bring a certain box, which contained letters, and told him to look at them. "Observe" he said, "how the writers address me. One calls me 'the Shakykh of Islam', another 'the pure Shakykh', another 'ascetic Shakykh' another 'the Shakykh of the two Sanctuaries' and so on. They are titles, there is no mention of my name. I am none of these things, but every person gives me the title which accords with his belief concerning me. If that poor fellow did the same just now, why should you quarrel with him?"

The ostentatious man purposely acts in such a way as to win popularity, while the Malamati purposely acts in such a way that the people reject him. Both have their thoughts fixed on mankind and do not pass beyond that sphere. The Dervish, on the contrary, never even thinks of mankind, and when his heart has been broken away from them he is as indifferent to their reprobation as to their favour: he moves unfettered and free. Some who are occupied with the people imagine that the people are occupied with them. If you wish no one to see you, do not see yourself⁶⁹¹. Since all your evils arise from seeing yourself, what business have you with others.

The more they scoffed at me the more glad became my heart, so that the endurance of this burden was the means of delivering me from that difficulty which I have mentioned; and forthwith I perceived why the Shakykh have always given fools leave to associate with them and for what reason they submit to their annoyance.

Such are the true saints and Shakykh who care not whether they are prized or blamed, and listen calmly to abuse.

To see one's faults is a quality of perfection, and is characteristic of those who are established in the Divine presence, whether they be prophets, saints, or apostles. The Apostle said: "When God wishes a man well, He gives him insight into his faults."

"UWAYS AL-QANI is a madman who dwells in solitude and associates with no one. He does not eat what men eat and he feels no joy or sorrow. When others sile he weeps, and when others weep he smiles." It is related that he said: "Safety lies in

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solitude", because of the solitary is free from thought of "other", and in no circumstances does he hope for anything from mankind. Let none imagine, however, that solitude merely consists in living alone. So long as the devil associates with a man's heart, and sensual passions holds away in his breast, and any thought of this world or the next occurs to him in such a way as to make him conscious of mankind, he is not truly in solitude: since it is all one whether he takes pleasure in the thing itself or in the thought of it. Accordingly, the true solitary is not disturbed by society, but he who is pre-occupied seeks in vain to acquire freedom from thought by secluding himself. In order to be cut off from mankind one must become intimate with God, and those who have become intimate with God, and those who have become intimate with God are not hurt by intercourse with mankind.

All these three venerable men resorted to some trick in order to avoid popularity. Very different are the doctors of the present age, who make the palaces of princes their qibla and the houses of evil dories their temple

Divine⁶⁹² guidance involves self-mortification without which contemplation is unattainable.

Fudayl said: "The World is a madhouse, and the people therein are madmen, wearing shackles and chains."

Dhu'L-NUN B. IBRAHIM AL-MISRI was the son of a Nubian, and his name was Thawban. He is one of the best of this sect, and one of the most eminent of their hidden spiritualists for he trod the path of affliction and travelled on the road to blame. All the people of Egypt were lost in doubt as to his true estate, and did not believe in him until he wad dead. On the night of his decease seventy persons dreamed that they saw the Apostle, who said: "I have come to meet Dhu'l-Nun, the friend of God." He has many fine and admirable sayings on the verities of mystical knowledge. He says for example: "The gnostic is more lowly every day, because he is approaching nearer to his Lord every moment." "Sincerity is the sword of God on earth: it cuts everything that it touches."

Some imagine that they work for Gods sake when they are really working for themselves; and though they work is not done with any worldly motive, they desire a recompense. What gain accrues to God from the religious exercises of mankind, or what loss from their non-performance? If all the world acted with the veracity of Abu Bakr, the gain would be wholly theirs, and if with the falsehood of Pharaoh, the loss would be wholly theirs. They seek for themselves and everlasting kingdom and says, "We are working for God's sake"; but to tread the path of love is a different thing.

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Lovers, in fulfilling the Divine commandment, regard only the accomplishment of the Beloved's will, and have no eyes for anything else.

Ibrahim B. Adham said: "take God as they companion and leave mankind alone." Thou art all mankind in regard to thyself; turn away from they self, and thou hast turned away from all mankind. Thou dost wrong to turn away from mankind and towards thyself, and to be concerned with thyself, whereas the actions of all mankind are determined by the providence and predestination of God. The⁶⁹³ outward and inward rectitude of the seeker is founded on two things, one of which is theoretical and the other practical. The former consists in regarding all good and evil as predestined by God, so that nothing in the universe passes into a state of rest or motion until God has created rest or motion in that thing; the latter consists in performing the command of God, in rightness of action towards him and in keeping the obligations which he has imposed. Predestination can never become an argument for beglecting His commands. True renunciation of mankind is impossible until thou has renounced thyself. As soon as thou hast renounced thyself, all mankind are necessary for the fulfilment of the will of God; and as soon as thou hast turned to God, thou art necessary for the accomplishment of the decree of God.

Every hope is produced, by despair Whenever a man, on account of his actions, despairs of his future welfare, that despair shows him the way to salvation and welfare and Divine mercy, and opens to him the door of gladness, and clears away sensual corruptions from his heart, and reveals to it the Divine mysteries.

He threw all his books into the sea. In the mystic path he who says "I have arrived" has gone astray. Since arriving is non-accomplishment, occupation is (superfluous) trouble, and freedom from occupation is idleness, and in either case the principle of union is non-existence, for both occupation and its opposite are human qualities. Union and separation alike depend on the eternal will and providence of God. Hence it is impossible to attain to union with him. This, however, is proper only in the intoxication of commencement and in the fervour of youth. Those who have become fixed are not veiled (from God) by the whole universe; how, then, by a sheet of paper? It may be said that the destruction of a book signifies the impossibility of expressing the real meaning (of an idea) In that case the same impossibility should be predicated of the tongue, because spoken words are no better than written ones. It is also⁶⁹⁴ possible that he had collected many books, which diverted him from his devotional practices, and that he got rid of them for this reason.

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Fatima, daughter of the Amir of Balkh, was renowned as a Sufi. When her husband Ahmad went to visit Bayazid she accompanied him, and on seeing Bayazid she removed her veil and talked to him without embarrassment. Ahmad became jealous and said to her: "Why dost thou take this freedom with Bayazid?" She replied: "Because you are my natural spouse, but he is my religious consort; through you I come to my desire, but through him to God. The proof is that he has no need of my society whereas to you it is necessary." She continued to treat Bayazid with the same boldness, until one day he observed that her hand was stained with henna and asked her why. She answered: "O Bayazid, so long as you did not see my hand and henna I was at ease with you, but now that your eye has fallen on my hand our companionship is unlawful."

Abu'l-Hasan said: "The two rarest things in our time are a learned man who practices what he knows and a gnostic who speaks from the reality of his state." i.e. both learning and gnosis are rare, since learning is not learning unless it is practised, and gnosis is not gnosis unless it has reality. Nuri referred to his own age, but these things are rare at all times, and they are rare to-day. Any one who should occupy himself in seeking for learned men and gnostics would waste his time and would not find them. Let him be occupied with himself in order that he may see learning everywhere. Let him seek learning and gnosis in himself, and let him demand practice and reality from himself. of

Distraction thought produces cares, and cares keep one back from God.

Abu'l Abbas said: "If anyone takes joy in anything except God, his joy produces sorrow, and if anyone is not intimate with the services of his Lord, his intimacy produces loneliness.

A person overcome with rapture has not the power of expressing himself correctly. You must know⁶⁹⁵ that the sayings of al-Halla should not be taken as a model, in as much as he was an ecstatic not firmly settled and a man needs to be firmly settled before his sayings can be considered authoritative. Therefore, although he is dear to my heart, yet his 'path' is not soundly established on any principle, and his state is not fixed in any position, and his experiences are largely mingled with error.

Al Qushayri said: "The sufi is like the disease called birsam, which begins with delirium and ends in silence; for when you have attained 'fixity' you are dumb."

Al Gurgani said: "O, My son, Man has no further relation to this Path except that, when he is attached to it, he imagines that he has found it, and when he is deposed

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from it he clothes his imagination in words. Hence both his negation and his affirmation, both his non-existence and existence are imagination. Man never escapes from the prison of imagination. It behoves him to stand like a slave at the dorr and put away from himself every relation except that of manhood and obedience.

Khwaja Muzaffar said: "That which great mystics have discovered by traversing deserts and wilderness I have gained in the seat of power and pre-eminence." Some foolish and conceited persons have attributed this saying of his to arrogance, but it is never arrogant to declare ones' true state.

Being young and energetic and filled with the ardour of an vice, I became deeply agitated as the strains of music fell on my ear. After a while, when my transports subsided, he asked me how I liked it. I told him that I had enjoyed it very much. Khwaja Muzaffar answered: "A time will come when this music will be no more to you than the croaking of a raven. The influence of music only lasts so long as there is no contemplation, and as soon as contemplation is attained music has no power. Take care not to accustom yourself to this, lest it grown⁶⁹⁶ part of your nature and keep you back from higher things.

Happiness is happiness only when it leads to the Giver of happiness: otherwise, it is an affliction.

The distinction between a "state" and a "station" you must know that both these terms are in common use among sufis, and it is necessary that the student should be acquainted with them. "Station" denotes anyone's "standing" in the way of God, and his fulfilment of the obligations appertaining to that "station" and his keeping it until he comprehends its perfection so far it lies in man's power. It is not permissible that he should quit his "station without fulfilling the obligations thereof. Thus the first "station" is repentance, then comes conversion, then renunciation, then trust in God and so on. It is not permissible that anyone should pretend to conversion without repentance, or to renunciation without conversion, or to trust in God, without renunciation.

"State" on the other hand, is something that descends from God into a man's heart, without his being able to repel it when it comes, or to attract it when it goes, by his own effort. Accordingly, while the term "station" denotes the way of the seeker, and his progress in the field of exertion, and his rank before God in proportion to his merit, the term "state" denotes the favour and grace which God bestows upon the heart of His servant, and which are not connected with any mortification on the latter's part. "Station" belongs to the category of acts, "state" to the category of gifts. Hence the man

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that has a “station” stands by his own self-mortification, where ad the man that has a “state” is dead to “self” and stands by a “state” which God creates in him.

Here the Shakyhs are at variance, Some hold that a “state” may be permanent, while others reject this view.

May God keep my conduct above suspicion! But this is impossible when one associates with worldly formalists⁶⁹⁷ whose enmity is aroused by anyone who does not submit to their hypocrisy and sin.

Umara al-Quasar used to say: “God’s knowledge of thee is better than man’s knowledge,” i.e. thy dealings with men in public, for thy preoccupation with men is the greatest veil between thee and God.

Intoxication and rapture are terms used by spiritualists to denote the rapture of love for God, while the term “sobriety” expresses the attainment of that which is desired. Some place the former above the latter, and some hold the latter to be superior. Junyad and his followers prefer sobriety to intoxication. They say that intoxication is evil, because it involves the disturbance of one’s normal state and loss of sanity self-control; and in as much as the principle of all things is sought either by way of annihilation or subsistence, or of effacement or affirmation, the principle of verification cannot be attained unless the seeker is sane. Blindness will never release anyone from the bondage and corruption of phenomena. The fact that people remain in phenomena and forget God due to their not seeing things as they really are; for if they saw, they would escape. My Shakhy, who followed the doctrine of Junyad, used to say that intoxication is the playground of children, but sobriety is the death-field of men. I say, in agreement with my Shaykh, that the perfection of the state of intoxicated man is sobriety. Intoxication, the, is to fany one’s self annihilated while the re-attributes really subsist; and this is a veil. Sobriety, on the other hand, is the vision of subsistence while the attributes are annihilated: and this is actual revelation.

al-Hallaj came to Junyad, Junyad asked him for what purpose he had come to hi.. Mansur said: “For the purpose of associating with the Shaykh” Juyad replied: “I do not associate with madmen. Association demands sanity; if that is wanting, the result is such behaviour as yours.”

“Strive to say continuously for one day, ‘O Allah! O Allah! and do the same next day after that,” until he became habituated to saying those⁶⁹⁸ words. Then he bade him

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repeat them at night also, until they became familiar that he uttered them even during sleep. Then he said, "Do not repeat them any more, but let all your faculties be engrossed in remembering God". The disciple did this, until he became absorbed in the thought of God. Through its base qualities are manifested and that it is the immediate cause of blameworthy actions. Such actions are of two kinds, namely, sins and base qualities, like pride envy, avarice, anger, hatred, etc., which are not commendable in law and reason. These qualities can be removed by repentance.

By rightly perceiving his own temporarily he may recognise the eternity of God, and may learn the everlastingness of God.

Sulayman Durani says: "The lower soul is treacherous and hindering (one who seeks to please God); and resistance to it is the best of actions." Now I come to my main purpose, which is set forth the doctrine of sahl concerning the mortification and discipline of the lower soul. While all the mystics have affirmed the need of mortification, and have declared it to be an indirect means of attaining contemplation, Sahl asserted that mortification is the direct cause of the latter. Man is guided to mortification by a flash of the divine beauty, and in as much as that flash is the cause of the existence of mortification, Divine guidance precedes mortification.

The Sufis are unanimous in recognising the existence of mortification and discipline, but hold that it is wrong to pay regard to them. Those who deny mortification do not mean to deny its reality, but only to deny that any regard should be paid to it or that anyone should be pleased with his own actions in the place of holiness, in as much as mortification is the act of Man, while contemplation is a state in which one kept by God, and a man's actions do not begin to have values until God keeps him thus. The mortification of those whom God loves is the work of God in them without choice on their part; it overwhelms and melts them away; but the mortification of ignorant men⁶⁹⁹ is the work of themselves in themselves by their own choice: it perturbs and distresses them, and distress is due to evil.

When you have obtained knowledge of it you recognise that it can be mastered by discipline, but that its essence and substance do not parish. It is rightly known and under control, the seeker need not care though it continues to exist in him. Hence the purpose of mortifying the lower soul is to destroy its attributes, not to annihilate its reality.

Man is continually being called by intelligence and passion into contrary ways. If he obeys the call of intelligence he attains to faith, but if he obeys the call of passion he arrives at error and infidelity. Therefore passion is a veil and a false guide, and man

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is commanded to resist it. Passion is of two kinds: (1) desire of worldly honour and authority. He who follows pleasure and lust haunts taverns, and mankind are safe from his mischief, but he who desires honour and authority lives in cells and monasteries, and not only has lost the right way himself but also leads others into error. One whose every act depends on passion, and who finds satisfaction in following it, is far from God although he be with you in a mosque. (2) desire of pleasure and lust.)

Ibrahim Khawwas relates this anecdote: "once I heard that in Rum there was a monk who had been seventy years in a monastery. I said to myself: "wonderful! Forty years is the term of monastic vows; what is the state of this man that he has remained there for seventy years?" I went to see him. He said to me: O Ibrahim, how long will you seek men? Go and seek yourself.

My Shaykh used to say that if a Saint reveals his saintship and claims to be a saint, the soundness of his spiritual state is not impaired thereby. but if he takes pains to obtain publicity he is led astray by self-conceit.

Kharraz said: "When I look at this youth he seems to be one of the adepts, but when I look at his inkbottle I think he is student. Let me question him.' So he scolded the youth and said, 'What is the way to God?' The youth answered: 'There are two⁷⁰⁰ ways to God: the way of the vulgar and the way of the elect. Thou has to knowledge of the latter, but the way of the vulgar, which thou pursuest, is to regard thine own actions as the cause of attaining to God, and to suppose that an ink-bottle is one of the things that interfere with attainment.' "

Bab Umar said: "To traverse distance is child's play: henceforth pay visits by means of thought; it is not worthwhile to visit any person and there no virtue in bodily presence.

The prophets are superior to the saints, because the end of saintship is only the beginning of prophecy. Every prophet is a saint, but some saints are not prophets. The prophets are constantly exempt from the attributes of humanity, while the saints are so only temporarily: the fleeting state of the saint is the permanent station of the prophet; and that which to the saints is a station is to the prophets a veil. Discourse on subsistence(baqa) and Annihilation(fana). The sufis do not refer these expressions to "knowledge" (ilm) or to "state" (hal), but apply them solely to the degree of perfection attained by the saints who have become free from the pains of mortification and have escaped from the prison of "stations" and the vicissitudes of "states", and whose search has ended in discovery. In annihilation there is no love or hate, and in subsistence there is no consciousness of union or separation. Whoever is annihilated from his won will

subsists in the will of God, because they will is perishable and the will of God is everlasting: when thou standest by thine own will thou standest by annihilation but when thou art absolutely controlled by the will of God thou standest by subsistence.

The Shaykhs of Iraq say: Thou thyself art the greatest of all veils between thee and God: when thou hast become absent from thyself, the evils implicit in thy being are annihilated in thee, and thy state under-goes a fundamental change: the 'stations' of novices become a veil to thee, and the 'states' of those who seek God become a source of mischief to thee; thine eye is closed to thyself and to all that is other than God, and thy human attributes are consumed by the flame of proximity to God.

Mortification⁷⁰¹ may precede or follow Divine guidance, In the former case man's tribulation is increased, because he is in "absence" while in the latter case he has no trouble or pain, because he is in "presence."

Gnosis is the foundation of all blessings in this world and in the next, for the most important thing for a man at all times and in all circumstances is knowledge of God. The worth of everyone is in proportion to gnosis.

When reason is gone as far as possible, and the souls of His lovers must needs search for Him, they rest helplessly without their faculties, and while they rest they grow restless and stretch their hands in supplication and seek a relief for their souls; and when they have exhausted every manner of search in their power, the power of God becomes theirs. And reason, when it sees that the souls have attained their desires, tries to exert its control, but fails; and when it fails it becomes distraught; and when it becomes distraught it abdicates. The God clothes it in the garment of service and says to it: "while thou wert independent thou wert veiled by thy faculties and their exercise, and when these were annihilated thou didst fail, and having failed thou didst attain." Thus it is the allotted portion of the soul to be near unto God, and that of the reason is to do His service. God causes man to know Him through Himself with a knowledge that is not linked to any faculty, a knowledge in which the existence of Man is merely metaphorical. Hence to the gnostic egoism is utterly perfidy; his remembrance of God is without forgetfulness, and his gnosis is not empty words but actual feeling.

If one says, "I know by inspiration that he is not in space," one of these contradictory statements must be true, but a proof is necessary in order to decide where the truth lies.

Unification is the act of God in the heart of His creature.

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Trouble only lasts while you do not know God: as soon as you know Him, all the labour of obedience is removed from the body. A pious man may reach a point where he is relieved from the irksomeness of obedience through the increase of divine aid, so that he performs without trouble what is troublesome to others: but this results⁷⁰² cannot be achieved without a longing that produces violent agitation.

That which is a “station” to the novice is a veil to the adept. The novice desires to gain miracles, but the adept desires to gain Giver of miracles.

He who would come nigh unto God must purify himself inwardly with repentance. You must know that repentance is the first station of pilgrims on the way to Truth.

Al-Tudari and others believe that repentance consists in not forgetting your sins, but always regretting them, so that, although you have many good many works to your credit, you will not be pleased with yourself on that account; since remorse for an evil action is superior to good works, and one who never forgets his sins will never become conceited.

The method of spiritual purification is to reflect and meditate on the evil of this world and to perceive that it is false and fleeting, and to make the heart empty of its. This result can be obtained only by such self-mortification.

The Apostle said: “Penitence is the act of returning” This saying comprises three things which are involved in tawbat, namely, (1) remorse for disobedience, (2) immediate abandonment of sin, and (3) determination not to sin again.

Repentance is of three kinds: (1) from what is wrong to what is right, (2) from what is right to what is more right, (3) from selfhood to God. The first kind is the repentance of ordinary men: the second kind is the repentance of the elect; and the third kind of repentance belongs to the degree of Divine love.

Dhu'l-Nun the Egyptian says: “ordinary men repent their sins, but the elect repent of their heedlessness.” Heedlessness, which to ordinary men is a pleasure, is a veil to the elect. Abu'Hafs Haddad says: Man has no part in repentance, because repentance is from God to Man, not from Man to God.” According to this saying, repentance is not acquired by Man, but is one of God's gifts.

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Abu'l-Hasan Bushanji says: "When you feel no delight in remembering a sin, that is repentance," because the recollection of a sin is accompanied by either regret or by desire: one who regrets that he has committed a sin is⁷⁰³ repentant, where as one who desires to commit a sin is a sinner. The actual sins is not so evil as the desire for it, for the act is momentary, but the desire is perpetual.

Among the Sufi Shaykhs Sumun al-Muhibb holds a peculiar place doctrine concerning love. He asserts that love is the foundation and principle of the way to God, that all "states" and "stations" are stages of love, and that every stage and abode in which the seeker may be admits of destruction, except the abode of love, which is not destructible in any circumstance.

The religious practice of fasting is a mystery unconnected with any external thing, a mystery in which none other than God participates: hence its recompense is infinite.

Others I have seen who observed the fast of David, which the Apostle called the best of fasts, i.e. they fasted one day and broke their fast the next day.

Fasting is really abstinence, and this includes the whole method of sufism. The least degree in fasting is hunger. Abstinence involves many obligations, e.g. keeping the belly without food and drink, and guarding the eye from lustful looks, and the ear from listening to evil speech about anyone in his absence, and the tongue from vain or foul words, and the body from following either worldly things and disobedience to God.

When the saints desire to hear the word of God spiritually, they remain fasting for forty days. When food is withheld from the lower soul it grows weak, and the reason gains strength, and the mysteries and evidences of God become more visible, until, when the lower soul is unable to work and passion is annihilated, every vain desire is effaced in the manifestation of the Truth, and the seeker of God attains to the whole of his desire. Repletion combined with contemplation is better than hunger combined with mortification, because contemplation is the battlefield of men, whereas mortification is the playground of children.

The sanctuary is where contemplation is. Unless the whole universe is a man's trysting-place where he comes⁷⁰⁴ nigh into God and a retired chamber where he enjoys

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intimacy with God, he is still a stranger to Divine love; but when has vision the whole universe is his sanctuary.

Pilgrimage is an act of mortification for the sake of obtaining contemplation and mortification does not become the direct cause of contemplation, but only a means to it. Therefore in as much as a means has no further effect on the reality of things the true object of pilgrimage is not to visit the Ka'ba, but to obtain contemplation of God.

To regard other than God is to be handed over to other than God, and one who is left at the mercy of other than God is lost.

Nothing is more hurtful to a novice in Sufism than eating too much. I have read in the anecdotes that Abu Yazid was asked why he praised hunger so highly. "Because if pharaoh had been hungry he would not have said." I am your supreme Lord.'

The Apostle said: "Verily, God takes pride in the servant who sleeps while he prostrates himself in prayer; and He says to His Angels, 'Behold my servant, whose spirit is in the abode of secret conversation while his body is on the carpet of worship.' "

As far as possible they should beg of God only, of begging involves turning away from God to another, and when a man turns away from God there is danger that God may leave him in that predicament.

The Sufi Shakykhs consider begging to be permissible in three cases. Firstly, with the object of freeing ones' mind from preoccupation, for as they have said, we should not attach so much importance to two cakes of bread that we should spend the whole day night in expecting theme; and when we are starving we want nothing else of God, because no anxiety is so engrossing as anxiety on account of food. If he is hungry, let him beg of his fellow-creatures and have done with the cant of trust in God," Secondly, it is permissible to beg with the object of training the lower soul. The Sufis beg in order that they may endure humiliation of begging, and many perceive what is their worth in the eyes of other men, and may not be proud. This⁷⁰⁵ matter is for the sake of discipline, not for the sake of profit.

Thirdly, they beg from mankind because of their reverence for God. They recognise that all worldly possessions belong to God, and they regard all mankind as his agents, from whom—not from God Himself they beg anything that is for the benefit of the lower soul; and in the eues of one who beholds his own want, the servant that makes a petition to an agent is more reverent and obedient than he that makes a petition to God. Therefore, their begging from another is a sign of presence and of

turning towards God, not a sign of absence and of turning away from Him. I have read that Yahyab. Mu'adh had a daughter, who one day asked her mother for something. "Ask it of God" said the mother. "I am ashamed," the girl replied, "to ask a material want from him. What you give me is His too and is my allotted portion."

Sufism was founded on celibacy; the introduction of marriage brought about a change. There is no flame of lust that cannot be distinguished by strenuous effort, because, whatever vice proceeds from yourself, you possess the instrument that will remove from it: another is not necessary for that purpose. Now the removal of lust may be effected by two things, one of which involves self-constraint, while other lies outside the sphere of human action and mortification. Others, again, recommend that neither state (marriage or celibacy) should be regarded with predilection, in order that we may see what the decree of divine providence will bring to light: if celibacy be our lot, we should strive to be chaste, and if our marriage be our destiny, we should comply with the custom of the Apostle and strive to clear our hearts (of worldly anxieties.)

We are happy with God in the present. If we occupy ourselves with to-morrow, or let any thought of it enter our minds, we shall be veiled (from God) and a veil is agent distraction. When influence from God descends into his soul and makes his heart collected he has no memory of the past and no thought of that which is not yet come.

These⁷⁰⁶ two expressions are used by the Sufis in reference to their own state. By qahr they signify the reinforcement given to them by God in annihilating their desires and in restraining the lower soul from its concupiscence: and by lutf they signify God' help towards the subsistence of their hearts and towards the permanence of ecstasy in the degree of steadfastness The adherents of lutf say Divine grace is the attainment of one's desire, but the others say that Divine grace is this—that God though His will should restrain a man from his own will and should overpower him with will-lessness.

States of the perfect Sufi. Musamarst (nocturnal discourse) is really continuance of unrestraint combined with concealment of the most secret thoughts. The outward meaning of musamarat id a spiritual state existing between God and man at night, and muhadda that is a similar state, existing by day, in which there is exoteric and esoteric conversation. Night is the time when lovers are alone with each other. Tawarique That which comes into the heart, either with glad tidings or with rebuke, in secret converse (with God) it night.

By Khatir (passing thought) the sufis signify the occurrence in the mind of something which quickly removed by another thought, and which its owner is able to repel from his mind. Those who have such thoughts follow the first thought in matters

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which come directly from God to Man. It is said that the thought occurred to Khayr Nassaj that Junayd was waiting at his door, but he wished to repel it. The same thought returned twice and thrice, where upon he went out and discovered Junayd, who said to him: "If you had followed the first thought it would have not been necessary for me to stand here all this time". How was Junayd acquainted with the thought which occurred to Khayr? This question has been asked and has been answered by the remark that Junayd was Khayrs' spiritual director, and a spiritual director cannot fail to be acquainted with all that happens to one of his disciples.

By bala (affliction) they signify the probation of the bodies of God's friends by diverse troubles and sicknesses⁷⁰⁷ and tribulations. The more severely a man is afflicted the nearer does he approach unto God, for affliction is the vesture of the saints and the cradle of the pure and the nourishment of the prophets. Bala is the name of a tribulation and which is really a blessing; and inasmuch as the mystery thereof is concealed from him, he is divinely recompensed for supporting the pains thereof. Tribulation that befalls unbelievers never obtain relief from misery. (is not affliction but misery).

Those who prohibit music do so in order that they may keep the Divine commandment, but theologians are agreed that it is permissible to hear musical instruments if they are not used for diversion, and if the mind is not led to wickedness through hearing them. Musical Audition is a Divine influence which stirs the heart to seek God: those who listen to it spiritually fall into heresy. Husri says: "What avails a musical audition that ceases whenever the person whom thou hearest becomes silent? It is necessary that thy audition should be continuous and uninterrupted." This saying is a token of the concentration of his thoughts. Music is a faculty of beginners which they employ, when distracted by forgetfulness, in order to obtain concentration; but one who is already concentrated will inevitably be distracted thereby.

Each Sufi has a particular grade in audition and that the feelings which he gains there form are proportionate to his grade. Thus, whatever is heard by penitents augments their contrition and remorse; whatever is heard by longing lovers increases their longing for vision; what ever is heard by those who have certain faith confirms their certainty; whatever is heard by novices verifies their elucidation (of matters which perplex them); whatever is heard by lovers impels them to cut off all worldly connexions. and whatever is heard by the spiritually poor forms a foundation for hopelessness. Audition is like the sun, which shines on all things but effects them differently according to their degree; it burns or⁷⁰⁸ illumines or dissolves or nurtures.

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All the classes that I have mentioned are included in the three following grades: beginners, middlemen⁷⁰⁹ and adepts. All the agitation of the beginners, when the Divine influence descends upon them, is due to the fact that their bodies are opposed to it; but when it becomes continual the beginner receives it quietly. The stories which I have related above show that beginners are agitated and that adepts are tranquil in audition.

Junayd was asked: "May we go to a church for the purpose of admonishing ourselves and beholding the indignity of their unbelief and giving thanks for the gift of Islam?" He replied: "If you can go to a church and bring some of the worshippers back with you to the court of God, then go, but not otherwise." When an anchorite goes into a tavern, the tavern becomes his cell.

Wujud is a grace bestowed by the beloved on the lover. Wajd is the glowing passion of novices, while Wujud is a gift bestowed on lovers, and since, lovers are more exalted than novices, quiet enjoyment of the gift must be more perfect than passionate seeking.

A person in whom knowledge preponderates over feeling dwells, having lost the faculty of discrimination, in his own imperfection. (is always praised and rewarded in the palace of glory; but a person in whom feeling preponderates over knowledge)

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Muhammad's chief message to humanity is a standing protest against polytheism, dualism, atheism, and idolatry. His God, the Universal Ego, is one and Eternal. He is not limited to anything which man can imagine. Every sin, small or great, may be forgiven but not the sin of associating anyone or anything in any sense whatever with God. The prophet did not tolerate any kind of symbol in which there was a possibility of forming an idea of the creative power other attributes of God. His God is above matter and spirit⁷¹⁰ as defined in Chapter 11 of the Quran, where he says:—

"Allah is one on whom all depend. He begets not, nor is begotten and none is like him"

Thus, in the above mentioned short paper, the idea of the eternity of matter and spirit or making the one dependent on the other or inserting a third power to combine and harmonize the two has been refuted. It is also a reply to the dualism of Iran, The

⁷⁰⁹ The original editor corrected spell "middlemen" by hand

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Trinity of Christianity and to the belief that anyone other than God can possess any of the attributes of God and the idea of incarnation. Him alone one must serve and to Him alone one must beseech for help.

Nothing can happen in the universe unless it is decreed by God. But this idea does not come in the way of freedom of human will. It is true that Quran contains passages offering the idea of predestination but the object there is to show the omnipotency of God. Man is responsible within the limits of his capacity, but his will and power are subordinate to the Universal will and Almighty power to God.

There is no such thing as evil in the real sense, and there is no other power except the One Infinite, perfect and External. When we say X is a bad man, we mean his spiritual and mental development is imperfect.

The peculiarity of Muslim architecture, so far as the Mosque and sacred places are concerned, is in the absence of pictorial representation in them, such as the carving of statues and images and the substitution of calligraphical decorations, prayer niches, pulpits, minarets, arches of various shapes and domes of different sizes.

The earliest mosque had a court, a roofed hall to shelter worshippers and a pulpit for the Khalif or the person who led the worship to sit or deliver the sermon from or speak on important affairs pertaining to the community. This simple place of worship extended to a square court covered with a flat roof, supported by arches or pillars, with a cistern for ablution.

In spite of the warning given by the Prophet not to make a tomb a place of worship, such worship was started very early among the Muslims, perhaps owing to the influence of Christian saint worship.

Avoiding⁷¹¹ all representation from life. Muslim decoration, owing to its anti-pictorial tendency consists of the following:-

- (1) Passages from the Quran inscribed in Kufic or other writings in a most beautiful form.
- (2) Geometrical lines in marble or wood-work
- (4) Alternate courses of stone of different colours
- (5) glazed tiles.
- (6) plant drawings.

Decoration of this kind is largely restricted to mosques and sacred places.

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The prophet and his early companions did not approve the representation of living creatures in any form, but the Umayyad Khalifs, with their capital at Damascus, in Syria, restricted this religious injunction to the mosque and other places. Their palaces were from early times, adorned with figures. A good example of this attitude of theirs is to be seen in the palace built by Walid in 712 A.D. Muslim artists had therefore to devise a new plan by which they could introduce a substitute for them. This they found in the geometric patterns they evolved. Quranic inscriptions, foliated designs and enamelled tiles of various colours followed this determination on their part. This innovation, in their hands, rapidly developed and became a fashion not only all over the Muslim world but it passed over to other countries as well as in Europe. It is one of the most notable contributions of Islam in the domain of architectural decoration. As places of worship, such as mosques and sacred shrines, could not be decorated with pictures, they had to be adorned in some other way. The use of passages from the Quran was selected for this purpose and soon became so common that there is hardly a mosque in the Islamic world which will be found without a fine inscription of incorporation of one or two passages from the Quran or reciting the names of God.

Gardens were generally made on sloping grounds with platforms and water flowing in artificial channels forming into successive falls.

The gardens were generally made in a square or rectangular shape, divided into a number of squares, open on two or four sides by gateways. The paths were⁷¹² made higher than the flower beds. In the main square, fruit and flower trees were planted, each square containing one kind of fruit or variety of flowers. Sometimes, several flower trees were mixed up in one square.

When we are fit to look at the supreme Beauty, it comes unwarranted by a complete withdrawal of external consciousness to the extent that the soul forgets its connection with the body.

As a Sufi, Farabi believed that beyond the material objects and their knowledge and intellectual experience, there is a particular faculty called love, through which everything in the universe including man, reaches to its highest perfection. The senses may disclose a few objects of sense, and the intellect may detect a few secrets of nature, but it is love which guides a human being towards his original source. The imperfect naturally seek the help of the perfect to become perfect. This striving is named love. The whole universe is moved by the same power of love towards the one Supreme beauty the most perfect, the most good.

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Ibn-e-Tufail, born at Wadish, near Granada, in 1100. A.D., and died at Morocco in 1185. A.D., was a philosopher, mathematician and a poet. He is chiefly known for his celebrated work entitled Hayy Yaqzan in which he endeavours to explain philosophical and mystical ideas in the form of a story. The object of the author is to prove that a man gifted with sound reasoning and the power of observation of natural objects can attain to a perfect human life, without the aid of sacred books or a spiritual teacher. Such a person can be a philosopher by his own reflection and self-abnegation. The Story begins thus:-

A boy left alone on an island, is sucked and brought up by a gazelle. When he grew up, he had an intense desire to know and investigate everything not understood by him. He feels that animals possess natural covering and defensive instruments while he is naked and unarmed. Therefore he cover himself⁷¹³ first with leaves and then with skins of dead animals and uses sticks for defence. Gradually he becomes acquainted with the other necessities of life, discovers the use of fire, the benefit of wool, weaving, and constructs a hut as a dwelling for himself. In the meantime, his nurse, the gazelle, is old and weak and finally it dies. The curious human mind is anxious to know the cause of the great change. He opens a side of the animal, and minutely examines the internal parts of body and comes to the conclusion that the heart is the centre of bodily organs. Next, he studies the minerals, plants and animals found in his island, learns their different sounds and imitates them. Next, he observes the atmospheric phenomena and attracted by the multiplicity present in nature endeavours to find unity in all. At length he decides that behind all diversity, there is a unity, and this hidden power is unique pure and invisible. He calls him the first cause or the creator of the world. Then he reflects upon his self and the medium through which he obtained the knowledge. His objective research is changed into subjective meditation. He discovers simple elements or substances, their composition, matter, form and finally soul and immortality. By observing a stream, and tracing its origin to a spring of water gushing out and out-flowing as a river, he is led to think that mankind also must have a common origin. He further reflects on heaven, the movement of stars, the sphere of the moon and its influence over the earth. He draws a line of conduct for himself, abstains from killing animals and is content to eat ripe fruits and vegetables and only in case of extreme necessity resorts to animal flesh. He is changed from the mere physical observer into a seeker of the Divine Spirit and instead of seeking knowledge through logical argument and conclusion or objective experiment, is lost in spiritual meditation. He regards the whole universe a reflection of the one deity and enjoys the raptures⁷¹⁴ of ecstasy. There was an island close to the one inhabited by him and a learned man named Asal incidentally visits the island of Hayy, meets him and teaches him language.

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When they compare their thoughts, one a student of nature and the other a philosopher and follower of religion, they find that both have reached the same conclusion. Thus the author proves that man by nature is progressive and may attain to salvation by self-discipline, and the inner light, even without the aid of revealed religions. Also, that the sum total of philosophy religion and revelation is human experience and longing after knowledge which is obtained by observation of nature and by leading a pure life. The idea in these lines is to say that the teaching of Islam helps a man who is gifted with sound intellect, by which he may distinguish between good and bad, carve out the right path of life for himself, the path which will lead him to emancipation. Ibm-e-Tufail has proved in this story that there is no antagonism between philosophy, religion and science.

Great Sufis, such as Shebisteri, suhrawardi, Rumi, etc. said that the material existence is the source of spiritual development. The world is not bad but the misuse or overuse of natural desires is bad. The renunciation of the World does not mean committing suicide or vanishing in the darkness of self-annihilation, but it means self-control, self-illumination through self-purification and knowledge.

Hasan Basri known for his learning and piety. The latter is considered to have been taught directly or through another medium by Ali, the fourth Khalif. One of his sayings is:- "I devote my time in purifying the heart, while others are busy in lecturing and blackening papers.

Fuzail, son of Ayaz (d.803. A.D.) was a native of Merv, another old centre of Buddhism, Manichaeism, and Nestorian Christianity. He says:- I love God and hence I worship Him. There is safety in solitude.

Sari-al-saqati (d.867 A.D.) says: "The Sufis' light of knowledge does not extinguish the lights of his piety.

Junaid⁷¹⁵ of Nehawand (d.910 A.D.), a theologian and philosopher, was one among the early sufis, who begin lecturing and discussing Sufism. He says:- Sinking ecstasy in wisdom is better than sinking wisdom in ecstasy. The highest bliss is to meditate on His unity.

Abu Bakr Shibli says that true freedom is the freedom of the heart from everything but God.

The selection and following of a spiritual guide is the most important duty of a sufis. A bad or imperfect guide may lead him to evil or leave him imperfect and

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bewildered. He must use all his intellectual ability and human endeavour to find out the true guide.

Intellectual research, mental experience and philosophical enlightening, according to sufis, are not adequate means of knowing the truth. It is through self-discipline, devotion virtue and intention that can one know his God.

Spiritual Knowledge.: This is of three kinds:- (a) Normal, reaching to a proof by intellectual reasoning; (b) Abnormal, loss of worldly consciousness in a state of ecstasy, or knowing a spiritual secret by perceiving it; and (c) supernormal, union with the truth or seeing and feeling the quality of a thing. These three stages of knowledge are illustrated by a saying that a fruit may be known by its correct description, and better known by seeing it and perfectly known by seeing and tasting it.

While meditating or repeating a sacred word, The attention must be fixed on that word till it is so much impressed on the mind that all other thoughts and sensible images disappear. Among the words selected for recitation are *lailaha il-lal-lah*. There is no God but Allah.

Yogis and Sufis both believe in ascetic life but sufie ascetics, with few exceptions, do not live in celibacy.

Sufis go through experiences of fear, weeping and longing, but vedantins seek peace of mind and complete separation from the world. The former prefer attachment to God and the latter detachment from sensible objects.

Repentance⁷¹⁶ is classified thus:- (1) In the case of disciples one must not forget one's shortcomings; (2) in the case of Elected men, they must repent forgetting God. *Vara*, or abstinence, is of three kinds:- (a) Abstaining from acts doubtful as being good or bad; (b) abstaining from whatever one's conscience does not permit; and (c) abstaining from anything which diverts attention from God.

In the higher states they are not attached to music or singing. It is not listened to in the proper sense and with a self-purifying attitude, it may mislead a beginner and it may, instead of benefiting him, become a source of sensual pleasure and a distraction. Accordingly they hold that it must be listened to under strict discipline and with a spiritual object in view.

Ecstasy is a state of revelation from God. In some people, it causes a strong emotion and in others calmness. It may be interrupted owing to worldly inclinations, but it remains undisturbed in those who lose their worldly consciousness.

As luxury is bad, so is extreme asceticism, which must be practised as a means of self-discipline and not as an end in itself. Man must only seek a lively hood, absolutely trusting in God. Those who do not earn their livelihood but believe that God will grant their needs are mistaken. Some imagine that hunger is the best means of animal mortification. But they are also wrong, as human weakness cannot be destroyed by abstaining from food. On the other hand, hunger may produce physical inability and thus make impossible the performance of sacred duties of greater value. Some believe that seclusion may illuminate their heart, but in this also there is no truth, as evil arises from within (and what is within is not excluded from him even in his solitude) and, therefore it cannot be cured by any external remedy. Fana, or annihilation, does not mean the loss of ego. The prophet has declared that "those who seek God by good deeds, God draws them towards himself."⁷¹⁷ There are some among the Sufis who believe in the idea of incarnation, but God, is distinctly separate in all⁷¹⁸ respects from everything. Human beings do not possess divine attributes but they may gain knowledge and true faith in Him. Therefore, Fana does not mean self-destruction and self-absorption. but self-illumination. It argues a wrong conception of Christianity to say that man, as in the case of Jesus, can pass away from human nature. He may pass away from his individual will and enter into the universal will, when he may not regard his individual wish but remain entirely devoted to God.

The Qassari School, founded by Hamdun, son of Ahmd, who based his teaching on keeping secret one's virtues and apparently leading a life subject to public objection and criticism, so that one may not feel proud of his virtuous deeds and acquire the bad trait of self-conceit. Such men were also called Madamitiyya, or the blameworthy. The qassarīs believe that man's goodness is known to God and need not be known to his fellow-beings. Hamdun's followers were indifferent to public opinion and apparently also to the laws of religion and to social customs. Though they were rejected by the public, they did not quarrel with any one. They believed this method as the most effective for subsiding and curbing the lower self.

Philosophical reasonings and logical arguments are dependent upon man's intellectual powers and cause him to turn away from dependence on divine illumination. They are useful in investigating concrete things but God is beyond all

⁷¹⁷ The original editor transposed para from to bottom "Fana, or annihilation, does not mean the loss of ego. The prophet has declared that "those who seek God by good deeds, God draws them towards himself."" By hand

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senses, and, therefore, His knowledge is supernatural and super-sensible. It may be gained not by reasoning, but by the admission of one's bewilderment, and it must come as a gift from God.

The reward for virtuous life is the illumination of the heart by the Divine Being.

Ibn ul Arabi says life is but a dream and the dreams are dreams within dreams. A dream may be actualised at the time of awakening, but even that is a dream, such as the one dreamt by Joseph who saw the stars, sun and moon bowing before him and the interpretations of it was his elevation to the rank of minister in Egypt, when his parents and brothers⁷¹⁹ prostrated before him. The Prophet (Muhammad) called this world a dream, and in the Quran it is said that life in this world is a play. Human awakening from this dream-life will be in the next life. The universe, in comparison with reality is a shadow to its reflection. The *avan* or reality of a thing exists in God's knowledge, or in the darkness of non-existence and, so long as it is not manifested and illumined, it remains in nothingness.

There are two stages of such perfection, one is called Wilayat, or friendship of God, and the other Risalat or prophethood. Every prophet, is a Wali, but every Wali need not be a Prophet.

The prayer, beloved of the Prophet, is communion between God and Man, such communion marking the best moment of man's life. There cannot be any better enjoyment than to speak with and hear from God.

The quest, in which one has to devote himself to searching the right path, for which determination and patience are essential conditions. Many fail in persevering through and renouncing attachment to all objects left behind and others proceed and enter the second station, or valley of love, a place much more difficult to pass than the first, because here one has to exist not for himself but for his beloved. Oneness also to suffer and bear all the hardships and trials coming to a lover. Human reason could not guide or help, because love is in different to it. Where there is love, there can be no reason. Many cannot endure the hardship and therefore collapse. But those who were true lovers and sincere in their heart become intoxicated with the wine of love and lighted with the fire of devotion, enter into the third station, called knowledge, which is not one that can be acquired by intellectual argument and experience but obtained as a gift from the beloved. It is beginning less and, at the same time, endless, illuminating the heart of its possessor, according to his or her capacity and expansion.

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Man's chief idol is his animal soul. He sees his own evil reflected in others and without looking at the evil in himself is ready to criticize the evil in others.

To⁷²⁰ attain the truth, a guide is necessary who must be selected with extreme care; for, though there may be many, there are but few real guides to the truth. A true guide works for common welfare of the creatures and a false guide for his own gain and vanity. The true guide brings union and harmony, while a false guide discord and hatred.

Jalal, like other sufis, believed in the importance of the heart, an immaterial luminous essence. lower than the real self and higher than the carnal soul. It is faced in its inner aspects towards the real self and towards the Carnal soul in its outer aspect. It is illuminated by one and in turn illumines the other.

Muslim Sufism is distinguished from the mysticism current in Europe and India, by indicating its close relation to the Quran and the tradition from the Prophet. Its ascetic teaching is shown as resembling exactly neither Christianity nor with the Vedanta of India, both of which believed in celibacy. Muslim ascetics, though they lived in seclusion, yet had families, and children. Among the most celebrated Sufis was Abdul Qadir Gilani, who is known to have been father of a very large number of children.

Your heart never be empty of His thought. Think of Him in going, coming, eating, speaking, hearing and sleeping says Jami.

So long as you are attached to the objects of the world, the communion with Him cannot be attained. When you give up (passions), you will enjoy contemplation.

When the true seeker begins to feel pleasure in meditation of the Supreme Being, he must endeavour to strengthen such feeling in him (so it may become his nature in course of time).

The next Sufi was Princess Zibun-Nisa Begum, daughter of Aurangzeb, who was followed by the last of the Moghal Emperors known to history, Abuz-zafar Bahdurshah, who has left several volumes of Urdu verses, most of them enumerating, or giving expression to beautiful and high Sufi principles. His views are melancholy and pessimistic. Indian Sufism is a mixture of Muslim-Hindu thinking and, sad to state, it⁷²¹

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has, in the last two centuries, degenerated largely into superstition. The spirit has been lost; only the shell remains.

The Sufi movement started with ascetic and pious life; developed into a system of philosophy in which ethics was greatly stressed; and it gradually degenerated into speculation, semi-religious ceremonies, a kind of brotherhood, a source of inactive and easy life, a means of begging, a cause of revolution, a way of deceiving gullible, illiterate and simple minded people.

Ghazzali believed that man retains his thinking power after his death and so, he writes in his work *Maznun*, that a man after his death will enjoy or think himself miserable, in a manner similar to his experience of the World.

The five mental faculties, according to Ghazzali, are:- imagination, reflection, recollection, memory, and commonsense. Animals, though they possess some of these faculties, have no reasoning power, which is called *aql*, or the intellect. It is man who possesses intellect and thus he is distinguished from animals. The intellect is the cause of human progress. If a man enjoys this gift of Nature in its perfection, he realizes the ultimate realities and rises to the rank of angels. But if his soul is overcome by passion and lust, his intellectual activity is weakened and gradually he sinks to the level of animals, Ghazzali's *aql* is not the intellect in its ordinary sense. It is intelligence.

The adept is taught the doctrine in the following stages:- (1) Familiarity, in which the good aspects of his present religion is shown with the suggestion that it is much better than what he has believed. (2) investigation in the same; (3) doubted in his believed theories; (4) connection, with something higher; (5) suspension; (6) allegorical explanation of the *Ismailiyya* doctrine; (7) foundation or grounding in which the *ismailiyya* doctrine is clearly explained; (8) taking a vow and becoming a regular member of the new faith; and (9) deposing and coming out of all previous dogmatic restraints.

Sufis think that the archangel Gabriel is a prophetic power which conveys the message of God. It⁷²² is not anything separate but the Prophet himself affected by his own inner spiritual power and, therefore, whatever he sees, it is in his heart or conscience. Jalal-ud-din Rumi has illustrated this idea by saying that as in a dream, the person as speaker and hearer is the same, the Prophet also in seeing the angel and hearing the message of God, is his own self.

Fasting is common among many nations, and with the exception of Zoroastrianism, it has been commended by all religions. The reasons assigned vary:-

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On the supposition that food has an evil influence over the body (as believed by the Mithraists.) The belief with those who perform magic that success in magical performances is attained by practising it; the belief that it is a war for capturing genii or other supposed spirits or forces in nature; a sign of repentance and to obtain Divine mercy and compassion. Fasting is common among Muslim and non-Muslim ascetics, being considered a mode for subduing passions. The reason assigned in the Quran for fasting is that it is intended to prevent evil tendency and to purify one's soul.

The illiterate masses, who could not be expected to distinguish, believed in the piety of real and pretended pirs a like, and considered all of them as mediators between themselves and God, which is demonstrably against the spirit and teaching of Islam.

Prediction is done by reciting passages from the Quran and thinking in one's mind the desired object or question, then closing the eyes and opening the Quran, the Diwan of Hafiz, or the Masnavi of Rumi, and reading the first line on the right side page and interpreting it in the light of what one had thought in mind.

The Process of great Poetry:^{\$} by K.D. Sethna.

Poetry attains the highest excellence possible to it through a two fold metaphysical process. In the first place, the poet, whether his vehicle of expression be the passionate life-gusto, the visionary thought-urge or the mystic elan, becomes a conscious power of self-identification with anything and everything. Our normal mind-stuff is being constantly moulded into sense-data and images; the sea beyond my⁷²³ window is caught by me through my mind-stuff taking a certain form representative of the object it contacts a manifold form resulting from the various sense-instruments through which my mind stuff works. When the object is not directly present, I can still recover its form by means of an image, a memory-representation But both in immediate sensation and after-image, the form into which the consciousness is projected is something held as other than the very self of the knower: I do not feel one entity with the billows and, so long as I do not, I can only describe them in various general terms, scientific, practical, reflective or aesthetic. If I go beyond this manner of expression and feel their nature with a strange intimacy as if for the time being we were not separate but somehow identified, I shall be knowing them by what psychologists call empathy, "in feeling" as distinguished from mere sympathy or "with feeling." Total empathy is a rare phenomenon; what occurs more frequently is partial interfusion; and if at the same interused moment works could cypress my experience I should have at least the stuff of fine poetry: it would be as though the object sprang into eloquent self-awareness within me. If the awareness lived in a peculiar rhythm of subtly recurrent sound, I would have

^{\$} All India Weekly 1945.

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the pattern of fine poetry as well as its stuff. For poetic descriptions of high value are based on various degrees of metrically rhythmized empathy: genuine poetry can never come without at least a spark of it, since its function is to give us a vivid and harmonious intuition of things, a language which reveals their hidden modes and their vibrant laws of existence.

This intuitive faculty, however exercised, has its root in the fact that the world is at bottom one single consciousness in diverse states. Any given state is, of course, experienced by the poet not in its utter purity but in association with his own temperament and mood:

All the same, the flash of knowledge and the shock of feeling by identity are there, a brief transcendence of outward limits in order to merge in some intimate truth behind the veil, implying that below the surface⁷²⁴ demarcations all things exist as moments of one universal spirit whose sudden point of contact provides the poet's language with the common base of self and consciousness necessary for experiencing from the inside what seems normally outside him and foreign to his own being.

A further indication of the universal spirit is given by the resort of to simile and metaphor, perhaps the most characteristic turn which poetic empathy takes. No doubt, all figurative language limps, because everything has its uniqueness as well its resemblances to other things, but in a successful figurative phrase the poet packs his vision of the same essence in two different objects.

The world, to the poetic vision, is a splendid scheme of mutually interpretative symbols which can be caught by intuition's plunge beneath the superficial limits and separateness. Each time a fine simile or metaphor is found, the poet's soul becomes a fiery focus wherein some light of the world-spirit's underlying multiple unity is brought to conscious prominence.

Nor is this all that constitutes the sovereign poetic process. It is just one side, the outflow of "an element of life deep down within" The other is a mirroring of an absolute beauty in the elemental vision. The great poetic phrase does not photograph: it transmutes the external appearance by displaying to us on any level of awareness the concealed core of actuality: it opens in us eyes other than the physical, the immediately extrovert; it brings out a power or a delicacy which is the central stuff of a thing, the central quality of a situation, and which partakes of some intrinsic beauty whose thrill is the true life of the universe. It brings out this miracle by carrying its vision in a word form and a rhythm-movement that have a sense of utter and inevitable perfection: the vision glimmers in a body of significant sound which converts whatever it echoes of

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sublime or grotesque, blissful or tragic, into a shape of loveliness irreproachable. There is an extreme beauty felt in each true poetic creation, as though some divine archetype were embodied. The poetic insight into the common world-soul throws us interpretative values which have to be caught in a speech-form of⁷²⁵ ideal beauty: the proof of success is a certain completeness, a sheer esthetic finality of expression. There is a hidden spiritual tone in all genuine inspiration, even though, on the surface things, things ordinary are spoken of; but it is a tone which is conveyed through perfect aesthesis: the meaning is not directly mystical, only the art discloses by a complete and unimpeachable form of world and music some archimage, some high absolute vibration who broken shadows and vague quivers we contact in the time-world. What imbricates a line of verse with its sovereign tone is this ultimate presence. The urge to release it in a world-music is what made Keats write about his poetic moods: "There is an awful warmth about my heart like a load of immortality."

One with a mystical bent of mind can disengage through the words and the rhythm of each fine poetic moment a Platonic ideality. The thought and the emotion deal with human or natural phenomena, but together with their overt appeal there can float to us, because of that utter perfection of form, a suggestion of transcendental values.

This kind of poetry I myself would most desire to write because of the rarity of its rhythm as well as revelation and the satisfying glow it kindled in something that was the root and core of me and by means of which alone had strained always to draw from the sense of absolute aesthesis a secret religion.

In general, the poetic process requires no direct mysticism. For the universal consciousness can be touched by any faculty in us and the Archetype can set glowing the hues of a million moods. In art, beauty is all—though we must understand by the term a beauty of substance no less than style if we are to have poetic passion at the highest pitch. Not substance of this particular kind or that, but a sufficient subtlety or wright of meaning mated with music. And the poet who would prove a master in his own psychological domain—life-desire, thought-thrill or spirit-urge—must see that poetry drives and soars beyond the labouring brain and that more quick⁷²⁶ the imaginative soul in him through a faithful self-concentration to his art, the larger the kingdom he will rule of magic sea and miraculous sky⁷²⁷.

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⁷²⁷ The original editor corrected spell "sky" by hand

I know a poem to be just this: intensity of vision, intensity of word, intensity of rhythm plus the act of beings whole. The language may be common or kingly, the style simple or complex, the thought plain or picturesquely, the emotion day-to-day or once-in-a-blue-moon. It does not matter what theme is chosen, what level of consciousness explored, what personal bent followed in manner of expression. No doubt a certain type of poem may appeal to me more—but not for purely poetic reasons: the substance may be more in tune with my mood of the moment, my general character or my outlook on life. As art, all types are for me enjoyable and legitimate so long as those three intensities fuse and work out a harmonious whole.

Nor have I any theory to the effect that true poetry is what is written effortlessly and without toiling and moiling. Poetry is often supposed to be born perfect at one stroke, a flawless un-interrupted outburst. The result of striving and straining is declared to be no poetry.

To a few lucky ones the amaranthine blooms drop of themselves: the poet has only to open his palms and catch the glimmering charity. Others are not so blessed: but it is the same miracles they manifest, and these miraculous rhythms of beauty have to be considered, not the easy or arduous means employed to achieve them.

This fire, this animating breath is what the poet has to cherish; but to make each atom throb and kindle a sleeplessly creative self-criticism is called for, a luminous labour of heart and mind.

“Creative” and “luminous”—that is what striving and straining have to be. Poetry cannot come of intellectual effort. But all effort is not intellectual⁷²⁸: one can endeavour to plunge into the ultra-intellectual “inwardness” from which poetry seems mysteriously to emerge: one can toil and moil to curb the mechanical and manufacturing intellect and make oneself a receptive instrument for “inspiration”. Such toiling and moiling is often more than merely excusable: it is the sine quo non of the unifolgy perfect, the necessary finishing touch, that renders a piece of art supremely inspired every where.

What is important is the way symbols are employed and explored, the novel depths caught out of particular metaphors. The angle and power of sight have to be estimated—the moved precision with which the words carry their suggestive glow has to be weighed—the rhythm-lift by which the expressive effect goes home to the heart had to be measured. Once these things are found satisfying, we need make no bones about the symbolism being an old one the metaphor familiar.

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In poetry, the rose is an ancient symbol, both sacred and profane—it is also an ancient practice to talk of stars. I myself would advise a poet to avoid the roses and the stars because it is not easy to get new revelatory flashes out of them and one needs exceptionally superb language to make old revelatory flashes come through again today. But I would also advise a poet never to hesitate mentioning roses and stars if he could turn them to a new revealing significance, for the most profound test of originality is the distilling of such a significance from an ancient image or idea, just as the most astonishing feat of imagination is the sudden disclosure of a novel facet in scenes and experiences that are most familiar.

Criticism is a difficult and delicate affair, demanding a lot of plastic self-adjustment. Catholicity of taste and sympathetic acumen are indispensable and to make a fetish of any fixed theory is to maim one's own mind.

Dr⁷²⁹ Johnson laid down the law to goggling and galling Boswells "If Mr x has experienced the Unutterable, Mr X. will be well advised not to try and utter it." The advice, I am afraid, is not the Doctor's wit or sanity at its best. It is a superficially brilliant play on words, taking little stock of the uses and potentialities of the art of words.

"The Eternal is Silence." Silence, here stands for a supreme calm—a state of for self-withdrawn imperturbable inexpressiveness behind the ver-mobile expression that is the cosmos. To utter the Utterable, when that term is literally interpreted, is to do no more than suggest by various verbal ways a Reality fraught with a blend of the two significances. The various verbal ways fall into four categories: words can define the Unutterable, picture, point to the Unutterable, picture the Unutterable, induce the Unutterable. The defining is done by a direct statement, either with plain words or splendid, of our intellectual understanding of the term; the pointing by an indirect statement of the same comprehension; the picturing by the use of images or descriptive phrases that directly or indirectly stir our inner eye in the direction of that understanding; the inducing by the heart being stirred in this direction owing to the emotional associations of words and the suggestive rhythms they make by combining themselves in response to the thrilled state of mind in which the speaker or writer is. Words thus can intensely convey the sense of what is entirely beyond the capacity of words or else is opposed to their nature! That is the paradox forgotten by Gr. Johnson.

It would be unjust to hold that the school of Donne, Crashaw and Vaughan when Dr Johnson dubbed "metaphysical" could have no success in uttering the Unutterable and his wisecrack puts it out of court. No metaphysical hasd Sri Aurobindo's large and close grip on the Unknown nor his plucking of the poetic word, at even the simplest, as

though from the very depths that seem to be beyond speech. Still, the meta physicals had flashes of mystic-intuition and experience visiting their undeniable if intermittent poetic genius: they could not, therefore, be abject failures in what they set out to do.

The⁷³⁰ unutterable is to his not that about which nothing can ever be said; rather, it is that about which everything cannot be fully spoken since it is inexhaustible and, no matter how much we speak, something vast and wonderful will always be left over. Seen in a positive instead of negative form, it is that about which one can go on endlessly talking without exhausting its secret splendours, because, to quote Meredith, "Its touch is infinite and lends

A yonder to all ends,"

That is, gleam after gleam, shade upon shade of the Deific can be captured in language and yet the sense will remain of the miraculous that no language can wholly compass and make satisfyingly understood or completely natural. As a rule no incompatibility exists in the mystic poet's mind between his declaring that he has intuited or experienced the Unutterable and his attempting to transmit in words not only that ecstatic fact but also some notion of the super natural strangenesses within the object of his intuition or experience.

Is there any reason why words should be forever at logger heads with the mystic's perception? Is not the deciding factor the psychological level at which they start functioning? The psychological level, for instance, of Dr Johnson's own poetry would be quite impotent for the mystic's purpose. What about levels less brain-dense, more inebriated and "dreamy"? Cannot words arising there respond to the Eternal? The divine would altogether preclude words only if He remained altogether unmanifest. Since the universe is continually His manifestation, no matter how hard to read aright, and since He lays Himself bare in diverse degrees in the rapt soul of the saint and the yogi, He cannot be quite averse to being disclosed and what are words except a form of disclosure? Doubtless the Divine, precisely because of His divinity, His transcendence of everything, will always in some manner exceed words; we must, nevertheless, remember that He is also an immanence, an omnipresence, an unfolding a power that inhabits all things and is everywhere and breaks out through the veils, with the result that words can⁷³¹ always be pregnant with His greatness, awed with His infinitude, revelatory of His super nature.

V.R. Bhashyam: SOMERSET MAUGHAM'S⁷³² LITERARY WORK.^{\$}

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⁷³² The original editor corrected spell "MAUGHAM'S" by hand

^{\$} MYS INDIA 1944.

The gravamen of the argument, which gives short shrift to Maugham as one who can appeal to the mass but not to the intellectuals, has? always been that Maugham is one of those authors who are mere portrayer's of life and not interpreters of life., perhaps from here say. It has become a fashion in the present century to think that there is no greatness in a novel if it does not interpret life. And for that medley of intellectual snoos, life for the most part has become synonymous with sex.

The intellectuals and their apes have forgotten the lesson of the past that fiction can endure only if it is entertaining. Fiction writers from Bocassio to Dickens realised the truth.

Maugham's entry into the field of literature was an accident. After studying at heidelberg he took a medical degree at St. Thomas Hospital, London. While serving as a house surgeon he wrote his first novel, Liza of Lambeth, portraying the miserable conditions of the slums of London where he had as a doctor unrestricted entry. The instantaneous success of the book forced Maugham to devote himself completely to literature. The intellectuals of that era liked the novel for it contained the iron kind of pity which is different from heartfelt sympathy, and which form of pity the tolerant and the complacent Victorian Bourgeoisie showed towards the unfortunate.

The inner circle who classify themselves as appreciators of fine fiction expected Maugham to cater only to themselves and starve in a garret. But Maugham, with the history of many geniuses who tried to please the selected few with a starving belly before him, decided to stock his burn with money. Soon he was hailed by the press (the voices of the masses to the intellectuals) as the most fortunate youngman in England⁷³³, as three of his plays were simultaneously and successfully running in London. The intellectuals who had with a condescending nod expected him to come near their circle after years of toil and penury, were now coldly surprised at his blatant triumph and perhaps they forced themselves to forget him.

Maugham wrote "Lady Frederick" "Jack Straw," "Mrs Dot", in succession and with success. Even an admirer of Maugham must admit that the plays were but the slick work of a craftsman who knew how to catch the imagination (and the purse too) of the Audience. But Maugham's fame does not rest on his dramas. They were a money-making device. But even when he was writing his dramas he was preoccupied with the problems of style, and his innate passion for observation and reflection was not stultified by turning out popular commercial dramas. His confidence in his greatness was so pronounced that even when he was writing popular plays he moved in London society with the reserve and detachment of a great author. His reputation was obscured

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and he was forgotten till his first great novel, "of Human Bondage" was published in 1914, when he was serving in Flanders. Even a persistent critic of his admitted the novel was great, in the following words: "It is an unflinching description of the drizzling period of life when much is hoped for and little attained, written with admirable directness and insight into the pinchings of poverty, the ache of desolation, the bitterness of humiliation and the wilderness of passion to which the mind does not consent. The experience in it is of course transposed experience, not a literal transcript of events." It was not only a great novel but also showed the conflicts in the mind of the author himself when he was a youth. But the prose was dry though able and drab though persuasive, unlike his later works where his style alone can go a long way to cover other deficiencies, if there are any.

There is an under current of sympathetic humour towards the oppressed and a sardonic grin towards the human⁷³⁴ sharks, his masterly capacity for portrayal of character finds full display in all his works, and his scintillating style finds full display in all. The gentleman in the parlour, which is sombre and sincere and at the same time invigorating and entertaining, has nothing in common with "of Human Bondage" It is as great as sur Loeau "of Maupassant, sans its bitter cynicism. His novels show that he is not a mass producer of "types". He amazed his critics by his very late novels "Theatre" and Christmas Holiday" He exhibits with a punch that he is a master even in writing psychological novels. But they are not the psychological novels of the accepted type with neurotic and drug automatons as the characters. The amazing craftsmanship of Maugham finds a huge canvas, and the result is pleasant and readable books, though psychological. The hero (or is it the villain?) of Christmas holiday is a living type whom we meet in every trade union meeting and who imagines has a big role to play in the future proletarian world. Unlike the communist of the common type or garden type who has left his thinking to be done by Stalin, he is a communist actuated by a motive and guided by a definite principle. He is one of the very great character of Maugham as the book is one of his very great novels.

Criticism of the fine arts is not new to Maugham, though he had not given full display to his genius before Don Fernando. Readers of his novels will often stumble across purple patches where in the midst of serious character drawing or pulsating scenic description of melodious narration of events the author finds a sensible juncture to indulge in superb criticism of a piece of art or the book of a great author or the composition of a music maestro. Don Fernando is a valuation of the fine arts of Spain during its golden age. It can be emphatically said that no author since borrow has delved into the heart of Spain so superbly, so understandingly, so sensibly and so critically as Maugham.

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It may be true that Maupassant did exert a trace of influence over Maugham. Even then he is⁷³⁵ a conqueror, he has improved on Maupassant, and not in a servile manner imitated him. Maugham says somewhere that he would have been accepted as a great author by everyone if he had only imitated a great author. He has seriously laboured to be of a class by himself, and so individually is stamped on every one of his tales.

He has travelled widely and come in contact with the human beings about whom he writes. This admirable habit has given him keen power of observation material, though glimpses, to develop his stories.

Like the psychologists he too seems to be wrecker of accepted values. If the psychologists sneer at romantic love by introducing ephemeral lovers, and inconstant adoration in their works, Maugham with a sober and well-balanced mind uses time in his story. "Red" to ridicule subtly the fallacy of love. When the south sea belle after a lapse of twenty years fails to recognise her lover, for whom she is waiting all the time, the reader is rather suddenly tilted off his balance and is forced to question the stupidity of our forebears who have for centuries written at length to deify a human want.

He does not make the mistake of sitting tight in the saddle of life and trying to preach. As an artist of superior calibre creates a significant form he creates a significant understanding of life, of passion, of misery, of anything he deals with. There is more than a trace of cynicism in his stories of the West. The reader cannot expect day-dream life fiction around the people of Europe, and if they are interested in that type of story they must read his Malayan stories where the people in actuality lead a day-dream life. Maugham is not horrified by the people of the West but he is bored with them. Though he likes the lives of the uncivilized natives, he shudders at their barbarity below their skins. "I do not feel at home in England", he says, "nor anywhere in the World for that matter."

Somewhere I have read that Maugham is the greatest writer of simple English since Swift. Swift uses simple English as a cudgel to batter things he does not like, but Maugham uses it as a crush to give life to scenes and the people populating them. There is no jarring⁷³⁶ irony to mar the beauty but a pleasant humour to give a variegated effect. For Maugham brevity is the soul of style as well as wit. Maugham unlike the drab Swift delights in making his sentences delightful musical. He avoids a big word when a simple one will do, but he admits a weakness too. Whenever a big word harmonises with either big words and gives a pleasing euphony he uses it.

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"If you cannot describe a scene in five sentences" he says, "better leave it undescribed" The master craftsmen can describe an ocean in a single sentence. "The pacific is restless as the soul of Man." he says. What visions to conjure up.!

"Time Magazine says" Unlike some of his other books, "The Razor's Edge" is not a potboiler. Nor is it a mess of dotage. It deserves to rank after "Of human Bondage" (1915) and "The Moon and Six Pence" (1919) as one of his three major novels. He points out that he has chosen, for him a strange central character to write about, a man whose only significance is spiritual. He wanders through Europe picking up saints and sinners. All of these people experience the impact of the spiritual power which Larry has attained and which gives him an almost miraculous influence over others. Each time he reappears among his friends he is a little more remote and baffling. Even to those readers whose concern with the Absolute is strictly limited, Larry's quest will be neither implausible nor ridiculous. Despite his interest in extraterrestrial matters, Maugham remains throughout on very good terms. perhaps twenty years ago Maugham could not have written about either Mysticism or Americans with quite so straight a face. For all his life Maugham has endeavoured to write successfully and never in passion, Now age and art have refined his feelings to the vanishing point. "The Razor's edge" is the crowning triumph of that utterly dispassionate virtuosity to which he has always aspired—a persuasive as well as an entertaining book, by a man of 70 who is still of the earth, carthy" about a youngman who has found a faith.

It is the story of a man who achieves the absolute purification of his soul, superhuman wisdom and an impregnable faith which gives him power over the material world.

K.D.⁷³⁷ Sethna: SHAW, YEATS, UNIVERSAL EXTINCTION AND HUMAN LOVE::::: There is a certain intellectual impersonality in Shaw, a freedom from pseudo-romantic fog, that creates that impression and hides from Yeats the clean supple strength. Shaw may not strike out of sheer feeling; he lifts everything to the cerebral plane but that does not make his activity anaemic and impotent. He sublimates his elemental nature in to idea-force: that is all. The force is superb and intense—only, it issues through the channel of thought.

He wishes to relieve the duel of over grimness on either side and to save himself from pompous pretentiousness and the pride that may render him forget full of his own humanity.

It leads to a marked self-governed condition, not caring to enter into the skins of those who hold a vision dissimilar to one's own; it encourages neither an open mind nor a real detachment – states that are requisite for genuine intellectual activity.

Yeats feels like a pontiff and the reasons he brings forth have an air as of revelation, a tincture of poetry, but he is mostly blind to the merits or demerits of a case from the standpoint of the pure intellect which has to preserve a calm dispassionate centre amidst the whirl of personality. A certain intolerant heat and a leaning towards Fascism were characteristic of Yeats in old age. The latter came from a confusion of Fascism with aristocracy and the superman's strength, the former from that strain in him which developed as a reaction against his early dreaminess.

THE EXTINCTION OF THE UNIVERSE, & (Editor: Each of us contain many personalities. Mr K.D. Sethna here disengages a trend of his nature and gives its full and sole play, letting run to its own extreme and find its own exclusive turn of thought and expression. The result is a blend of the dramatic and the personal, at once the enactment of a role and genuine self-revelation.)

I must either possess like a God or feel the universe alien and strive to seduce its endless multitudes⁷³⁸ by some mystical fit of my consciousness. I know that a light dissolving every imperfection lives somewhere and that I have a home in it which on occasion I attain. But the sense of not having attained it for good is often the verge of lunacy for my wits.

It is not only because the visitations of exalted feeling are rare that dumb blanks occur in the history of my mind. Great inspiration can never be too frequent a capture—we are not strong enough to bear and retain the glowing pressure of deep significances—we are soft and yielding to the down thrusts of divinity, the sublime lights plunge through us and out of us because we hold up no sustained response to their cry and cannot catch their brightness on a firm tablet of memory.

Reflecting that in a thousand million years the sun will be a shrivelled ember, the earth a frozen sleep and no least stir of even a grass-blade pierce the silences, the inanimation, the winter without end and all that passion and poetry have built grandly in the spaces of human consciousness leave not a mark on the vacuity of that distant doom, I stand paralysed. An utter hopelessness comes over me; no stroke of my pen, however delightful, seems worth the trouble of lasting for a mere thousand million years. Does not every phrase claim, by the superb imagination burning in it, an eternity of existence? Why then should I be balked of the Spirit's immortal eight, Why suffer the indignity of being fobbed off with a few paltry millenniums when God's own

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termlessness is my dream in all that I manifest of Hid creative glory? Most foolish to the practical sense—this petulance of the dreamer in me; but many a page that might have quivered into beauty is left by it a white desert like the shown of that inhuman epoch prophesied by Science as the tomb of all the wonder of words poetry sets winging through the ages.

If my work must perish and I go down the dark road, even before, I must seek after a more durable power than is granted to the poet or his poetry. Nothing appears to me satisfying save breaking⁷³⁹ of whatever walls guard me from self-loss in the infinite. To bear the indifference of the winds and the tides, the aloof greatness of wheeling worlds that outsoar man's living, the magnificent and icy touch of the Cosmos, we must ourselves become greatness, an immensity, a transcendence of all human heat. But a tiny creature who has in him the power to feel the weight of infinitude must be in essence an infinitized that has forgotten its own grandeur. The tremendous gap we suffer is the oblivion of a tremendous fullness which our deepest life. I cannot help the intuition that we are equal to the Cosmos. But we can know our own immeasurable truth only by dying to the smallness of our ego, the littleness of the whole human race, the finitude of all earth, the limitation of even the sun and the moon and the planets heaped together in a colossal non fire. Stripped of the least attachment, we must endeavour to become nothing short of a pure Existence stretched without end through space and time, fire and featureless and immutable. No form, no period should confine us. That alone is master within us, which can stand outside each object and beyond each circumstance. Once that sovereignty is acquired, then without harm each object and circumstance can be embraced and our life throb with burning details.

The Futility of Human Loves.

I have a most difficult confession to force out of love's delicate mouth. I want lovers everywhere to admit to themselves that the orgasm is a tumultuous betrayer of what the wistful eyes and the hungry eyes had promised. Not the brief flare up of the nerves had lifted a beacon on the hilltop of the future to call forward love's limbs. Surely a mightier consummation had haunted us mightier than flesh clinging to flesh—mightier also than two souls hurling against flesh-barriers to become each other's possession. Abelard, what you were looking for when Heloise came to you was not Heloise but your own priesthood, the command of some absolute Beauty smiling above change. That is why the barred door of⁷⁴⁰ your refusal to look beyond her had to be pushed open by fate smiting away your genitals like an obstinate padlock: But all are not made God's eunuchs in so crude a fashion, and their paths to Truth are cut short

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instead. In the lives of those who stir with a vague superhuman trouble that wears no familiar face, the stroke of Fate in some form or other is always in waiting. They are beaten down from their proud kisses and the embracing ease of their marriage-beds—down to the dust where they may learn to kneel and they may worship. But if we are wise and if all would behold the true light behind the surface glitter, lover would speak to lover: “various miseries will befall us, time will tear many a precious portion out of our lives, and death may divide—who knows how early?—the touch that is our entire happiness. If suffer we must, since none can escape being vulnerable clay, why should we not turn to the Everlasting in the midst of the ephemeral and separated, clasp yet the wonder where all separations cease—not the blind clod of death but the shadowless spirit within, that is always and everywhere one? There the ecstatic pain is found in which by being cloven apart here, we shall know the love which holds together the quit essence of all things.”

Cruel, no doubt is my admonition. I myself who give it shudder at times. Yet I cannot deny the Truth, for hours are there when I stand in the presence of a Beauty and a Beatitude whose very invisibleness has the power to blot out the gold of our broad day. How can I wrong thy kingship, O spirit Eternal, by forgetting those hours? I am called and called beyond each mundane prize. Whatever thy form, Thou Unknown menace to my human heart, I love Thee. O sweet devouring wideness—from above and around and below Thou comest. Nowhere can I escape Thee then: and at the first touch of Thy seizure of joy there is no desire left in me to escape.

S.T. Coleridge: “BIOGRAPHIA LITERARIA”. “⁷⁴¹The Primary imagination I hold to be the living power and prime agent of all human perception, and as a reputation in the finite mind of the eternal act of creation in the infinite I am.”⁷⁴²

(cont on p.350)⁷⁴³

El Eflaki⁷⁴⁴: “SAYINGS AND ACTS OF JELAL-UD-DIN RUMI.”*

Jelal was one day seared in the shop of his great disciples the Goldbeater, Salahud-Din: and was surrounded by a circle of other disciples, listening his discourse; when an old man came rushing in, beating his breast, and uttering loud lamentations. He entreated Jelala to help him in his endeavours to recover his little son, a child seven years old, lost for several days past, in spite of every effort made to find him.

⁷⁴¹ The original editor inserted open double codes by hand

⁷⁴² The original editor inserted close double codes by hand

⁷⁴³ The original editor Inserted “(cont on p.350)” by hand

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* From Red house (trans) i “The Acts Of the Adepts.”

Jelal expressed his disapprobation at the extreme importance the old man appeared to attach to his loss; and said: "Mankind in general have lost their God. Still, one does not hear that they go about in quest of Him, beating their breasts and making a great noise. What then, has happened to thee so very particular, that thou makest all this fuss, and degradest thyself, and elder, by these symptoms of the grief for the loss of a little child?"

It is more meritorious to perform that early dawn service once, than to fulfil the devotions of a hundred years at other hours of the day.

The Perwana is related to have said publicly, that his disciples were a very disreputable set. These words were reported to them, and the company of disciples were greatly scandalised at the imputation, Jelal sent a note to the Perwana, of which the following is the substance.

"Had my disciples been good men, I had been their disciple. Inasmuch as they were bad, I accepted them as my disciples, that might reform and become good. Another good and great man once observed: Jelal is a great saint and a sovereign; but he must be dragged forth from among his disciples," This was reported to Jelal, who smiled and said: "If he can." "Why, then, is it that my followers are looked upon with spite by the men of the world? It is because they are beloved of God, and favourably regarded by Him." "I have sifted all mankind; and all have fallen through my sieve, excepting these friends of mine. They have remained. My existence is the life of my friends.

Jelal ⁷⁴⁵asked him which was the older, himself or the beard. The monk replied: "I am twenty years older than my beard. It came forth that number of years later." Jelal answered him: "Then pity thee Thy young beard has attained to maturity, whereas thou hast remained immature, as thou wast.

At that time, people were speaking and writing against him. Out of his kindly disposition, and love of peace, Jelal made no reply: and after a while all his detractors were silenced, and their writings were forgotten, as though they had never been written; where as his family and followers will endure to the end of time, and will go on increasing continually.

He was more and more astonished at such miraculous power. Jelal answered; "The whole thing is the effect of your trust and belief. God has merely made use of my hand as the instrument wherewith to make manifest His power."

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El Eflaki: "SAYINGS AND ACTS OF JELAL-UD-DIN RUMI

Jelal said: when the human spirit, after years of imprisonment in the cage and dungeon of the body, is at length set free and wings its flight to the source whence it came, is not this an occasion for rejoicings. If a prisoner be released from a dungeon and be clothed with honour, who would doubt that rejoicings are proper? So, too, the death of a saint is an exactly parallel case.

Jelal one day addressed his son, saying: "Baha-'u-d-Din, dost thou wish to love thy enemy, and be loved of him? Speak well of him, and extol his virtues. He will then be thy friend; and for this reason: In like manner as there is a road open between the heart and the tongue, so also is there a way from the tongue, so also is there a way from the tongue to the heart.

Baha-'u- d-Din, is said to have recounted of his father, Jelal, this saying: "As God does not walk in this world of sensible objects, the prophets are the substitutes of God." No, No: I am wrong: For if thou suppose that those substitutes and their principal are two different things, thou hast judged erroneously, not rightly."

El Veled, son of Jelal, said: "When thou shalt have hearkened to the words of God, He will listen to that which thou mayst say unto Him. All thou mayst ask of Him, God will give thee; and whatsoever thou seekest of Him thou shalt find."

EILEEN ⁷⁴⁶GARRETT: "MY LIFE AS A SEARCH FOR THE MEANING OF MEDIUMSHIP"

I regard the nature of physical medium ship merely as a transformation of that same energy evident in mental medium ship. (Here) I believe it is the wish of the unconscious mind which directs the energy (without material means that can throw vases to the ground or raise tables in the air. If unconscious mind can so influence objects by means of its energy, how much more effectively may conscious mind, with its more clearly focussed power, cause the movement of objects and the activity of people at hand or at a distance. I say this, knowing though my own experiments that I am able to influence the movements of objects and the behaviour of people without physical means. With the direction of conscious mind I can also score, at will, certain numbers in a game of chance with a frequency far beyond the expectations of the law of probability. I can carry such experiment further and so control the mind of another person who is plying the game of chance, as to produce whatever number I have previously selected. By such results, I have shown again and again how conscious mind can control physical phenomena; a proof that energy that be directed at will.

I believe that thought is a process of energy that has the power to move through space with swiftness. I consider that these results are brought about by my control of

the radiations of energy sent out by my mind, either to the dice in a game of chance or to the mind of another person. Thought has the power to move objects & influence people and events, and to interfere with the predicted results of the law of probability. Mind is here evincing the power to deflect the energy of a destined event, before it takes place in time.

The power of thought is therefore intimately connected with the nature of time. We are in consequence obliged to ask ourselves what is time, the laws of which can, under certain conditions, be overcome by mind? Time is a product of man's mentality. It is said to consist of past present and future. But these are the limited mental categories man creates for his own convenience. To me, as a sensitive, such divisions of time have no significance. For the present is as fleeting and⁷⁴⁷ illusory as that ephemeral area of consciousness we call the conscious mind. Conscious mind is then identical with that temporary narrow strip of man's living where unconscious and super conscious meet and blend. Such terms as "present time" and "conscious mind" are the confines of what man is wont to call 'reality.' A condition limited to practical use, in his daily dealings within a three-dimensional world.

But man is surely more than a 3-dimensional being. For thru mind or consciousness, he is capable of penetrating both the past and the future. By projecting his thought forward he can learn to control the future. Did man but comprehend the potential range of his powers he would be capable of reaching beyond time to a state where past present and future are one, and beyond conscious mind to an area where the subconscious, the conscious and the super conscious are united.

Healing on a scale undreamed of as yet by medicine or psychology will soon be made possible, when further knowledge of the nature and strength of the rays contained within each body are charted and rightly directed. Then, it will be more widely recognised that such fundamentally destructive states of negation as doubt fear and insecurity are at the root of man's physical ills. When at last he comes to understand that he himself gives out those vital rays which can either heal or destroy life, he will begin to accept his own responsibility and he will desire to learn to direct and control his own radiations for the positive use of himself and his fellow men.

Such self-knowledge could be increased and directed by the right use of suggestion and auto-suggestion. But those who now use suggestion evidence no serious recognition of the special technique required for using it correctly. They usually insist upon a state of passivity or lack of self-direction from those they treat. This is a mistake for although it may produce a temporary improvement it can but lead to an increasing dependence and a loss of initiative on the part of the patient. Only when

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suggestion helps to liberate the powers of an individual and so gives to him an understanding of how to apply autosuggestion for the growth of security and self-mastery, does it begin to fulfill its promise as an healing art.

Mind⁷⁴⁸ is the true force that creates all things in the Universe In the not far-distant future people will become more consciously aware of the tremendous power which is contained in thought and of how it acts, going forth like a flash of lightning which strikes and affects other minds. There are signs that the profound nature of thought is again beginning to be recognised, understood and applied to our daily existence. If man comes at least to accept through objective proof that mind can be transformed into energy as well as energy become mind, he will soon be able to understand the principle of supernormal sensing.

I have come to the conclusion that the spiritualist hypothesis alone limits the freedom of objective research Such biased use of trance limited for me the natural functioning of many states of consciousness. Although I am aware that the symbolism of the unconscious plays an important part in psychology to-day, this seems but the beginning of a process which must go deeper into the subconscious and also the super conscious areas of man's being.

I have grown increasingly aware of the way in which thought can be employed to build up states of mind which become as real and objective as 3-dimensional material reality. It may have been that in early childhood I created those protective images which later dramatised themselves into controls. Up to the present any effort to dislodge them or to reduce them to aspects of my own consciousness has led to no change. The control personalities still maintain the roles they have always played in relation to me since my trance work began. I'm now able to regard them as finer aspects of my true self. Whatever their origin may be I do not at present have at my command the means of knowing.

Since I believe that thought is the fundamental process of creation and that nothing is ever lost, it is possible that those who existed before us, have stamped a living memory of themselves upon the ether of our cosmos, and that such form may, through desire, be vivified and drawn back.

I had always known that I could withdraw from my physical body: I had learned that method of avoiding suffering⁷⁴⁹ long before. Looking ahead of me I saw a shadowy replica of myself. I came to know that such projections were only extensions of my own aura and that they take place only when the conscious mind is completely

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relaxed. Everyone in states of sleep or intoxication or under the influence of drugs, his aura separates and moves outward and beyond the body. I consciously projected this second mind whilst in a passive state to the place or person I wished to reach.

I came to feel that Mind was a greater phenomenon than anyone had yet seemed to realize. Whilst one tiny ribbon of it guided the mechanics of conscious thought, there must be vast realms of untapped and unfathomed sources which touched and linked all aspects of life with each other.

I noted with a sinking heart how responsibility and new environment changed independent and courageous labour leaders into cautious and conservative politicians. As soon as I came to the famous leaders in any field, I became aware of their human limitations and was disappointed at the over-importance man placed on himself, and the under-importance he placed on the ideals of the movement, of which he was a part.

Edward Carpenter told me that when religion in theosophical movements had lost its truth and simplicity, it was made to appear complex in order to appeal to the pseudo-elite. He advised me to read theosophical publications but not to get pulled into anybody's organization and to continue to remain true to myself. Carpenter said: "Your own judgment will take care of you. You are growing up and beginning to think for yourself."

Hewat Mc Kenzie believed that behind the manifestations of every poltergeist physical phenomena, there existed an unhappy spirit earthbound who was trying to attract attention by means of whatever sudden movements and sounds it could produce. At a large number of these disturbances the spirits, who unfolded their stories while I was in trance, seemed to have caused them because they were troubled by some deep emotional conflict which had not been resolved before their ⁷⁵⁰death. Revenge and the righting of wrongs often seemed the motives of their return. When these complications were removed, the manifestation of poltergeist phenomena always ceased as abruptly as they had begun.

I began to notice that most of those who had sat with me overlong periods of time, seemed well satisfied with the communications they received; but I came to the conclusion however that instead of gaining strength they became more emotional than they had been and seemed less able to decide matters for themselves. I feared that this might gradually lead to a serious weakening of their mental fibre. The realisation that there was far more deterioration than improvement in most of the people brought back my old doubts as to the value of my medium ship. Many of the people who consult

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mediums use these sittings as an opiate or aphrodisiac and not as an aid to more responsible living.

A more intensive study of this subject would have to be made in order to draw any final conclusions as to the identify or non-identity of trance personalities with myself. I asked myself what was the nature of this 'control'? Did he have any reality apart from myself? If so, was his intelligence superior to mine? I also began to question whether evidences of survival could really be obtained by this method. This opens up a tremendous field for objective research as to how the subconscious mind arrives at these impressions. In examining my own process of clairvoyance I have become aware that I draw the knowledge which helps me build the images of the dead relatives, for the subconscious minds of the sitters. Is it not possible therefore that the 'control' does likewise? Is there not a possibility that the control personality is unnecessary to the reaching of what is considered supernormal knowledge?

Whether the material received does come from the subconscious of the sitter or from supernormal levels, it is in either case received in pictures which need interpretation. These can be misinterpreted or misunderstood. If my reasoning were correct, no control is necessary to obtain what is termed supernormal knowledge I began to wonder whether the whole structure of medium ship might not depend on a form of telepathy and whether the medium does not draw information for communications⁷⁵¹ from the subconscious mind of the sitter. I have never been willing to accept entirely the reality of these controls as personalities but I do accept the authenticity of certain knowledge I receive through them. My investigations of the phenomena of medium ship convince me that these are not new or extraneous sensitivities but rather refinements of the senses all men naturally possess.

Most people regard trance as consisting simply of a passive and sleep like state. They do not realise that active as well as a passive principle is here at work. For trance contains within itself a double rhythm. The passivity of the trance acts as a mirror in which the images and thoughts of its more active aspect are received.

I know immediately when this type of acceleration begins, when my clairvoyant faculty becomes active. This produces a stimulation, a sense of excitement such as one feels on entering some unknown territory. When I am using clairvoyant vision I do not look out at the object, as in ordinary sight, but I draw it towards me and enter into its very life essence, becoming for that moment a part of it. I have found that any conscious effort to think feel sense or see makes impossible this accelerated movement.

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I am aware of seven levels of consciousness when I work clairvoyantly. In the first state registers in the nerve centres of the stomach. In the second, I become aware of a movement which sways upward and outward from the solar plexus and then folds back towards the base of the spine. The third movement leads to an expansion of the torso and a stimulation of the circulation of the breath; this change of tempo causes the spine to relax and become flexible. The fourth level leads to a clearing and expansion at the back of the neck and this sensation continues to rise until it reaches the skull and penetrates the brain. In the fifth state, the space behind the forehead clears and becomes suffused with soft light, a condition of peace free of all thought and connection with time space or events. In the sixth state the process of clairvoyance begins to function. The tiny⁷⁵² space behind the forehead seems to grow and expand, illumined by the glow of light. Within it, figures are distinct actors in the scene I see in it. The seventh level is the attainment of a new state of being. At this crescendo precognition, clairvoyance projection and vision-at-a-distance occur simultaneously. I can reach out and be aware at will of the cycle of life of any human being.

Fariduddin' Attar: "LIFE OF BAYAZID AL, BISTAMI."

He said, "Nothing is better for a man than to be without aught, having no asceticism, no theory, no practice. When he is without all, he is with all."

He said "Thirty years the high God was my mirror, now I am my own mirror" – i.e. "that which I was I am no more."

He said, "For thirty years I used to say, 'Do this' and 'Give this! but when I reached the first stage of gnosis, I said,' O God, be Thou mine and do whatsoever Thou wilt."

He said, "All that exists is gained in two steps; by lifting up the foot from self-interest and sitting it down on the commandments of God"

He said, "This thing we tell of can never be found by seeking, yet only seekers find it."

Ibnu 'L-' Arabi: "DIFFERENT IDEAS OF GOD."

The believer praises the God who is in his form of belief and with whom he has connected himself. he praises none but himself, for his God is made by himself, and to praise the work is to praise the maker of it: its excellence or imperfection belongs to its maker. For this reason he blames the beliefs of others which he would not do, if he

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were just. Beyond doubt the worshipper of this particular God shows ignorance when he criticises others on account of their beliefs. If he understood the saying of Junaid, "The colour of the water is the colour of the vessel containing it," he would not interfere with the beliefs of others, but would perceive God in every form and in every belief. he has opinion, not knowledge: therefore God said, "I am My servant's opinion of Me," i.e. "I⁷⁵³ do not manifest Myself to him save in the form of his belief." God is absolute or restricted, as He pleases; and the God of religious belief is subject to limitations, for He is the God who is contained in the heart of His servant. But the absolute God is not contained by anything, for He is the being of all things and the being of Himself, and a thing is not said either to contain itself or not to contain itself.

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S.T. Coleridge⁷⁵⁵: BIOCTAPHIA LITERARIA. "I began then to ask myself, what proof I had of the outward existence of anything? Of this sheet of paper for instance, as a thing in itself, separate from the phenomenon or image in my perception. I saw, that in the nature of things such proof is impossible; and that of all modes of being, that are not objects of the senses, the existence is assumed by a logical necessity arising from the constitution of the mind itself,—by the absence of all motive to doubt it, not from any absolute contradiction in the supposition to the contrary."

cont from p.340⁷⁵⁶

Frank Boyle: "THE DETERIORATION OF ALDOUS HUXLEY."

For the past twenty years a new book by Mr Aldous Huxley has always proved an important literary event to an increasing body of discerning readers. From the gay satire of "Antic Hay" and "Crome Yellow" to the more mellow richness of "These Barren Leaves" a steady progress in depicting life gave continued promise of still greater accomplishment in the future. Whether he took up the essay, the short story or the novel, the same keen intellect brilliantly seemed to push ahead, leaving in its wake a trail of scintillating coruscations as it traversed the sea of universal knowledge.

With "Point Counter Point" something very like a modern master piece was at last given to the world. But it was to be noticed that Huxley had certain limitations. He was reputed to have the latest edition of Encyclopaedia Britannica continually at his elbow. And it was to be observed that the deficiencies as well as the merits of that vast

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Fariduddin 'Attar: "LIFE OF BAYAZID AL, BISTAMI."

⁷⁵⁴ The original editor inserted "CONT" by hand

⁷⁵⁵ Continued from the previous page number 340

⁷⁵⁶ The original editor inserted "cont from p.340" by hand

compendium of knowledge left a mark on his work. In an essay on Marx's capital he⁷⁵⁷ remarked that it was one of the books that everyone ought to read but which few have read. It was just as obvious that Mr Huxley got this piece of information from his usual reference store, as it was that he had not read the book himself. Marx, Lenin, Communism, and things of that sort cannot be said to be the forte of the "Encyclopaedia Britannica". So when Mr Huxley seeks to portray a communist in "point counter point" the deficiencies of his source of information are reflected in his literary portrait with so close a correspondence as to turn those relevant portions of his book into a fairy tale for tiny tots.

With his next book "Eyeless in Gaz" a new portent appeared. Mr Huxley, who hitherto seemed the very embodiment of dispassionate intellect, betrayed signs of giving away to emotionalism. He took to pacifism and wrote an intellectual justification "Means and Ends" up which he averred that the end is never good if the means taken to achieve that end are bad. Now goodness and badness, ends and means are just ideas. As long as the matter is left in the idea stage, intellectual brilliance can easily prove that good is bad or the reverse. The test of truth can never be left to argument but must be proved by life.

As it happened, life itself was posing a vital question to every human being who could think, just at the time that Aldous Huxley so unexpectedly became a convert to emotionalism. It was the time when all over the world Fascism was being opened encouraged to tear at the vitals of civilisation and culture. What would have happened if civilisation had taken Mr Huxley seriously? If humanity reacted to Hitler with pacifism instead of by fighting him with the only weapons which he could respect and understand and which alone could exterminate him and his evil gang, whose crimes are now manifest to the world and can no longer be defended by his erstwhile defenders, the international vested interest which alone would have gained by his triumphs, while civilisation perished? Any child in Europe could answer that question to day. It is clear that the pacifists were only the allies of Hitler, the perhaps unconscious eiders of evil. When war came Mr Huxley escaped to America. Now that the war⁷⁵⁸ has ended Mr Huxley presents the world with a new novel "Time must have a stop" to show what he has been doing for humanity in the intervals.

Mr Huxley has not advanced one jot from his position in "Point counter Point". He depicts a poet in the same setting of filthy lechers, depraved youths women gone to the dogs, prigs, fops, fools and other degenerates. Mr Huxley is however suffering from the delusion that he is painting humanity, while memories of the pages of

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Suetorious, Plutarch and the 18th Century aristocratic writers of memoirs should have enlightened him of the fact that he is only recording the depraved chronicle of a decadent class. The peoples of the world live quite different lives to the lives of Mr Huxley characters. It is impossible for culture to thrive on the sewer Mr Huxley paints. A high aesthetic nature cannot have a depraved sensual side as well; the discord could only lead to the ruin of the intellectual and artistic qualities, as is apparent in the work of all defenders of blatantly corrupt systems. What solution of the problems agitating all thinking people today, does Mr Huxley provide after his intellectual hibernation of six years? Mr Huxley does not even mention them openly. Because these problems can only be solved by reason and science—those bright touches which have shown man the way through the night of ignorance—must be extinguished so that universal ignorance may again prevail.

And what substitute does Mr Huxley provide The eternal—that is, merely another ideas is action and practice. How can the eternal affect us? Only by giving significance to our lives in the present. This cannot be accomplished by shirking the present, blowing out the lamps of reason and science, and meditating in selfish peace. For in that case even if we call our meditations, the eternal, this is a mere word for vibrations of the nervous system of no consequence to anybody, but the person who by experiencing them is deluding himself that he is benefiting the world by this reactionary form of self-indulgence. It is clear that the brilliant Mr Huxley has belied the bright promise of his youth. He has discarded the keen weapon of the intellect at the very moment it is most needed for solving the crying problems of the world. By this act he has deserted the cause of humanity—the cause which ⁷⁵⁹has always animated the great writers of the past.

“Adenda from a Bomaby newspaper.” As if in partial corroboration of what we said two weeks ago about the West taking increasingly to Yoga, comes the story from America of certain British Authors striking the yogic poses in a Hollywood Hindu temple, sitting cross-legged and meditating on the problems of life and death. The victims are Aldous Huxley, Christopher I sherwood, the poet, Gerald Heard and Somerset Maugham.

The war and its destructive forces drove these sensitive souls first to the comparative peace of U.S.A., and lately it seems to have driven them straight to Yogic immobility. It is strange how war and other catastrophic affect intellectuals. While some of them, like ordinary beings, stick to their posts and decide to “rough it out” Others seek the first means of escape into tranquillity.

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Frank Boyle: “THE DETERIORATION OF ALDOUS HUXLEY.”

In Britain, strange as it may seem, septuagenarians and near septuagenarians, like H.G. Wells, Bernard Shaw and host of other intellectuals, not only braved the worst days of the London blitz, but even took a certain delight in doing what the common man had willy-nilly to do, while a few ultra-sensitive, young intellectuals sought the earliest boat to more peaceful lands.

Does this indicate that the younger generation of intellectuals is becoming less tough? Or is it a sign of increasing culture, deeper, thought and more refinement that they recoil almost instinctively from the hard facts of life and particularly the sordid realities or war? If so and if these forces of refinement permeate larger and large masses of people, may we hope that, some day, the world really get bored with war.

K.D. Sethna.: SRI AUROBINDO. WORLD LEADER OF TOMORROW.^{\$}

The young Aurobindo was caught in puzzling psychological cross currents. Educated in England since early boyhood, he was as completely westernised as any Indian could be—westernised not only in the sense that the whole world of European culture, ancient, medieval and modern, became part of him, but also in the sense that a strong stamp was laid upon his mind of what Shaw has called the infidel half-century, the period in which scientific materialism and atheism rose like an irrefractable flood. Yes, the Bengalee youth was swayed by the Time⁷⁶⁰-Spirit. But even while his mind doubted and denied, the Indian in him was troubled by uncharted profundities. “Eternity” seemed indeed a strange word to the surface of his being and yet from his own unplumbed depths it appeared to come like a simple and natural utterance. Although he knew scarcely anything of Indian ideals, a sudden concrete expansion of consciousness such as India has always sought had happened to him momentarily at the age of fourteen, an expansion which neither Huxley nor Haeckel allowed to be possible.

This book is the first full length biographical picture of one whose name has been for long on people’s lips. Professor Iyengar is perhaps the best man for undertaking such a work. Not that he is the deepest student of Sri Aurobindo’s vision; but he had a bright and quick intelligence an attractive easy style of writing and the valuable attitude of an observer who is at once inside and outside his subject. There is no esoteric heaviness in his book; any layman can pick it up and run through it; the clear graceful sentences ripple on, rising here and there to a beautiful glittering crest, bending in several directions but keeping always a recognisable course, carrying a good deal of academic knowledge but with a light glancing gesture, The author is no dry and pedantic old fogey he is in touch with contemporary movements in various fields and

^{\$} All India Weekly

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has ever the living voice, the tone of a causeur and raconteur. As a first comprehensive introduction nothing more suitable than his survey can be thought of—so lucid and charming it is, finely popular with not a trace of the shallow, the dogmatic and the flashy that usually mar popular writing.

The story is centrally of a mystical quest: Sri Aurobindo is above all a pilgrim of Eternity. But he is the very remarkable pilgrim in two ways: While seeking eternity he never ignores Time and both the acts are done by an individual in whom a multitude of personalities flame up into genius. The merit of prof lyengar's biography lies, chiefly in the thoroughness with which the author has travelled round his many-sided subject. From every imaginable angle he has viewed it. The result is striking. Like a rare aroma the impression is received by us that here is presented a man who is truly "integral". History is not bare of figures that have⁷⁶¹ been "multifoliate"—but the rich phenomenon here is not just multifoliate: it emerges as "integral" from the all-round treatment given to it. Integrality implies more than a diversity organised round a centre. It implies an harmonious completeness, the manifestation of the archetype, so to speak—Man full and whole. What Sri Aurobindo seems to have is harmonious completeness and not complex versatility alone. However, to judge properly what it means to be harmoniously complete we must remember that the full and whole man does not rest with combining opposed factors—realism and idealism intellect and emotion, practicality and artistry, scientific analysis and religious fervour. Rare as such a combination may be, it is not the fullness and whole man. Human fullness and wholeness come when the entire range of conscious being possible to the human creature is compassed. Behind our common experience are occult regions of a normal gleams and shadows, which western psychologists vaguely call the "the subliminal". Beyond these are regions still more marvellous, which the yogis of the east especially search for.—the deep concealed Soul that is growing spark of divinity, the vast and impersonal cosmic Spirit, the ineffable Transcendent where both the individual and the universe find their perfect source. The full and whole man has to be a mystic par excellence. That is one indispensable condition. The other is that having become a mystic par excellence, he must turn back upon all that is apparently un divine and, seeing it as the Divine involved, attempt to evolve its secret potentialities, so that all may be divinised, the earth existence rendered a pure and powerful instrument of the Supreme light. Sri Aurobindo fulfils either indispensable condition of internality. Nor is everything said when this has been said. The earth existence of his into which he channels the Supreme Light contains each essential aspect of man hood equally extensive and each aspect lives in him with the utmost colour and force.

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By⁷⁶² a synthesis of culture the orient and the occident meet in him and catch intense fire. And holding in his two hands the treasures of the two hemisphere he stands between them as a creative mediator. creative because Sri Aurobindo is not simply a superb scholar and man of culture; he is also a thinker and an artist of towering proportions. For over six years he carried on, almost single handed a monthly magazine of subtle, penetrating thought on innumerable world-issues. To measure the range of his mind we have only to glance at the titles of diverse series he kept running simultaneously. And the vast mental range here disclosed bore it the play of a vitalising sunshine that fused logical acumen with supra-intellectual insight. The words that etched and painted broadly outlined and minutely {??}⁷⁶³ shaped the panorama for us showed not the least sighn? of fatigue in any place. Precision, clarity, elah, side by side with many suggestioned beauty and plastic rhythm.

The world needs guidance by a man who can lay moulding practical hands on whole nations. Prof Iyengar shows vividly how sri Aurobindo stirred Bengal and through Bengal, India from end to end to a magnificent nationalism which was yet neither narrow nor isolationist. In eight crowded years Sri Aurobindo changed the entire countenance of Indian politics, giving it a positive and creative bent. What is more, he infused into nationalism a spiritual ideal.

A poise of unhurried power touched with something holy confronts us in the seated yet alert body, one foot thrust forward, the finely shaped fingers half closed in a sensitive but strong grip, the mouth at once calm and set, one nostrils of the semi-acquiline nos a little dilated with ardour, the eyes wearing a firm look that gors far and still far, the whole expression of the broad browed and thick moustached face indrawn to a concentrated potentiality of leaping liverlily forward. Enough is here to convince us that whatever walk of life he may choose he would be a grand doer no less than a grand dreamer and that he is born to hold the heim of⁷⁶⁴ world affairs.

For years the congress kept wooing the self-exiled lion to return to his kingdom. All to no avail, for though Sri Aurobindo still remained leonine a call more pressing than that of any congress or nationational spokesman had come and he had to answer it, since without doing so he felt he would never fulfil what the Eternal spirit whom India worshipped had destined for him.

Mystical experiences had visited him at intervals throughout his early life. There was the snock of an inner immensity once in England. But these and other experiences

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like them were unexpected unlinked outbreaks there was no constant Yoga behind them for methodically dynamising life with spirituality. In 1905, at the age of thirty-one, Sri Aurobindo took to Yogic discipline. One of his helpers, in Yoga, the Maharatta Lele, relates that three days of meditation in Baroda in 1908 brought Sri Aurobindo the complete cessation of the mind's activity in a nirvanic peace: hence forth all his movements, inward or outward, derived from some divine single-pointedness above the brain-clamped mind. A year's detention in Alipore Jail gave him the precious opportunity to dive single pointedly into the synthetic Yoga taught in the Bhagavat Gita: the figure of Sri Krishna became an omnipresent reality to him.

But Sri Aurobindo withdrawn or retired is no world-forgetful ascetic. Prof Iyengar makes this abundantly clear by his account of the years in the capital of French India, the growth of the Ashram there, the diverse writings and publications the innumerable letters of wisdom and wit to the disciples of every conceivable topic, the unbroken touch with the world's events, the emphatic enlightened anti-Hitler and pro-allies attitude and action through out the war in the midst of the wavering years and Nays of or recent Indian Politics.

A luminous drive, based on and issuing from the boundless tranquillity of the Everlasting wages the Aurobindonian battle. And it is a drive whose aim is divinisation of our embodied nature such as no yoga has ever contemplated. in the past, a perfect and integral⁷⁶⁵ divinisation and not a mere reflected radiance in our members, a divinisation of all our parts down to our physical body. Yes, this very body. must become God like and incorruptible with the descent of the supreme light. "A quixotic hope!" cries the doubter in us, but it is Sri Aurobindo's vision that, if all things have sprung originally from the Divine, there must, there must be in the Divine, their secret truth, their arche typical reality, and this truth and reality they are meant to evolve on the earth: matter no less than mind and vital stuff can undergo a total transformation and flower into a new substance. The dream of a terrestrial heaven can never be actualised without such a transformation. And it has not been actualised up to now because a certain crowning dynamis of the Spirit has not been fully possessed and turned upon earth-problems. What Sri Aurobindo sets working in his Ashram is that dynamis. Armed with it, he serenely marches onward over {??}⁷⁶⁶ difficulties, beckoning us to follow him along the path he carves out. His whole character and career convincing him that he can be no chaser of splendid phantoms: the man's clear headed honesty and keen practical trend are also evident when we consider that for nearly a decade and a half during his stay in Pondicherry he kept saying to his disciples each time they inquired whether his goal would be reached, "I must wait and see", and that only in 1926 he gave a positive assurance of his success in the future.

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Sri Aurobindo's unique insistence on bodily divinisation completes his equipment as the world leader of tomorrow. It is in utter tune with our modern age of science. It brings him into the laboratory, as it were, to meet the challenge of materialism and a theism on the grounds they have themselves chosen and with results of the exact concreteness they require. It must have tremendous repercussions on physics, biology physiology and medicine.

In the days ahead, when from the ruins of the War a new order will cry out to be born, the integral personality of Sri Aurobindo will be the most creative factor; for, as the Professor Iyengar suggests with sufficient effect, he alone can justifiably declare in the words of Lascelles Abercrombie: "I have within me the whole fate of man."

"He⁷⁶⁷ alone", "I have said. But a qualification is demanded, which yet diminishes nowise the essence of the statement. Sri Aurobindo does not stand solitarily at the Ashram's centre: he shares it with one whom, except in appearance, he does not regard as distinct from himself. A radiant figure working side by side with Sri Aurobindo and known as the Mother. She strikes the reader as the Master's feminine counterpart in spiritual attainment and manifestation-coparent with him of the golden tomorrow.

Aldous Huxley: "INTRODUCTION TO BHAGAVAD GITA."

More than twenty-five centuries have passed since that which has been called the Perennial Philosophy was first committed to writing; and in the course of those centuries it has found expression, now partial, now complete, now in this form, now in that, again and again. In Vedanta and Hebrew prophesy, in the Tao Teh King and the platonic dialogues, in the Gospel according to St. John and Mahayana theology, in Plotinus and the Areopagite, among the Persian Sufis and the Christian mystics of the Middle Ages and the Renaissance—the Perennial Philosophy has spoken almost all the languages of Asia and Europe and has made use of the terminology and traditions of every one of the higher religions. But under all this confusion of tongues and myths, of local histories and particularist doctrines, there remains a Highest common factor, which is the Perennial philosophy in what may be called its chemically pure state. This final purity can never, of course, be expressed by any verbal statement of the philosophy, however undogmatic that statement may be, however deliberately syncretistic. The very fact that it is set down at a certain sociological and personal bias on the doctrine so formulated. It is only in the act of contemplation when words and even personality are transcended, that the pure state of the Perennial Philosophy can actually be known. The records left by those who have known it in this way make it

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abundantly clear that all of them, whether Hindu, Buddhist, Hebrew, Taoist, Christian or Mohamedan, were attempting to describe⁷⁶⁸ the same essentially indescribable fact.

The original scriptures of most religions are poetical and unsystematic. Theology, which generally takes the form of a reasoned commentary on the parables and aphorisms of the scriptures, tends to make its appearance at a later stage of religious history. The Bhagavad Gita occupies an intermediate position between scripture and theology; for it combines the poetical qualities of the first with the clear-cut methodicalness of the second. The book may be described, writes Ananda K. Coomaraswamy in his admirable "Hinduism and Buddhism", "as a compendium of the whole Vedic doctrine to be found in the earlier Vedas, Brahmanas and upanishads, and being therefore the basis of all the later developments, it can be regarded as the focus of all Indian religion." But this "focus of Indian religion" is also one of the clearest and most comprehensive summaries of the Perennial Philosophy ever to have been made. Hence its enduring value, not only for Indians, but for all mankind.

At the core of the Perennial Philosophy we find four fundamental doctrines.

First: the phenomenal world of matter and of individualised consciousness—the world of things and animals and men and even gods—is the manifestation of a Divine Ground, within which all partial realities have their being, and apart from which they would be non-existent.

Second: human beings are capable not only of knowing about the Divine Ground by inference; they can also realize it by direct intuition, superior to discursive reasoning. This immediate knowledge is the power with which it is known.

Third: man possesses a double nature, a phenomenal ego and an eternal Self, which is the inner man, the spirit, the spark of divinity within the soul. It is possible for a man, if he so desires, to identify himself with the spirit and therefore with the Divine Ground, which is of the same or like nature with the Spirit.

Fourth⁷⁶⁹: man's life on earth has only one end and purpose: to identify himself with his Eternal self and so to come to unitive knowledge of the Divine Ground.

In Hinduism the first of these four doctrines is stated in the most categorical terms. The Divine Ground is Brahman, whose creative, sustaining and transforming

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aspects are manifested in the Hindu trinity. A hierarchy of manifestations connects inanimate matter with man, gods, High Gods and the undifferentiated Godhead beyond.

In Mahayana Buddhism the Divine Ground is called Mind or the Pure Light of the Void, the place of the High Gods is taken by the Dhyani-Buddhas.

Similar conceptions are perfectly compatible with Christianity and have in fact been entertained explicitly or implicitly, by many Catholic and Protestant mystics, when formulating a philosophy to fit facts observed by super-rational intuition. Thus, for Eckhart and Ruysbroeck, there is an 'Abyss of Godhead underlying the trinity, just as Brahman underlies Brahma, Vishnu and Shiva. Susao has even left a diagrammatic picture of the relations subsisting between Godhead, triune God and creatures. In this very curious and interesting drawing a chain of manifestation connects the mysterious symbol of the Divine Ground with the three persons of the Trinity, and the Trinity in turn is connected in a descending scale with angels and human beings. These last, as the drawing vividly shows, make one of two choices. They can either lead the life of outer man, the life of separative selfhood; in which case they are lost (for, in the words of the *Theologia Germanica*, "nothing burns in Hell but the self") or else they can identify themselves with the inner man, in which case it becomes possible for them, as Suso shows, to ascend again, through unitive knowledge, to the Trinity and even, beyond the Trinity to the ultimate unity of the Divine Ground.

Within the Mohamedan tradition such a rationalisation⁷⁷⁰ of the immediate mystical experience would have been dangerously unorthodox. Nevertheless, one has the impression, while reading certain Sufi texts, that their authors did in fact conceive of *al haqq*, the Real, as being the Divine Ground of Unity of Allah, underlying the active and personal aspects of the Godhead.

The second doctrine of the Perennial Philosophy – that it is possible to know the Divine Ground by a direct intuition higher than discursive reasoning – is to be found in all the great religions of the world. A philosopher who is content merely to know about the ultimate Reality – theoretically and by Heresy – is compared by Buddha to a herdsman of other men's cows. Mohammed uses an even homelier barnyard metaphor. For him the philosopher who has not realized his metaphysics is just an ass bearing a load of books. Christian, Hindu, and Taoist teachers write no less emphatically about the absurd pretensions of mere learning and analytical reasoning. In the words of the Anglican prayer Book, our eternal life, now and hereafter, "stands in the knowledge of God"; and this knowledge is not discursive but 'of the heart' a super-rational intuition, direct, synthetic and timeless.

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The third doctrine of the Perennial philosophy, that which affirms the double nature of man, is fundamental in all the higher religions. The unitive Knowledge of the Divine Ground has, as its necessary condition, self-abnegation and charity. Only by means of self-abnegation and charity can we clear away the evil, folly and ignorance which constitute the thing we call our personality and prevent us from becoming aware of the spark within is akin to the Divine Ground. By identifying ourselves with the first we can come to unitive knowledge of the second. These empirical facts of the spiritual life have been variously rationalized in terms of theologies of the various religions. The Hindus categorically affirm that thou art That—that the indwelling Atman is the same as Brahman. For Orthodox Christianity there is not an identity between the spark and God. Union of human spirit with God⁷⁷¹ takes place—union so complete that the word ‘deification’ is applied to it; but it is not the union of identical substances. According to Christian theology, the saint is ‘deified,’ not because Atman is Brahman, but because God has assimilated the purified human spirit into the divine substance by an act of grace. Islamic theology seems to make similar distinction. The Sufi, Mansur, was executed for giving to the words ‘union’ and ‘deification’ the literal meaning of which they bear in Hindu tradition. For our present purposes, however, the significant fact is that these words are actually used by Christians and Mohamedans to describe the empirical facts of metaphysical realization by means of direct, super rational intuition.

In regard to man’s final end, all the higher religions are in complete agreement. The purpose of human life is the discovery of Truth, the unitive knowledge of the Godhead. The degree to which this unitive knowledge is achieved here on earth determines the degree to which it will be enjoyed in the posthumous state. Contemplation of truth is the end, action the means. In India, in China, in ancient Greece, in Christian Europe, this was regarded as the most obvious and axiomatic piece of orthodoxy. The invention of the steam engine produced a revolution, not merely in industrial techniques, but also and much more significantly in philosophy. Because machines could be made progressively more and more efficient, Western man came to believe that men and societies would automatically register a corresponding moral and spiritual improvement. Attention and allegiance came to be paid, not to Eternity, but to the Utopian future. External circumstances came to be regarded as more important than states of mind about external circumstances, and the end of human life was held to be action, with contemplation as a means to that end. These false and historically, aberrant and heretical doctrines are now systematically taught in our schools and repeated, day in, day out, by those⁷⁷² anonymous writers of advertising copy who, more than any other teachers, provide European and American adults with their current philosophy of life. And so effective has been the propaganda that even professing

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Christians accept the heresy unquestioningly and are quite unconscious of its complete incompatibility with their own or anybody else religion.

These four doctrines constitute the Perennial philosophy in its minimal and basic form. A man who can practise what the Indians call Jnana Yoga (the metaphysical discipline of discrimination between the real and the apparent) asks for nothing more. This simple working hypothesis is enough for his purposes. But such discrimination is exceedingly difficult and can hardly be practised, at any rate in the preliminary stages of the spiritual life, except by persons endowed with a particular kind of mental constitution. That is why most statements of the Perennial philosophy have included another doctrine, affirming the existence of one or more human Incarnations of the Divine Ground, by whose meditation and grace the worshipper is helped to achieve his goal – that unitive knowledge of the Godhead, which man's eternal life and beatitude. The Bhagavad Gita is one such statement. Here Krishna is an Incarnation of the Divine Ground in human form. Similarly, in Christian Buddhist Theology, Jesus and Gotama are Incarnations of divinity. But whereas in Hinduism and Buddhism more than one Incarnation of the Godhead is possible (and is regarded as having in fact taken place), for Christians there has been and can be only one.

An Incarnation of the Godhead and, to a lesser degree, any theo-centric saint, sage or prophet is a human being who knows Who he is and can therefore effectively remind other human beings of what they have allowed themselves to forget; namely, that if they chose to become what potentially they already are, they too can be eternally united with the Divine Ground.

Worship of the Incarnation and contemplation of his attributes are for most men and women the best preparation for unitive knowledge of the Godhead. But whether the actual knowledge itself can be achieved by this means is another question. Many catholic mystics have⁷⁷³ affirmed that, at a certain stage of that contemplative prayer in which, according to the most authoritative theologians, the life of Christian perfection ultimately consists, it is necessary to put aside all thoughts of the Incarnation as distracting from the higher knowledge of that which has been incarnated. From this fact have arisen mis-understandings in plenty and a number of intellectual difficulties. Here, for example, is what Abbot Chapman writes in one of his admirable Spiritual Letters. "The problem of reconciling (not merely uniting) mysticism with Christianity is more difficult. The Abbot (Abbot Marmion) says that St John of the Cross is like a sponge full of Christianity. You can squeeze it all out, and the full mystical theory remains. Consequently fifteen years or so I hated St. John of the Cross and called him a Buddhist. I loved St. Theresa, and read here over and over again. She is a first Christian, only secondarily a mystic. Then I found that I had wasted fifteen years, so far

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as prayer is concerned." And yet, he concludes inspite of its "Buddhistic" character, the practice of mysticism (or, to put it in other terms, the realization of the Perennial Philosophy) makes good christians. He might have added that it also makes good Hindus, good Buddhists, good Taoists, good moslems and good Jews.

The solution to Abbot Chapman's Problem must be sought in the domain, not of Philosophy, but of psychology. There are many different temeraments and constitutions; and within each psycho-physical class one can find people at very different stages of spiritual development. Forms of worship and spiritual discipline which may be valuable for one individual may be useless or even positively harmful for another belonging to a different class and standing, within that class, at a lower or higher level of development. All this is clearly set forth in the Gita, where the psychological facts are linked up with general cosmology by, eans of the postulate of the gunas, Krishna, who is here the mouth piece of Hinduism in all its manifestations, finds it perfectly natural that different men should have different methods and even apparently different objects⁷⁷⁴ of worship. All roads lead to Rome-provided of course, that is Rome and some other city which the tea feller really wishes to reach. A similar attitude of charitable inclusiveness, somewhat surprising in a Moslem, is beautifully expressed in the parable of Moses and the Shepherd told by Jalalludin Rumi in the second book of the Masnavi. And within the more exclusive Christian tradition, these problems of temperament and degree of development have been searchingly discussed in their relation to the way of Mary and the way of Martha in general, and in particular to the vocation and private devotions of individuals.

We now have to consider the ethical corralaries of the Perennial Philosophy. "Truth" says St. Thomas Aquinas, "is the last end for the entire universe, and the contemplation of truth is the chief occupation of wisdom". The moral virtues he says in another place, belong to contemplation, not indeed essentially, but as a necessary predisposition. Virtue, in other words, is not the end, but the indispensable means to the knowledge of Divine reality. Shankara, the greatest of the Indian commentators on the Gita, holds the same doctrine. Right action is the way to knowledge; for it purifies the mind, and it is only to a mind purified from egotism that the intuition of the Divine Ground can come.

Self-abnegation, according to the Gita, can be achieved by the practise of two all-inclusive virtue love and non-attachment. The latter is the same as the at "holy indifference", on which St. Francois de Sales is never tired of insisting. "He who refers every action to God", writes Camus, summarizing his master's teaching, "and has no aims save His Glory, will find rest everywhere, even amidst the most violent commotions." So long as we practise this holy indifference to the fruits of action, "no

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lawful occupation will separate us from God; on the contrary, it can be made a means of closer union" Here word 'lawful' supplies a necessary qualification to a teaching which, without it, is incomplete and even potentially dangerous. Some actions are intrinsically evil⁷⁷⁵ or inexpedient; and no good intentions no conscious offering of them to God, no renunciation of the fruits can alter their essential character. Holy indifference requires to be taught in conjunction not merely with a set of commandments prohibiting crimes, but also with a clear conception of what in Buddha's eightfold Path is called 'right livelihood' Thus, for the Buddhist, right livelihood was incompatible with the making of deadly weapons and of intoxicants; for the mediaeval Christian, with the taking of interest and with various monopolistic practises which have since come to be regarded as legitimate good business. John Woolman, the American Quaker provides a most enlightening example of the way in which a man may live in the world, while practising perfect non-attachment and remaining acutely sensitive to the claims of right livelihood. Thus, while it would have been profitable and perfectly lawful for him to sell West Indian Sugar and rum to the customers who came to his shop, Woolman refrained from doing so, because these things were the products of slave labour. Similarly when he was in England, it would have been both lawful and convenient for him to travel by stage coach. Nevertheless, he preferred to make his journeys on foot. Why? because the comforts of rapid travel could only be bought at the expense of great cruelty to the horses and the most atrocious working conditions of the post-boys. In Woolman's eyes, such a system of transportation was intrinsically undesirable and no amount of personal non-attachment could make it anything but undesirable. So he shouldered his knapsack and walked.

In the preceding pages I have tried to show that Perennial Philosophy and its ethical corollaries constitute a Highest Common Factor, present in all the Major religions of the world. To a firm this truth has never been more imperatively necessary than at the present time. There will be enduring peace unless and until human beings come to accept a philosophy of life more adequate to the cosmic and psychological facts than the insane idolatries of nationalism and advertising man's apocalyptic faith in Progress towards a mechanized New Jerusalem. All the elements of this philosophy⁷⁷⁶ are present, as we have seen, in the traditional religions. But in existing circumstances there is not the slightest chance that any traditional religion will obtain universal acceptance. Europeans and Americans will see no reason for being converted to Hinduism, say, or Buddhism. And the people of Asia can hardly be expected to renounce their tradition own traditions for the Christianity professed, often sincerely, by the imperialists who, for four hundred years and more, have been systematically attacking, exploiting and oppressing, and are now trying to finish off the work of

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destruction by 'educating' them. But happily there is the Highest common factor of all religions, the Perennial Philosophy which has always and everywhere been the metaphysical system of the prophets, saints and sages. It is perfectly possible for people to remain good Christians, Hindus, Buddhists, or Moslems and yet to be united in full agreement on the basic doctrines of the Perennial Philosophy.

The Bhagavad Gita is perhaps the most systematic spiritual statement of the Perennial Philosophy. To a world at war, a world that, because it lacks the intellectual and spiritual prerequisites to peace, can only hope to patch up some kind of precarious armed truce, it stands pointing, clearly and unmistakably, to the only road of escape from the self-imposed necessity of self-destruction. For this reason we should be grateful to Swami Prabhavananda and Mr Isherwood for having given us this new-version of the book-a version which can be read, not merely without that dull aesthetic pain inflicted by all too many English translations from sanskrit, but positively with enjoyment.

J. Watson: SCHELLING'S TRANSCENDENTAL IDEALISM.

Everybody is familiar with the saying of Hegel, that Schelling "carried on his philosophical education before the public, and signalled each fresh stage of his advance by a new treatise". The essential truth of this criticism it would be vain to deny, but perhaps it suggests to the ordinary reader a lack of coherence and continuity, with which Schelling is not justly chargeable. Perpetual change both in substance and the form of his philosophy there⁷⁷⁷ is, but it is the change of one who cannot stand still because he is the continual recipient of fresh light, which he cannot avoid communicating to others.

What can we know? what ought we to do? what may we hope? To these old questions Kant's thoughts were irresistibly drawn.

Nature is not, as we at first suppose, something existing apart from all relation to conscious beings, but something that exists only for such beings. Of course we do not create nature, but we constitute it as it is for us. What nature apart from us may be, we cannot possibly tell. The nature which we know is made by the action of our thought upon the material supplied by the senses. And since the facts which we know are not isolated or random affections, but form a cosmos, we must regard experience as made for us by the subordination of all the particulars of sense to universal laws belonging to the very nature of our intelligence as self-conscious.

The sensible world is merely what it seems to us to be, and does not exist except in relation to our faculty of perception.

The principle of all true philosophy is the truth that space no less than time, and therefore all knowable objects in either or both, cannot be said to exist apart from their relation to consciousness.

Intelligence is neither a pure fiction nor an actual object or thing in experience; not the former, because even a pure fiction is freely produced by intelligence; not the latter, because, while no object exists except for intelligence, the latter is not itself an object of experience in the ordinary sense of that term. The thing-in-itself, on the other hand, is a pure fiction, for, as beyond intelligence, it cannot be known at all. Thus the object of idealism and object of realism are alike beyond experience; but they differ in this, that intelligence is presupposed in all experience, while the thing-in-itself is at best a fiction set up by intelligence to account for experience

The moment we perceive the distinction between intelligence and mechanism, the whole attempt to explain the former by the latter is seen to be in the literal sense preposterous.

The⁷⁷⁸ Kantians have come to regard the “form” of knowledge as supplied by us, the “matter” as coming from without. Schelling endeavours to show that the ordinary interpretation of Kant completely misrepresents his real meaning. When he speaks of “things-in-themselves” he does not mean things which, as existing apart from knowledge, act on the knowing subject. The object we say, is the cause of our representation of it. But such a conception cannot possibly explain the unity of subject and object, for the object as beyond knowledge cannot be really known. The difficulty can only be solved if it can be shown that the knowing subject does not apprehend something foreign to itself, but in all knowledge knows only itself.

The initial principle of a true philosophy is to recognise that intelligence is self-active, and that only by reference to this self-activity can experience as the knowledge of real existence be explained at all.

It is evident from what has been said that the starting point of philosophy must be made by turning away from all objects of knowledge as such and casting the light of consciousness upon consciousness itself. The primary act of abstraction is the means by which the philosopher seeks to find out the various factors that make real knowledge possible for us. And while this abstraction from all objects is the condition of finding the principle of all knowledge it yet is not by means of abstract conceptions that any progress in the construction of a true system of philosophy can be made.

But this objection overlooks two things: first, that the object of philosophical perception is consciousness itself, and therefore something necessarily real; and secondly, that philosophy, like other sciences, must justify itself by its success in explaining what it pretends to explain.

That there must be a first principle, and not more than one, is implied in the very problem which we have set ourselves to solve. This principle must be one higher than which we cannot go, since from it all others are to be derived.

Let⁷⁷⁹ us, without further preamble, state what the supreme principle of Transcendental Idealism, is. To obtain it, we must abstract from all objects of knowledge, both outer and inner, and bring before our minds the pure activity which we put forth in so abstracting. The object thus presented for intellectual perception or contemplation is simply pure self-activity—an activity of the mind which returns upon itself or is its own object. The activity which the philosopher thus sets before himself, by a free act of the aesthetic imagination is pure self-consciousness. From this pure activity we must carefully distinguish empirical consciousness on the one hand, and the consciousness of oneself as a particular individual on the other. In empirical consciousness our object is not the activity of consciousness itself, but consciousness itself, but consciousness as directed on certain perpetually changing objects, which, whether belonging to the outer or the inner world, are atleast non-subjective. Empirical consciousness in short, is not a reflex act in which consciousness turns back upon itself, but an act proceeding out from itself and concentrating itself upon some subject not-itself, Nor, again, can pure consciousness be identified with the consciousness of oneself as a person; for such a consciousness involves the manifold distinctions by means of which the individual compares and contrasts himself, as possessed of a particular character and disposition, with other individuals of different character and disposition. Pure-Selfconsciousness is an absolutely pure act, in which there is no content whatever, but a pure activity returning upon itself.

There can be no consciousness which is not a consciousness of something. The question therefore arises, what is the relation of consciousness, as the consciousness of an object, to pure self-consciousness? The dogmatist assumes that there is a real object existing independently of consciousness, and that this object as active limits or determines consciousness. Such an explanation really explains nothing. The question is how an object becomes known and it is no explanation to say that it exists independently⁷⁸⁰ of knowledge. Such an unknown and unknowable thing-in-itself, whether it exists or not at least can be absolutely nothing for knowledge.

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The true explanation of sensation must therefore be found within, and not without, consciousness; and this is equivalent to saying that consciousness is not absolutely passive in sensation, inasmuch as passivity implies the independent reality and activity of something distinct from consciousness.

Intelligence should be able to free itself from its immersion in nature as an object, and to contemplate itself as active in knowing. To this power of separating one's self from the objective world, we may apply the common term abstraction.

By means of transcendental abstraction the individual is capable of raising himself above all objects of perception, and contemplating himself as purely active in relation to knowledge. Still the world remains for him something which seems to be independent of intelligence, and must so remain until for the individual, as for philosophy, it is seen to be the product of intelligence itself. This insight cannot, however, be gained in a new act of knowledge, since the process of knowledge, is now complete; hence, starting from the free activity of intelligence, we must see how the ultimate problem of philosophy—the absolute identity of subject and object—fares when considered from the point of view of Practical Philosophy.

Even at the highest stage of knowledge we do not become conscious of the activity of intelligence as such. All knowledge implies the direction of intelligence outward upon objects, and hence there can be for knowledge no perception of intelligence as self-determining or practically active. The self is not simply a part of nature, but a pure self-activity which is the condition of the knowledge of nature. It is thus evident that to explain intelligence as knowing we must go beyond it to intelligence as willing. Our investigation into the nature of knowledge has prepared us for this conclusion.

The⁷⁸¹ fundamental proposition of idealism is that nothing can exist for intelligence which is not its own product. There can be no object of intelligence, and intelligence can be acted upon by nothing but itself.

Happiness can only be truly realised when natural impulse and the moral law are coincident. A happiness consisting in the realization of mere natural impulse is a dream.

The peculiarity of historical development is that its various stages are not fixed in a goal which is attained once for all, but that it is an eternal progress. Individuals and generations pass away, but the race of man remains; each epoch is the condition of a

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higher epoch, which includes and transcends the one that has gone before. History is thus a continual advance toward a pre-determined goal, an advance which is realised in and through the will of individuals and yet in spite of the free play of individual caprice. History is thus the realization of freedom through necessity.

To accept with "child-like faith" the dicta of the leaders of philosophy is, as Schelling himself frequently insists, but to prove traitor to their spirit; and we shall best show our appreciations of the divine gift they have given to us by subjecting their philosophy to the severest scrutiny.

No amount of self-restraint could ever have enabled Schelling, with his quick imaginative temperament, to build up such an edifice of philosophy as his great successor Hegel has left to us. "With fiery impatience he dashes off a philosophical treatise almost in one hot sitting" and immediately upon the revelation to him of some logical consequence, which in his haste he had not at first seen, he once more rushes before the public with a new work, the preface to which explains with amusing self-deception that what he is going to say has been kept back only from regard for the intellectual needs of his readers.

When intelligence and nature are so absolutely opposed, even the assertion that nature exists only for knowledge cannot prevent intelligence from being conceived as a finite subject, standing opposite to which is a world of finite objects; and hence the unity⁷⁸² of both must be found in the conception of a power which manifests itself, now as thinking subject and again as thought object, neither the subject nor the object having any reality except as a phase of the Power which is over or behind both.

It reveals that craving for recognition as an original thinker, which we have seen to be characteristic of Schelling, and which brings into prominence a certain fragility of moral fibre that has its counterpart in the eagerness he displays to place the public in possession of his newest thought before it has time to lose its freshness. The complete system, he says, which he had had in his mind all along, and which he had presented from various points of view, he now finds himself compelled, from the prevalent state of opinion about it, to give to the public as a whole earlier than he had intended. This of course is mere self-delusion: but Schelling is undoubtedly justified when he goes on to say that in his previous writings there exists in germ that system of identity which he now proposes to set forth in an explicit way.

It is usually held that pantheism is destructive at once of all individuality and of all freedom; the former because it absolutely identifies the finite with the infinite, the latter because it refers the volitions of men to God as their cause. But if by pantheism is

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meant the immanence of all things in God, neither of these charges can be substantiated. The individuality of things is not denied in any but a true sense, when things are referred to God as the ground of their existence; to say that the finite is nothing apart from God is very different from saying that the finite has no reality at all. Nor is the doctrine of immanence incompatible with freedom. The supposition that it is, arises from the base mechanical view, which regards God and man as two separate things among other things. The real truth is that man could not be free were he not dependent upon God; for only the free man can be in God, while that which is not free is necessarily outside of God. Only in freely acting beings can God reveals himself and they are justly as truly as He is.

One⁷⁸³ cannot indeed be too thankful for the true insight, that freedom is neither unmotivated volition nor mechanical necesitation, but realization of one's own inner nature.

Schelling is not more successful in reconciling the fact of evil with the goodness of God. All that he has to say is, at bottom, but God does not directly will evil, and that evil a necessary stage towards good. These may be accepted as vague intuitions of the truth but in the form into which they are thrown they do not help as much.

It is not surprising that on the dark background of the night he saw but the brilliant shapes thrown out by his own too fervid imagination. The truth was no doubt symbolised in these creatures of a rationalizing phantasy, but only because Schelling did not really turn his back on the actual, but only supposed that he had done so.

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The essays that follow owe much of their contents to The Secret Doctrine, though neither authority nor responsibility other than the writer's can be claimed for the presentation.

"Thus saith the Lord" was and is still, the colloquial idiom of the prophet. This is not a denial of the fact of inspiration or of what may be called true spiritual guidance; it is merely the recognition that all experiences of that order are necessarily translated and published by a fallible human mind and voice. Time and religious associations have unfortunately given to many of these scriptural phrases a certain spurious sanctity. These and all similar utterances of "authority" must be accorded their limited and transitory worth if we are to be free and balanced in our judgement of them.

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Man has now entered upon the evolutionary arc of manifestation, and is engaged upon the return journey to the heights whence all life emerged, and upon that return journey the conscious co-operation of mankind with the evolutionary lesson as well as essential to the scheme as a whole.

An Artist's creation is in process, not a mechanical unfoldment following a commanding fiat, but a superb work of cosmic art involving profound and continuing search, ceaseless experiment, eons of time.

Man ⁷⁸⁴on the return journey is adult and must accept the task of cooperator during the rest of the cycle. Our humanity is now of age.

Life travels an involutionary and an evolutionary course, a descent into the limitations of forms and an ascent from them by eventual mastery. On the latter, the ascending course, humanity has now entered.

There are two features in this flow and ebb sequence which are especially significant in relation to the development of human consciousness. They are that whereas during the outward course humanity is assisted, guided and taught, by sister streams of evolution and by elders, during the return journey the same humanity has to learn to stand on its own feet, must fend for itself, claim and seize every opportunity for the expansion of consciousness, "take heaven by storm", and achieve the consummation of the vast flow-and-ebb cycle by virtue of its own released creative skill.

During the flow outwards of the tide of life—that is, during the descent into form—privation and inhibitions are imposed on life, by the ever increasing complexity of the enshrouding forms. They are the order of the day. If the undifferentiated one Life is ever to become self-conscious, that is aware of itself, then much of its omnipotence must be curtailed, most of its omniscience must be inhibited. The limitations imposed by forms ensure this; hence privation appears to be a first necessity.

To the value of privation as a means of self-knowledge we can probably all testify. For example, health is little appreciated until we suffer its loss; friends are never so valued as when we are isolated; to lose possessions is more truly to assess their worth; the realisation of one's ignorance is the surest incentive to the pursuit of knowledge; Under the subjection of form life becomes conscious; within the privations they impose lies in the secret of self-discovery. All this is of the involutionary arc, the outward journey, misinterpreted frequently in religious dogma as "the fall of man". On the return journey there is a reversal of the method, and as mastery is attained on the

use of forms human consciousness is liberated by withdrawal from them. First a descent of life into forms, then the⁷⁸⁵ ascent of life from forms' limitation.

One's consciousness, as also the very existence of material things—literally their existence, their forth-standing—due to an alternating current of motion. As a ready illustration of this alternation consider the projection of a cinema film-reel. During one brief second of time about twenty-five photographs are shown on the screen; so rapidly indeed do they follow each other that an excellent illusion of movement is imposed on the eye. Yet the pictures are separate and clearly distinct on the reel, and each stands quite stationary in the light of the projector for about a fiftieth of a second. In between every two pictures is a short break of completely shuttered darkness, for no light must pass during the time one picture is moving over to give place to the next. The lag of vision in the eye is amply sufficient to bridge the gaps of darkness, and hence there is an appearance of unbroken movement on the screen. Although the light and dark periods follow successively it is impossible to detect the temporary absence of light, because the mechanism of the eye itself assists and condones the illusion, The picture is apparently of real and continuous action. Our minds, the screen-mirrors in which we see all objects, bridge the gaps intermittent between the impacts, so that each object seems to be a stable continuum. This flow-and-ebb movement, this impact and withdrawal, this presence and absence, is so rapid and intense, and so minute, that its frequency of alteration normally escapes.

Consciousness itself is built on this vibratory foundation—a sweeping flow-and—ebb of incredible speed-and, as contact is made with the objective worlds around and about us, all similarly sustained, personal sense-impacts are experienced. At a deeper, or higher level, in moments of withdrawal and profound silence the throbbing beat of that “swift wing” may distantly heard. In this way the student may experience in himself, not only the existence of the two parts of his nature—the higher and lower self—but the alternating throb of consciousness that is the play of that light which is himself.

The⁷⁸⁶ value of the involutionary arc, during which life suffers gradual submergence in material forms, consists in the fact that in the process the hitherto diffused life is enabled slowly to become vividly aware of living and hence at length achieves self-consciousness. The principle involved in this process is concisely defined in Patanjali's Aphorisms: “The self-identification of seer and phenomena inheres in the nature of things. Although it is the cause of obstacles yet it is necessary in order to kindle the spark of self-consciousness into full activity.”

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Such is the speed and content of the buddhic light that an intuition may be received as a flash and in a second of time, and yet, as many an artist and student has testified, take long hours to unravel, clarify and secure in the limited but precisely language of physical brain symbols. When this happens, that which is called the higher mind is performing its true function as a lens, with the lower mind acting as an undistorted screen which arrests the inner light and registers it accurately.

Throughout the involutionary arch it would probably be correct to say that the stimuli from the environment determine the reaction of consciousness, so closely has the ray been identified with the bodies. The momentum carries on still; and a wide school of thought continues to hold the view that environment determines conduct exclusively.

On the evolutionary arc, at the beginnings of which humanity stands today, the possibility exists of dominating the environment; of "ruling one's stars:" of becoming free. So long as the habitual identification of the life-center with the personal bodies continues, environment wins. Directly the egoic human life, the divine spark, affirms itself as independent—a momentous and vitally important step forward—it can become the dominating partner and begin to carve its own destiny. The process is gradual, and many a lapse may follow the first glimpse of the vision splendid, although, once seen, it can be never forgotten.

The technique of focussing the higher mental light and directing it at will, revolves around the practice of concentration, contemplation, and meditation, all⁷⁸⁷ preceded by a willingness to withdraw from the external world and, in silence to turn the attention within.

With sense-control gained, the will can justly be exercised in releasing the personality from its too intimate ties with its environment. Many of these ties have served their purpose and may be discarded, others will need a more correct adjustment in the light of the added self-knowledge and understanding created by the adult use of the will. Thus at this stage, the will must be used to free the mind, the true human and positive principle, from entanglements. In other words, the same power which at first was used to stimulate desire, has, now that it begins to function at a higher level, to be used to ensure the release of the wilfully isolated self by stripping it of the outgrown and the superfluous. The human will should act from its own level as a deleter, an inhibitor, a destroyer. This is its true task and function.

The value of the inhibitive function in connection with the activity of the mind is obvious. The human mind is as responsive to stimuli transmitted through the senses as a harp-string to the finger, and some method by which the unwanted can be deleted and one-pointed attention be secured is imperative. Without such means consciousness would remain merely an idle spectator of a teeming, unceasing panorama. "Inhibit the modifications of the thinking principle," wrote Patanjali. And the rescue of the mind from its modifications is effected by the germination of will and action as destroyer. Concentration then at once becomes possible, and the creative faculty of the human mind emerges as land from a falling tide.

In relation to the lower mind the will must be used to inhibit all responses and forms except the one selected for consideration, and to dispel all abstract ideas except the one it is desired to explore. Concentration can indeed be exercised only when the will thus fulfills its proper role. "The mind is the great slayer of the Real, Let the Disciple slay the slayer." The uncontrolled mind is, of course, meant here, and the will is the principle invoked as dissolver and destroyer of⁷⁸⁸ the unrequired, outworn and outgrown. It must be invoked not as executioner but to clear the field and give space to worthier thoughts as a lover of flowers will clear weeds from his garden that treasured plants may grow and thrive. In the instructions on Yoga by Patanjali is the following: "Detachment (freedom from identification with material things) is most rapidly attained by those who knew how to use the will."

If the will is employed positively instead of negatively on the personal nature the end desired is unlikely to be achieved, defeat being the general outcome of any such intent. This reversal effect has been fully discussed in literature on suggestion.

Hindu psychology teaches the law of contrary mental states, and the same idea is expressed in modern phraseology as the power of positive affirmations. Both these teachings may be summed up briefly as the power of the mind to alter the habits of the personality by dwelling upon, and hence building, virtues opposite to the faults it is intended to overcome. Two contrary vibrations cannot exist in the concrete mind at the same time, says an eastern psychologist. Consequently, if one desires to overcome fear, one must think courage. This statement has been challenged and the whole process discredited in the west because so often the will has not been used to delete the older condition before the new concept is built. The result is a false facade of purely mental construction built over the uneradicated past, and the last state of the person affirming the ideal becomes worse than the first, as conflict increased. Yet, with the faced in view, the self-delusion may persist that a cure has been effected. The correct method when using affirmation or suggestion is to call on the will as inhibitor and erase from consciousness the lower mental picture of the opposite condition. Then, and then only,

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the higher mind can effectively draw from within, its vision of the desired state. This is supported by such facts as that individuals with fixed types of mind have difficulty in using affirmations,⁷⁸⁹ and that unless the higher mind continues to build its picture of courage, calm, etc., as the case may be, the old picture reforms and reinstates itself. When the latter occurs, the negative, inhibitive action of the will has been improperly or unskillfully used, and so has not erased this particular vibratory habit of the lower mind. The mind must be trained afresh to new habits, with the old deleted.

When these relationships are appreciated and accepted a fundamental change takes place from the state in which life was focused in the personal nature with a positive emotional principle as its motive, with a positive, to that in which the higher mind becomes the dominant force, with conscious choice, will, as its ally. In the former, desire is positive and the mind negative and receptive merely; in the latter, in real egoic life, the mind is positive, and will plays the part of inhibitor or deleter of the unwanted and unreal. Hence as a human principle it is in this sense negative, for it clears the way for the manifestation of truth.

Today, there is great need for an understanding of this relationship of mind and will, because many people are touching idealistic consciousness very clearly. For most, however, creative imagination, i.e. original thought, creative ideation, initiative, is still undeveloped; and for these the right way of attaining it is supposed to be by the positive play of the will, by "asking the kingdom of heaven by storm".

The future may be discerned, in general terms, when consciousness at the truly human level of the higher self has been attained.

The qualification that the future is perceivable in general terms only, and not necessarily in every detail, is due to the fact that mankind is constantly making its own contribution to world-manifestation.

In the study of those states of consciousness called dream and trance, as also those hypnotically induced, it is common to find interior experiences that are as vivid as any arising from sense-contracts; occasionally they are even more so. Thus there is much reliable testimony, derived from introspection, that the mental receiving center can be reached by other means than through the physical body. Numerous telepathic⁷⁹⁰ experiments have proved this, quite apart from hypnosis, and this means that something of the nature of direct mental contact is possible at an inner level between mind and mind.

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A special approach to the mind, quite other than through our familiar senses, is made when a psychometrist succeeds in registering a picture excited by a charged object. The term psychometry relates to an extension of the sense of touch which enables the sensitive person possessing the faculty with eyes bandaged and by handling only to name the different colours of a number of fabrics, describes objects at some distance from the fingers, diagnose a lesion or other fault in the physical body and, in rarer cases, describe in detail incidents of the past connected with some object held in the hand. All objects seem to be more or less “charged” something after the nature of a battery. To arouse a response in the sensitive person, the objects are usually held in the hand or in contact with the head, and the psychometrist then reads off the impressions which occur to his mind. Such an experience proves that just as the eye and ear, responding to light and sound, induce pictures and music in one’s consciousness so can the imprinted records of the past arouse similar responses in a specially sensitive mento-emotional receiving-instrument. Reflected in the mind of a specially sensitive person trained in psychometry, these radiations can be read so that they depict events which have occurred in the vicinity of the object. It is as if past happenings had been impressed, photographed, on material surroundings. These impressions may be of a physical emotional, or mental order, for the three modes of material vibration are all present, although one of them is normally dormant.

Any attempt to understand future time at once arouses questions about freewill and determinism; and at first sight it certainly seems impossible to reconcile a knowledge of the future with human freedom, especially if one is not prepared to abandon the irresistible logic of cause and effect. The impossibility⁷⁹¹ of complete reconciliation, in the absence of occult premises, may be granted at once for, when causal relationships are considered the fundamental cause of our world’s existence is seldom traced back to its very rational beginning. Much has been said and written about evolution, but little about involution. Yet it is in this earlier cycle of involution that the secret of the future will be found. The process of involution means nothing other than the clothing in material form of a vast creative Idea. Such an Idea, in the all-inclusive mind of an adequate Power, carries its own goal in its creative intention. This does not necessarily mean that every detail of effort that may be needed to attain that goal is envisaged, but the vision of its final consummation—yes. And that vision must be sustained throughout, if successful creation is to be achieved.

An adept consciousness could be so alert that it would record a thousand impressions and project as many in a moment’s span of our time. To enable one to envisage such a possibility one needs only to picture the acceleration of a gramophone disc recording a musical symphony. Imagine such a record speeded up so that the

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needle runs through a normal twenty minutes performance in five seconds; every note and chord sounded, every pause relatively observed only five seconds of time occupied. No ordinary human ear would have heard anything understandable, but that failure would be due to human limitations. It will be noticed that in such an experiment time is not annihilated, it is merely intensely condensed

Such an illustration conveys a little, perhaps of the mysterious relation between consciousness and the perception of sequential experience in terms of Time". The estimate of time on the part of any individual is necessarily related to the quality and responsive capacity of his vehicle of consciousness. The psalmist may not have been far wrong in apostrophising the consciousness of the Most High as that of One in whose sight a thousand years are a day.

It is one of the great instructions of The secret doctrine that the human will and the supeme⁷⁹² Will are one: that man may realise that Will as his own when and as he realise his own true nature. But here we step out from the pure inhibitive use of the will described in the previous essay and touch the mystery of the creative use of the Divine Will, which is a self-acting capacity for interior modification, from within outwards. Modern psychologists have termed it 'good choice' and discern it as a human faculty only when all other forms of choice—such as choice from desire, choice from reason—have been analysed and discarded. In Hindu terms, the human atma, or spark of conscious life, is part of the flame of the Universal Atman, pure creative spirit, and consequently must, of its true nature, share the creative powers of the one Will.

The will of the adept, of the superman, is a liberated will, free within the wide limits of the cycle in which he lives, as is the Will of the Artist Creator. From the moment of his Self-realisation, the future of such an adept is determined by himself: his will and the One will are unified.

In the re early races—the Borean, the Hyperborean, and the Lemurian, as they are called—when mankind was passing through its infancy and childhood in subtle and largely non-physical bodies, the guiding hand of competent representatives of the Inner Government was needed, just as the new born infant and growing child of today needs the assistance of parents and teachers. The racial past, is, indeed, recapitulated rapidly every time a child is born, as the still earlier stages of form-construction are repeated in the womb before birth.

Just as to-day, the young man and woman leave school and university when of age and go out to make their own independent way in the world, so during the third race period mankind emerged from its youthful state of dependency on others, began to

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stand on its own feet and to live its own life in the light of its own powers. During the third and fourth root-races the guiding hand was gradually and wisely withdrawn. To have continued all days, in the leading strings of hierarchical government would have meant a humanity largely composed of childish nurslings⁷⁹³ and incompetents. It is in the bitter struggle for self-discipline, with its inevitable creeds of selfishness and competitive strife, that individualism becomes firmly established; and the stable worth and integrity characteristic of the best of humanity today was gleaned from and among the devastating frictions of the third and fourth root-race periods. The process continues in our own times, though the emphasis today is shifting somewhat.

Humanity has had more or less to fend for itself, having been set the task of firmly establishing the individuality, and we are still in that position. In the sixth and seventh root-races, as yet almost wholly unborn, the hierarchical system of government, with its principle of the reign of the wise, is again to be installed. As the growth of humanity is outlined and foreshadowed in the teachings the fifth period will see the perfection of the intellectual faculty, and the emergence of the higher mind, illumined by wisdom, the intuition. In the sixth root-race the aspect of wisdom, with its direct perception of unity and its power of perceiving true values, will be dominant. Hence will arise the possibility of reestablishing the original hierarchical form of government with the vast difference that the kingly heads and rulers will be our own humanity and selected by their fellows because their worth is recognised and valued.

Whether the time taken for this return be long or short is wholly, entirely, in human hands. Mankind is of age, and must decide for itself. The physical world has been adequately mastered: it is ours for the using; what is still needed is a recognition of the One Life and its corollary, a world-embracing spirit of brotherliness, which would, in their turn ensure the practical policies of international federation and economic reform. To achieve this may take decades or millennia. It rests with us.

At the present time the so-called dictator states of Europe are affording some interesting experimental efforts towards one man rulership. So long, however, as the hierarchical principles of social responsibility of⁷⁹⁴ the leaders and freedom for the individual are violated, the government is wide of the mark and cannot last. The partial success of the dictators is nevertheless very significant; but it must not be forgotten that whenever experiments threaten seriously to handicap and retard the inner Government's evolutionary plans for the world, certain forces of a destructive intent are automatically generated and may be released with tremendous and salutary effect for humanity. And because it is humanity that must wield them.

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The function of Shiva, the First Person of the Trinity in Hinduism, is described as that of releasing the imprisoned life from outgrown and outworn forms—a most merciful act and a most welcome born. Throughout the plant kingdom, and almost entirely throughout the animal kingdom, the death of the old and outworn boy is accepted as a beneficent matter-of-course.

Although we may warmly sympathise with an attitude of harmlessness to all living creatures, and even accept it as an ideal, common sense fery quickly marks certain limitations to which we must conform at present. A reasonable compromise is indicated. Pure and undiluted harmlessness, for instance, is quite inconsistent with cleanliness. If whole heatedly adopted, one would have to be content to live in dirt and cumulative dirt; disinfectants and antiseptics could never be used, for they involve the slaughter of countless millions of living creatures; vermin of all kinds would be respected and insecticide would be a taboo; all wedding, of course, would have to be abandoned, and the garden incinator abolished. In these and in many hundred other directions the destroying hand must be stayed, if pure harmlessness is to be the rule. The reply, of course, is that the line must be drawn somewhere Exactly so: and it is man who has to decide the position and the line, has to say “Thus far, and no farther” to certain forms.

Faulty religious teaching has posited such a gulf between God and man that for many people it is probably a novel idea that a man and God are as closely related as are one’s hand to one’s mind.

For⁷⁹⁵ the middle period through which we are passing, the experimental types of government now in vogue have a great value in social education, particularly the democratic form, with its responsibilities for individuals, its emphasis on freedom and on the innate integrity of the individual. The true expression of the mind of man demands this freedom, and to ensure it the creative use of the will is imperatively necessary. The mind in its highest development is the constructive, creative principle which, appropriately, comes into its own on the upward are of evolution with the protective power of the will exercised to remove the outworn and superfluous and to guard the field, the clarified and illumined mind intuitively perceive the Truth.

K.D. Sethna: IS PHILANTHROPY ENOUGH? \$

I have no doubt you are sincere in your desire to bring sunshine into other people’s lives. This desire arises from something deep in our nature, but the form it

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usually takes is not true to the arch-image within To outgrow our narrow personality and our self-absorbed consciousness is indeed a great aim; but we have to do this with the purpose of expressing no longer human ego but the supreme Divine: We have to manifest in the world the ultimate Being instead of the lower limited "I" Now the ordinary form this high intention dwelling in the recesses of our soul assumes is philanthropy—the extension of the consciousness not upward and then outward but only outward—going beyond the ego yet not above it. Philanthropy is not a bad discipline provided love of fame does not motivate it; it can, however, stand in the way of alight that is larger still. I am sure you are not fame-hungry and so it is bound to broaden our range of consciousness; you must nevertheless fight clear of the fallacy that it is itself the largest light.

For one thing, where is the certainty that what we conceive to be good, for the world is really so? The grand Inquisitors roasted jews and protestants in the sincere belief that they were benefitting not only the world, but even the souls of their poor victims! As Bernard Shaw has been at pains to explain, even Joan of Arc was burned with the most pious and society-preserving motives! Perhaps you will say I am choosing extreme instances. I have taken them to emphasise the fact that mere belief constitutes no guarantee of real good. Oscar Wilde has somewhere a prose poem in which he describes how a man on being cured of blindness by a philanthropist ran immediately after a woman of the streets One may act according to conscience or one's principle but is there a definite proof, an incontrovertible assurance, that one is conferring true benefit on mankind? How to define benefit? Accordingly to several sociologists, easy access to divorce and spread of birth-control are mightily⁷⁹⁶ boons; the Roman catholics deem these boons the devil's own stepping stones to an earthly hell. We are such welter of conflicting consciences and principles that to apotheosise one's personal idea of philanthropy is sheer illogic, whatever be the comfortable sensation one may get of doing one's duty.

What, then is the way out of the welter? Only a divine consciousness can know what is truly good for the world; it possesses the inalienable truth of things, it keeps the secret certainties of the universe. So, the sole endeavour of all true philanthropy should be to rise into that divine consciousness and become, by a perfect self-consecration and self-transformation, a clear channel for its work in the world. Then you begin to be a centre of real light, irradiating an influence around you which is filled with the divine initiative the truth-consciousness impulsion. Then your actions are bent automatically towards the certain good which God alone can know; whether the result of your actions be beneficial in any conventional sense not you have the firm assurance that in being pure instrument of the superhuman knowledge you are carrying the highest ideal, the

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truest conception of Good, There can be no room for error, no room for doubt, because you are manifesting an infallible Benevolence.

You⁷⁹⁷ will be tempted to retort that a yogic may be mistaking his own notions of Good, for the supreme command. Yes, there is a palpable danger in being half baked yogi; many are deluded—but that is precisely why it is necessary not to plunge into the world-melee in a half-baked condition: One must keep a little apart until the full illumination has possessed one and there is no risk of spoiling the authentic Spirit-force. So if you feel as you do, that you have received an imperative call to a Higher life which you interpret as a call to serve mankind genuinely, I should advise you to be Indian enough to do Yoga first.

We are all sick souls, and even as sick bodies requires a partial aloofness under medical care to get cured, so also our inner selves need a partial detachment under a guru to be able to recover their true health. This is just what is supplied by the Ashram-life. A curb is put on indiscriminate contacts, but that is no escapism. The Ashramites are not hiding in a juggle or in caves; they live in the midst of the world as really as the people in Pondicherry who do not embrace Yoga. They move about in the same streets, eat sufficient and well-cooked food though not luxurious wear normal clothes and have decent lodgings; there is no external flying from the world in any extreme sense, They undergo no strenuous austerities and shoot up in no prolonged trances; while daily entering, with the master's help, more and more into a vast inner light and joy beyond the human and the mortal, they live serious busy lives, do their daily work in the Ashram as if they were earning their own livelihood or else educating themselves, and have sufficient commerce with their fellowmen to keep them aware of earth-realities. In what way are they 'suspended as you put it in your reference to them' out of the world? Well, they do not throw cocktail parties, they do not attend the stock-exchange, they take no part in deceptive politics—and they do not indulge their sexual appetites. And they do not intend to do so even when they feel that the sickness in the soul is cured; for, though more extended world-activity must come, to fall back upon the old unhealthy habits would mean courting disease once more.

Is⁷⁹⁸ that an irrational precaution? Are the things they avoid so valuable that for abandoning them they should be accused of flying from the world? If living in the world means liking its slush and slime, they are world-forsakers; but who does not strive to keep as much as possible out of such contaminations? If they have no taste for sense-excitements, are they to be regarded as "selfish"? If they control their passions instead of letting them be gratified, are they practising "artificiality"? You have

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expressed your doubt whether they live as God meant human being to live, you think they are tending to be unnatural. But what is “natural” and what is God’s ordinance for us? If the creator whom you imagine to be arranging with finality put a man in a filthy slum, is that man not to try his best to get into less hoggish way of existence? Would you call him “artificial” because he goes against his “creators will” that he should be born and bred in dirt and squalor and misery? If the creator made a man a physical wreck because his father happened to have a foul disease, would you call him artificial if he endeavours to get rid medically, of his Creator’s gift to him of the rot in his bones and the canker in his brain? Why on earth should we do anything to improve ourselves or our fellow creatures when the Creator has made us what we are? or Perhaps it is your conviction that the manner in which most people have lived down the ages is the manner their creator intended for them for ever and for ever. But you must not confuse what has been for what ought to be. Every act of progress, every step of evolution is a going against the routine of the has-been; it is an outgrowing of old habits, a changing of Nature. New organs are developed, new faculties are formed by a refusal to accept the status-quo and to acquiesce in what has seemed “natural” Truly speaking, the most unnatural thing is to remain what we are instead of falling into line with Nature’s universal movement of changing from a lower level to a higher, giving up accustomed responses and reflexes, modifying both the physical and psychological organisations of life from time to time. Indeed Nature is not to⁷⁹⁹ be wholly rejected, but we need not complacently keep to the path we have been treading; we must blaze other trails and attempt to contact the original hidden starting-point in the Divine for discovering what route is the right one and where lies our goal. The fact is—we know very little of the Creator’s wish and will; and that is what I have been hammering at in the first part of my letter. It is, however, extremely important that we should know His mind, for not otherwise can we can rightly and be His genuine instruments in the world. And do you think that remaining in the crude rut of normal desire tends to a deep union with the Spirit’s light? It is only in their striking out of this rut that the Aurobindoians may be used to live “out of the world”. In every other respect they are radically in the world and what they are trying to do—with unselfish labours undreambale by the mere philanthropist—is to bring down some ray of truth which really solve the terrible problem of life.

Of course, if you feel very strongly that you will brim the void in your present mode in your present mode of being doing social service, you may give social service, a trial. I am positive the soul in you will not be placated by it. Whatever my own faltering in the practice of the Higher Life, I have never lost the vision of the ideal and I have always subscribed to St. Augustine’s declaration: “Thou hast made us for Thyself, and our hearts are restless until they rest in Thee.” Only, I should lide you to understand properly the resting spoken of and not carry away the idea that God is mere

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repose. He is an immense illumined activity but that activity is, as Sri Aurobindo puts it,

Force one with unimaginable
rest.

The Augustinian release from restlessness is in such a force. And the force aspect of the Divine is at its finest and intensest in the Ashram toward which I have pointed you, for the work of the Master there is to make the human race take the next step forward in evolution of consciousness and to divinise the ways of the earth and not fly for good to remote summits beyond. The divinisation of all our parts through an integral yoga is a stupendous job, and may⁸⁰⁰ be as a final shot you will fling at me the argument that to be fully illumined and to channel a deific dynamis are impracticable – but I must reply that the effort is worth making and even if the whole journey be not accomplished there will be gained enough in the passage to justify the endeavour. And unless one endeavours how is one to get anything? And if this is the completest ideal and the most logical path towards truth, surely it is worth following through years and years. Something transcendental is bound to get manifested – and is not that more precious, more authentic more reliable than all things weakly and gropingly human put together?

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Malebranche strenuously maintains that it the basis of all finite thought there lies the idea of the Infinite, that it is only in and through God that we know anything at all. The acts of perception or of knowing are individual, peculiar to individuals, though they may resemble one another; but the sensible objects which we know are common to all, immutable, necessary and eternal, and, therefore, can have their being only in the eternal, and immutable essence of the divinity.

So far as the soul is concerned, he does not deny its substantiality; he merely protests that we have no clear idea of it. The real motive of Malebranche's teaching in this connection was his fear of a pantheistic notion of the soul to which he felt himself drifting against his will; he merely protests that we have no clear idea of it. If we had an idea of ourselves, i.e. if we knew ourselves as in the mind of God, the conclusion that our individual existence is an illusion that finite souls are but particularly modifications of the divine or universal mind, could hardly have been resisted.

It follows from the nature of the Infinite Being that there can be no idea representative of Him. God, All things are seen in and through the infinite, but the Infinite can be seen only in itself. Essence and existence cannot here be separated. The

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idea of being has no meaning without being; and, accordingly, the thought of the Infinite involves God's existence, for since nothing finite can represent the Infinite, we can on only⁸⁰¹ think of Him in Himself. It follows from what has been said that when it is asserted that we see God in Himself, the meaning is that we do so without the intervention of a representative idea, but that we really attain to His simplicity or discover His perfections as they are in themselves.

Thought for us involves, at any rate, the distinction between the act or process of thinking and the content, or idea, as Malebranche calls it, of which by means of the former we become aware. Now, this idea is in the mind of God, while the act or perception is peculiar to the individual. Is there, then, a similar duality in the case of God? It would appear that in God the ideas are in some incomprehensible manner fused and united in His single essence, allowing of no distinction, and in that case self-consciousness is not applicable to God's essence. God is not a self-conscious personality, but a system of idea, such as we find in the philosophy of Plato.

The difficulties involved in making God the sole principle of activity were most keenly felt by Malebranche himself when dealing with the problem of freedom. By their very nature, finite minds must love God, and it is this natural movement towards the Good which God incessantly impresses upon us that, properly speaking, constitutes our will. Of our will we are not masters, since we cannot but wish for our own happiness, seeing that we cannot but love the good. Indeed, in so far as we follow the tendency towards Good, it is not we ourselves who act, or at any rate our action cannot be distinguished from that of God. Nevertheless Malebranche thinks that man is free, for man is master of his will in regard to particular goods. The movement towards the Good in general is impressed upon us by God "invisibly"; but, since no particular good can exhaust all that is contained in general Good, God does not move us necessarily or invisibly towards the love of any particular good, and we have therefore, the power to accept or reject it. Being united with God who contains the perfections of all things, we are able to think or to have an idea of anything we want, so long as our mental capacity is not absorbed by passions or feelings due to occurrences in our bodily organisms, when and⁸⁰² accordingly, when any particular good is presented to us, we have the power of suspending our judgement, or of calling up the ideas of other goods or of the supreme good, and of comparing the particular good before us with the supreme good; and it is this power which constitutes our freedom.

Descartes aimed at separating Metaphysics from religion and theology. He may have thought them quite compatible, but nevertheless he tried to keep them apart.

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Malebranche, on the contrary, aims to bring about their fusion and union. Religion was for him thoroughly rational, metaphysics essentially religious.

Leibniz avoided the difficulty of reconciling the divine omnipotence and wisdom with the apparent imperfection of the finite world by means of his notion of the infinite perfectibility of the universe. No more than Malebranche was he able to combine within the compass of one system both the independence of individual finite beings and the omnipotence of God. Similar difficulties come to the front, if we approach the problem from the point of view of the theory of knowledge. Leibniz had occasion more than once to criticize the conceptions of Malebranche. Generally it may be said that while Malebranche held that we see all things in God, Leibniz maintained that each monad sees all things in itself. Leibniz will not have it that the ideas which we have are in God, but insists that they merely correspond to the ideas in the mind of God. He admits that external objects cannot be immediately known by us, but, he argues, we know them through modifications in our souls.

No, I shall not lead you into a strange land; but I shall show you perhaps that you are a stranger in your own land: I shall show you that this words in which you live is not that which you believe it to be, for it is no actually such as you see and feel. You judge by the information furnished by the senses of all objects of your environment, and your senses mislead you vastly more than you can imagine. They are god witnesses only for matters that concern the body and the maintenance of life. As to all else there is no accuracy nor truth in the information they give us. You will see this, Aristes, without going out of yourself and without my leading you into the fairy region which your imagination pictures for you⁸⁰³. Imagination is a fool that likes to play the fool. Its flashes of wit, its unforeseen turns, will amuse and me also? Yet it is necessary, if you please, that in our discussions reason alone should be supreme. It is necessary that it should decide and pronounce judgement. Indeed, reason is silent and escapes us ever, when imagination comes in the way, and when instead of bidding it be silent we listen to its pleasantries and linger over the various phantoms which it calls up. Bid it be silent, if you wish to hear clearly and distinctly the deliverance of inner truth. The stupid mind and the gay mind are alike equally barred from truth. There is only this difference between them, that usually the stupid respects its and the gay despises it. When you have listened to reason for some time you will have nothing but contempt for that which up to the present has charmed you, and if God touches your heart you will have nothing but disgust.

Many more principles than you may suppose are necessary to prove what one doubts. For where are the people who doubt whether they have bodies, whether they are walking on this earth, whether they are living in a material world? But you will

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know soon what few people understand well, namely, that if our body moves about in a corporeal world, our mind, on the other hand, transports us incessantly into a world of intelligence which touches it, and which thereby becomes accessible to the senses. Since men attach no value to the ideas which they have of things, they give up to the created world more reality than it has. They do not doubt the existence of objects, and they attribute to them many qualities which they have not. Yet they do not think of the reality of their ideas. This is so because they listen to their senses and do not consult inner truth. For, once, again it is much easier to prove the reality of ideas or, if I may use your terms, the reality of this other world filled with beauties of intelligence than to prove the existence of the material world.

Do not persons in a violent fever, or when asleep, see chimeras of all kinds which never had existence? What they see is at least while they see it. Yet what they believe they see is not. That to which they refer what they have seen is nothing real. But in telling you too⁸⁰⁴ many truths I am afraid I am only so far multiplying your difficulties. For you seem to me to find it difficult to distinguish the ideas which are alone visible by themselves from the objects which they represent, which are not visible to the mind, since they cannot see on it or be represented to it.

It is true I am a little confused. The reason is that I have some difficulty in following you in this land of ideas to which you attribute a veritable reality. I can get no hold over anything that has no body. And this reality of your ideas, which I cannot but believe is a veritable reality, for the reasons that you have just given me, appears to me to have but little solidity. For, I ask you, what becomes of our ideas when we no longer think of them? To me it seems that they retire into non-being. And if that is the case, your intelligible world is destroyed. If on closing my eyes, I destroy the intelligible room which I see now, then the room has but a poor reality. If it is sufficient for me to open my eyes in order to create an intelligible world, then surely this world is not of as much value as the one in which our bodies dwell.

That is true, Aristes. If it is you who give being to your ideas, if only a wink of the eye is necessary to annihilate them, then their reality is but a poor thing.

What, Aristes? Can you possibly believe, then that in resolving to think of a circle, for example, you are giving being to the substance, so to speak, of which your idea is formed, and that as soon as you decide to cease thinking of it you are annihilating it? Be careful. If it is you who give being to your ideas, you do so by willing to think of them. But now, how can you will to think of a circle, if you have as yet no idea of it and out of which to form and complete it? Can you will anything without knowing it? Could you make something out of nothing? Certainly, you cannot

will to think of a circle if you have as yet no idea of it, or at least of extension, of certain parts of which you could think without thinking of others. You cannot will to see it closely, distinctly, if you have not yet seen it confusedly and from a distance. Your attention⁸⁰⁵ brings you near to it, causes it to be presented to you, even forms it. Granted. Still it is clear that it does not produce it out of nothing. Your inattention takes you away from it, but it does not absolutely annihilate it. For if it did, how could you form the desire to produce it, and according to what model would you make it anew, so similar to itself? Is it not clear that this would be impossible? Aristes. Not too clear as yet to me, Theodore. You have convinced me, but yet you have not quite carried me with you. This earth is real, I feel it. If I strike it with my foot, it resists. There is something solid here. But that my ideas have a reality independently of my thought, that they have being even when I do not think them, that is something I cannot persuade myself into believing.

Theodore. You cannot do so because you cannot retire into yourself in order to consult Reason, and because fatigued with the work of attending, you are listening to your imagination and your senses, which speak to you without your having the trouble to consult them. You have not thought sufficiently over the proofs which I have given to show you that their testimony is deceptive.

You believe this floor exists because you feel it offers resistance. What then? Has the air less reality than your floor because it is harder? But you are mistaken. Nothing can resist a mind. This floor resists your foot. Granted. Yet it is something entirely different from your floor or your body which resists your mind or which gives it the feeling that you have of resistance or solidity.

Nevertheless, I will grant even that your floor resists you. But do you think that your ideas do not resist you? Find, then, in a circle two diameters which are not equal or in an ellipse three which are. Find the square root of 8 or the cube root of 9. Cause that it should be just to do to others what we do not wish to be done to ourselves, or to take an example which comes nearer to your own case, two feet of intelligible extension to equal only one. Surely the nature of intelligible extension would not allow this. It offers resistance to your mind. Do not, then, doubt its reality. Your floor is impenetrable to your foot. That your senses teach you in a confused and misleading manner. Intelligible⁸⁰⁶ extension is also impenetrable in its own way; a fact which it makes you see clearly through its self-evidence and by its own light.

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Listen, Aristes. You have an idea of space or extension, or space, that is, which has no limits. This idea is necessary, eternal, immutable, common to all minds, common to men, angels and God himself. This idea, you must remember, is ineffaceable from your mind, as is also the idea of Being or of the Infinite or indeterminate Being. It is always present to the mind. You cannot sever yourself from it or lose it entirely from view. And it is from this vast idea that we get not only the idea of a circle and of all intelligible figures, but also those of the sensible figures which we see in surveying the created world. We do all this according to the different applications of the intelligible parts of this ideal immaterial extension intelligible to our mind, now as a result of our attention, in which case we know these figures, now as a result of tracings in and affections of our brain, in which case we imagine or feel them. I need not explain all this to you at present in greater detail. Only remember that it is necessary that this idea of an infinite extension should have a good deal of reality, since you cannot comprehend it, and since, however much you exercise your mind, you cannot exhaust it. Consider how impossible it is that it should be a modification, seeing that the Infinite cannot be actually a modification of something that is finite. Say to yourself: My mind cannot comprehend this vast idea. It cannot measure it. The idea, then, surpassed the mind infinitely, and if it surpasses it, it is clear that it cannot be a modification of it. For the modifications of any beings can not extend beyond those beings, since the modifications of beings are only those very beings determined in such and such a way. My mind cannot measure this idea because it is finite and the idea infinite. For the finite, however big it may be, be it applied or repeated as many times as you like, can never equal infinity.

Aristes. How subtle and quick you are. Gently, if you please. I deny that the mind is aware of the infinite. The mind, I grant, is aware of an extension whose⁸⁰⁷ limit we cannot see, but it does not see an infinite extension; a finite mind cannot see the infinite.

Theodore. No, Aristes. The Mind does not see an infinite extension in the sense that its thought or perception can equal an infinite extension. If that were the case, it would comprehend or include it and would be infinite itself. For an infinite thought is necessary to measure an infinite idea, if it is to be actually united with all that is comprehended in the Infinite. But the mind actually sees that its immediate object is infinite. But the mind actually sees that its immediate object is infinite, it actually sees that intelligible extension is infinite. And this is the case, not as you believe, because it cannot see its end; for if that were so it might hope to find it, or at least it could doubt whether or not it had an end; but rather because it sees clearly that it has none,

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Aristes. I yield, Theodore. Ideas have more reality than I thought, and their reality is immutable, necessary, eternal, common to all intelligences and never modifications of their own being, which being infinite cannot have modes which are infinite. The perception which I have of intelligible extension belongs to me; it is a modification of my mind. It is I who perceive this extension. But the extension which I perceive is not itself a modification of my mind. For I am quite sure that it is not myself which I see when I think of this infinite spaces, of a circle, a square, a cube, when I survey this room, and when I turn my eyes towards the sky. The perception of extension is mine. But this extension, and all the figures which discover therein in a way which I should very much like to know, are not mine. The perception which I have of extension cannot take place without me. It must, however be a modification of my mind. But the extension which I see subsists without me, since you can contemplate it, without my having to think of it, you and all other men.

Theodore. You can add without fear, "and God Himself." For all our ideas are in God so far as their intelligible reality is concerned. It is in God alone that⁸⁰⁸ we see them; in the universal Reason alone which illumines all intelligences. If our ideas are eternal immutable, necessary, you can easily see that they can have being only in a nature which is immutable. Yes, Aristes. God sees Himself the intelligible extension the archetype of the matter out of which the world is formed and which our bodies dwell, and more than this, it is only in Him that we see it. For our minds have their being only in the universal Reason, only in that intelligence substance which contains in itself all the ideas of all the truths which we discover.

Aristes. I am still staggered and dumbfounded. My body weighs my mind down and I have difficulty in keeping a firm hold upon the truths which you have revealed to me, and yet you say you will take me still higher. I shall be quite giddy, Theodore, and if I feel to-morrow as I do to-day, I shall not have enough confidence to follow you.

Theodore. Meditate, Aristes, on what I have just told you, and to-morrow, I promise you, you will be ready for everything. Meditation will strengthen your mind and will give you enthusiasm and endow you with wings wherewith to soar beyond merely created things and ascend to the very presence of the Creator.

There is a God, and a Reason, a God in whom there is the archetype which I contemplate of the created world which I inhabit.

All particular beings participate in Being, but no particular being can equal it. Being comprises all things, but all beings created or possible, in all their manifold activity, cannot exhaust the immense extension of Being.

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You see, moreover, what is meant by God, for God, being, and the Infinite, are one and the same.

But once more, make no mistake about this matter. You see only confusedly and as from a distance what God is. You do not see Him as He is.

Assuredly, all men have the idea of God or are thinking of the Infinite when they ask whether He exists. But they believe they could think of Him though He did not really exist, for they do not realise that nothing finite can represent Him. As they can think of several things which do not exist, since they are⁸⁰⁹ not seen in themselves, but in the ideas which represent them, they imagine that it is the same in the case of the Infinite, and that He could be thought of though He does not exist. This is the reason which makes them seek, without recognising Him whom they encounter at all moments, and whom they would recognise soon enough if they entered into themselves and reflected on their ideas.

I know that the finite cannot find within itself that whereby to represent the Infinite. I know that I do not possess within myself any intelligible reality, and that so far from finding in my own substance the idea of all things I cannot even find therein the idea of my own being. For I am entirely unintelligible to myself, and can never see what I am except when it pleases God to disclose to me the idea or archetype of minds which is comprised in the Universal Reason.

They do not make themselves felt at all. Do not Judge, Aristes, of the reality of ideas in the way children judge of the reality of the bodies. Children think that the space between the earth and the sky is no real because it does not make itself felt. And there are few people who discern that there is just as much matter in a cubic foot of air as in a cubic foot of lead, because lead is harder, heavier, in a word, more capable of affecting the senses than air. Do not follow their example. Judge the reality of ideas not by the feelings which you have of them, which indicate their action upon you in a confused manner, but by the light of intelligence which reveals their nature, to you. Otherwise you will think that the ideas which are sensed and those which affect you, as, for example, the idea which you have of the floor which you press with your foot, have more reality than the purely intelligible ideas, though at bottom there is no difference.

Aristes. No difference, Theodore? Do you mean to assert that the idea of extension of which I think is not different from the idea of extension which I see, which I press with my foot, which offers resistance?

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Theodore. No, Aristes, there are not two kinds extension, nor two kinds of ideas representative of them. And if this extension of which you think were to touch you or to modify your soul affectively, intelligible though it be, it would appear to you sensible⁸¹⁰. It would appear to you hard, cold, coloured and perhaps painful, for you would perhaps attribute to it all the feelings which you would have. Once more, we must not judge of things by the feelings which we have of them. We must not think that ice has more reality than water because it exhibits a greater resistance.

Along that line we should ascribe more reality to the point of a thorn than to all the rest of the universe, or even to the infinite Being. When you get accustomed to distinguishing your feelings from your ideas, you will recognise that the same idea of extension can be known, imagined, felt, according to the various ways in which the divine substance which composes it applies it to your mind. Do not believe then that the Infinite, or Being in general, has less reality than the idea of a definite object which is affecting you at the moment in' a very vivid and sensible fashion. Judge of things by the ideas which represent them, and do not attribute to them anything that resembles the feelings that affect you.

Aristes. All that you have just told me, Theodore is fearfully abstract, and I have difficulty in keeping a firm hold upon it. My mind is strangely overstrained; a little repose, if you please. I must think over all these great and sublime truths at my leisure. I will endeavour to make myself familiar with them by the difficult effort of pure attention. But at present I am not capable of such an effort. I must have rest in order to recoup my strength.

The Divine Word, is the universal Reason, comprises within its substance the primordial ideas of all beings, created or possible. You know that all the intelligences which are united with this sovereign Reason discover therein some of these ideas.

What a difference there is, my dear Aristes, between the light of our ideas and the obscurity of our feelings, between knowing and sentience, and how necessary it is to become accustomed to distinguish them without difficulty! He who has not reflected sufficiently upon this difference, always believes that he knows quite clearly what he feels most vividly cannot but be led astray in the darkness of his own states of mind.

There⁸¹¹ are not more than two wisdom, two or more universal Reasons. Truth is immutable, necessary, eternal, the same in time and in eternity, the same in us and in strangers, the same in heaven and hell. The eternal word speaks the same language to

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all nations, to the Chinese and Tartars as to the French and Spaniards; and if they are not all equally enlightened, it is because they confuse, in varied egress, the particular impulses of their self-love with the general response of inner truth.

Aristes. Your exhortations, Theodore appears to me rather heated for a discussion on metaphysics. It seems to me that you are exciting feelings, in me instead of endangering in me clear ideas. I use your language. But really I understand none too well all that you have told me. Now I see it, and a moment after I see it no longer. That is because as yet I can only half see it. It seems to me that you are right, but I do not understand you thoroughly.

Theodore. Ah, my dear, Aristes, your reply is yet another proof of what we have just been saying. There is no harm in your reflecting upon it. I tell you what I see, and you do not see it. This proves that man cannot instruct man. And that is so because I am not your master or your teacher. I am only a monitor, emphatic perhaps, but not precise and little understood. I talk into your ear. To all appearances I produce noise enough to your mind; or rather, reason speaks to it incessantly, quite clearly, but through lack of attention you do not hear sufficiently well what it tells.

I have asked you to accustom yourself to recognising without difficulty the difference between knowing and feelings. And I submit to you that his alone is sufficient to enable us to discover an infinity of truths. I so on the ground that Reason alone can enlighten us, that we cannot be a light to ourselves, nor can any intelligence be a light to any other. You will see clearly whether this argument is satisfactory when, no longer listening to me, you come, in your own room, attentively to consult inner truth. Do not consult your senses, and do not judge on the strength of their testimony.

Aristes. What you are saying now appears to me Yet⁸¹² this way of discovering truth is so hard and difficult that there is hardly anybody who follows it. But the mind is overstrained when attending to ideas which do not strike the senses. One soon gets tired; I know this from experience. Happy you can meditate on metaphysical matters.

We must not judge of sensible objects by the feelings with which they strike us, but by the idea which represent them. Our feelings are confused. They are but modifications of our soul which cannot enlighten us But the ideas which reason discloses to us are luminous; they carry with them their own evidence. It is sufficient to consider them attentively in order to discover their relations, and to receive solid instruction about the truth.

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What a difference there is between seeing and seeing, between knowing what people tell us, when they tell us, and knowing reason tells us when it speaks to us. What a difference there is between knowing and feeling, between the ideas which enlighten us, and the confused feelings which agitate and trouble us, and How fruitful this principle is! And what light it throws!

Without my being aware of it, you have conducted me to our inner Master, who alone enlightens all intelligent minds. A quarter of an hour's serious attention to the clear and luminous ideas thus presented to the mind has taught me more truths, has freed me from more prejudices than all that I had read in the books of philosophers, than all that I had heard my teachers and even you say.

The troubles to which we are subject to-day will be to-morrow the means of our triumph and our glory. We are not sensible of the true goods. Meditation shocks us. We are not naturally moved by an anticipation of pleasure where that which perfects our minds is concerned. The true god deserves to be loved by reason alone. It should be loved with a love which is deliberate, with an enlightened love, and not with that blind love which instinct inspires. It surely deserves our application and our care. It has no need, as corporeal things have, of borrowed qualities, in order to make itself loved by those who it perfectly; and if at present we have, in order to love it, to be reminded of spiritual delectation, it is because we are weak and corrupt, because lust leads⁸¹³ us astray, and because in order to conquer if it is necessary that God should inspire us with desire which are altogether holy; it is so because, dragged down as we are towards the earth by a heavy weight, we need a counterbalancing weight to lift us towards heaven, if we are ever to regain the equilibrium of perfect freedom. Let us therefore, my dear Aristes, incessantly enter into ourselves, and endeavour to silence not only our senses but our imagination and our passion. It is by reflections of this kind that one obtains a knowledge of one's self and that one gets rid of an infinite number of prejudices. It is by their means that one learns to know man; and we have to live amongst men and with ourselves. Continue, then Aristes, to meditate, as you have already begun to do, and you will see the truth of what I have told you. You will see that the truth of what I have told you. You will see that the profession of meditation ought to be that of all rational persons.

The man who sees only with his eyes is indeed a stranger in his own country. He admires everything, and knows nothing. Perpetual illusions arise from the objects of sense, everything deceives us, everything poisons us, everything speaks to the soul only for the sake of the body. Reason alone obscures nothing. How pleased I am with it and with you for having taught me to consult you for having lifted me above my senses and above myself, so as to contemplate its light! I have recognised very clearly, it seems to

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me, the truth of all that you have told me. Yes, Theodore, I am indeed pleased to tell you; the human mind is enveloped in darkness, its own modification do not illumine it, its substance, spiritual though it be, has nothing intelligible in it, its senses, its imagination, its passions, lead it astray at every moment.

It is not the senses, but reason combined with the senses, which enlightens us and reveals the truth to us.

Nothing is more certain than that our states of mind are obscure, that they do not enlighten the mind by themselves, and that we do not know clearly all that we feel most vividly.

You⁸¹⁴ have found the source, and have drunk from it; and, behold, you are rich for ever, if only you do not leave it. You have no longer need either of me or of any one else, having discovered the faithful Master who enlightens and enriches all those who are attached to Him.

Aristes.. What, Theodore. Do you wish to break up our discussion already? I know quite well that it is with the universal Reason that one must philosophise. But I do not know the way in which this must be done. Reason itself will teach me. That is not possible. Yet I cannot hope for this if I have not a faithful and vigilant monitor to guide and encourage me. Goodbye to Philosophy if you abandon me for left to myself I should be afraid of going astray I shall soon take the replies which I make to myself for those of our common Master.

Nevertheless, my dear Aristes, though we are both of us rational, let us not forget that we are very liable to error because we can both of us come to a decision without waiting for the infallible judgement of the just judge, without waiting for the evidence to wring, so to speak, our consent from us. For if we always honoured Reason by letting it utter its decrees it would make us infallible. But instead of waiting for its deliverance, instead of following its light step by step, we anticipate it and go astray. Impulsive as we are, we are seized with impatience at having to remain attentive and immobile. Our wants press upon us and the enthusiasm which we have for the true good precipitates us frequently into the greatest evils. For we are free to follow the light of Reason or to grope in the dark under the false and deceiving gleam of our own states of mind. Nothing is more pleasant than to follow blindly the impressions of instinct. On the other hand, nothing is more difficult than to hold fast to the sublime and delicate ideas of truth despite the weight of the body which hinders the mind.

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Reason is an excellent support. There is no succession in clear ideas, They do not yield to time. They do not accommodate themselves to particular interests. They do not alter their deliverances like our⁸¹⁵ own states of mind, which speak for or against anything according as the body solicits them. I am fully convinced that we must follow the ideas which alone shed light, and that our feelings and other states of mind can never lead us to the truth.

It is necessary to fortify ourselves in this fundamental truth by following it out to its consequences. Practical principles are never perfectly understood until they are made use of in actual application. Try, then, by means of continuous and serious thought to acquire a strong and blissful habit of being on guard against the surprises and hidden impulses of your false and deceiving states of mind, There is no task more worthy of a philosopher. For, if we distinguish carefully the deliverances of inner Truth from that which we say to ourselves; if we distinguish that which comes immediately from Reason from all that comes to a through the body or is occasioned by the body; that which is immutable, eternal, necessary from that which changes at all moments—in a word the evidence of the light from the vivacity of instinct it is hardly possible that we should fall into error.

Whether it be that Jesus Christ in his divinity speaks to philosophers in their innermost being, or whether it be that he instructs Christians by aid of the visible authority of the church, it is not possible that he should contradict himself, though it is quite possible to imagine contradictions, in his deliverances or to take what really are our own decisions for his deliverances. Truth speaks to us in different ways, but certainly it always says the same thing. Philosophy then, should not be opposed to religion.

What you are telling me has suggested to my mind a very strange thought. I hardly dare to submit it to you, for I fear you will look upon me as a dreamer. I am beginning now to doubt whether there are any bodies. My reason is that the revelation which God gives us of their existence is not certain. For after all, it is certain that we frequently see bodies which really do not exist. As for example during sleep or when a fever causes an excitement in the brain. If God, in consequence of the general laws, as you call them, can sometimes give us deceptive sensations⁸¹⁶, if he can reveal false things to us through our senses, why should He not do so always, and how can we distinguish what is true from what is false in the obscure and confused testimony of our senses? It seems to me that I had better prudently reserve my judgement with regard to the existence of bodies.

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Aristes. Ah, Theodore, how acutely I feel what you are saying! But can you read my heart?

Theodore. No. Aristes. It is in my own heart that read what I am saying. It is my own heart that I find this mass of desires and vanity which makes me speak ill of the human race. O I only know of what takes place in your heart by reference to what I feel in my own. I fear for you what I am apprehensive of for myself.

One is bound to be everywhere in order to disappoint noone. One no longer belongs to oneself.

Aristes. What servitude!

Theodore. Do you wish to free yourself from it? Become a thinker, and everyone will soon desert you. The secret for freeing oneself from the importunity of many people is talk rationally to them. This language which they do not understand gets rid of them for ever without their having cause for complaint.

A God who is infinitely wise cannot will anything which is, so to speak, unworthy of being willed:

Aristes. I understand quite well, Theodore, that the worship which God demands from minds is a spiritual worship. It consists in being full of the knowledge of Him, full of love to Him, in forming judgements of Him which are worthy of His attributes, and is regulating in accordance with his will all the movements of our heart. For God is spirit, and He wishes to be worshipped in spirit and in truth. But I must confess that I am extremely afraid lest should form judgements on the divine perfections which would dishonour them. Is it not better to honour them by silence and admiration, and to devote ourselves solely to investigations of the less sublime truths and those which are more in proportion to the capacity of our minds.

Theodore⁸¹⁷. How do you mean, Aristes? You are not thinking of what you are saying. We are made to know and love God. Do you mean, then, to say that you not know want us to think of Him, speak to Him, I might even add worship Him? We ought, you say, to worship Him, by silence and admiration. Yes, by a respectful silence which the contemplation of His greatness imposes upon us, by a religious silence to which the glory of His Majesty reduces us, by a silence forced upon us, so to speak, due to our impotence, and not having at its source a criminal negligence or a misguided curiosity to know, instead of Him, objects less worthy of our application. What do you

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admire in the divine if you know nothing of Him? How could you love Him if you did not contemplate Him. Assuredly Aristes the more you know the supreme Being, the more you will admire His infinite perfections. Do not fear lest you should meditate too much upon Him in an unworthy way, providing you are led by faith. Do not fear lest you should entertain false opinions of Him so long as they are in conformity with the notion of the infinitely perfect Being. You will not dishonour the divine perfections by judgements unworthy of them provided you never judge of Him by yourself, provided you do not ascribe to the Creator the imperfections and limitations of created beings.

By the Divine we understand the Infinite, the Being without restriction, Being infinitely perfect.

I am convinced that nothing finite can have enough reality to represent the Infinite. But I am certain that I see the Infinite. Hence the Infinite exists, since I see it, and I could not see it except in itself As my mind is finite, the knowledge which I have of the Infinite is finite. I do not understand it. I do not fathom it. I am never quite certain that I shall ever be able to fathom it. Not only can I find no end therein, but I see that there is none, In a word, the perception which I have of the Infinite is limited. Yet the objective reality in which my mind, so to speak, loses itself has no limits.

God is present in the world in the way in which you believe your soul is present in your body. For I know well that you do not think that the soul is diffused through all the parts of the body. It is in the head, because there it reasons. It is also in our arms⁸¹⁸ and feet, because it sets them in motion.

Before the creation of the World God was where he is now, and where he will be were the World to return to naught. He was in himself. When I tell you that God is in the world and infinitely beyond it, you do not grasp my meaning if you believe that the world and the imaginary space beyond are, so to speak, the space which the infinite substance of the Divinity occupies. God in the world only because the world is in God, for God is only in Himself, only in His immensity.

God knows, as created minds do, but He does not think in the manner in which they do, He is Himself the immediate object of His knowledge. There is in Him no succession or variety of thoughts. One of His thoughts does not exclude, as in our case, the being of others. They are not mutually exclusive.

He is being without restriction, and not a finite being. Do not wake away from Him anything but what is finite, or what partakes of non-being. And, though you do not understand clearly all that I am telling you, even as I do not understand it myself,

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you will understand at least that God is such as I am representing Him to be; for you ought to know that in order to judge worthily of God we must attribute to Him only attributes which are incomprehensible. This is evident, since God is infinite in every sense, since nothing finite is fitting for Him, and since all that is finite in every sense is in every way incomprehensible to the human mind.

Aristes, Ah! Theodore, I am beginning to realise that I was entertaining quite unworthy views of God, because I judged of Him confusedly by the standard of myself, or by ideas which can only represent finite things. It seems to me evident that any judgement which is not based on the notion of the infinitely perfect Being of the incomprehensible Being, is not worthy of the Divine.

An infinite corporeal extension, such as some conceive the universe to be, which according to them is made up of an infinite number of vortices, would still have nothing divine in it. For God is not the Infinite in extension, but the Infinite simply. He is being without restriction. But it is a property of the Infinite⁸¹⁹, which is incomprehensible by the human mind as I have heard you say often, to be at the same time one and all things.

Aristes. What you are saying now makes me understand what the unbeliever of these days, who makes his God out of the universe, has not grasped. He was a veritable atheist. But I cannot help thinking of a number of good people who, for lack of a little philosophy, entertain unworthy opinions of the Divinity. Their God is not the universe, he is the creator of the universe. This is about all they know of him. It would be a great soul, if they adhered to that without corrupting the notion of the infinite. But, in truth, I pity them when I think of the idea which they form of the incomprehensible Being. The optimum was quite right when he said that men naturally humanise all things. Moreover, if all that they did was merely to incarnate, so to speak, the Divinity by endowing it with qualities which belonged to them that would be pardonable. But they are some who deprive it of all the incomprehensible attributes and of all the characteristics which are essential to the infinitely perfect Being, with the exception of power;

For we naturally believe that God would be content with the opinions we have of Him such as we should like ourselves be. Man is always moved by the inner feeling which he has of all that goes on in his own mind and heart. He cannot but help but feel confusedly what he is and what he would desire to be. So he projects himself naturally into the objects of his knowledge and measured by the standard of humanity not only everything in his environment, but even the infinite substance of the Divine. It is true that the notion of the infinitely perfect Being is deeply impressed upon our mind. We

never are without thinking of Being. But so far from taking the vast and immense notion of Being without restriction for a standard whereby to estimate the Divinity which presents itself to us without ceasing, we take this immense notion as a pure fiction of the mind. This is the case, Aristes, because Being in general never strikes our sense, and because we judge of the reality and solidity of objects by the force with which they disturb us.

God⁸²⁰ knows in Himself all that He knows. God cannot see anything except in His substance. That then is one of the great differences between the way in which God knows and the way in which we know. God knows all things in Himself, and we know nothing in ourselves.

The immutable order of justice is a law with which even God never dispenses, and in accordance with which, it seems to me, all minds must regulate their conduct.

God is neither good, compassionate, nor patient in the vulgar sense of these terms. These attributes as they are ordinarily understood are unworthy of the infinitely perfect Being. But God possesses these qualities in the sense of which Reason indicates to us.

What does our love and esteem matter to God? Nothing at all. We perhaps wish to be esteemed or loved because we have need of each other. But God is so far above His creatures that He apparently takes no interest in the opinions which we entertain of Him and of His works.

It is true, Aristes, that God is not afraid of and hopes for nothing from our opinions. He is independent and abundantly sufficient unto Himself. Nevertheless, He necessarily takes an interest in our judgements and the movements of our heart.

Have you been contemplating the notion of the infinite, the Being without limitation, the infinitely perfect Being, and can you now envisage it in all its purity without clothing it with ideas that belong to the world of created things, without embodying it to the weakness of the human mind?

Aristes. Ah, Theodore! How difficult it is to separate the notion of Being in general from the ideas of particular finite beings! How difficult it is not to attribute to God anything of that one feels in oneself! We are always ascribing human attributes to God; naturally we tend to limit the Infinite. That is so because the mind seeks to comprehend the incomprehensible; it would see the invisible God. The mind looks for the incomprehensible in the ideas of created Beings, and stops short with the feelings

affecting and penetrating it. But how far all this is⁸²¹ from really representing the Divine, and what strange opinions about the attributes of God and His adorable providence do those people form, who judge of the divine perfections by the inner feeling which they have of what takes place in themselves.

We will, we human creatures, but the fact that we will is a sure sign of our poverty. Not having what we need, we desire it; But the infinitely perfect Being can will nothing, desire nothing, since He sees quite well that He is in want of nothing.

We form a part of the divine Being. The infinitely perfect Being is the universe, is the assemblage of all that is.

Theodore. Indeed!

Aristes. Do not suppose, Theodore, that I am impious and foolish enough to yield to these dreams? But I should very much like you to show me how to refute them, for I have heard there are some people sufficiently corrupted to allow themselves to be fascinated by them.

Theodore. I do not know, Aristes, whether all that we hear just now of certain people is quite accurate, and whether those ancient philosophers who have held the opinion which you are putting before me have ever really believed it to be true. For though there are few extravagances of which men are incapable I would willingly believe that those who produce such chimeras do not really believe in them, for, after all, the author who has renewed this impiety agrees that God is the infinitely perfect Being. And that being so, how could he have believed that all created beings are but parts or modifications of the Divine? Is it a perfection to be unjust in one's parts, unhappy in one's modifications, ignorant, foolish, impious? There are more sinners than good people, more idolaters than believers What disorder, what a conflict between the divine Being, and its parts! A god of necessity hated, blasphemed, despised, or at least ignored by the majority of all beings! For how many people would ever think of recognising such a divinity? A God of necessity, unhappy or unfeeling, throughout the greater number of his Parts or modifications, a God who punishes Himself and avenges Himself upon Himself—in a word, an infinitely⁸²² perfect Being, who is nevertheless composed of all the disorders in the universe! What theory can more obviously be declared self-contradictory.

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We are; this fact is indispensable. God is infinitely perfect. Consequently, we are dependent upon Him. We do not exist despite of Him; we exist only because He willed that we should have being. But how could God will that we should have being, seeing that He has no need of us? How can a being who lacks nothing, who is fully self-sufficient, will anything? That is the difficulty.

Aristes. It seems to me that this difficulty may be easily met, for we need only say that God has created the world, not for Himself but for us.

Theodore. But what about ourselves, for whom did He create us.

Aristes. For Himself.

Theodore, The difficulty recurs, for God has no need of us. That his will is but the love which He bears towards Himself and His divine perfections, that the movement of His love cannot, as is the case with ourselves, come to Him from the outside, nor consequently lead Him outside Himself; and that, being Himself the principle of His action, it follows that He alone must be the end aim of that action.; in a word, that in God any love other than self love would be irregular and contrary to the immutable order which He contains, and which is the inviolable law of the divine volition. We can say that God has made us out of pure kindness in the sense that He has made us without having need of us But He has made us for Himself, for God can will nothing except by His will, and His will is but the love which He bears towards Himself. The reason, the motive, the end of His decreed can be found in Himself alone. To look for the motives and ends of His actions outside Himself means to anthropomorphise God.

All that may be legitimately! inferred from the self-sufficiency of God is that the World is no necessary emanation from the divine Being – which fact faith teaches us.

It is faith alone that can guide me and sustain me in my researches into the truths having any reference to God, as the truths of metaphysics have; Experience together with reason alone sufficient for the attainment of

Jalaluddin⁸²³ Rumi: The MATHNAWI.

Thou wert my Beloved (inreality⁸²⁴), not she;⁸²⁵

When your heart becomes the grave of your secret that desire of yours will be gained more quickly. "The Prophet said that anyone who hides his inmost thought will

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⁸²⁴ The original editor corrected spell "inreality" by hand

⁸²⁵ Incomplete para

soon attain to the object of his desire. When seeds are hidden in the earth, their inward secret becomes the verdure of the garden.

Those loves which are for the sake of a colour (toward beauty) are not love; in the end they are a disgrace. Because the love of the dead is not enduring, because the dead one is never coming (back) to us: (but) love of the living is every moment fresher than a bud in the spirit and in the sight. Choose the love of Him that living one who is everlasting, who gives thee to drink of the wine that increase life. Choose the love of him from whose love all the prophets gained power and glory. Do not say, "We have no admission to that King" Dealings with the generous are not difficult.

The purpose of this (severe) discipline and this rough treatment is that the furnace may extract the silver from the dross. The testing of good and bad is in order that the gold may bell and bring the scum to the top. Look long on the face of every one, keep watch attentively: It may be that you will come to know the face (of the saint) Since there is many a devil who hath the face of Adam, it is not well to give your hand to every had, Because the fowler produces a whistling sound in order to decoy the bird. The vile man will steal the language of dervishes, that he may thereby chant a spell over (fascinating and deceive) one who is simple. A man is made squinteyed by (evil) propensity and anger. When self-interest appears, virtue becomes hidden: a hundred veilsrise from the heart to the eye. Man hath many a secret enemy: the cautious man is a wise man. (there are) hidden creatures, evil and good: at every instant their blows are striking on the heart. If you go into the river to wash yourself, a thou in the water inflicts a hurt upon you. Although the thorn is hidden in row water, you know it is there, since it is pricking you. The pricks of (angelic) inspirations and (satanic) temptations are from thousands of beings, not (only) from one.

If⁸²⁶ you tell (only) one or two (a few people), farewell (to your secret): every secret that goes beyond the twain (who sare it) is published abroad.

Know (the meaning of) (permanent station and hal (passing state) There is many a one of the Sufis who enjoys hal, (but) he that has attained a madam is rare amongst them.

I am thinking of rhymes, and my Sweetheart says to me, "Do not think of aught except vision of Me. Sit at thy ease, My rhyme-meditating (friend): in My presence thou are rhymed with (attached to) felicity. What are the words that thou shouldst think of them? What are words? Thorns in the badges of vineyard. I will throw word and sound and speech into diffusion, that without these there I may converse with thee.

Inasmuch as He is (thy) lover, do thou be silent: as He is pulling thin ear, be thou (all) ear.

Beware of fancying, like one who is short-sighted, that thou art only theis very (body living) in grief and joy. (thou who art really) nonexistence, where are) “before” and “behind” (appertaining) to non-existence?

How disciples (novices in Sufism) are beguiled in their need by false impostors and imagine them to be Shaykhs and venerable personages and (saints) united (with God), and do not know the difference between fact and fiction. He has stolen many an expression used by dervishes, in order that he himself may be thought to be a (holy) personage. He has proclaimed, “I have laid out the dishes, I am the vicar of God, I am the son of the (spiritual) Khalifa: Welcome (to the feast), my bounteous table ye may eat your fill ‘—of nothing. Some persons, (relying) on the promise of “Tomorrow” have wandered for years around the door, (but)’ Tomorrow have wandered for years around the door, Tomorrow never comes. It needs a long time for the inmost conscience of a man to become evident, more and less (both the great and small matters), (so that we may know whether) beneath the wall of his body there is treasure, or whether there is the house of snake and ant and dragon. When it became clear that he was naught (worthless), (by that time) the life of the seeker (disciple) had passed: what use (was) the knowledge (to him).

(The Prophet said), “Consult them (women), and⁸²⁷ then oppose (them in what they advice): he that disobeys them not will be ruined.”

Do not, then, travel alone on a way that you have not seen at all, do not turn your head away from the guide. Fool, if his shadow (protection) be not over you, then the cry of the {Gn??}⁸²⁸ I will keep you (wandering about) with your head in a whirl. Go thou, take refuge in the shadows of the sage, that thou mayst escape from the enemy that opposes (thee) in secret. Of all acts devotion this is the best for thee.

The thorn becomes entirely beautiful, like the rose, in the sight of the particular that is going towards the universal. What is (the meaning of) to learn the knowledge of God’s unity? To consume yourself in the presence of the One.

At present thou art bearing (the burden of) thy senses: thou art becoming weary and exhausted and (ready to fall) headlong. Since, at the time of sleep thou art borne (on him), and art not bearing (the burden) thy fatigue is gone and thou art free from pain and anguish. Regard the time of sleep as a (mere) taste (sample) in comparison

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⁸²⁸ Indecipherable in the original look like “{Gn??}”

with the state in which the saints are borne (on high). The saints are (like) Men of the cave, O obstinate one: they are asleep (even) in rising up and turning to and fro. He (God) is drawing them, without consciousness (on their part), to the right and to the left. What is the right hand? God's deeds. What is that left hand? The affairs of the body. These two actions proceed from the saints, (while) they are unconscious of them both.

I am the (devoted) slave of him who does not regard himself in every caravansary (at every stage in his spiritual progress) as having attained to (the privilege of sitting at) the table (of union with God) Many is the caravansary that must be quitted, in order that one day the man may reach home.

One must keep one's own (spiritual) state and (mystical) intoxication hidden from the ignorant. Harken to the words of the sage (hakim) who lived in seclusion, "Lay thy head in the same place where thou hast drunk the wine." When the drunken man has gone astray from a tavern, he becomes the children's laughing stock and plaything. All mankind are children him⁸²⁹ that is freed from sensual desire.

Make thyself pure from the attributes of self, that thou mayst behold thine own pure untarnished essence and behold within thy heart (all) the science of the prophets, without book and without preceptor and master.

The world has received (the relation of) place from placelessness. Turn back from existence towards non-existence (if) you seek the Lord and belong to the Lord

(If) you have killed the fleshly soul, you are delivered from (the necessity of) excusing yourself: nobody in the world remains your enemy. "Had not the prophets killed (mortified) fleshly soul? why, then, had they enemies and enviers?" Those unbelievers were (really) enemies to themselves: they were striking at themselves such blows (as they struck). In truth they act as brigands against themselves: they themselves waylay their own mind and spirit.

The mukhlis (sincere worshippers) is in danger of the snare until he becomes entirely purged of self. Because he is (still) on the way, and the brigandage numberless: (only) he escapes who is under God's safeguard. (If) he has not become (selfless, like) a pure warrior, he is (no more than) mukhlis: (if) he has not caught the bird, he is (still) hunting:

(but) when the mukhlis has become mukhlis, he is delivered; he has reached the place of safety and has won the victory.

Except at night there is no unveiling of the moon except through heartache do not seek your heart's desire. Forsaking Jeus, you have fostered the ass: of necessity, like the ass you are outside of the curtain.

Knowledge and gnosis are the fortunes of Jeus: they are not the fortune of the ass, O You asinine one! You listen to the moaning of the ass, and pity comes over you: then you know not (that) the ass commands you to be asinine. Have pity on Jeus and have no pity on the ass; Do not make the (carnal)

He will be earnest in seeking the water of this (spiritual) life ere he is cut off from it by preoccupation with the means of subsistence and hindered⁸³⁰ by illness and want, and ere (other) objects come between him and that (goal) to which he is hastened since none who prefers cain desire or is inclined to leaser turns back from his search or has fears for himself or feels anxiety about his means of livelihood will ever attain unto Knowledge, unless he takes refuge with God and prefer his spiritual affairs to his temporal.

On every side a ghou! is calling you – “Hark, o Brother, (if) you wish (to find) the way, come (hither). I will show (you) the way, I will be your kind fellow-traveller, I am the guide of (you) on this intricate path.” Prudence is this, that you be not beguiled.

Know that their invitation is (like) the bird's whistle which the flower gives (while) concealed in (his) place of ambush.

If you have eyes, do not walk blindly; and if you have not eyes, take a staff in your hand. And if there is no staff of prudence and judgement, do not stand on every road without a guide. Sep in the same fashion as a blind man steps, in order that your foot may escape from the pit and the dog. He (the blind man) plants his foot tremblingly and with fear and precaution, so that he may not fall into derangement.

Do not count thyself one of the travellers on the way; thou art a comrade of them and defile the way: Thou hast feigned to be a lover of God, (but in truth) thou hast played the game of love with a black devil.

Wherever thou art aware of a kindness from anyone, 'tis possible thou mayst find the way to the source of kindness. All these lovely things are from a deep sea: leave the part and keep thin eye (fixed) upon the whole.

With us, one must needs be a waking sleeper, that in the state of wakefulness he may dream dreams." Thought of created things is an enemy to this sweet (waking) sleep: until his (anyone's) thought is asleep, his throat is shut. A (mystical) bewilderment is needed to sweep (such) thought away: bewilderment devours (all) in appearance.

Intellect ⁸³¹is sometimes dominant, sometimes overthrown; the Universal Intellect is secure from the mischance of Time. Sell intellect and talent and buy bewilderment (in God): be -take thyself to lowliness, O Son.

(But) he that keeps his heart awake – though the eye of his head may sleep, it (his heart) will open a hundred eyes.

If thou keep looking at the glass (lantern), thou wilt lost, because from the glass arise the numbers of (the plurality in) dualism; But if thou keep thy gaze (fixed) upon the Light, thou wilt be delivered.

The (real) beloved is that one who is single, who is thy beginning and end. When thou findest him, thou wilt not remain in expectation (of aught else): he is both the manifest and also the mystery.

This world is a dream – do not rest in (false) opinion; if in dream a hand go (be lost), tis no harm. If in dream you see yourself (cut) in two halves, you are sound in body when you rise, not sick. The sum (of the matter is this); in dreams it is no harm for the body to be maimed or to be torn into two hundred pieces. The prophet said of its worlds, which is substantial in appearance, that it is the sleeper's dream. You have accepted this (statement) conventionally, (but) the travellers (on the mystic way) have beheld this (truth) clairvoyantly, without (relation from) the prophet. You are asleep in the daytime; do not say that this is not sleep. The shadow (relaxation) is derivative, the origin (of it) is naught but the moonlight. Know Comrade, that your sleep and waking (your life in this world) is as though a sleeper should dream that he has gone to sleep. He thinks, "Now I am asleep," (and is) unaware that he is (really) in the second sleep.

When for a while I had taken part with that elect company in contemplation (of God) and had been separated from myself, At that very hour my spirit was freed from hours (of Time); (I say 'freed') because hours make the young old." All changes have arisen from the hours; he that is freed from the hours is freed from change. When for an hour you escape from the hours, relation abides not; you become familiar with that which is without relation. The hours are not acquainted with hourlessness⁸³²

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(timelessness) because for him (he is conscious of time) there is no way thither except bewilderment.

Although (in) every generation there is one who brings the word (of God) yet the sayings of them that have gone before are helpful.

Know that the loss of the body and of wealth is gain to the spirit and delivers it from bane. Therefore be a purchaser (ascetic) disciplines with (all) your soul; you will save your should when you have given up your body to service (of God). And if the discipline come to you without free choice (on your part), bow your head (in resignation) and give thanks, O successful one. Since God has given you that discipline, render thanks: you have not done (it) He has drawn you (to it).

A certain friend said to the prophet, "I am always being swindled in commerce. The deceit of every one who sells or buys is like magic and me off the track." He (the Prophet) said, "When thou art afraid of being duped in a commercial transaction, stipulate (that thou shalt have) for thyself three days (in which) to choose. For deliberation is assuredly from the Merciful (god); they haste is from the accursed devil." When you throw a morsel of bread to a dog, he (first) smells, then he eats, O careful one. He smells with the nose, we too (who are endowed) with wisdom smells it (the object submitted to us) with the purified intelligence.

To the saints, O reader, sleep is a kingdom, as (it was to) the Men of the Cave in this world. They (sleep and) dream, and no (physical) sleep is there; they into non-existence, and no (material) door (is there.)

Thou art not (really) a hunter and seeker of Me; (nay), thou art My slave and prostrate before My providence. Thou art thinking of devices whereby thou mayst attain unto Me: (both) in quitting and in seeking Me thou art helpless. The anguish is seeking a means for (attaining unto) Me: I was hearkening yester eve to thy heavy sighs. I am even able, without this waiting, to give (thee) access and show unto thee the way of passage. That thou mayst be delivered⁸³³ from this whirlpool of Time and mayst set thy foot upon the treasure of union with me: But the sweetness and delights of the resting place are in proportions to the pain of the journey. (only) then wilt thou enjoy thy (native) town and thy kinsfolk when thou sufferest pains and tribulations from exile.

Let us pay no regard to the evil suggestions of the railer. (If) you are a follower of the prophets, tread the Way: deem all the railing of (human) creatures to be a (vain and

empty) wind. When have the Masters who have traversed the Way lent ear to the clamour of curs?

When God comes, the seeker is naughted. Although that union (with God) is immortality on immortality, yet at first that immortality (baqa) consists in dying to self (fana)

The servant (of God) complains to God of pain and smart: he makes a hundred complaints of his pain. God says, "After all, grief and pain have made thee humbly entreating and righteous. Make this complaint of the bounty that befalls thee and removes thee far from My door and makes thee an outcast." In reality every foe (of yours) is your medicine; he is an elixir and beneficial and one that seeks to win your heart; For you flee away from him into solitude and would fain implore help of God's grace. For affliction (sent) by the Friend is (the means of) your being purified;

Such a non-existent one who hath gone from himself (become selfless) is the best of beings, and the great (one among them). He hath passed away (fana) in relation to (the passing away of the attributes in) the Divine attributes, (but) in passing (from selfhood) he really hath the life everlasting. (baqa.) He that is overpowered (overwhelmed) in our grace is not compelled; nay, he is one who freely chooses devotion (to us)." In sooth the end of free-will is that his free-will should be lost here.

(Even) if thou art fortunate and a powerful monarch, (yet) Fortune is other than thou: one day Fortune goes, and thou art left destitute like beggars. Be thou thin own fortune, O elect one! When⁸³⁴ thou art thin own fortune, O man of Reality, then how wilt thou, who art Fortune, lose thyself? How wilt thou lose thyself, O man with goodly qualities, when thy essence has become thy kingdom and riches?

In the orchard a certain Sufi laid his face in Sufi fashion upon his knee for the sake of (mystical) revelation; The ne sank deep down into himself; An impertinent fellow was annoyed by his semblance to slumber. "Why" said he, "dost thou sleep? Nay, look at the vines, behold these trees and marks (of Divine mercy) and green plants. Hearken to the command of God, for He hath said, 'Look ye'; turn thy face towards these marks of (divine mercy)." He replied, "O man of vanity, its marks are (within) the heart: that (which is) without is only the marks of the marks." The (real) orchards and verdure are the very essence of the soul; the reflexion here of upon (that which is) without is as (the reflexion) in running water. In the water there is (only) the phantom (reflected image) of the orchard, which quivers on account of the subtle quality of the water. The (real) orchards and fruits are within the heart: the reflexion of their beauty is (falling) upon this water and earth (the external world). If it were not the reflexion of

that delectable cypress, then God would not have called it the abode of deception. This deception is (consists in) that: i.e. this phantom (the external world) exists (derives its existence) from the reflexion of the heart and spirit of the (holy) men. All the deceived ones come to (gaze on) this reflexion in the opinion that this is the place of Paradise. They are fleeting from the origins of the orchards; they are making merry over a phantom. When their heedless sleep comes to an end, they see truly—but what use is that sight (to them)? Then in the graveyard arises a roar and lament: on account of this mistake (they cry “alas” till the Resurrection. Oh, happy he that died before death, i.e. he got the scent of (became acquainted with) the origin of this vineyard.

If, on account of the darkness (of ignorance) thou dost not recognise a per won (so as to discern his real nature), look at him whom he has made his him (leader).

O thou⁸³⁵ who hast put confidence in the (vain words and flattery) of a scoundrel, Thou hast raised up a tent of bubbles: in then end (thou wilt find that (that tent has exceedingly weak ropes.

The Sufis in explaining (their doctrine) call it (the Divine inspiration) the inspiration of the heart, for it (the heart) is the place where He is seen: how should there be error when the heart is aware of Him?

This is the sleep of the vulgar: but truly the sleep of the elect is the root of (their) privilege and election.

(God saith), “I am All-sufficing: I will give thee all good, without (the intervention of) a secondary cause, without the mediation of another’s aid. I am All-sufficing: I will give thee satiety without bread, I will give thee sovereignty without soldiers and armies. I will give thee narcissi and wild roses without the spring, I will give thee instruction without a book and teacher. I am All-sufficing: I will heal thee without medicine.

His (the disciple’s) shadow disappears at last in him (the Master); then he knows the secret of his inclination and search and seeking.

From that sleep they will bring him back again to wakefulness, that he may mock at his (present) state, saying, “What was that sorrow I was suffering in my sleep? How did I forget the states of truth (the real experiences)? How did not I know that the sorrowed disease is the effect of sleep and illusion and phantasy?” Even so this world which is the sleeper’s dream.

(Mohammed) enjoined us, saying, "Do not seek to investigate the Essence of God," (As regards) that one whose Essence is object of thought, in reality the (thinker's) speculation is not concerning the Essence? It is (only) his (false) opinion because on the way to God there are a hundred thousand veils. Everyone is naturally attached to some veil and judges that it is in sooth the identity of him. Therefore the prophet banished this (false) judgement from his (the thinker), lest he should be⁸³⁶ conceiving⁸³⁷ in error a vain imagination.

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The Path of Occultism is often called the Path of Woe.

There is no reason why we should call it a Path of Woe rather than a Path of Joy; the same achievement which means woe to our lower nature spells joy to our higher self, and it depends on the standpoint we take whether our experience will be joyful or sorrowful. The immediate goal on the Path of Occultism is to accomplish the union of these two, of what we commonly call our lower and our higher Self, and this union is achieved in the first of the great Initiations. Since the moment of the individualization there is no greater event in the history of the great Initiations. Since the moment of individualization there is no greater event in the history of the human soul than Initiation. It is, as the word implies, a new beginning, the beginning of a new life, of conscious life in our own true Self or Ego.

The awakening of the soul, when it comes in the course of human evolution, brings not only joy, but also suffering in its wake. As long as man lived the animal life of his bodies, he knew contentment of a sort; but with the remembrance of his true nature, with the vision of the world to which he belongs, there is born that age-long struggle in which he tries to free himself from the entanglement with the worlds of matter which he has brought about by identifying himself with his bodies. Where up to this moment he was not conscious of his bodies as a limitation, they now become to him as the burning garment of Nessus, clinging to him the more he tries to free himself from their contact. From now onwards, he is to know himself as two persons in one; he is to be conscious of a higher divine Self within ever calling him back to his divine home and a lower animal nature, which is his consciousness bound to and dominated by the bodies.

⁸³⁶ The original editor deleted "the ass: do not make the (carnal) nature weep sore and bitterly: do you take from it and pay the debt of the (rational) soul. For years you have been the ass's slave. It is enough." By hand

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The life of many a candidate for occultism is a tragedy because of this inner strife, which not only causes acute suffering and self-contempt. Is there any thing in human life harder to bear than to see the vision of⁸³⁸ the spirit and the next moment to deny that vision in the practice of our lives?

We never act, we never speak unless we have first thought, first made an image of what we are going to do, first “imagined” it. We are not aware of this; the workings of the mind are so rapid, and our consciousness is such unknown territory to us that we do not know the things that happen in it. But when we so much as lift our hand we first think the movement, we make an image of it and that image, being creative, is realized in action. Thought in us the manifestation of the Holy Ghost, God the Creator, and it is that supreme creative energy which is manifest in our power of thought, making it a double-edged sword, all the more dangerous to us when we do not know its power. When we think we make an image in the mental body, we create a thing and fill it with divine energy, which must discharge itself in action. Sometimes a number of repeated thoughts are necessary before the total charge of creative energy is sufficient to bring about action, and when often repeated, thoughts set up a habit or custom and many a time we become powerless to resist the thing we ourselves have created.

All that would not be harmful if we determined our thought-images from within, if we, the divine self, made the image in full self consciousness. The danger, the terrible danger to our entire life, lies in the fact that we allow the creation of thought-images to be incited from without, that we allow stimuli from the outside world to call up images in the mental body, to throw the creative mental matter into thought-forms, charged with energy, which will necessarily seek to discharge and thus realize themselves. In this ungoverned activity of the mental bodies lies the source of practically all our inner struggles and spiritual difficulties. It is ignorance which allows the undisciplined function of a body which should be ours to use and which should not use us. When we do so allow our mental bodies to be roused from without to the making of images we are lost and our struggles begin.

Consider the example of a man craving for drink. He knows the misery caused by his weakness, he knows how it wastes his wages and starves his family and, in his sane moments, he determines to give it up. Now he passes a place in the street where he can get a drink, sees people go⁸³⁹ in and out and perhaps even smells the drink. Up to that moment he is safe from temptation, safe from struggle; but what happens now? In that short fraction of a second he imagines himself drinking; he makes thought-image of himself enjoying his drink. He feels how it satisfies him craving, but in reality it has

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only increased it and made the ensuing action almost unavoidable. Then, having created the image, he belatedly calls upon his will and says; "I do not want to do this thing." But then it is too late, then the struggle is practically futile. Once the thought-image has been created, realization in action generally follows. Sometimes of course the image is not quite strong enough and he succeeds in repressing it. But even then there is all the struggle and exhaustion of the bodies and the suffering which results. The better way is to prevent the creative thought-image from being formed, to intervene when the intervention is still effective.

More suffering is caused by this undisciplined imagination than we think. All the countless occasions to be found in the lives of so many where they fail to control their lower passions, especially sex-desire, are the result of an undisciplined imagination, not of a weak will. A strong desire may be felt, but it is creative thought, which brings about action. Most people ignore their imaginings, day-dreams or thoughts and think they are harmless because not tangible or visible to the ordinary eye. In reality they are the one and the only danger. For the man with strong sex-desire there is no danger in seeing or thinking he begins to imagine the satisfaction of his craving. It is when he has made the image himself as giving way to his desires and when he has allowed his desires to strengthen the image he has made, that his danger begins. A man might be surrounded by objects of desire and yet not experience any difficulty or struggle if he could only prevent his imagination, his creative thought-power, reacting on the objects he sees. We never realize sufficiently that there is no power whatsoever in objects of desire unless we allow ourselves to react upon them, unless we indulge in imaginations which are creative. But once having done that, struggle is certain to ensue. We then call upon what we think to be our will, and try to escape from the results of our own imagination by a frantic resistance. Few⁸⁴⁰ people have learnt as yet that anxious frantic resistance inspired by fear is something very different from the will.

When M. Coupe, in his epoch-making exposition of the power of the imagination or the creative power of thought, says that when the will and the imagination are at war the imagination always wins, he is quite right as long as by will we understand only that frantic and anxious resistance which to most people is the substitute for will. Thus when we learn to ride a bicycle and, seeing a solitary tree in our way make straight for one obstacle which is sure to bring us to grief, our mistakes lies in an uncontrolled imagination; we allow ourselves to imagine that we are going to hit the tree, create a thought-image of ourselves doing that and then strengthen it by emotion in this case fear. Then we begin to resist it, but we should not call this anxious and frantic resistance "will" That resistance certainly strengthens the imagination and even assists in bringing about the event from which we try to escape. But if we used the real will we

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would not allow the imagination to react on the tree at all, in fact, having noticed the tree and calmly registered its existence, we should not allow it to influence our consciousness, but on the contrary keep our imagination by with the clear and open road, which we desire to take. The tree would then be practically non-existent for us and all we would see would be the open road.

There is an old story of three archers who had a contest as to who could hit a bird in a far off tree. The first one saw the tree. But missed the bird, but only touched it, the third aiming at the bird (it must have been a very placid bird) saw neither the tree nor the bird but only the eye at which he aimed, and he succeeded. That is the power of the real will, the power to see only the one object we desire to achieve and nothing else. If the drunkard used his real will he would only see the one purpose of going along the road to his real destination, and passing a public house would not cause him any struggle or temptation. It is by the power of the real will that we can keep the imagination concentrated on the one purpose we have determined to achieve; the especial function of the will is not to do things or to struggle against things⁸⁴¹, but to hold one purpose in the consciousness and exclude all else.

Thus it is in the mental body that the wedge must enter; we must refuse to allow any images to be formed in the mental body without our sanction, unless we, the Self within, determine it. Sweep the mental body clean of all thought-forms, all images, all trains of thought which are irrelevant. Then do the same to it as we did to the other bodies, change the polarity, make all its particles responsive and obedient to the consciousness within and no longer subservient to the world around. Here again the change is readily evident to clairvoyant sight and the whole mental body appears luminous with the light of the Self within, a radiating object, attuned to and in line with our own true consciousness.

But even that is not enough; thus we can prevent the mental body from harming us and becoming an obstacle in our way, but no more. We must make the creative power of thought a definite power for good, not merely preventing it from harming us but using it to help. This meant that we must create and strengthen without emotion, those thought-images which we desire to see realized in our daily life. The goal of our evolution is perfection, not for the selfish purpose that we may be perfect, but rather that through us the burden of the world may be lifted a little. Instead of imagining ourselves, as we often unconsciously and unwittingly do, as being the things and doing the things which in reality we neither want to be nor to do, we must imagine ourselves as the perfect man we desire to be and shall be one day. Think with all the creative thought-power you have of yourself as divine in love, divine in will, divine in thought, and word and action, and fill your whole mental body with that image, strengthening it

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with emotions of joy and love, of consecration as aspiration. This image too will realize itself, the same law holds good for it as for the undesirable imaginations which caused us so much trouble; but now we have wielded that power of the imagination consciously we are no longer its slaves, no longer used by it, but we ourselves use it; the same power which was our enemy has now become our friend.

There is no limit to the different ways in which the creative power of the imagination can be used constructively⁸⁴² instead of destructively. Not only in our behaviour and daily actions, but in the work we do and in the way in which we recreate ourselves we can use this unlimited power when we make our mental body our servant and willing instrument.

We must abandon the wide-spread idea that will does things, that we carry through something by an effort of the will. To do and to carry out is not the function of the will, but of a quite different aspect of the Ego, the creative activity. The will is the Ruler, the King who says 'this shall be done,' but who does not go to do things Himself. Speaking psychologically the will is the power to hold the consciousness focused on one thing and exclude everything else. We thus see what an exceedingly serene, quiet, unmoving power the will is, it is just the power to hold one thing and exclude all else. But that is a tremendous power, the more so because it is so little understood.

We can understand this best by analysing some instances where, as we put it in ordinary language, our will is not strong enough. Imagine that we determine to get up at six O'clock in the morning. When the hour comes and we wake up naturally feel sleepy and tired. If now we used the will in the right way there would be no difficulty in getting up, we would just hold the one thought of getting up and exclude everything else and there would be no struggle. But what we do in reality is to allow our creative imagination to play about with the problem of getting up, and we begin to imagine on the one hand how unpleasant and cold it will be to get out of our warm bed, how uncomfortable to dress in the dark and on the other hand we imagine how very pleasant it would be to lie in bed a little longer or go to sleep again. Thus we have created images which naturally tend to realize themselves and make us stay in bed. When then we begin to resist, that resistance is but a feeble thing, and even if it should win we have made for ourselves a quite unnecessary struggle, which uses up vitality and could easily have been avoided had we but understood the true function of the will. In not getting up we have shown signs not of a weak will, but of an uncontrolled imagination. The right use of the will would have been to keep the creative thought or imagination centred⁸⁴³ and focussed on one idea only: that of getting up and in

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excluding every other thought. In that way we would not have allowed the imagination to toy with such thoughts as the unpleasantness of getting up and the comfort of remaining in bed, and we would have experienced no difficulty whatever in getting up at once. Truly Hamlet uttered a deep psychological truth when he said that “the native hue of resolution is sicklied over with the pale cast of thought”. It is the power of the will within to keep the consciousness focussed on the one thing in hand and exclude every idea, feeling. Person or influence that would interfere with that or tempt us aside.

When we apply all this to the use of the will in reaching the perfection which is our goal, we can readily see how it is that we fail so often. We determine to reach the goal, to achieve that which is our spiritual destiny. In doing so we lay down a line of action and certain principles of conduct which we see as essential. Now if we can only keep the will focussed on that one purpose and exclude anything that would interfere with it, we shall experience no difficulties, no struggle. What we do in reality is something on the following lines. When occasion offers to carry out the line of action upon which we have decided, we begin to imagine the advantages and disadvantages, the pleasantness or unpleasantness of the particular action and having created images, or thought-forms as we call them, we strengthen them by feeling or desire, and they become obstacles in our way when we try to carry our original intention. Then the struggle begins with all its attendant evils, suffering to ourselves, exhaustion to the bodies and danger of failing in the task we have set ourselves. All that is not only wrong but is superfluous. When we use the will as it should be used, to hold one purpose and nothing else, there can be no difficulty. But the moment we allow an interesting thought or influence to enter our consciousness and claim its attention we are lost. We must certainly consider circumstances, always using common sense and deliberate judgment, but we must not allow extraneous influences to divert us from our line of action.

The mystical journey described in the preceding pages is an exercise to be practised by all aspirants until⁸⁴⁴ they are so proficient in it that they can maintain Egoic consciousness all the time. The ideal is, that having attained the level of the Ego, we should stay there and refuse to be drawn into the old ruts of slavery to the bodies again. Some may succeed in doing that the first time, others may find themselves taken unawared by some excitement or trouble and slip back into the old attitude before they have had time to put themselves on their guard. In both cases the regular practise of the consciousness of the Ego is a necessity, in the first case in order to maintain what has been achieved; in the second case to retrieve what was in danger of being lost.

Keep on doing this all day long. Determine to maintain that state of Ego-consciousness whatever may happen to you during the day.

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Always and under all circumstances know yourself as the Ego and maintain without interruption the state of Ego-consciousness. In finishing the exercise do not at once go back to the ordinary body consciousness, but try to maintain the Ego-consciousness all through the day, keeping part of your attention concentrated on it while doing the ordinary things of daily life.

Malebranche: DIALOGUES ON METAPHYSICS & RELIGION.

of ⁸⁴⁵knowledge of all the parts of physics.

The universe then is the most perfect that God could make? How can that be? Do all these monstrosities all these disorders, this large number of infidels, contribute to the perfection of the universe?

Aristes. You disconcert me, Theodore. God wills to produce the most perfect world possible for the more perfect it is the more it will honour Him. The seems to be evident, but I see quite clearly that it would be a more finished production if it were free from thousands upon thousands of faults which disfigure it. We have here a contradiction which cuts me short. It would seem that God did not accomplish His design, or that He did not adopt that design, which was most unworthy of His attributes.

St. Augustine, the great teacher of grace, wishes us not to look for the reasons of the choice which God has made amongst men.

These⁸⁴⁶ people argued well,.

Theodore. Perfectly well, but on the basis of false ideas; they did not consult the notion of the infinitely perfect Being. They made God act in the manner in which men act. One naturally false into the trap of judging God by oneself.

Aristes. When a principle has nothing that can affect the senses, it is very difficult to follow it and grasp it firmly. When what one seizes has nobody, what means are there for maintaining a hold over it? Theotimus. Quite naturally it is looked upon as a phantom, for the mind being distracted, the principle vanishes, and one finds tone's surprise that nothing is left. We seize the principle once again, but once more it escapes us.

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Aristes. That is true, Theotimus; it is, I believe on this account that general principles rather resemble chimeras, and that the majority of people, who are not made for the work of attention, look upon them as chimerical.

Theotimus. There is nevertheless a very great difference between these two things, for general principles please the mind which they enlighten by their clearness, whereas phantoms please the imagination, which indeed is responsible for their being.

The human mind is never better occupied than when in enforced silence. It adores the divine perfections. But this silence of the soul can come to us only after contemplating what is beyond us.

After all the sun rises indifferently upon the just and the unjust, it sometimes scorches the fields of good people whilst it renders fertile those of the unbelievers. Men, in word are not wretched in proportion to their guilt; and this fact it is which we have to reconcile with a Providence worthy of the infinitely perfect Being. Hailstones, Aristes, lay waste the harvest of a good man. Either this sad effect is due to natural consequences of general laws or God produces it by a particular providence. It will therefore, be better to maintain that the sad effect is a natural result of⁸⁴⁷ general laws. Again, you agree that to govern the world by means of general laws is a procedure beautiful and great and worthy of the divine attributes.

How beautiful and noble the idea which you gave me of providence appears to me, above all, how fruitful and luminous and how well calculated to silence liberations and infidels! Never was there a principle pregnant with more important consequences for religion and morality. This wonderful principle sheds light everywhere, and clears away countless difficulties. All those effects which conflict with one another in the order of nature and of grace do not indicate any contradiction in the cause which governs them; they furnish, on the contrary, so many clear proofs of the uniformity of God's activity. All those evils that we are hereto, all those disorders which overwhelm us, can easily be reconciled with the wisdom, goodness and justice of him who rules over all.

What you have said is so clear, and your mode of explaining providence harmonises so completely with the idea of the infinitely perfect Being, and with all that we see taking place before our eyes, that I am quite persuaded that it is the true mode of explanation. How glad I am to see myself delivered from the error into which most men, and even philosophers fail.

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It is better for men to speak often of Providence according to their poor ideas than never to speak of it at all. It is better for men to speak of it in human fashion than never to say anything of it. We are permitted to stutter out something with regard to these exalted matters.

Most men, and those above all who have most piety fall into great misfortunes, because, instead of making use in their need of the certain measures furnished to them by general Providence, they tempt God, in the deceptive hope of a particular providence. If they have a lawsuit for example, they neglect to prepare the necessary papers in order to instruct the judges on the justice of their cause. If they have enemies or if there are envious people who prepare an⁸⁴⁸ ambush for them instead of watching them so as to discover their designs, they expect that God, will not fail to protect them. Women who have a cross husband, instead of winning him over by patience and humility, go to complain of him to all sorts of good people of their acquaintance, and to commend him to their prayers. One does not always obtain in this way what one desires and hopes for; and in that case one does not fail to grumble about Providence and to entertain opinions which violate the divine perfection You are aware, Theotimus, of the sad effects which a Providence wrongly understood produces in the minds of simple people, and that it is mainly to this that superstition owes its origin—superstition which causes an infinite number of evils in the world.

The prosperity of the wicked can therefore disturb only those who are lacking in faith, and who recognise no other good than those of this life. Thus, Aristes, the confused and imperfect idea which most men have of providence does not produce so many bad results as you think in true Christians, though it may disturb the minds of and render extremely anxious the majority of men, who often notice that it is not in accord with experience. But it is better that they should have this idea of Providence. Than that they should have no idea at all, which by degree would come to be the case if they allowed it to be blotted out from their minds through a pernicious silence.

Aristes. I admit, Theotimus, that faith often precludes as from drawing impious conclusions from the prosperity of the wicked and the sufferings of the good. But as faith is not so palpable as the continuous experience of sad events, it does not always prevent the mind from being disturbed and from trusting providence.

Assuredly, Aristes, one can hardly speak too much of providence, even if were to know nothing of it; for it always calls up in the mind the idea that there is a God who rewards and punishes. A confused idea of providence is as useful as the idea you have of it; for it always calls up in the mind the idea that There is a God who rewards and

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Punishes. It⁸⁴⁹ cannot remove the difficulties of infidels; it cannot defended without leading to an infinite number of contradictions. That is true. But, then, this would hardly trouble simple people. Faith sustains them, and their humility and simplicity given them sufficient protection from the attacks of infidels. I believe therefore, that in our sermons to ordinary people we ought to speak of Providence according to the most common idea; and that which Theodore has taught us should be kept in reserve to silence the would be clever people, and to reassure those who are troubled by consideration of the effects which seem to contradict the divine perfections; assuming also in their case that they are capable of the attention which is necessary for the understanding of our principles, since otherwise the shortest way would be, if they are Christians, to curb them by the authority of Scripture alone.

You will remain alone with your principles, of which no one will understand anything. I advise you, therefore, Aristes, to take these people whom you have in mind and to lay your opinions before them as though they wanted to learn from them what you ought to think about the matter. In order to answer you, it will become necessary for them to inquire, and perhaps they may become convinced by the evidence. Beware, above all, of making them imagine that you are making game of them. Speak as genuine inquirer, so that they will not recognise your charitable dissimulation. But when you see that the truth has impressed them, fight for it without any fear of their abandoning it. They will look upon it as a possession which belongs to them, and which they have won by their application and work; they will be interested in its defence, not perhaps because they really love it, but because it will come to be identified with their self-respect. In this manner you will bring them over to the side of truth, and you will establish between it and them links of interest which they will not easily break through. Most men look at truth as a very useless acquisition, or rather something that is embarrassing and inconvenient. But if it is of their own making, and if they look upon it as a possession of which people want to deprive them, they become attached to it and give it and⁸⁵⁰ give it such attentive consideration that they can no longer forget it. If you are determined to adopt the air and manner of learner in dealing with your people, it is not necessary that you should be versed in these principles more exactly. Remember only the main truths which I have explained to you, and with which you ought to relate all the questions which you will put to them.

How does it come about that simple people can be certain that the four gospels which we have possess an infallible authority? The ignorant have no proofs to show that the gospels were composed by the authors bearing their names, or that they have not been corrupted in essential points; and I am not aware that scholars have any proofs

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which are quite certain. But, even if it were certain that the Gospel of St. Mathew for, example, was written by that apostle, and that it is at present precisely as he wrote it, assuredly if we had no infallible authority teaching us that this evangelist was divinely inspired, we should not be able to rest our faith upon his words as upon the words of God Himself. There are some people who maintain that the divine origin of the sacred writings is so obvious that no one can read them without recognising it, But upon what this claim rest? Other grounds than mere guesses and prejudices are necessary in order to attribute infallibility to them.

But let us grant that all those who read the scripture know by a particular revelation that the Gospel is a divine book, and that it has not been corrupted by the malice and negligence of the copyist, who will give us intelligence to understand it? For reason is no enough to enable us always to grasp its true meaning. The socinians are just as reasonable as other men, and they find in the sacred writings that the son is no consubstantial with the Father. The Calvinists are men like the Lutherans, and they maintain that the words, "Take, eat, this is my body," signify in the passage referred to that what Jesus Christ gave to His apostles was nothing but the symbol of His body. Who will undeceive the former or the latter? Who will guide them to the knowledge of that truth which it is God's will we should all arrive at. These would become necessary at every moment and for each individual an intervention⁸⁵¹ of the Holy Spirit.

They ascribe a kind of infallibility to him, and they willingly rely upon the fictitious authority which they have made for themselves by a number of reflections upon which the great and excellent qualities of the person in question, in order to avoid in this manner the troubled me task of investigation. These people are the blind following the blind, and are sure to fall into the precipice with them. All men are liable to error: Ominis homo mendis. It is true that we need a visible authority now that we can no longer easily enter into ourselves in order to consult reason, and that there are truths necessary for our salvation which we can learn only by revelation. But this authority upon which we must rely ought to be general.

An authority is necessary in all societies, of this everybody is convinced. Even the heretics require those of their sect to submit to the decisions of their synods. In truth, a society without any authority is a many-headed monster.

In all that depends upon abstract principles, not being within the reach of everybody, good sense demands that we should distrust what the multitude believes. It is infinitely more likely that a single man who applies himself seriously to the search after truth will find it than a million others we do not even give it a thought. It is true therefore, and has often been noted that the most common opinions are not the truest.

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In a word, Aristes, I try to be quite sure about the dogmas upon which I want to meditate with a view of attaining to some understanding of them: and then I use my intellect in the same way as those who study physics. Those who study physics never argue against experience; but neither do they argue on the ground of experience against reason: they hesitate, not seeing the way of passing from one to the other. The facts of religion or decided dogmas are my experiences in matters of theology. Never do I call them in a question, they furnish me with rules and with guidance to intelligence. But, when believing myself to be following them, I feel myself in conflict with reason, I stop short, fully aware that the dogmas of faith and the principles of reason, must in truth, be in harmony with one another, however⁸⁵² opposed they appear to be in my mind.

In order to discover by means of reason we must consider attentively the motion which we have of God or the infinitely perfect Being; for it is clear that all that is accomplished by any causes must stand in some relation to that motion. Let us, then, Aristes, consult the motion of the infinitely perfect Being, and Let us mentally pass in review all that we know of the divine attributes, since it is from this source that we must obtain the light which we need in order to discover what we are in search of.

He can, therefore, only act in accordance with what he is, only in a way which bears the character of these same attributes. Notice this carefully; for it is the great principle which we must follow when we wilt to know what God does or does not do. Men do not always get in accordance with what they are, but this is because they are ashamed of themselves, because they are not what they ought to be. But it is not so in the case of God. The infinitely perfect Being cannot but act in accordance with what He is. When He acts He necessarily gives outward expression to His eternal and, immutable judgement regarding His attributes.

God is Spirit, and desires to be worshipped in spirit and truth. True worship does not consist in external matter in certain positions of our bodies, but in certain attitudes of mind, in the presence of the divine majesty, that is to say, in the judgements and movements of the soul. Now, he who offers the son to the Father, gives utterance through his action to a judgement resembling that which God has to Himself. Out of all the judgements he gives utterance to that one most exactly expresses the divine perfections, and above all the infinite excellence and holiness which separates the divine from all besides and lifts it infinitely above all created things.

Our actions owe their moral character to the relation in which they stand to the immutable order, and their merit to the judgements which we express by means of them of the divine power and justice.

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They dare to approach God as though they did not know that the distance between Him and ourselves is infinite. They imagine that God is satisfied with the profane worship they offer Him. They have the insolence or,⁸⁵³ if you like, the presumption to adore Him. Let them be silent. Their respectful silence will express better than their words do the speculative judgements which they form of what they are in relation to God.

It is a common notion that between the finite and the infinite there is no relation. Everything depends upon this indisputable principle. Any creed which ignores this principle shocks our reason and brings dishonour on the Divine Being. The eternal wisdom cannot be its author. Only pride, ignorance, or at any rate the stupidity of the human mind can now approve of it.

Our ideas are so confused and natural law is so annulled that we need a written law to teach us in palpable manner what we ought to do or not to do. As most men do not enter into themselves, they do not hear the inner voice which cries out to them; none concurs. It was necessary that this voice should manifest its self outwardly and enter their minds through the senses.

Compel to silence those mad and presumptuous authors who recklessly publish all that occurs to their minds.

Before we met, I was of opinion that reason must be banished altogether from religion, since it was only capable of causing confusion. But now I recognize that, if we abandoned it to the enemies of faith, we should soon be very hard pressed and be as discredited as the brutes. Whoever has reason on his side has mightily weapons wherewith to master all minds. Metaphysics must thus be made to serve religion and to throw upon the truths of faith that light which helps to reassure the intellect and fully to reconcile it with the heart. In this way we shall preserve our character of rationality, notwithstanding our obedience and submission to the authority of the church.

Prof Chatterjee: ALDOUS HUXLEY AND INDIAN THOUGHT^{\$}

Those, who have revered Mr Aldous Huxley as the Bright Young Man of the 'Twenties—the apostle and infant terrible of debunking intellectualism,—who believed in an ideal of consummate humanity demanding of those who accept it 'not self-murder, but self-harmony' the result of a close cooperation of intellect with the

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^{\$} Vedanta Kesari

instincts—will⁸⁵⁴ find it hard to be reconciled to his more recent role as a mystical evangelist. The tendency to be mystical which may be said to have begun with the “Ends and Means” gradually developed in “Eyeless in Gara” and his novel, “After Many a Summer,” and reached its climax in *Grey Eminence*. The God who, in one of his earlier works, was defined as a ‘feeling in the pit of the stomach, hypostatized’, today becomes the mystic’s conception of Reality. And just as there is a physical air we breathe uncommon, so there must be a spiritual air which in the process of thought, as men must be free to draw upon. For the radical and permanent transformation of personality only one effective method has been discovered—that of the mystic. But few as these mystics or theo-centric saints at any given moment in the world are, they can do a world of service to mitigate the poisons which society generates within itself by its political and economic activities.

This is Aldous Huxley in his latest phase, a mystical evangelist, concerned with the fate of the world and its gradual betterment. The “philosophy of meaninglessness” or to be more precise, pointlessness, has been replaced by a positive faith that has gathered significance and purpose from all that seemed chaotic and bewilderingly diverse?

But the most significant fact about Aldous Huxley is that his spiritual hunger has not stopped with the formulation of a simple Christian morality; it has gone far deeper, embracing within its range the mystical traditions of the Upanishads, the Bhagavad Gita and Buddhism. The audacious intellect of Huxley and his all comprehensive mind could not rest satisfied with the ethics of a “decaying religion” and had, therefore to annex fresh territories for sustenance and fulfilment. Christianity, whether Catholic or Protestant, has now lost a great deal of its potency and Christian mysticism which has lost its old significance by the end of the seventeenth century is “more than half dead;” Along with this there has been also in the west a growing tendency to rely on momentary emotions and guides to conduct rather than on the fixed transcendental ideas in terms of which these emotions have hitherto⁸⁵⁵ been rationalised. This menace which has been developing at an alarmingly rapid rate in the West has been viewed with great concern by Huxley who sees in it a decline of European philosophy and culture. Mysticism, evidently, cannot thrive in this unpropitious atmosphere.

There are comparatively few men and women in the contemporary West who unquestioningly rationalize their feelings, desire, moods in terms of the Christian philosophy and the Christian Ethic, few who find in the old Christian ideas a source of courage and determination, motive for prolonged and effective action. The last part of

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this significant statement explains the reasons for Huxley's preoccupations with Indian thought and culture and his gradual swing from the burning ground of the West to the safe tranquillity of the East. The decline of the West has set in and its spiritual vagabonds, cut off from their own spiritual moorings, are steadily drifting to the culture of India, urged by an imperious need to anchor their instability upon its stability.

Aldous Huxley is one such nomad in quest of happiness and peace. In the Vedanta Philosophy of the Upanishads and the Bhagavad Gita and the highly practical religion of Buddhism he has found an inexhaustible mine of perennial spiritual treasures, sufficient to nourish his mind and soul together.

Universality and dynamic vitality are the Bhagavadgita's distinguishing features; in proud isolation its message stand, defying the vagaries of Time and affirming the goal of the worshipper – that unitive knowledge of the Godhead, which is man's eternal life and being attitude.

To unite the heart with Brahman and then to work; this is the secret of non-attached work: this is the secret of non-attached work.

For those of us who are not congenitally members of an organised church, he writes in one of his short essays, "who have found that humanism and nature workshop are not enough, who are not content to remain in the darkness of ignorance, the squalor of vice, the minimum working hypothesis would seem to run to about this:

That⁸⁵⁶ there is a Godhead, (Ground, Brahman) clear Light, of the void, which is the unmanifested principle of all manifestations.

That the Ground is at once transcendental and immanent.

That it is possible for human beings to, love, to know, and to become actually identical with the Divine Ground.

That to achieve this unitive knowledge of the Godhead is the final and purpose of human existence Among many of the religious practices performed by the mystics and the centric saints of India, the system of Yoga, as a means of schooling the will and modifying the ordinary, everyday consciousness, is the most salutary and efficacious. Purposeless agitations and innumerable distractions, which throw upon a barrage of intrinsically pointless abstractions in an attempt to nullify the creative efforts of the higher will, constitute a formidable obstacle to any kind of spiritual advance: To overcome these distractions they have invented the technique of yoga which is a device

for tapping, canalizing and directing the source of will below the threshold of awareness. In many cases they are even seen to produce unusual mental states by the systematic and profound modifications of certain bodily functions, such as respiration and sexual acts.

Thus, the Indian Yogis, through the practice of yoga, have tried to restrain the whole pack of the scattering senses, so that the mind may cease its restless movements and become fit to realise the Atman in itself.

The process of thought in the mind of a Hindu dadhaka is from the embodied to the disembodied or formula less, and this transition is accomplished in his mind without any violent spiritual anguish. Hindu religious thought has disclaimed the intuition of ultimate personality substantial to the universe. That is why Indian mystics do not experience the anguish of loading contact with personality, of having to abandon the traditional beliefs, which St. John of the Cross calls the night of the Senses.

Aldous Huxley says that a measure of sexual continence is the pre-condition of awareness (a condition of⁸⁵⁷ any moral behaviour superior to that of animals) and of other forms of mental energy, contrive, emotional as well as cognitive.

Two factors, thinks Huxley, constitute the superiority of Buddhism over Christianity. Firstly, "alone of all great world religions, Buddhism made its way without persecution, censorship, or inquisition," In this respect it stands in sharp contrast to Christianity which made its way along people wedded to militarism and which was able to justify the blood-thirsty tendencies of its adherence by an appeal to savage Bronze. Age literature of the old Testament.'

The emphasis of Buddha was on moral action. This practical aspect of the teachings of Buddha has, according to Huxley, shown itself to be decidedly superior to Christianity which makes the enormous mistake of not insisting upon right means⁸⁵⁸ of livelihood.

What is needed, therefore, is a practical morality working at every level from the bodily to the intellectual Moreover, there no possibility of nay one realizing the Christian ideals, for human beings simply cannot. In the nature of things, be superhuman. The other worldliness of Christian morality is at once its strength and weakness. Its strength is seen in its saints, in its owner to convert, to change the heart by the expulsive power of a new affection; its weakness is that it gives to the ordinary educated man of the world, who has not the making of an ascetic or saint, no clear way,

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⁸⁵⁸ The original editor corrected spell "means" by hand

no reasonable discipline for everyday life in the world, and so there ensues a hopeless contradiction between profession and practice.

The way in which Aldous Huxley has assimilated the philosophy and metaphysical thoughts of India is really, unique, especially when we consider his nationality and the multifarious initial difficulties consequent upon it. But the thirst for knowledge was very keen in his case and so all hurdles were gradually crossed.

Aldous Huxley, after years of fanatic search and violent spiritual anguish, has finally succeeded to evolve a fruitful philosophy of his own which would resolve the bundles of discords to a condition of music. The message of the East has acted as a tonic upon him and⁸⁵⁹ shown him the only road of escape from the futile blood-bath of Europe. Verily, in this critical hour of the history of humanity it has been the proud privilege of the East to step forward to play the great role of reconciliation and release her spiritual treasures which have sustained her through ages.

P.G. Bridge: RAMON LULL: A MEDIEVAL BHAKTA

He instinctively felt that he required to equip himself with heavenly armour and accoutrement, and accordingly, led by the Spirit, he retired to Mount Randa to commune with God. There he was vouchsafed the vision of his work and of the manner in which he should write his books. This is the foundation of his claim to the title of Doctor Illuminatus, by which Lull is known to posterity. 'As he was engaged in contemplation, with his eyes turned towards heavens there came to him in an instant a certain Divine illumination which gave him the form and order whose in to write the book that he had in mind against the error of the infidels.

While at Montpellier, the indefatigable Lull applied himself anew to writing books, and in a short time completed, the two little gems, The Art of Contemplation and the Book of Lover-and the Beloved.

It is true, as Mr Edwards and others have observed that 'India's cardinal religious defect is clearly her lack of a moral dynamic'; if here soul's energy has been wasted in barren controversies and dreary metaphysical disquisitions.

In Lull's life we cannot discover that deadening gulf between conviction and action. The visions on Mount Randa are at once followed by action.

One of the main features of Lull's life is his mystical experiences. Sr. Ribera, the eminent Arabic scholar, describes him a Christian Sufi. "He finds traits of his Sufism"

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in his detachment from all religious and monastic orders; in his profession of solitary hermit, serving exclusively his Beloved; in his walking tours, sick and poor, preaching wherever he went and exhorting all whether rich or poor, high and low, suggesting that at night a musical instrument of the shape of a snail should be sounded in order to remind everybody⁸⁶⁰ of his duty of examining his conscience, running the risk of being classed as a fool or a madman; evangelizing in valleys and across mountains, without thought for the morrow, sometimes absorbed in ecstatic contemplation in the company of his Beloved, without thought for the morrow, sometimes absorbed 'in ecstatic contemplation of the Beloved, without the solitude he felt in human society; all this was done by multitudes of Sufis on the coast of Africa which he so frequently visited.'

This quotation from one of Spain's most learned Arabic scholars leads to a consideration, however brief of the origin of Lull's mystical ideas. Eminent Scholars on both sides of the Pyrenees have devoted time and energy to the elucidation of this problem. Most Spanish Arabic scholars, like Ribera, Asin, and Gonzalez Palencia incline to the view that Lull borrowed freely and copiously from Islamic sources, especially from the celebrated Sufi Mohidin Abenarabi, who was born at Murcia in the year 1164. In his history of the Arabic Spanish literature'; published in 1928, St. Gonzalez Palencia sums up the indebtedness of Lull in the following words: 'Mohidin and Lull coincide in the main doctrines of their system; for both, knowledge is one and seeks for unity and when discursive reasoning fails, God reveals Himself to mankind through visions and spiritual illuminations, as there are many secrets on the other side of the mountains of human intelligence, a fact which Proclus and before him Plato had anticipated. At times the likeness between the two writers is even literal; as for instance in the allegory and symbolism of the two light; in the illustrations of the sickly palate; in attaching secret power to the Divine names; in the doctrine of the "dignitates" or attributes of God. The book, The hundred Names of God was written, according to Lull's admission, in imitation of similar Muhammadan books,' Asin sums up as follows the theological and philosophical position of Lull. 'The absolute simplicity of God is conceived after the pattern of the pseudo-Empedocles; God is the Eternal Being, one, infinite, altogether indeterminate as regards His essence and Nature. His attributes are so identified with⁸⁶¹ his essence and Nature that no distinction whatsoever intervenes. In virtue of this in determination of the Divine unity, He is ineffable and unknowable. His essence can only be known by approximation through the perfections of the creatures, which but copies of the Divine attributes. Light is the least adequate symbol of the Divinity. There exists a spiritual matter, which is common both to angelic and embodied beings, and is the substratum of all existences. The origin of the world is explained as the result of God's love and generosity. He created in order to how forth

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His Attributes or “dignitates”. These “dignitates” never before designated by similar terms in scholastic writings, are the names of the Divine attributes considered in abstractor and Mohidin Aberanarbi calls them by the same name. Both agree in considering these “dignitates” as identical with one another and in conceiving them as exembar and efficient causes of all created beings. Which are but concrete realizations of the same. To sum up, Lull’s system, embodying the Neoplatonic ideas common to other systems, has an individuality of its own thought it borrows inspiration from the pseudo-Empedocles and Aberarabi.

Lull opens the great series of Spanish mystic writers which reaches its climax in the sixteenth century with St. Theresa and St. John of the Cross. Long rein his article in the *Dictionaire de la Theologie Catholique* writes; ‘On the day when at last Ramon Lull is known and the immense synthesis of the Book of contemplation is studied, mystical theology and literary criticism will not hesitate in placing him by the side of the prince of contemplative theology, St. Bonaventura. Ramon Lull has a perfect right to such a place of honour. The publication in English of the two little gems, *The book of the Lover and the Beloved* and *The Art of contemplation* by professor Allison peers has been welcomed by a large and appreciative public and this inn itself is a confirmation of the mystical appeal anticipated by Lull’s students and admirers. Prof Peers assures us in his *Ramon Lull*, that the publication of these books has brought him letters from all over the world, from men and women of different regions, races and even colours. And that these correspondents have as a rule remarked less⁸⁶² upon the books’ content than upon the personality which lies behind it.”

A Mystic has been defined as one who has direct and immediate communion with God. The mystic has pierced the veil of symbolism and analogies, has broken through the wall of separation between the creator and creature, has entered into the Sanctum of God’s abode a and there seems him face to face, and converses with Him, if there be conversation at all, not through the intermediation of priests, spiritual agents and symbols but directly. The knowledge and communication between God and the human personality who as reached this happy stage is intuitive, and so discursive. In God, as in a perfect mirror, they mystic claims to see the essence a of things, the true nature and value of human life and personality. Such seems to be the goal of mysticism, union with the Supreme Reality. But before reaching it several stages have to be passed. First comes the endeavour to get into touch with God through the symbolism of nature. Here the poet and the mystic meet. Lull’s fundamental conception is that ‘all things are the portrait of his Beloved’. Scouts Erigena, before him, had expressed the same idea in the well-known sentence that ‘all existences are theophanies’ God according to Lull, reveals himself to mankind through the book of nature and the Book of revelation. Neither in matter, nor in content, do these two books

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differ. The Book of Nature leads us to a better understanding of the book of Revelation. The beauty of the world leads us to the beauty of God and the grandeur and majesty of Nature's scenery are but the symbols of God's almighty power. Goodness is the very core of things and the very essence of everything that exists. Love compels God to descend to His creatures and to communicate Himself, and love should also to compel man to ascend to God. This constitutes the ladder of lover. Ramon Lull goes out, then, to search for his Beloved in the Wide World. 'What is the World?' he enquires. 'It is a book for such as can read in which is revealed my Beloved.' And as if surprised at his own answer, he further asks, 'Is the Beloved then in the World?' 'Yes, even as the writer is in his book.' Other mystics speak of the poem and the poet: as the latter is in the former, so God is⁸⁶³ in His creatures. Lull, however, does not rest satisfied with this answer. He craves for something deeper than the presence of the poet in his production?

The Sunflower, which is supposed to turn always towards the sun, supplied to him an image of the way in which man should fix his thoughts on God. "They asked the Lover in what manner the heart of man was turned towards the love of his Beloved. He answered them and said: Even as the sunflower turns to the sun. How is it, then, that all men loved not the Beloved? He answered: They that love him not have night in their hearts, because of their sins."

The first stage in the upwards way, then seems, with Ramon Lull as with most mystics, to have been a desire to get into touch with the Reality behind material and corporeal phenomena. The impressions of external objects on his awakened consciousness were utilized in the great discovery. The images of external objects conveyed to him much more than the mere presence of certain material characteristics; they were used as instruments for the realization of deeper reality. How many men and women watch the sunset and the break of dawn, how many more listen to the birds welcoming them the dawn, how many more discerning in them no more than a certain synthesis of colours or a harmony of sounds? To a mystic like Ramon Lull, all these phenomena have significance simply because his conscience has been awakened to the fact of the indwelling reality of his Beloved. No wonder that wherever he looked and whatever he heard, he has reminded of his Beloved. A Sufi mystic has given expression to the same idea. 'I never saw anything without seeing God therein.' Miss underhill writing in this connexion, says that the central fact in the mystic's experience is an overwhelming consciousness of God and of his own soul: a consciousness which absorbed and encloses all other centres of interest. At first this consciousness is stimulated by images and symbols. The 'reality' behind appearances is still mediated to the mystic under symbols and forms. The variety of these symbols is great: his adoring gaze finds new life and significance in the appearance of Nature, the creations of music

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and art, the majesty of religion and philosophy, and reality speaks to him through his own⁸⁶⁴ credal conceptions. But absolute value cannot be attributed to any of these, even the most sacred: they change, yet the experience remains. Thus an identical consciousness of close communion with God is obtained by the semi-sacramental Quaker in his silence and by the sacramental Catholic in the Eucharist.

Lull, not unlike other mystics, could not rest satisfied with the mediated knowledge he acquired through his observation of Nature. His soul craved for a closer and more intimate union with God. He realized with the beauty of Nature was but an imperfect manifestation of the beauty of his Beloved and the music of the birds an imperfect echo of His music. He craved for His beauty and His harmony. His soul, created for God, could not rest until it reached Him. The restless stream does not cease its forward rushing until it is absorbed in the wide ocean. The more Lull saw of beauty, and the more music he heard, the more restless his soul felt for more. The human soul will only find satisfaction in infinite beauty and infinite goodness. The ultimate goal of all mystic experience is the intuitive contact and union with God. As Richard of St. Victor puts it: 'The Soul gazes upon truth without any veil of creatures, not in a mirror darkly but in its pure simplicity' We shall see how Lull gradually rose from the dark and imperfect contemplation of God through the impressions of sensuous images received from Nature, to the direct and immediate gazing upon Truth and Reality, which is God. The road was difficult and weary, as has been found by most mystics. He wrote in one of his poems:

To those who in contemplation live
The sight of Himself our God will give,
And this love's high prerogative.
He that sees God with the Soul's clear sight
Has tasted of glory infinite;
No more can he stray in sin's dark night.

The traveller along the mystic way encounters at an early stage of his ascent dangerous foes. In the first place, he feels within himself alien forces that seem to oppose him, the mystic struggles to fly, only to be brought down by the tyranny of the material bonds that keep him in bondage to the world. Out of the consciousness of the conflicting forces within him, there arises the cry, 'Fly to⁸⁶⁵ the desert'. 'Cut away the bonds of earthly, material things.' Hence the common experience in mystics of all ages, from Buddha to Lull, of forsaking all in order to devote themselves to the clear perception and vision of God. In many instances, incompatibility with the world has assumed the form of hatred for all bodily and material things. Tortures, punishments of the body,

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fastings, penances and suchlike practices are but manifestations of this hatred. Ascetic extremists have not seldom gone to the length of declaring that whatever is connected with or partakes of the material is positive evil. A purer tendency of asceticism is found in those mystics who, considering the material as having a purely symbolical, or instrumental, value would counsel the neglect of all material forms for the sake of direct and personal communion. The best representative of this latter form of asceticism is St. John of the Cross. Since 'there is no essential likeness or communion between creature and Him, the distance between His Divine nature and their nature is infinite. No creature therefore—nothing that the imagination may conceive or the understanding comprehend in their life—can be a proximate means of union with God, for it is most unlike God and most disproportionate with him. The understanding must be pure and empty of all sensible objects: all clear intellectual perceptions resting on faith; for faith is the sole approximate and proportionate means of the soul's union with God.' We have here a clear statement of the inadequacy of material things as symbols or instruments leading to the clear knowledge of God, such as the mystic craves for. We might call this philosophical asceticism, akin in certain ways to the agnostic position of Spencer.

Miss Underhill explains the true aims of asceticism in the book already quoted. 'The true asceticism is a gymnastic, not of the body, but of the mind. It involves training in the art of recollection: the concentration of thought, will, and love upon the eternal realities which we commonly ignore. The embryo contemplative, if his spiritual vision is indeed to be enlarged, and his mind kindled, as Dionysus says, to the burning of love, must acquire and keep a special state of inward poise, an attitude of attention, which is best described⁸⁶⁶ as "the state of prayer", that same condition which George Fox called "keeping in the universal Spirit" If we do not attend to reality, we are not likely to perceive it. The readjustments which shall make this attention natural and habitual are a phase in man's inward ascent of Mount Carmel.

It might be argued that the cessation of the liking will not normally take place unless the object is removed, but the author argues that delight free from desire can be secured 'once we achieve the supreme thing in us and fix the mind and will on it; The soul will then be calm and reach the poise necessary for the perfect life.

From the very beginning of his conversation Lull was very conscious of the difficulties of the upward road. 'Long and perilous are the paths', he writes at the very beginning of his mystical experiences, 'by which the lover seeks his Beloved. They are peopled by cares, sighs and tears. They are lit up by love,' The night may be dark, and the storm fierce, but as long as there is a comforting ray of love, there is hope for victory.

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Lull's asceticism is free both from the paint of quietism and from the no less objectionable feaute, aloofness from the world. As Prof Peers, observes: 'His is no cloistered love, He could never say with St. John of the Cross, "Live in the world as though there were in it but God and my souls. He was a contemplative, spending his nights in mystic reputes and ecstasies, but when the dawn of day broke he came down from the top of the mountain to carry on his profession of Knight-errant. He could not with Molinos be satisfied with aesthetic enjoyment of the Divine visions.

Sri Aurobindo Ghose has given us a striking passage on the subject of this poverty of spirit: 'The ideal Sadhake in this kind is one who if required to live poorly can so live, and no sense of want will affect him or interfere with the fuller inner play of the Divine consciousness, and if he is required to live richly, can so live and never for a moment fall into desire or attachment to his wealth or to the things that he uses, or servitude to self-indulgence or a weak bondage to the habits that the possession of riches creates. The Divine Will is all for him and the Divine Ananda⁸⁶⁷.'

This world requires both knowledge and love, and that the former without the latter is bound to result in harm to its possessors.

These words bring back to our memories similar expressions in the Fourth Gospel. St. John is relating the way in which the mystical union of Jesus with his disciples is to be accomplished and perpetuated. The union will be consummated if 'my words abide in you Lull, following the same line of thought, suggests theta love is engendered in us by bearing in our hearts the sweet words of the Beloved.

To Lull the Beloved was both the primary source of his love and also the ultimate end and goal. The deep and most comforting experience of the Beloved, the happiness that it brought to his soul, the satisfaction with which he was filled, were sufficient rewards for the tears and sighs, thetravels abroad and the constant writing and disputing at home.

We should search in vain for a systematic and orderly classification of the stages in the mystical way throughout the voluminous writing in an age when mystical productions were very scanty.

This contemplative state is us usually accompanied prolonged states of an intense emotion, and we shall notice the existence of these in Ramon Lull.

Bu though Lull was unmethodical in the use of the word 'contemplation' he was sure of the necessity of an art in the process of praying. Spiritual training requires

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concentration, and the whole process from recollection to union with is aided by wise direction and guidance. Sin with all its consequences has made introversion difficult and the concentration of the mind on spiritual realities a hard and labourious task. "So high and excellent is our Sovereign God." the prologue of the Art of Contemplation begins, 'and so low is man through his guilt and sin, that oftentimes it he falls a hermit or a holy man to be greatly impeded in lifting to his soul to contemplative God: and since an art or method in this business is of great help therein, Blanquerna fell to considering how he might make an art of contemplation which should lead him to have devotion in his heart, and⁸⁶⁸ in his eyes weeping and tears, and make his will and understanding the higher rise to the contemplation of God in His honours and his wonders.'

The self must be trained to enter the inner world, and to effect this device must be found to help it over the threshold. 'This device' writes Miss Underhill, 'is as a rule the practice of meditation, in which the state of Recollection usually begins: that is to say, the deliberate consideration of and dwelling upon some one aspect of Reality – an aspect most usually chosen from amongst the religious beliefs of the self. Thus the Hindu Mystics will brood upon a sacred word, whilst Christian contemplatives set before their minds one of the names or attribute of God, a fragment of Scripture, an incident of the life of Christ; and allow – indeed encourage – this consideration, and the ideas and feelings which flow from it, to occupy the whole mental field. This powerful suggestion, kept before the consciousness by an act of will, overpowers the stream of small suggestions which the outer world pours incessantly upon the mind.'

Certain Preliminary conditions have to be fulfilled if the contemplative is to profit at all by this art. 'The conditions of this art are that a man should be suitably disposed towards contemplation and in a fitting place, for by reflection, or with over much grieving, or in a place wherein is bustle and noise or excess of heat or cold, his contemplation may be hindered. And the chief condition of all in this art is that a man be not impeded by temporal cares in his memory, understanding or will, when he enters upon contemplation.'

We turn to study the effects and results of the contemplative life. One of the most strikingly effective results of meditation is the copious flow of tears from his eyes. Meditation seems to have been almost invariably accompanied by tears.

At times in the mystic's experience intense sadness is caused by the sense of the withdrawal of God's presence. Lull seems to have experienced this spiritual dereliction.

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Lull attained the highest stage of contemplative life, union with his Beloved. "Whether Lover and Beloved are near or far is all one: for their love mingles as water mingles with wine. They are linked as heat with light: They approach and are united as Essence and Being." Lover and⁸⁶⁹ Beloved are so straitly united in the Beloved that they are of His Essence, and are one. And this Though Love and Beloved are entities distinct.

Mystics from Dionysius the Areopagite onwards had frequently testified to a peculiar experience they had frequently which is described as Divine Darkness. 'The Divine Dark' according to the Areopagite, 'is nought else but that inaccessible light wherein the Lord is said to dwell. Although it is invisible the because of its dazzling splendours and unsearchable because of the abundance of its supernatural brightness nevertheless, whosoever deserves to see and know God rests therein, and, by the very fact that he neither sees nor knows, is truly in that which surpasses all truth and all knowledge. The entrance into this Divine darkness marks the attainment of the soul's highest privilege. Lull felt the immediate presence of his Beloved and yet there was a dividing cloud separating them. The Divine brightness would be too much for human understanding. A veil has to over it to tone it down to suit human perception.

In the Book of thousand proverbs by Lull welcome across the following sentences referring to prayer: 'If thou desirest great devotion, remember, understand and love continually the great virtues and high perfect which exist in God by essence and by their work.'

The Contemplative life is nearer to God than the active life and the occasions for sin in it were less than in a life of activity. But Lull, like a true knight, was not contented to sit at his Lord's table and enjoy the beauties of his marvellous habitation: he must, needs go through the world with others for his king. 'The contemplative must court-self-denial.

It will be felt by most people that his Rabindra Nath Tagore's account of sin lacks in depth. The great mystic of Bolpur sees in sin only the unavoidable imperfections and limitations of creaturehood. We are sinful for the single reason that we are limited created, not self made. A conviction, however, of our limitations will never by itself produce deep feelings of moral shame and contrition. And yet it is precisely those feelings of shame and contrition which constitute the main feature of christian Conversions.

Editor⁸⁷⁰, Prabhuddha Bharata: THE CHOSEN PEOPLE^s

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We glibly talk of racial perfections and shortcomings and elulogize or malign the different races on the face of the earth according to the varying moods we are in, little thinking that our premises may be fundamentally wrong. The harm done by such bisssed or prejudiced propaganda is assuming greater and still greater proportions, till thinking people despair of the harmonious development of the human family. And the background of this fantastic picture is supplied by organized selfishness, short-sightedness, and prejudice which go by the name of nationalism.

Kipling's mistake lay in accepting a temporary phenomenon as a permanent feature of human relationship. But when Rabindranath Tagore, Mahatma Gandhi, and others were highly eulogised by their western admires like Romain Rolland who maintained that the Orient had a message of its own which the West would profit by taking timely note of, some western thinkers scented a danger of Eastern contamination. Henri Massis gave utterance to this in the most emphatic way: "It is in the West one must first look for and denounce the ideologist who—while pretending to open our eyes to Oriental ideas—betray Occidental civilization and their own proper vacation. On the other hand, when we consider who are their allies in Asia, among Orientals themselves, we observe that they all have been formed by Western Culture. Tagore, Okakura, Coomaraswamy, even Gandhi himself, all of them have been educated in European universities: they quote unceasingly our poets, our philosophers, and it is our own ideas—meaning thereby our own follies—which they give back to us. How does it happen that under the pretext of coming to an understanding, a union between the East and the West, their thought by a kind of pre-established harmony, is in agreement with what is most destructive in European ideology? It is obvious that they utilize the breaches and search for the line of least resistance in order to order to penetrate into the body of disintegrating West."

Their's was a message universal, coeval with humanity, nay Divinity, unlimited by climatic limitations and racial prejudices, and yet derived from the hoary past of the Orient. The West could not but take note of this and ask in its confusion, Is the East so really strange as our⁸⁷¹ thinkers would have us believe?

The theory of intrincis racial differences, though apparently based on so-called scientific data is at bottom an attempt at justifying the rule of some races over others. It is advanced as a socio-philosophical background for the pretension of some groups to be recognised as natural world leaders. First comes distinction and then supremacy. The claim axiom underlying all such discussion is that there must be some one human

group which is Divinely ordained to assume world leadership. Or in other words, the attempt at grading the different races resolves itself into a simple search for the chosen people, although no racial group has so far been able to advance that pretentious claim and successfully withstand the consequences.

What does the oriental mentality, according to the Occident, actually consist in? The orientals are unscientific, other-worldly, pessimistic, unprogressive, undemocratic, and culturally backward. The race theories are nothing but wide generalizations based on insufficient data. For one thing, we must remember that it is extremely silly to condemn a whole race or a nation on the evidence of meagre literary, historical or other evidences, for the simple reason that inductive logic demands a more thorough sifting of facts and testing of hypothesis. But that as it may, if we follow the method of our calumniators, we may easily show that they themselves stand on no better ground. The backwardness of Europe was too palpable a few centuries ago to require any special exposure.

The East, again, was not more pessimistic and otherworldly than Europe.

A prophet may not arise in these God-forsaken days to cure humanity of race superiority. But will not the sufferings of the war compel us to mend our ways?

Editor. Prabhudda Bharata: "OLD INDIA AND FUTURE EUROPE"

The rise of the West synchronised with the decline of the East. Or to put the matter more realistically, the loss of emphasis on spiritual values in the West was counterbalanced by an unprecedented material advancement, whereas the loss of moral and spiritual vigour⁸⁷² in the East was all the more luridly underlined by an arrested economic progress. There was, however, one relieving feature in the East. When the West, or at least the progressive part of it in its self-confident vigour, openly desecrated old-world values, the East in its dotage did not dare go here so that those values continued here in a moribund state, making themselves cognizable to discriminating eyes alone. But now things are taking a new turn. The West is becoming increasingly conscious of some defect in its modern system, whereas the East apes the ways that prevailed in the West a generation ago. The Eastern youths still glibly swear by those shibboleths whose emptiness has been proved to the hilt, theoretically in the past and practically during the present world crisis.

The first world war followed by the present Armageddon, has despoiled the West of its easy-going optimism. It has now discovered that science supplies improved instruments to unimproved moral babies, so that instead of progress we have

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holocausts Western intelligence, though outwardly chuckling at the stern warning of Seaward Spengler about the decline of the West, has all along been feeling will at ease. There was a premonition of a coming catastrophe, which the west wanted to avert by all means. As a result, a huge literature, dealing with the future the Euro-American World, has grown. The writers generally fall into two main groups—those who find the ready in more efficient organisation and extension of the material instruments of progress and human relationships accruing from them, and those others who stand for a thorough overhauling of the real and spiritual outlook.

As a representative of the first school we may select H.G. Wells. According to him there should be a clear plan for the future 'world-state' and then it should be materialized through controls, dictatorships, etc., by' the rather unimaginative forcible type.

Huxley openly declares in his *Ends and Means* that Europe can not be saved merely by organizational efficiency. This can ensure material prosperity for a⁸⁷³ time, but it cannot uplift humanity morally and spiritually. Thus at almost every turn Huxley is opposed to Wells. No wonder that Huxley (1894-2004) is characterised in *The Shape of Things to Come* as 'one of the most brilliant of reactionary writers' (P364) None the less, this 'reactionary writer' appeals to use, since he does not confine his vision to the Euro-American field. He clearly recognises that a mere expansion of the Present day European technique or a mere heightening of its tempo will not solve the problem.

Rene Guenon is another writer with broad catholicity and wide vision. There are different civilizations growing along different lines and there should be no question of superiority or inferiority without making it quite clear from what point of view the things to be considered. It will not do to base future society on morality, for 'morality in itself is something essentially sentimental'. A moral code 'cannot be anything more than a rule of action'. Modern Europe interested in action more than anything else, will naturally put stores by morality. But humanity wants a greater value than mere morality. Even intellect, as it is commonly understood, is no sure basis of future reconstruction, for intellect in the modern world is a below thing.

The modern world needs a mystic connection with ultimate reality. The Hindu Yogic systems are eminently fitted for the purpose of leading the modern world of bustle and becoming, of the purposelessness of intellectual life and self-centred megalomaniac to the silence of intuition and being. Yoga can open for it that flood-gate of inspiration that can make of life an ever widening field of lasting achievements and not a mere running down to nothingness.

The beauty of the Hindu System is that through it each can have his private as well as public satisfaction. While the other systems offer only none way of salvation for all, the Hindu system offers a plethora of alternatives suitable for various mental stages; and the relative fulfilment of the individual's wants⁸⁷⁴ clears the way for social understanding. And integration.

The fault of the European mind is that it relies too much on outside suggestion on what the public want it to be. It has now to look inside for ordering life afresh, for drawing fresh inspiration for newer achievements, so that personality may be fully developed and individuality may not fee itself lost in conformity. Instead of relying on others individuals now become architects of their own inner life.

Hinduism feels no need for conversion. It may state its case, and others may accept its views intellectually and spiritually; there the matter ends.

West is West and the two shall never meet, though it has become trite, still boldly underlines a real state of man mind. Many westerners keep that idea hidden in their subconscious mind, and many Easterners betray it in their conscious moods.

The Huns are undoubtedly barbarous and subverterse of culture; and the Japs are intruders in the civilized world, their thin integument of culture hardly covers their rough and brutish minds. Such are some of the working generaralizations that most people keep in their pockets for ready application.

To blow away thousands from the mouths of cannon is a small affair that is inevitable if a better society is to come. The moral degradation proceeds apace—from misguided idealism comes as an advocacy of bad means to serve good ends; bad logic effectively silences conscience; then follows an orgy or rape, rapine, murder, incendiarism, and callousness fro human sufferings—all in the name of establishing God's kingdom on earth: Such is the history of mankind.

Modern Europe is weltering in the mire of intellectual degradation, because of an absence of metaphysical knowledge, a negation of all knowledge that is not scientific, and arbitrary, limitation of scientific knowledge to certain particular domains. Its education is defective in as much as it results in 'replacing intelligence almost entirely by memory'

With Well's views we need not deal any longer, for Huxley and Guenon have given the quietus to them. The difference⁸⁷⁵ between the two latter is not vital; for so far

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as India is concerned, she has gone so long whoring after the West, and through continued thralldom has lost so much of mental balance, that she, too is practically unaware of her own treasures. So whether Huxley takes the Indian ideals as models for comparison, or Guenon takes them as living realities to be inspired and instructed but, to us in India they are nothing but ideals to be conscious and instructed by, to us in India they are nothing but ideals to be conscious of and striven after.

P.J.: Aldous Huxley – a Soul in Conflict.^{\$}

The books written by Aldous Huxley during that period of disillusionment—whether novels, short stories or essays—showed consummate artistry and Brilliant wit; but an undercurrent of cynicism was also discernible in most of them together with a recurring note of frustration.

Jesting Pilate was the result of the author's first contact with India and the Far East; and, as the title of the book implies, Huxley's attitude towards what he saw and heard was that of an unbeliever and a scoffer. Proud of his scientific training and his capacity for ridicule, he seemed to take a delight in attacking the cherished idols of India—whether it was the celebrated Tajmahal or the unrivalled power of Hindu mysticism. A little self-analysis—(did the successful young author even submit himself to that process in those days?)—would have shown Huxley that his reaction was simply that' of a highly sophisticated European taking up a defensive attitude towards all things Eastern: defensive, because the psychological mechanism of frustration always leads to a wholesale denial of spiritual or ethical values.'

The critics who summed up Huxley as an apostle of the post war decade of frustration, did not, however, know that this was but a passing phase in his evolution as a man and a writer. It took the proud scoffer ten long years to outgrow his feeling of frustration and the resulting cynicism. But when, at last, his first great book *Ends and Means* was published in 1937, his critics, as well as those who⁸⁷⁶ idolized him, gasped with wonder, because it revealed an entirely different Huxley whose existence no one had ever suspected. That book was the author's first attempt at the integrating an entirely new system of values. He was no longer a 'jesting pilate' who would not wait for an answer to the question: what is Truth? He now actually showed himself to be an uncompromising moralist for whom 'good action' would be the possible only when ends and means become identical. What, however, totally confounded the critics was their discovery that the former atheist had now actually become an exponent of the central truth of all mysticism.

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Sick to hearing once more the parrot-cries of the recruiting sergeant, like 'The war to end War' he went away to America – then neutral – rather than be a spectator of the war and its horror in his own country. This conduct was obviously so unpatriotic, and therefore un English, that several of the respectable London reviewers who still believed, like their ruling classes, in the 'Old School Tie', were profoundly shocked and they appear to have come to a tacit understanding that the renegade author's forthcoming books should not be afforded the same generous space in their columns as his former publications.

Huxley had made his temporary home in a quiet corner of Hollywood, not for film-making, but for applying his well-equipped and disciplined mind to a further study both deep, and critical, of mysticism – Buddhist, Hindu, Chinese, Christian, and Sufi. He was still like Jung, 'the modern man in Search of a soul', but his quest appears to have gone, further than that of the great psychologist. His attitudes towards life was no longer, as in the past, that of an intellectual, proud of his scientific training and encyclopaedic knowledge. He was now a humble seeker after truth.

Huxley's flow of thought is so disciplined that he rarely uses a superfluous word.

Another thing that at once strikes any one familiar with Huxley's development as a writer is that the author of *Grey Eminence* is no longer the brilliant stylist of the novels.⁸⁷⁷

One⁸⁷⁸ Critic's conclusion that there cannot have been any real contact with the Absolute if the person supposed to have experienced such contact afterwards indulges in manifestly wicked actions, appears to be due to a common misconception regarding the actual nature of contact with the Absolute, or God, or Reality. All the great mystics – Eastern and Western – have made it clear that such contact or union with Reality may become complete and continuous as in the case of a Buddha, a Jesus, a Ramakrishna; or it may be only partial and fleeting, as in the case of father Joseph. Spiritual history also records more than one case & subsequent moral collapse among those of the second class.

In the years, when he wrote *Jesting Pilate*, Huxley, the young cynic, was himself an enthusiastic Freudian. He still recognises the immense value of the pioneer work done by the great Viennese doctor in the field of experimental psychology. But, after long years of trial and error, he now realizes the limitations of the psychoanalytic

⁸⁷⁷ The original editor changed "novelist" to "novels." By hand

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method and be no longer concede the extravagant claims of some of its dogmatic votaries. He is himself a psychologist of the highest order; but his penetrating insight into the workings of the mind is also illumined by the intuition of a great artist as well as by a philosophic balance, and a discriminating sense of history—especially the history of mysticism from the earliest times in the East and in Europe.

That 'arsatz nationality 'mysticism' preached by kipling along with his sanctimonious doctrine of the 'white man's burden', Is it any wonder that a realist like Huxley could not tolerate the unreal atmosphere of his home country under such regime.

Editor, Prabhuddha Bharata: THE HARM AND BENEFIT OF GURUSHIP.^{\$}

Hindu scriptures insist for spiritual guidance a Guru or a spiritual teacher is absolutely necessary. There may be a rare soul that can progress by itself. But for the generality of aspirants, guidance is unavoidable. This problem is by no means free from controversy, which ranged from utter rejection to the fullest acceptance. Generally speaking, people who have deeply imbibed Western Culture, are chary of guruvad, the⁸⁷⁹ theory of spiritual guidance not because it is repugnant to spiritual progress, (which question they have no occasion to concern themselves with) but because it works against social mobility, reform and general well-being. Nay, often enough, in their estimation, it is anti-social, irrational, and retrogressive. According to many thinkers, therefore, society should get rid of this night-marish institution. Let us state the reasons for such a position more fully.

To follow a Guru means to surrender oneself and soul to him. One has to efface one's personality—all rational thinking, all independent enquiry, all initiative comes to a stand still. Following a Guru means following tradition, and tradition is proverbially inimical to progress.

Besides allegiance to a person engenders an antidemocratic spirit which is the nice of all backward communities. A Guru in the last analysis, symbolises privilege, vested interests, and autocratic rule, which are antithetical to the rise of proletariat. It is notorious that Gurus gravitate towards alliance with the established political order.

Moreover, the guidance of a Guru tends to be all-inclusive in the sense that he not only sees to the disciple's spiritual welfare, but he also extends his influence gradually over a wider range of life's interests, till at last the disciple is totally under his Guru's guidance in all his domestic and public affairs. As, however, in the eyes of a

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Guru, all mundane affairs should sub serve spiritual progress, social well-being is assigned a secondary and very often a negligible, position so that society stands to lose on all counts inasmuch as no single person can really be equally at home in so many multifarious interests of life. As a result, a person guided by a Guru is bound to suffer and lose in his life's pursuits.

Again Guru's are often deified, in the estimation of their followers. But undeserved worship spoils these false deities, who drag down society along with themselves.

It is also noticed that the Gurus tend to form distinct groups around themselves, which crystallize into exclusive communities waging wars of supremacy over⁸⁸⁰ one another. Moreover, these are often at cross purposes with the national state and society as a whole. To crown all this, the Gurus are in Time replaced by a hereditary priesthood who mislead society and become mere economic drags.

Our endeavour will be to show that this leadership is not just a negative and avoidable institution which may have its drawbacks, frailties, and foibles, but has also its merits, perfections, and successes. Besides, the arguments against the institution are often over emphasised, since the defects are not peculiar to this alone, but are shared by many others., being due to the weaknesses that men are heir to.

So long as inequality of intellect, environment and achievement persists, leadership is bound to continue in some form or other. Even in the most democratic countries they talk of the masses and the classes, and though the political stalwarts do not go to the length of dictatorship, they are leaders none the less.

Every leadership is subject to misuse, and so is religious worship. But if the public are thoroughly educated about the qualifications of a true Guru, there will be fewere chances of abuse.

In speaking of true Gurus, the Mandulya Upanishad says, a true guru is one whose life is perfectly regulated by the accepted cannons of morality, who is conversant with the highest truths, and who is firmly established in Brahman. These are the minimum qualifications of a Guru, and these are powerful safeguards against misleading. Now, there are three factors in this definition of a Guru, which must be considered separately, for each is replete with possibilities; a Guru must be morally strong, he must know his own business, and he must be in intimate communion with the Deity.

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But realization of God is a thing which does not admit of any external proof: it is, as the scriptures put it knowable to oneself and not demonstrable to others. When a man asserts that he has seen God, his sincerity, veracity, intelligence and past history are the only external guarantee that he speaks the truth. So a sociologist, who is bent on an objective study⁸⁸¹, cannot be sure of this so long as he does not develop the requisite insight.

A sociologist has to rely on the second factor, i.e. on moral excellence for his guidance, and this for two main reasons. First, goodness is a concomitant of a spiritual life. An aspirant has to pass through a strict moral discipline for attaining Divinity. And though in the highest state he transcends morality, so much so that that he may often attach little importance to social forms and forms in as much as he rivets his attention on inner sincerity rather than on outer decorum to true spirit rather than expression, yet when he assumes spiritual leadership, particularly amidst social surroundings, he cannot altogether ignore the long-accepted mode of moral behaviour. For his first task is to speak to the people in the language and through the symbols that are most familiar to them as expressive of well-defined and edifying ideas and things. Secondly from the point of view of commonalty who lack the necessary training for recognising spiritual virtues moral excellence is the surest hall-mark of a spiritual guide.

In the foregoing discussion we have made a distinction between ordinary men of realization, and those among them who assume leadership, for not all can be leaders; and we have conceded that though some men of realization may behave strangely, the Gurus cannot afford to do any social milieu. We further concede that particular disciples the Guru may have some esoteric relationships and may lead them to spiritual experiences in strange ways, but he cannot do so with the generality of his followers. In short from the sociological point of view a Guru will be a perfect embodiment of moral excellence.

We now come to the remaining factor—a Guru should not only be a good man, but also a good medium of transmission of the spirituality he possesses. A good man, or for the matter of that a learned man, need not necessarily be a good teacher. Teaching is both an art and a science in which not all can excel. In comparison with the onerous task of leading others, self-realization is comparatively easy task.

We find that when the qualities of a Guru and his task are thus defined, there is little scope for misuse. It will not do to say that morality has no sure standard⁸⁸² of judgement. For apart from social customs there are certain modes of conduct and

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attitude which are universally recognized as good. In the Vedanta philosophy these have been enumerated thus; restraint of the senses and the mind, indifference to worldly things, endurance, meditation, discrimination, non-attachment to fruits of work, and hankering after salvation. Some of the outer signs of a man of realization are elaborated in the Gita where welcome across some of the finest human qualities which all people admire. It will be admitted on all hands that the possession of anyone of these qualities is immensely beneficial to society; and when all these are possessed together and pressed into service, the Guru becomes a natural leader, a centre of dynamic social good, by the force of circumstances.

Society has every right to be critical of such is appropriation of higher roles. Thus as a Guru is a fit channel for the descent of Divinity on earth, it is very a temping for ambitious souls to preach and believe that they are Divinely 'commissioned', and thus demand all kinds of immunities presitges, and priveleges, Society can easily discover these impostors by the emphasis they lay on personal advancement rather than spiritual growth for the disciples.

There is a second kind of false Gurus who claim omniscience as a natural corollary of their identity with Godhead. For this, however, their foolish followers who want their Guru to do all the thinking for them, are not a little responsible, Thus, of the enough, an ill-informed and ill advised Guru will make the most solemn political declarations, of which eh little knows the pros and cons. His assumed omniscience is little short of self-delusion, To get rid of such mischief, society should not unnecessarily mix up different issues. A Guru stands or falls by his spirituality. Even if we grant that he is a very advanced soul in that field, his political or other mundane pronouncements should be judged by standards of the particular fields concerned. If he has political acumen, his opinions may be given due weight in those particular fields other wide his declarations need not be given any greater weight than commonsense views. All round growth is⁸⁸³ a rare thing indeed.

To expect, therefore, guidance from Gurus on all questions of earthly existence, is highly reprehensible in as much as that makes an, unholy demand on a holy man, and bespeaks too much of soft-brained reliance others for personal problems.

Another way of dragging down a Guru is to expect from him miracles. The ordinary people are often thoughtless sensation-mongers. Their energies for the supernormal makes insistent demands on the Guru to give proofs of such powers till at last he takes some faose step during weak moments and eaters to their curiosity. May, the credulity of the followers may even tempt him to make a she of such powers.

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Society, in such cases, should not tolerate any transgression, and in general the Gurus should be expected to keep within their proper spheres.

The elect are naturally very limited in number spiritually is par excellence an aristocratic thing. It can neither be subject to mass production nor popular demonstration. Once we do that, spirituality is lost in the process.

A society can best ensure its well-being by creating a favourable atmosphere for the emergence of the elect, or, to put in another way, the descent of spirituality is vouchsafed from above, society is bound to stagnate and disintegrate.

Men, particularly modern men, want to be their own guides. They are loth to render allegiance to any person or institution, though they are peculiarly prone to cants, slogans, and shibboleths borrowed mostly at second hand and having no real touch with life. When they follow a leader they are loud in their protestation that they adhere not to him as a person but to the ideology he represents.

Man cannot and should not remain for ever satisfied with such indirect contact with that source of life, light, beauty, and bliss. To make this direct inspiration possible the first step needed is to lift our thoughts upward. Our discursive intellect must now lay itself at the service of rhythm, harmony, dedication and liberty. But weak humanity cannot achieve much merely through personal effort.

Self-willed progress in spiritual life is a contradiction in⁸⁸⁴ terms. In their search for this higher will on the human plane the ancients came across the Gurus or spiritual leaders, selfless people absorbed in higher values.

The highest Cur is an avatara, incarnation through whom the light of spirituality shines the most brilliant. A mere look or touch of him can make a whole. The scriptures of almost all religions bear testimony to the fact derived from such incarnations. It is also to be noted, however, that an avatara is just on the borderland of ends and means. In a sense he is a transmitter of spirituality, and yet he is spirituality itself, as being identified with the Deity, he has no life apart from spirituality.

Nevertheless, one cannot get an avatars for the mere asking. God in His mercy knows best when to maintain himself. In the absence of incarnations, men have perforce to rely on Gurus, the illumined souls who after God realization place themselves through compassion at the disposal of God for themselves, through for the service of humanity. Modern society is intolerant of any homage rendered to any human being, because it has no clear conception of what the institution of Guru means.

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The Gurus are the spiritual media through which this world is linked to a higher source of inspiration which imparts life, light and meaning to all lower planes; for the higher cannot come out of the lower. A Guru symbolises higher spiritual values which no democratic pooling of resources can replace.

But Gurus and avatars, too may turn into idols unless the Ultimate Reality which they stand for is always kept in view.

The ancient scriptures are never tired of insisting on natural growth based on swabhava, one's own nature, to which we may add one's natural environment.

Indian society believed in integral development and not in lopsided growth.

Chunilal Mehta: "WHY DO WE VEDANTISTS PRAY?"^{\$}

The sanskrit rendering of the term prayer is upasana whose derivative meaning is approaching God. It is to place our seats near God (upa-asana). Hence worship comes to mean preparing ourselves to be on the same⁸⁸⁵ level with God.

But the more fundamental thing is that before approaching God we must first approach ourselves. We must learn to know our own self. The Socratic dictum 'know thyself' should be the persistent talk of all theologians. In this sense, perhaps, there is hardly found a man—may, not even a staunch atheist,—who does not pray. Every man of all sects, ranks and communities, of all climes and ages must pray for something in his retired, pensive, and solitary moments. For in a more concrete and practical sense, praying means attempting to have a hold upon one's inner self—to have an understanding of one's self is not constant collision with one's ideal Self.

Praying with me therefore, means not so much approaching God, as approaching myself. As he is within and identified with me, He is not an extraneous something in the form of an excrescence. The Vedantic generalizations—'I am Brahman' 'he is reality' and 'Thou art that'—mean the same thing. Not only art thou petty self, but thou art everything. All things are, because the Self is.

Though praying differs from man to man, country to country, age to age—praying is there everywhere in every being. Not only do we pray, but we cannot but do so. Because, though others may construe my Self as identical with and exhausted in the social, political individual, or cultural life, Yet I know that I am not wholly found in any

^{\$} Prabbudda Bharata. 1944.

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Chunilal Mehta: "WHY DO WE VEDANTISTS PRAY"

of these. They are only particular phases of my self-expression. And as the states of consciousness are not myself, I pray to be what I am in reality. I am there in those states to be sure, but I am something more than they. Any arithmetical addition, logical juxtaposition, or statistical conglomeration of facts, ideas or states cannot give me a total idea of myself—or an idea of my whole self. Though my private and platform lives are apparently different they are essentially the same. Since, however, my knowledge of myself in active life is obscure, vague and indefinite, I pray to know myself clearly, intimately, and definitely. I pray to be good pure, and just, to win the hearts of others and even to be victorious over injustice. In fact, I pray to⁸⁸⁶ be everything that is true, good and beautiful for the Self is the essence of truth, goodness and beauty. I am Brahman, though covered by ignorance and imperfection, so I want to be unified with it through knowledge and perfection. The like alone can know the like. So God is not only omnipresent, omniscient, but He is everything good, true, and benevolent in their superlatives, I like and pray to be so too. There is another point to note. It is not absolutely necessary to have even an extraneous object of prayer. We may and are able to divide ourselves into two halves, into subject and object—praying self and the prayed self, the actual self praying to be the ideal self. This is be all and end-all of ethics—the alpha and omega of morality. In my weak a wick movement, angry or greedy mood I happened to be wrong, unjust and cruel; but I am essentially right, just, and kind; may, I am not only human and humans but I am also Divine. So I pray to be what I am in reality. Ethics begins and ends with this eternal strife between myself-as-I am and myself-as-I-should-be. Man seeks equilibrium but ever stops short of it. It is a tried movement from thesis to antithesis and thence to synthesis—from affirmation to negation and thence to a higher affirmation. Thus I run towards the cessation of my apparent self, cancellation of my actual self; and when I actually reach that goal, I cease to be my little self, and hence there is left none to realise In that State both 'morality aims at the cessation of that which makes it possible'. But on the lower planes praying is not only the eternal quest of man but the urge for the progress of humanity and civilization. Though we pray to be more than what we are, we are what we are at any moment because of our prayer. But for prayer, humanity would relapse into barbarity. Thus by praying we are not only doing good to ourselves and others but saving at once ourselves and humanity.

The significance of prayer lies there. But then, to be of any use and fruition, prayer must carry with it our belief in our immense possibility. We cannot pray for anything if we do not think in our hearts that we⁸⁸⁷ can believe what we pray to be. We must first possess not only the initial capability but the requisite faith in and eagerness for the ideal. Faith presupposes honest preparation and leads to further effort. A

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student should not pray for his success nor a soldier for his victory if the one has not studies well and the other is not strong enough and fit in the art of warfare. Thus our prayer for something simply because we like to get that thing, is nothing but wishful thinking and wild conjecture, if we can not rely on our capacity to win what we like. True prayer aims at calling up the latent powers of a man. Apply has it been said that while praying, the devotee addresses himself—he calls for an awakening of his inner veiled being and its dominance over his surface dirty being.

Besides self-purification, there are other uses of prayer. Praying is needed for the assimilation of the sayings of the scriptures and sages. For mere association with the good or hearing good talks from the saints is not enough. We are to realise those utterances, and for this prayer is of utmost necessity. The Guru may only prescribe the path, but it is upto the disciple to dig up the treasure and enjoy eternal bliss. That is made possible only through prayer.

The Gita tells us that just as nothing is reflected on a dirty mirror, or as fire covered with smoke cannot burn, so our ignorance, greed and passion cover our knowledge, and make it ineffective. To remove this covering we are to take stock of our purity, innocence, and knowledge through prayer. Scriptural utterances are better understood by deliberation and concentration on them. This may otherwise be called prayer. The Gita further tells us that only one in a thousand craves for knowledge and only a thousand craves for knowledge and only one out of a thousand of the latter knows the truth, In short, it falls to the lot of very few to be the possessors of knowledge. It is prayer that makes us immortal to this rare possession. Again the low and the ignorant follow in the track of the high and the learned. Hence, it is upto the rich, and the literate in our society to see that they are praying both individually and collectively, since⁸⁸⁸, to repeat once again, prayer is not only a means self-purification but a saviour of ourselves and humanity as a whole.

Payne & Bendit: "THE PSYCHIC SENSE"

I came to the conclusion that I had actually picked up psychically an emotion which was not mine but the other woman's. I had identified myself with it, or it with me, and momentarily thought it was my own. This experience opened my eyes to the possibility of such happenings, and I was able on many an occasions to verify the same phenomenon. Moreover, and this is important, I discovered that as soon as I recognized by analysis and examination that the feeling was not my own, but external influence invading the privacy of my psyche, I no longer felt the emotions in question. Immunity can be secured from such a situation by a critical examination of it.

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The patient was highly sensitive to atmosphere and psychic situations—She was defenceless against the feeling of others, for these flowed straight into her before she was aware of them. She learned to regard her (health) problem as largely psychic. She gradually learned how to handle her psychic temperament positively, and one day arrived jubilant with her first success in defending herself against psychic onslaught.

A University woman whose psychic behaviour in a theatre was negative so that she felt sick every time she went among the crowd and could not keep their feelings outside herself. Yet she learned to handle this psychic difficulty. She had a trained and therefore powerful intellect and was able to detach herself from the ocean of feeling around her..... A balanced positive person keeps psychical atmosphere & miasmas outside himself.

In all case, the victims (of psychic invasion) will be found to have similar material within their own psychic to that which caused the shock: a person cannot be shocked by anger or dragged down by gloom unless anger and gloom exist somewhere inside himself. This fact makes it difficult to distinguish between psychological and psychic reactions. The majority are in fact a mixture of both. (Receipt of a letter containing⁸⁸⁹ unexpected bad news gives a psychological shock but because it is not psychically charged with personal feeling, it is not a psychic shock.

Every markedly psychic person tends to breathe badly and insufficiently—when one of the reasons why they are so often in poor health and become easily tired. The student should breathe fully and deeply, and with the diaphragm as well as the ribs. The upper part of the abdominal wall is then seen to move with the breathing, and the movement will not be restricted to the chest-wall alone. A useful way to achieve this is to breathe in, filling first the upper part of the chest, then the lower, then breathe out from below first, emptying the upper part of the chest last. Gradually one should accustom oneself to this as a normal way of breathing. It is a question of using the physical mechanism correctly.

PROVERBS from “THE PARSVANATHA CARITA” A Jain Sanskrit Work 6th century B.C.⁸⁹⁰

‘What effect has association with others, since once cannot escape one’s own nature?’

‘The soul of men of high station must be guarded with exceeding care. Hard to bear is a fall when one tumbles from a high place.’

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Payne & Bendit: “THE PSYCHIC SENSE”

⁸⁹⁰ The original editor inserted “B.C.” by hand

‘Even fate fears and weakens, after having created difficulties for those who endure difficulties unfalteringly, and do not abandon what they have undertaken.’

Wise men can tell how much sand there is in the Ganga; how much water there is in the ocean; the measure of a great mountain; but not the mind of a woman.”

‘Fate sounds the drum; the performer (man) dances to its tune.’⁸⁹¹

Alfred Emile: “SRI AUROBINDO’S TRIUMPH.”^{\$}

It is becoming, at such a time, that all in India should turn an eye to contemplate the magnitude and multifariousness of his achievements.

Sri Aurobindo has been scholar, politician, man of action, publicist, poet, essayist, thinker, philosopher, innovator and among other things, a re-interpreter of⁸⁹² the ancient thought of his country. To the modern world he cannot fail to be an enigma – since February 1910 he has been in solitude, almost completely untroubled by the mighty events which have shaken the earth since that time. When one remembers the hopelessness which surrounded India on all sides before 1917, one cannot help wondering whether things would have been quite the same had Sri Aurobindo been born even ten years later than he actually was. But on such an occasion as the present the brightness of Sri Aurobindo’s unquestionable achievements sheds too great a lustre to permit anything more than the bare mention of his stupendous literary accomplishments. Sri Aurobindo will not fail to stand high on the list of the greatest English poets of his generation. In order to be convinced of this fact one has only to compare Sri Aurobindo’s collected poems and plays with those of Robert Bridges to which they appear formalistically akin. The fact that Aurobindo is the greater poet in depth, in imaginative force and in innovative power, becomes apparent at once. It has taken the English literary world some time to become intelligently aware of this new poetic portent shining in the East. But some recent articles in the “The Times Literary Supplement” go to show that the sheer merit of Aurobindo’s contribution to English poetry and criticism, is unobtrusively but inevitably forcing its attention on all serious minds not entirely lost in oblivious slumber.

⁸⁹¹ The original editor deleted para “Alfred Elile, Editor: "Sri Aurobindo's Triumph" It is becoming it such a time that in all India should turn an eye to contemplate the magnitue and ultisreens of his” by hand

^{\$} Editor, All India Weekly.

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Alfred Emile: “SRI AUROBINDO’S TRIUMPH.”

Readers of "All India Weekly" who have been delighted in issue after issue with Mr Sethna's superb, delightfully poised, agile and perfectly expressed prose, will not need to be told that the essay is a dazzling work of art, for Mr Sethna has an unrivalled manner of putting himself right into the middle of any theme he may be handling at the moment, so as to draw every ounce of meaning from it, as a flower unostentatiously sends out its tentacles like organs to explore the surrounding atmosphere for every particle of oxygen. He thus manages to invest even so apparently recondite a subject as hexameters, with all the flamour and drama of a work of romance.

Sri⁸⁹³ Aurobindo is also a great literary critic. It is a real pity that this side of his genous, is neglected in the work before us. But with such a many-sided personality it seems impossible to deal with all his accomplishments in any such restricted space as the publication provides.

An interesting aspect, is the inclusion of several poems by followers of Aurobindo. These have all the lucent light of stained-glass windows. Their only fault is that they appear so much alike. The poets contributing to the "new Masses" in its early days also wrote poems with a somewhat similar uniform glow. Unity can also be expressed by diversity. The poems of AE express unity in this manner. The world and eternity are wonderfully mixed.

Mystical poets have always to pass from a Celtic twilight to the present world, before they can write truly great poetry. This atleast was the experience of Yeats and AE. AE's mysticism is not a retreat from the world but on the contrary an attempt to understand it. His images are vividly concrete. He looked to the East for help and solace⁸⁹⁴

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Swami Siddeswarananda has thus described SPINOZA'S garret.

One of my dreams in visiting Holland was to visit the place where the great philosopher Spinoza lived and worked. You know that Spinoza was a very poor man and that he worked out his livelihood by cutting glasses for spectacles. He had a patron who allowed him to stay in a small room just under the roof. One can hardly stand up without the head touching the tiles and the place where he breathed his last, one corner has not even the space for one to stretch himself normally. There, on that solitary spot, hangs a wreath of flowers, the humble homage of some other visitor. I felt sad that I

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Alfred Emile: "SRI AUROBINDO'S TRIUMPH."

⁸⁹⁴ Incomplete para

⁸⁹⁵ The original editor inserted "(See page 477)" by hand

did not bring a wreath to place on the place where he died. But there I stood in deep meditation and paid my homage to that philosopher who is well known in India. There is a minimum furniture a simple table and a chair, and on the wall he had hung up the motto which he himself had etched in brass. It runs thus "Ignorance is the cause of error."

Sir.⁸⁹⁶ Frederick Pollock: SPINOZA HIS LIFE AND PHILOSOPHY.

He answered the invitation thus:- "Had it ever been my desire to occupy a chair in any faculty I could have wished for no other than that which the Most Serene Elector Palatine offers me. But since I have never been minded to give public lectures, I cannot persuade myself to accept even this splendid opportunity, though I have given long consideration to it. For I reflect, in the first place, that I must give up philosophical research if I am to find time for teaching a class. I reflect, moreover, that I cannot tell within what bounds I ought to confine that philosophical freedom you mention in order to escape any charge of attempting to disturb the established religion. Religious dissensions arise not so much from the ardour of men's zeal for religion itself as from their various dispositions and love of contradiction, which leads them into a habit of decrying and condemning everything, however justly it be said. Of this I have already had experience in my private and solitary life; much more, then, should I have to fear it after mounting to this honourable condition. You, see, therefore, that I am not holding back in the hope of some better poet, but for mere love of quietness, which I think I can in some measure secure if I abstain from lecturing in public.

Nothing more was done in Spinoza's lifetime. He had shown that he could endure much in silence rather than barter a joy of his freedom, but he did not choose to be vexed with the petty warfare of clerical controversy; he must have felt the assurance that his work would live, and that a few years sooner or later in the date of its appearance would be indifferent. Can he have surmised that the few years by which the publication was postponed would be a mere fraction in comparison with the time during which his thoughts were in the world but not perceived by it, misunderstood by those who took notice of them, and unheeded by those who might have understood. Such fame as Spinoza's is the reward only of those who are above fame in their lives.

A⁸⁹⁷ man who was led to a retired life by choice and circumstance, not by ostentation; to an almost incredible frugality by reasons of health and economy, not by ascetic pride; who could be free-spoken and of good will towards all sorts of men, but would be dependent on none. But he kept down his expenses in this manner chiefly, if not wholly, in order to keep them within his means; just making both ends meet as he

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would say of himself, like a snake with its tail in its mouth. And his means remained slender to the last because he did not choose to live on patronage, and the studies to which he devoted the best of his mind had evenless bread-winning virtues than they have now. It is reported that Spinoza, on hearing that a man who owned him 200 florins had become bankrupt, said with a smile, "I must retrench my allowance to make up for this little matter; at this price one buys equanimity."

Again Spinoza lived in retirement which at times might be called solitude; when absorbed in work he would hardly leave his chamber for many together; once he did not leave the house for three months. But if on these occasions he choose to be alone, it was not that he loved solitude for its own sake. He had no one of the shallow pride and arrogance which fancies that the way to show superior knowledge is to disdain the common intercourse of mankind, There was no touch of misanthropy in the retirement from the world which he imposed upon himself. Besides keeping up a not a inconsiderable correspondence, Spinoza visited and was visited by not a few men of letters and learning.

Bold as he was in speculative thought, and detached in his own person from all sects and doctrines Spinoza was no furious iconoclast in private life. He did not seek to make nominal proselytes who would have been neither the wiser nor the happier for their conversion, and when the good woman of the house attacked him with a point blank question as to the sufficiency of her religion for salvation, he answered that here-religion was good if it led her to a good life, and she had no need to seek further.

He had meant only to ask, in a preliminary way, whether⁸⁹⁸ he might trouble Spinoza with some of his difficulties; but, "not to leave the letter quite empty", he states one of them forthwith, which concerns the question of creation, especially as bearing on the origin of evil. If, according to what is said in various places by Spinoza, both in his exposition of Descartes and in his own commentary, God is the immediate cause, not only of the existence of the human soul but of its particular operations, is not God the immediate cause of evil volitions, for example, the determination of Adam to eat the forbidden fruit? Blyenbergh professors himself puzzled, but confidently awaits a satisfactory answer. After observing that Blyenbergh has not defined his notion of evil, Spinoza declares that for his part he cannot allow that sin and evil have any positive reality, much less than anything happens contrary to God's will: may, it is only an inexact and human fashion of speech to say that man can sin against or offend God. For every really existing thing, if we consider it apart from its relation to other things, is perfect as far as its existence goes (this equivalence of reality and perfection is no of the keynotes of Spinoza's metaphysics). Thus, taking Blyenbergh's example of Adam's determination to eat the forbidden fruit, there is no imperfection in the act as such.

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Approval or disapproval implies a standard of comparison; we are simply amused by actions in animals which are the object of moral condemnation in men. Sin is a note of imperfection, and therefore something apart from the action itself, in so far as it partakes of or "express reality"

Again, we cannot say that Adam's will was evil in as much as it displeased God. For we cannot assume anything to happen against God's will without assuming imperfection in God, whose will indeed, being co-extensive with his understanding, an event against God's will could only be an event repugnant to the laws of understanding. Adam's determination, then, was not evil considered in itself, nor yet, strictly speaking, contrary to God's will; and there is no difficulty in admitting God to have been the⁸⁹⁹ cause of it, so far as it was a real action, Its evil consisted in Adam's losing in consequence of it the state of perfection he enjoyed before. But the loss is merely negative, and the conception of it a relative one which has no place in absolute intellect. Our notion of imperfection arises from an individual not conforming to the type of the class which we have obtained by a process of abstraction. But infinite intellect has no need of anything as imperfect. Everything is as real and as perfect as it can be. We call things good or bad in their kinds; but the divine intellect sees everything as perfect in itself. This Spinoza thinks a sufficient answer on speculative grounds; but he goes on to the practical bearings of the matter. As to the language of the scriptures, they speak in a popular, not a philosophic manner, ascribing to God, anger, jealousy, and even liability to error, "Thus the precept given to Adam consisted only in bits, that God revealed to Adam that eating of that poison is deadly to us. If you ask for what purpose God revealed this to Adam, I answer in order to make him to that extent more perfect in knowledge." If you ask, again, why he did not give Adam, a more perfect will, it is like asking why God has not endowed the circle with the properties of the sphere.

Then as to the objection that if all men do the will of God, the wicked do it no less than the good: they do it indeed in their fashion but their lot is nevertheless very different. Knowing not God, they serve him as a blind instrument in the workman's hand, which perishes in the using; the righteous do their service with knowledge, and are made more perfect therein.

The letter discloses only parts of Spinoza's ethical theory, and in language adapted to the assumptions of his questioner; but these parts are characteristic. Even in this form, they may still seem daring to many readers, and Blyenbergh was entirely taken aback by them. Yet the leading idea of the letter—namely that the notions of good and evil are relative, and have place only in finite intellects—had been enunciated

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centuries before by Maimonides. Observe also Spinoza's complete⁹⁰⁰ Nominalism, and the important practical use he makes of it against the anthropomorphic view of the government of the world.

Ten days later Blyenbergh replied in a very long epistle, the contents of which it is needless to state further than he repeats and enlarges on his objections. He protests that Spinoza's doctrine destroys all practical difference between right and wrong, and leaves no ground for preferring virtue to vice. As for desiring virtue for its own sake, human nature is far too weak for that

Blyenbergh also explains to Spinoza at the beginning of the letter that he has two rules where with to guide himself in philosophy, Reason and Scripture; and that if the apparently clear conclusions of his reason differ from the revealed word, he can only suppose that his reason is wrong.

This disclosure was a surprise to Spinoza, who answered that on such conditions discussion would not be very profitable.

"When I read your first letter, I thought that our opinions pretty well agree; but from the second I understand it is quite otherwise, and perceive that we differ not only in the consequence that may be drawn from first principles, but also in the principles themselves; in so much that I can scarce believe that we shall be able to instruct one another by letters. For I see that no demonstration, however firm it may be according to the laws of demonstration, may prevail with you unless it agree with the interpretation that you, or other theologians familiar to you, put upon Holy writ. For my part, since I plainly confess that I do not understand the scriptures, though I have spent many years upon them, and since I know that when once I have a firm proof I cannot by any course of thought come to doubt of it, I rest wholly upon that which my understanding commends to me, without any suspicion that I am deceived therein, or that the scriptures, even though I do not search them, can speak against it. For One truth cannot conflict with another, as I have already clearly shown in⁹⁰¹ my appendix to the Principles of Descartes. But in any case I did find error in that which I have collected from my natural understanding, I should count it good fortune, since I enjoy life, and endeavour to pass it not in weeping, and sighing, but in peace, joy, and cheerfulness, and from time to time climb thereby a step higher. I know meanwhile (which is the highest pleasure of all), that all things happen by the power and unchangeable decree of the most perfect Being."

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Sir. Frederick Pollock: SPINOZA HIS LIFE AND PHILOSOPHY

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He then turns to the matter of Blyenburgh's objections, which depend on his way of regarding God in his relations to man as a magnified human judge; whereas in Spinoza's view the reward of serving God, is not as it were a prize, but the necessary consequence of the work itself. The love of God, which is man's highest happiness, follows from the knowledge of God as necessarily as it follows from the nature of a triangle that the sum of its angles is two right angles. "One may easily give a general proof of this, if one will only consider the nature of God's decrees, as I have explained in my appendix, But I confess that all those who confound the divine nature with that of man are very inapt to comprehend this," Spinoza further shows how Blyenburgh had misunderstood both himself and Descartes, and then replies with some warmth to the charge that his doctrine is likely to have mischievous consequences. "When you say that by making men so dependent on God I make them like the natural elements, herbs, or stones, that is full proof that you take my meaning much amiss, and confuse things which are of the understanding with things of the imagination. For if you had clearly conceived in your understanding what dependence on God, is you would never think that things, for as much as they depend on God, is you would never think that things, for as much as they depend on God, are dead, corporeal, and imperfect (as to who has ever dared speak so meanly of the most perfect being?) you would understand, on the contrary, that thereby, and for as much as they depend on⁹⁰² God, they are perfect; What reason is there that I should not run into all manner of wickedness? Surely he who abstains from such things only for fear of punishment (which I will not think of you) is in no way moved by love towards God, and has mighty little affection for virtue. For my part, I let such things alone, or endeavour so to do, because they would be clearly at strife with my proper nature, and lead me astray from the knowledge and the love of God."

As to the rule of submission to the Scriptures, Spinoza says that in his opinion it is a more respectful way of treating the Scriptures to recognize that they speak in human language and in parables than to put hasty and absurd interpretations upon them for the purpose of contradicting natural reason. "Matters of high speculation have, I think, nothing to do with the Scriptures. For my part, I have learnt none of God's eternal attributes from Scripture, nor have been able to learn any.

Spinoza replied in courteous terms, but obviously beginning to lose patience, that his purpose, had been not merely to criticize, but to point out to Blyenburgh the fundamental nature of their difference. "I had thought" he says in substance, "that you wished to discuss these matters in a purely philosophical manner, but you showed me that it was otherwise, and that the foundation on which I thought to build our friendship was not laid as I had supposed.

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"In the first place I say that God is perfectly and truly the cause of everything whatsoever that hath any being. Now if you can show that evil, error crimes, and the like are anything which express real being, I shall fully grant to you that God is the cause of these things. I have sufficiently shown to my mind, that which constitutes the nature of evil, error, crimes and so forth consists not in anything that expresses real being; and therefore we cannot say that God is their cause. For example Nero's matricide, in so far as it comprehended anything⁹⁰³ positive, was not a crime. For the outward act, and likewise the intention to slay his mother, were the same in Orestes' case, and yet he is not blamed, at least not in the same degree as Nero. What, then, was Nero's crime? Nothing else but that by such a deed he showed himself ungrateful, unmerciful, and disobedient. 'Tis certain that noon of these things express real being, and therefore God was not the cause thereof though he was of Nero's act and intent. Further, I would here have you note that while we speak in the manner of philosophy we must not use the language of theology. For since theology constantly represents God as a perfect man (and that not without reason) it suits well enough in theology to say that God has desire, that he is angered at the works of the ungodly, or that he takes pleasure in those of the righteous. But in philosophy, where we clearly understand that it is as little fit to ascribe to God the properties that make a man perfect as if one should ascribe to man such as belong to the perfection of the elephant or the ass, there, I say, the fore mentioned sort of terms have no place, and we cannot so use them without greatly confounding our conception of the matter. Therefore philosophically speaking, we may not say that God desires anything of any man, or that anything is displeasing or agreeable to him; for all these are human qualities, which in God have no place."

He goes on to say, in answer to specific questions of Blyenburgh's, that however indifferent acts may be in themselves, considered from the philosophic or universal point of view, this does not affect our moral judgement of the agents. Blyenbergh asks whether homicide is equally acceptable to God with almsgiving? "Philosophically speaking" says Spinoza, "I do not know what you mean by acceptable to God. If the question is whether God hates the one and loves the other done him a favour, then I answer No. If the question is whether murderers⁹⁰⁴ are equally good and perfect with those who give alms, I again say No" But the honest man and the thief are no therefore alike in perfection or happiness of estate. "For by an honest man" (Spinoza continues) "I understand one who desires that everyone should have his own; and I show in my Ethics (as yet unpublished) that this desire necessarily arises in rights men from the clear knowledge they have of themselves and of God" Evildoers, not having this desire, must be without the knowledge of God, and so miss the great foundation of human happiness.

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The question was indeed a formidably vague one. Probably Blyenbergh wanted to extract from Spinoza something capable of being used as an admission of free-will.

Philosophers are men (though the contrary seems to be uncommonly believed) and human suffering has limits. After some delay Spinoza now replied very shortly, to the effect that he really could not undertake to answer questions of such a scope.

The curiosity of Spinoza's questioners was not limited to the proper field of philosophy; they made no scruple of consulting him on omens and ghosts. A friend named Pets Balling, of whom we know very little, but for whom, judging from the tone of the answer, Spinoza must have had a sincere regard, announced the death of a child, and at the same time (seeking perhaps distraction in a speculative question) desired Spinoza's opinion of a supposed forewarning that had come to him. In other circumstances it is possible that Spinoza might have dealt with such a query rather summarily. But now Spinoza was full of consideration for his friend's distress, and whatever he may have thought of the wisdom of the question itself, he answered it, gently and patiently, though with his usual decision. "(The effects of the imagination are various, according to the exciting cause, which may be either mental or bodily. Where it is bodily, as in the delirium of fever, there can be no question of any relation to future events) But the effects of imagination, or images, which have their origin from the condition may⁹⁰⁵ becomes of something future, because the mind can have a confused presentiment of such a thing. It can therefore frame to itself as firm and lively an image of such a thing as if the thing were present. Thus, to take an example like yours, a father so loves his son that he and his beloved son are as it were once and the same being."

Spinoza goes on to say, referring for details to some fuller exposition of the subject which cannot be identified with anything in his extant works, that in so far as the father is united by sympathy with the son, he shares not only in his actual existence, but in the consequences determined by his present state and potentially included in it. Under favourable conditions, then, he may have an extremely vivid imagination of something depending on the son's own constitution and likely to happen to him, and which does in fact happen to him shortly afterwards.

He deals with the question in a tone of perfect courtesy, but with a touch of batter. I am so far from having met with a satisfactory account of any ghost, that cannot even make out what a ghost is.

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He had been able to consult only pliny and Suentonius among the list of authorities given by his friend; but he found these quite enough, for they convinced them that the historians who report ghost stories do so merely for the sake of astonishing their readers. "I confess that I am not a little amazed, not at the stories that are told, but at those who set them down." The suggestion that there are male but not female ghosts did presumably not serious, "Otherwise I could only compare it to the imagination of the common sort, who take God to be masculine and not feminine." He explains that he entirely repudiates the notion of the world having been made by chance, but he nevertheless cannot admit his friend's assertion that ghosts are necessary to its perfection. For perfection and beauty are terms relative to the observer. "He who says that God has made the world beautiful must needs assert one of two propositions: either that God has framed the world according to the desire and the eyes of men, or the desire and eyes of men according⁹⁰⁶ to the world. Now, whether you assert one of two propositions: either that God has framed the world according to the desire and the eyes of men, or the desire and eyes of men according to the world. Now whether you assert the former or the latter, I see not why God must have made goblins and ghosts to attain either of these two ends. For perfection and imperfection, they are terms not much different from beauty and ugliness. So, not to be tedious, I only ask, is the existence of ghosts more necessary to the adornment and perfection of the world than that of various other monsters like Centaurs, Hydras, Harpies, Satyrs, Griffins, Argus and other like vanities? A pretty world it should have been, indeed, had God adorned and beautified it after the good pleasure of our fancies with such things as any man may easily imagine and dream, but none have yet been able to understand." "To cut the matter short, I take for my authority Julius Caesar, who as Suetonius reports, made sport of such things and yet prospered. And so must all do who consider the effects of human imagination and passions, whatever Lavater, and others who in this matter dream in company with him, may say to the contrary.

Spinoza points out that he conceives freedom as opposed, not to necessity, but to external compulsion. Everyone admits, for example, that God's knowledge of himself is both free and necessary. So, again, man's love of life is necessary, but not compelled. The correspondent had expressed surprise at Spinoza's refusal to ascribe human qualities to God. To this Spinoza replies: "When you say that if I allow not in God, the operations of seeing, hearing observing, willing, and the like, nor that they exist eminently in him, you know not what sort of God mine is: I thence conjecture that you believe there is no greater perfection than such as can be explained by the attributes afore-said. I do not wonder at it: for I believe that a triangle, if it could speak, would in like manner say that God is eminently triangular, and a circle that the divine nature is an eminent manner circular;⁹⁰⁷ and thus should every one ascribe his own attributes to

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God, and make himself like God, counting everything else as mishapen.When you ask whether I have so clear an idea of God as of a triangle, I answer Yes, But if you ask me whether I have such clear image of God as of a triangle, I shall answer No: for we cannot imagine God, but we can understand him.” This distinction between imagination and understanding runs through the whole of Spinoza’s philosophy. He repeats that nothing has been advanced to make the existence of Ghosts even probable, and altogether declines to submit to the authority of the ancients.

This critic went through all the common topics of censure against the *Tractus Theologico-politicus*, and concluded that the principles of that treatise destroy the foundations of religion. In short the author of such a work has no injury to complain of if he is denounced as teaching mere atheism in a disguised form.

Spinoza thought the criticism not only wrong but perverse; so perverse, indeed, as to be hardly consistent with good faith; and he replied with a sharpness beyond his wont. The original draft of the letter has been found, and contains even stronger expressions, which on consideration he struck out. The tone of this letter shows us an aspect of Spinoza’s character which we could ill afford to miss. His indignation is not the mere intellectual disgust of a philosopher at the stupidity of an unreasonable critic, it is the moral resentment of a man loving truth and righteousness at the imputation of teaching what he abhors. It seems well to give here a considerable part of the letter. “He begins with saying it concerns him little to know what is may nation or way of life. If he had known it, he would not have so easily convinced himself that I teach himself that I teach atheism. It is the character of atheists to seek rank and wealth beyond measure, things which I have ever despised, as I’ll know who are acquainted with me....Then he proceeds: In order to avoid the reproach of superstition, he seems to me to have cast off religion altogether. What this writer means by religion and what by superstition, I⁹⁰⁸ know not. Does he, I would ask, cast off all religion who affirms that God is to be accepted for the chief good, and that as such he is to be loved with a free affection? that in this only consist our perfect happiness and perfect liberty more, that the reward of virtue is virtue itself and the punishment of folly and vice is folly itself and lastly, that every man’s duty is to love his neighbour and to obey the commands of the supreme power? These things I have not only said, but proved by most solid reasons. But me thinks I see in what mud this fellow sticks. He finds, it should seem, nothing to please him in virtue and knowledge by themselves, and he would choose to live by the mere impulse of his passions but for this one difficulty, that he fests the penalty. So he abstains from ill deeds and follows God’s commandments like a slave, unwilling and with a hesitating mind, and for this service looks rewarded by God with gifts far more graceful to him than the love of God itself: so much the more say, as he finds the more

distaste and repugnance in well-doing. And that it comes about that in his conceit all men who are not restrained by this fear must live without discipline and cast off all religion. The foundation of his reasoning is this that he thinks I take away God's freedom, and make him subject to fate; which is manifestly false. For I have affirmed that all things follow of inevitable necessity from God's nature no otherwise than all affirm that it follows from God's nature that he understands himself. This surely no one denies to follow necessarily from God's nature, and yet no one conceives that God understands himself under any compulsion of fate but rather that he does so with entire freedom, though necessarily....

"This inevitable necessity of things destroys neither divine nor human law. For moral precepts whether they have the form of law from God himself (i.e. by direct revelation) or not, are yet divine and whole-some; and the good which ensues from virtue and the love of God, whether we take it from God as a judge (a political superior issuing distinct commands) or as⁹⁰⁹ flowing from the necessity of God's nature, will be neither more nor less desirable; as on the other hand the evil which ensues from evil deeds is not therefore less to be feared because it so comes of necessity: in short, whether our actions be necessary or free, our motives are still hope and fear. Therefore his assertion is false, that I would leave no room for precepts and commandments, or, as he says later, that there is no expectation of reward or punishment when everything is ascribed to fate, and it is settled that all things proceed from God by inevitable necessity. Wherefore I pass to this conclusion, where he says that I have left myself no argument to prove that Mahomet was not a true prophet. But if this were not so, am I concerned, I pray you, to show that such and such a prophet is a false one? On the contrary, the burden lay on the prophets to show that they were truly such. For the Turks themselves and heathens in general, if they worship God by justice and charity to their neighbours, I believe that they have the spirit of Christ and are saved, whatever persuasion they may entertain through ignorance concerning Mahomet and their oracles.

"You see, my friend, how far from the truth your correspondent has wandered. Nevertheless I admit that he has done no injury to me, but much to himself, when he scruples not to affirm that I teach atheism with covert and glozing argument. "I do not think you will find anything in this that you can judge too harsh in its terms towards this writer. But if you light on any such thing I beg you to strike it out, or else amend it as you shall think fit. I have no mind to anger him, whoever he may be, or make myself enemies by my work; and because this commonly happens in disputations of this sort, I could scarce bring myself to answer him.

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Here it comes before us as a point in his personal character. It is evident that he considered religion as something very real in man's life, and the charge of irreligion as something very real in⁹¹⁰ man's life, and the charge of irreligion or atheism as the grossest and most wicked of calumnies. But this religion, as he understood it, is not the religion of churches and sects. It is independent of dogmatic theology, independent of any particular knowledge or belief as to revelation independent even of the so-called natural theology which holds to the conception of God as a person after all other definitions of his nature have been renounced, and to the expectation of another life which shall redress the balance of the present one in some manner of which all specific knowledge is disclaimed. The essence of religion is in Spinoza's mind a cheerful and willing cooperation with the order of the world as manifested in the nature of man and of society. Irreligion is the self-seeking spirit to which the love that is its own reward is unknown. The atheist is the man who has nothing better to pursue than the satisfaction of his on vulgar appetites.

His attitude towards Christianity—not the dogmas of Catholic or Reformed divines, but the "Spirit of Christ" which men may have an intellectual and historical ignorance—is one of respect and even reverence.

Spinoza like Hobbes, regarded clerical influence as a bad thing, not so much on the ground that it is wrong to teach with authority and as absolutely certain that which is false or doubtful, as because such influence tends to disturb the order of society and diminish respect for the civil law. Hence the peculiar hostility with which, also like Hobbes Spinoza has been pursued by professional theologians.

He marvels how a man of Spinoza's abilities eager in the pursuit of truth, could let himself be so deceived by the devil, "You assume," he asks with delightful simplicity," that you have at last found the true philosophy. How do you know that your philosophy is the best of all those which have ever been taught in the world, are now taught, or shall ever be taught hereafter? To say nothing of what may be devised in the future, have you examined all those philosophies the world over.? To say nothing of what may be devised in the future, have you examined all⁹¹¹ those philosophies both ancient and modern which are taught here, in India, and all the world over? And even supposing you have duly examined them, how do you know that you have chosen the best? What devilish pride puffs you up to pass judgement on mysteries which Catholics themselves declare to be incomprehensible?"

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Spinoza was at first unwilling to make any answer to such an attack. Being once prevailed upon to write, Spinoza could not but show his sense of the extreme folly and insolence displayed in Burgh's letter. The arrogance of it would have been sufficiently gross if addressed to a Protestant; to one who had never professed himself a christian at all it was extravagant. The answer is far the sharpest ever written by Spinoza, For serious argument he had little occasion; the convert's attack on what he called chimerical philosophy was easily answered out of his own mouth.

"You who assume that you have at last found the best religion, or rather the best teachers, and fixed your credulity on them, how do you know that they are the best among those who have taught other religions, or now teach or shall hereafter teach them.

Spinoza recalls to the hot-headed proselyte, who fancies that Rome has a monopoly of all the virtues that in Alva's persecution the correspondent's own ancestors had suffered valiantly for the Protestant Religion. The historical claims of the Church of Rome are met not with direct criticism but with an unexpected counter-attack.

"As for what you add touching the common consent of multitudes of men, the uninterrupted continuance of the Church, and the like, that is the very same old tale as Pharisees'. They bring forward their myriad witnesses with no less confidence than the devotees of Rome, and those witnesses repeat their traditions, as if they were facts within their own knowledge, no less stoutly than the Roman ones. Their lineage they carry back to Adam. They boast as proudly as nay that their Church has been continued to this day, and stands unshaken in spite of the enmity of heathens and Christians. They have more antiquity⁹¹² for them than any other sect. They proclaim with one voice that their tradition comes direct from God, and that they alone possess the word of God, both written and unwritten. It cannot be denied that all heresies have branched off from them, while they have remained firm during several thousands of yours with no political power to compel them, but in the mere strength of fanaticism.

The time has passed when systems of philosophy could be regarded as final and absolute. In our own day the nearest approach to a dogmatic philosophy of the old pattern has been a doctrine which proceeds on the systematic assumption that the problems of philosophy are insoluble. There are some who find in this state of things the death-warrant of philosophy itself, and thereupon exult or revolt, according to their temper, as at a matter irrevocably judged. But such are over-hasty, forgetting that that the change which has come over men's view of the great problems of the world is not a single or casual, but is the last step in a vast movement of human thought which has

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profoundly modified our whole conception of the nature and limits of knowledge. Science has for good and all abandoned the dream of finality. The discoverer well knows that his discovery, while it brings new certainty and new power over things, will also throw open a new series of questions. A fresh problem arose in the place of everyone that had been solved or set aside: and, so far from resting on her conquests, science only girded herself for a more strenuous continuance of the campaign. We stand face to face with infinite mysteries in the things we see and handle; we have to do no longer with inert masses pushed and pulled through space by a convenient something called Force, but myriad fold complexities of rushing, vibrating, pulsating units.

Now force has become either mere compendious symbol in the description of motion, or a worse than idle name to hide our ignorance; and matter is almost reduced to a vehicle for Energy. Yet the certainty of natural sciences is not shaken, nor is the ardour of research abated. We still seek knowledge, knowing that⁹¹³ when we have found it we shall have to seek still further.

Was it any wonder, then, that philosophy, having not only the difficulties of scientific inquiry to content with, but other peculiar ones differing in kind from those encountered in the natural sciences should be slower to enter into the critical period in which knowledge becomes conscious of its provisional character? Is it surprising, on the hand, that philosophy also should at last conform to the conditions that science has already recognised? And if it does submit to those conditions, why should its work become fruitless or worthless any more than the work of science? We can see, indeed, that it is not so. There are no longer Platonist and Aristotelian schools but Plato and Aristotle are more exactly studied, more truly honoured and revered, than they ever were in the days when blindly worshipped them. The same is true, though less conspicuously true, of the great names of more modern times, Kant certainly has disciples who may be called after his name; but that would be a very shallow estimate which should reckon the power of Kant in philosophy by the number of professed Kantians in the world. For the work done by Kant was not that he established this and that proposition about the mental mechanism of perception and thought, but that he announced the entry of philosophy into here critical age. His own application of the critical method may or may not be correct, it may or may not be complete; but his work stands nevertheless. Ardent and strenuous thinkers began to strive against it when it was barely finished; they have striven ever since to find some form in which dogmatic philosophy could be revived, and they have all striven in vain. The harvest of the Critique of Pure Reason is reaped by hundreds and thousands who know nothing of the categories and Antinomies. It is not systems that make the life of philosophy, but the ideas of which systems are the perishable framework; and the philosopher's place

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among his fellows is determined not by counting the heads of those who accept the system as a whole, but by the strength and fruitfulness of the ideas which he sets a stir in men's minds.

Spinoza⁹¹⁴ did not seek to found a sect, and he founded none. Nay, we will go farther; it is at least doubtful whether a single person can be named who has accepted the system of the Ethics in all points as it stands. But that is because Spinoza's mind is above the level of the people who hunger and thirst for systems; and for that very reason the thought of Spinoza's ethics has slowly but surely interpenetrated the thought of the world, and even now works mightily in it, while other systems welcomed in their own day as new revelations are now in very truth past and forgotten. On are we to go, perchance, in search of systems which have not passed away? Assuredly such are to be found: they drag on their barren life, a fixed monotony of oneturies, in the schools of Brahmans and Buddhists and confucians, who have drained off the life-giving words of their ancient masters into labyrinthine canals and stagnant pools. There in the over esteemed East is the limbo of unchangeable systems, persevered from the fertilizing breath of change by a universal inertia. If Spinoza's philosophy were identical, as not a few shallow critics have fancied with Indian pantheism or indifferentism, then Spinozism would be an existing, unchanged and unshaken system; but such an existence and such security are the death of philosophy.

On the one hand we find a line of reasoning derived from the metaphysical treatment of theology; in other words, a philosophy starting from the consideration of the nature and perfection of God, On the other hand, we find a view of the existing universe guarded by the requirements of exact natural science so that the philosopher who follows this track is bound over to see that his speculation, whatever flights it may take, shall at all events not contradict physics. The combination of these two elements is one of the most characteristic features of Spinoza's philosophy. No one had before him attempted such a combination with anything like the same knowledge of the conditions of the task. Few even after him been so courageous and straight forward in the⁹¹⁵ endeavour. The pantheist or mystical element as we may call it (though both terms are ambiguous and liable to abuse) is not merely placed beside the scientific element, but fused into one with it.

The universe is governed by divine laws, which, unlike those of man's making, are immutable, inviolable and an end to themselves, not instruments for the attainment of particular objects. The love of God is man's only true Good. Only the knowledge of God will enable us to subdue the hurtful passions. This as the source of all knowledge

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is derived from the knowledge of God, we may know God better than we know ourselves. This knowledge in turn leads to the love of God, which is the soul's union with him. The union of the soul with God is its second birth, and therein consist man's immortality and freedom.

The detachment from ordinary cares and interests in which the essay makes man's happiness to consist is carried so far as to approach quietism.

Spinoza's object is indeed opposite to that of Maimonides. So far from finding philosophy in the scriptures, he maintains that it is idle to seek it there; and the sharpness of his criticism on Maimonides' artificial system of interpretation has probably distracted attention from that which they really have in common.

This love is what determines God to creation, as at the same time a necessity of his nature and an act of will. Love being the chief attribute of God, the perfection of any creature depends on the extent to which it shares therein: thus the love of God (for its own sake, not as a means of salvation) is the chief end of man.

The artificial constructions forced on scripture by the school of Ben Maimon and Ben Gerson were repugnant both to his reason and to his faith.

In order to put this question on a rational footing it is very necessary to distinguish between the Kabbalah properly so called, which dates from the thirteenth century, and the older mystical traditions which the Kabbalists deliberately confounded with their own fantastic speculations in order to give themselves an apparent sanction of antiquity. The⁹¹⁶ later Kabbalah, starting from an idealist theology and cosmology expressed in highly symbolic language, rapidly became overwhelmed by its own anthropomorphic symbolism, and overran all Jewish mysticism with demonology, thaumaturgy, and other wild fancies beyond measure; for all which the professors of this so called philosophy found warrant in Scripture by trifling and wearisome schemes of non-natural interpretation, anagrammatic readings, arbitrary transpositions, and substitutions of letter

In Spinoza's generation this system had attained its fullest and most extravagant development; and it seems to have become by that time the most unmitigated nonsense ever put together by the perverted ingenuity of man. In its application to ceremonial observances it was little else than a mass of ludicrous or disgusting puerilities. Its fruits were seen in the outbreaks of delusion and imposture culminating in the exploits of the false Messiah, Sabbatai Zevi, of which mention has already been made in a former chapter. Such a doctrine, we may be sure, had little attraction for Spinoza: and in an

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age when historical criticism did not exist he would scarcely have had the patience to search the rubbish-heap for the jewels that might be buried in it.

The scholium to the seventh proposition to the second part of the Ethics says: "A mode of extension (i.e. a finite material thing) and the idea of that mode are one and the same thing, but expressed in two ways.

He knew that he ought not to be imposed upon by words or dogmatic fiction, but it was only natural that he should in many cases be unconsciously led away by them.

Descartes had a perfectly distinct and right intention, and one may even say that he came near to a definite truth. But unhappily he had not the patience to abstain from premature generalisation; he violated all rules of sound scientific method, including his own maxims, and his hasted led him into deep and irreparable error.

The⁹¹⁷ best general introduction to the philosophy of Spinoza is perhaps that which he has himself given us in his unfinished work, "On the Amendment of the Understanding. It seems to aim at nothing less than an complete analytical account of the objects, nature, and instruments of philosophic enquiry.

The treatise begins by considering the futility of the common objects of human desire, which are reduced to the heads of wealth, power, and pleasures of sense. All these vain and precareous in themselves and distract the mind from the pursuit of the true good.

Descartes assumes tacitly that human life is good to a reasonable man; Spinoza assumes that there is some human good to sure and so permanent that by finding it the reasonable man can make life good for himself, and help others to find it good also, The alternative of pessimism does not occur to find it good also. The alternative of pessimism does not occur to them in any form.

In considering what is the true or the chief good, it is to be observed, he says, that good and evil are only relative terms.

Here is announced the essentially social nature of all human morality and improvement, which we afterwards find developed in the Ethics. To be wise alone is only half the battle, and the lesser half; the triumph of the seeker for wisdom is to find for his fellow men as well as for himself. An instructed and enlightened society must be formed if its members are to attain wisdom.

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This naturally appears to modern reader at first sight as the most absolute dogmatism. The author seems to be claiming an arbitrary right to accept anything he pleases as self-evident, and throwing on its self-evidence the whole weight of all the subsequent knowledge we may build on our leading assumptions.

Spinoza does not say, be it observed, that every apparent certainty is true knowledge, but that there is no true knowledge without certainty and the certainty is given in the knowledge itself. In⁹¹⁸ other words, there is ultimately no external test of truth; we must be content in the last resort with the clear and persistent witness of consciousness. This doctrine is not necessarily transcendental or dogmatic. It is compatible with a purely empirical account of the origin of all our knowledge, and indeed is adopted in that connection by one of the leading philosophical authors of our own time and country. Mr Herbert Spencer's view of the final test of truth, though he puts it in the negative form as the inconceivableness of the contrary, is substantially not distinguishable from Spinoza's. Rightly understood, the doctrine is not an assumption of infallibility, but a warning against any such assumption. When a man is once in possession of the truth, he cannot doubt it; but he may well be deceived into supposing himself in possession of it when he is not. To take an illustration used elsewhere by Spinoza himself, a man dreaming often fancies himself sure that he is awake; but a man really awake can never think he is dreaming. The things I see and feel, my phenomena, are ultimate certainties to me so far as they go. The difficulty is to ascertain how far they really do go, to separate the phenomena from my interpretation of them, which experience has shown to be in many ways liable to error. Again, when I have clearly grasped the relations between the parts of a geometrical diagram, I can entertain no doubt concerning them. Yet before I had sufficiently considered them I might be uncertain, or even entertain a wrong conception of the geometrical relations and imagine it to be certainly right. No one knew better than Spinoza how easy it is to be certainly right. No one knew better than Spinoza how easy it is to hold confused and erroneous beliefs with absolute confidence. Some of the current notions in philosophy and psychology which he makes the objects of his most unsparing attack are precisely those which have been most commonly maintained on the ground that they are principles given by consciousness as clear, ultimate, and self-evident.

For⁹¹⁹ men in this sanguine frame of mind it was natural also to underrate the difficulty of procuring acceptance among mankind for the conceptions which to them appeared to shine with the light of evident and self-justifying truth. This kind of excessive, hope, however, is capable of being dashed by experience in all but

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incorrigible visionaries; and while it appears, though not extravagantly, in the fragment *De Intellectus Emendatione*, no sign of it is left in the *Ethics*.

The road by which the human mind is to attain its goal is practically to be found in the knowledge of its own powers and of the order of nature. Were the true method once found and followed, advance would be certain. But it is in truth seldom found, by reason of men's prejudices, the toil and clearness of thought, needed for the work, and other causes. Even if the method, being found, were exhibited in action without any previous warning, it would probably fail to carry conviction; for it might well happen to lead to unexpected results, which men would be prone to reject without examination. It is therefore not reasonable to call for an immediate production of results to test the value of the method by. As for absolute sceptics, if any such there be, they are their own showing beyond the pale of reasonable discourse. A man who will admit nothing cannot live without acting on a great number of assumptions as to the reality of himself and the world.

In knowing the "most perfect being", the mind also knows itself as part of the universal order and at one with it: therein finding, as we have to learn elsewhere, the secret of man's happiness and true freedom.

He dwells on the point that error has been shown to be a product not of the understanding but of the imagination. He now applies his doctrines of the imagination to illustrate the fallacies of common language. The passage is remarkable.

Since words belong to the imagination (that is to say, we form many notions according as the words expressing them are confusedly put together in⁹²⁰ the memory by reason of particular bodily conditions) we cannot doubt that words, no less than imagination, may be the source of many grievous errors, unless we are very watchful against them. Besides, they are framed after the fancy and capacity of the common sort, so that they are but signs of things as they are in the imagination, not as they are in the understanding. Which is evident from this, that on all such things, as lie in understanding only and not in imagination they have fixed names that are often times negative, as are incorporeal, infinite, and the like. Many other things which are in truth affirmative they express in negative terms, and conversely, because in each case the contrary is far easier to be imagined: thus the name occurred in that easier form to the men who first framed them, and they used positive terms for negative ideas. There is much that we affirm and deny because the nature of language allows us to do, and yet the nature of things doth not: so that, not knowing this last, we might well take falsehood for truth.

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Europe had for centuries been filled with the noise of scholastic discussion over questions incomprehensible to ordinary sense, of which the staple was furnished by such terms as substance, attribute, essence, existence, eternity. And these terms were the established stock-in-trade, as it were, not only of philosophical language but of philosophical thought. Such as they were, these were the tools with which Spinoza had to work. But powerful and subtle minds which had exercised themselves on these ideas had troubled themselves but little as to their relation to actual things and man's knowledge of them.

In the expression of his philosophy Spinoza follows a suggestion made by Descartes, and throws it into a highly artificial form borrowed from the usage of geometry. There is the same array of definitions, axioms, propositions, and corollaries, as in Euclid; and every step in the argument purports to be definitely warranted by something already demonstrated or claimed⁹²¹ as self-evident. Only the diagrams are wanting to complete the external resemblance. Few readers will at the present be found to be doubt that this proceeding was on the whole unfortunate. It gives to Spinoza's work, in addition to its real difficulties, a needless air of abstruseness and technicality.

What is it that Spinoza regards as "self-caused"⁹²² within the meaning of his definition? The reply is given by the definition of Substance and by the chain of propositions formally showing that the two coincide. Substance is that which is "in itself" or self-subsistent, and is conceived by or through itself. that is, without assuming anything else to exist.

In other words, it can be conceived as existing without any external reason for its existence. But we cannot seriously apply such a conception to anything short of the whole sum of being, within which we may seek for the reason of particular things, but outside which we cannot go. Explanation is of the relations between particular things; the universe in its entirety is inexplicable.

Substance is indeed manifested in the Attributes but there is not an inaccessible reality behind the manifestations. The manifestations are themselves the reality; Substance consists of the attributes and has no reality other than theirs. As for the suggestion that the perception of the understanding in this respect may be illusory, in other words that the reality of things is unknowable, it is one which Spinoza was incapable of entertaining; it is wholly foreign to his thought, and I submit that it ought to be so to all sound thinking. This is not the place to enter on a general metaphysical discussion; but I may be permitted to say here shortly by way of clearing the ground, that to me it amounts to a contradiction in terms to speak of "unknowable existence"

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⁹²² The original editor changed "self-accused" to "self-caused" by hand

unknowable reality" in an absolute sense. I cannot tell what existence means, if not the possibility of being known or perceived. This position, implicitly contained in Spinoza's definitions, was explicitly taken up, and I venture to⁹²³ think, in the main conclusively established, by Berkeley. Since his time of philosophy had done something, and science, much, to confirm his work But I do not know that the point will bear much labouring; it is too fundamental. Once accepts it, or be does not, and the whole view of the character and possibilities of metaphysic depends on this primary decision.

If Spinoza swallows up speculative theology in philosophy, he is equally determined not to confine the range of philosophical construction within the bounds of human experience. Rejecting the theological conception of the universe as created and governed by a magnified human despot, which indirectly makes man the measure of all things, Spinoza was not more willing to accept the contrary form of anthropomorphism which admits no reality of things outside what is known to ourselves. And he was determined with all not to give up the substance and reality of the knowledge we have in the search for some other imagined reality which might per-adventure turn out a shadow. Thus encompassed with dangers, he escaped from them by a flight of speculation as daring and splendid as any that human intellect has achieved. The God of Spinoza is not merely Substance, but "Substance consisting of infinite attributes" The infinity of attributes is deduced from the perfection and reality of substance. Perfection and reality are with Spinoza anonymous terms. Whatever exists must exist as much as it can; and that whose nature is to exist, or which exists of itself, is under no possible restraint either internal or external which could set bounds to its existence. Therefore it will exist with infinite reality, in every possible way, and we must ascribe to it infinite attributes. The existent universe, though not the world accessible to a particular order of finite minds, must include every possible consequence of infinite being, and there is no real distinction between the actual and the possible.

We have no right to assume that this is the only world; for this would be to set bounds of infinite being. How can we tell what other aspects existence may⁹²⁴ not have to intelligence other than ours? We can conceive, though not imagine, relations of thought and extension. For all we can ever know there may be endless aspects of existence unimaginable to us. That which to the modern thinker appears as a speculative possibility, forbidding us to affirm that human knowledge is everything, appeared to Spinoza as a positive necessity. Things must exist, not only after the manner which infinite understanding conceive "Every particular thing is expressed in infinite ways in the infinite understanding of God."

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Though the system escapes the snares of subjective idealism, it does not escape idealism altogether. In order to judge Spinoza's attempt rightly, we must face the question whether such an escape was possible at all. If, as I think, his failure was due not to any want of philosophical power of ingenuity, but to the nature of the problem itself.

Let us assume Extension and all its modes to be blotted out of existence. Thought and its modes will by the hypothesis remain unaffected; every mental correlate of a material fact will be precisely what it was before; the psychical order of fact will be precisely what it was before; the psychical order of things, *ordo et connexio idearum*, will be unaltered. In other words, there will be no effect on the perceptions which take place in any mind, and though extension be annihilated an independent Attribute, no thinking being will miss it. The difference will be sensible only to an infinite intelligence placed as a spectator outside the universe and all its attributes. Hence all Attributes except Thought are really superfluous; and Spinoza's doctrine, when thus reduced to its simplest terms, is that nothing exists but thought and its modifications. Feeling, or something commensurable with Feeling, is the only unit and measure of reality. The ultimate elements of thought are not merely correlated with the ultimate elements of things. they are the elements of things themselves. For, when the principle of continuity is once admitted, there is no need to assume any other. And this view strange as it may seem at first sight, may be arrived at by divers ways. It may be reached even⁹²⁵ through the notion of a thing-in-itself or substratum of phenomena; and Kant was on the very point of thus reaching it, but left it aside. Accepting the alleged necessity for a substratum noumenon, or whatever else it may be called, to support our phenomenal experience, we must admit that of the nature of this substratum, as it is in itself, we know nothing whatsoever. Therefore the substratum, may as well be of the nature of mind as anything else. But mind is the one sort of real existence of which we have direct experience; it is that which is known in conscious feeling. And, seeing that a known kind of existence will satisfy the conditions required of the substratum, we have no occasion to postulate other unknown kinds. Indeed, the law of economy forbids us thus to multiply entities without need.

The formal part his system remains a magnificent attempt at an impossible symmetry of the universe, in which thought vainly struggles to escape from its own fundamental conditions.

Whither is he to lead us?—If you are of my mind, to some form of idealism; but you must seek for yourself, and you will surely find if you take Plato's advice and trust the argument. What you find may not be what you expect, but that does not matter—

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But what kind of idealism? for there are many—That, my good friend, is the whole problem of modern philosophy. No one man and no one system will be done with it. Set your own hand to the plough if feel like it, and you may plough as good as acre—who knows?—as any other man—But there is no end?—Yes: an infinity. If you want rest and infallibility, you do as Albert Burgh did and enter the Roman Catholic Church; if not, go forward fearing nothing, and prosper. But you will know better than Albert Burgh. And if any of the people who cannot be happy without ready-made formulas ask you wherein you hope to be saved, you may answer with Omer Khayyam—an answer which Spinoza would surely have approved—“Because I never called the one two.” And so farewell.

It⁹²⁶ has been how a great part is played in infinity in Spinoza’s system; We have attributes infinite in number and in their several kinds, infinite Modes, and the like. It is evidently material to know what precise meaning was attached by Spinoza to them. “The question of the infinite has always been considered very difficulty, nay inexplicable, by those who have handled it, because they have not distinguished between that which is concluded to be infinite by its own nature, that is, by virtue of its definition, and that which is without limits by virtue not of its essence but of its cause (in modern language, between that which cannot be conceived as finite and that which as a matter of fact is indefinite in quantity.) again they have not distinguished between a thing called infinite from having no limit, and a thing whose parts cannot be measured or expressed by any number, though a greatest and a least magnitude of the thing itself can be assigned; finally, because they have not distinguished between that which we can only understand but not imagine, and that which we can as well imagine as understand,” Whence it is plainly to be seen that measure, time, and number are nothing else than ways of thinking, or rather of imagining.

Hence the attempt to explain the ideas of substance eternity, or the like, which belong purely to the understanding, by means of conceptions which are mere “aids to imagination” is necessarily futile.

What is known by inward experience we call mind, or mental; what is known by outward experience is named matter or material. It may be observed, however, that the distinction of subject and object, being given immediately in the act of knowledge, must in any vase be real; where as the distinction between mind and matter, if there be any validity in the reasons already set forth in the last chapter, is very far from being an ultimate fact, and is a fact at all only in a qualified sense.

The distinction in human experience is however quite real; and mankind, taking their experience as the measure of existence, have conceived the world of mind and the

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world of matter as two sharply defined regions set over against one another. But the same experience which suggested the division also shows us⁹²⁷ a constant connexion. The feelings which I cannot show to my fellow-man in any but any symbolic and representative manner, namely, by signs that he can interpret in terms of his own feelings, are paired with outward events which are parcel of our common experience. The gulf between the two worlds is bridged. How the bridge is possible is a problem which has exercised philosophers of all ages; and all their endeavours have failed so long as they have not perceived that the gulf itself its the creature of our own thought. It is an irrational and hopeless task to inquire how mind acts upon matter, or matter upon mind. We are trying to find a relation between things which have no common measure. The strength of an emotion cannot be expressed in foot-pounds, nor will our sensations of warmth helps us to fix the mechanical equivalent of heat. Either we must give up the problem as a mystery, or we must invent another mystery to explain it, or we must say plainly that the common way of stating it is wrong, and that the distinction on which it is founded in wrong also.

The Cartesian school saw the difficulty, but still held to the conception of mind and matter as entities or substances distinct in themselves.

Spinoza's psychology takes the same view of the facts but instead of seeking an artificial explanation for the correspondent of two such differing things as body and mind, he boldly says that they are the same thing, and differ only as aspects. Their parallelism and mutual independence is thus not a mystery but an elementary fact. To ask why mind should correspond with matter is like asking how why the Convexity of a curve should answer to the concavity.

Assuredly it does not lead to the indifference of fatalism; for a little consideration will show that fatalism consists, not in believing all events to be the definite results of definite conditions, but in holding that the course of events is overruled by an arbitrary power which so constantly baffles all man's forethought as to make it not worth while to take thought of for the future. Philosophical determinism is⁹²⁸ the opposite of this. The determinist holds, in accordance with common experience, that the deliberate action of men is among the condition that shape the course of events, and is often the most important condition. If particular men or societies are foolish enough to think that their own acts or omissions count for nothing, that is a condition too, and its results will be greatly to their disadvantage. Determinism, in short, if only one applies it thoroughly, leaves all the common uses of life exactly where they were.

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If the body is helpless without the mind, so is the mind subject to be disabled by sleep, and otherwise limited in its operation by bodily conditions.

Can my sensations of sight said to resemble the thing seen, or the images on my two retinae, or the motions in the optic nerves, and if so, in what sense? These questions are essentially insoluble on the common supposition that body and mind are really the same thing, the knot is cut, or rather vanishes. The problem of making a connexion between the inner and the outer series of phenomena becomes a purely scientific one. It is no longer a metaphysical paradox. but the combination of two methods of observing the same facts, or facts belonging to the same order: and the science of physiological psychology can justify itself on philosophical grounds, besides making good its claims by the practical tests of results.

Their morality is so far egoistic that they admit as a first principle that every man must seek his own welfare. But it is not selfish: for the very first of their mediate axioms is the contradiction of selfishness. The first condition of man's welfare is the welfare of the society of which he is a part, or as the Stoics said, a limb,

Spinoza here repudiates two popular conceptions of the Deity in one breath; one which makes him an absolute ruler whose only law is his own will, and another which regards him as constantly fulfilling a moral law conceived as in some way independent of him. In the one view he is a despotic monarch, in the⁹²⁹ other a governor bound by an unchangeable constitution. The world is his plaything, or an inscrutable something is his master. In the latter case, the only evidence we have of the ultimate sovereignty of the moral law is in the human conscience: and hence it should seem that conscience must be the judge of God as well as of man. And this may really be the view obscurely held by a number of the right minded persons who accept theology in its ordinary forms, even those who would verbally assert that the other opinion, namely, that the moral law is what it is because God has chosen to make it so. For though many say that moral commandments are binding because they express the will of God, few of those who say so would not also say that the will of God is always good; where the meaning of good might indeed be vague, but at any rate would be something more than the name of that which God wills.

But we cannot here attempt to pursue this topic gather, and indeed the task might prove endless. There are no harder illusions to get rid of than anthropomorphic ones (or perhaps it would be better to say anthropocentric) and there is no reason to suppose that the possible and more or less plausible forms of such illusion are either exhausted or exhaustible.

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His professed object is to expose the prejudices which lie at the root of most confused thinking about the order of the nature, "All the prejudices", he says, "which I here mean to lay bare depend on this point only; to wit, that men commonly suppose all things in nature to act as themselves do for a purpose

If, it is asked, everything is the result of God's perfection, whence come the many imperfections of nature corruption, ugliness, disorder, evil, sin? But this is to confuse the nature of things with human imagination of them. From the universal point of view perfection is fullness of being, and has nothing to do with the perfection that is relative to man's use or convenience.

He is free, but not exercising choice; for all his works are necessarily, and the law of their necessity is the law of his own being. His acts do not spring from design; where there is no choice there can be no deliberation, and a being which embraces the universe is sufficient to itself. He is not a moral being in the⁹³⁰ sense of having preferences; for with respect to God all things are perfect in their kind. Even understanding and will cannot be said to belong to his nature. In short, the God of Spinoza is not the personal God.

But if for Spinoza God thus impersonal, it would be misleading, and not in accordance with Spinoza's turn of thought, to say that he is unconscious. It is true that understanding, as a determined mode of thought, belongs only to determined things. Even the infinite intellect which includes all thought and consciousness is a particular thing. The object of these distinctions, however is partly to secure the equality of all the Attributes, of which we have already spoken, It remains a cardinal point of the system that God is a thinking being who can think infinitely in infinite ways. This does not involve, it is true, the supposition of a consciousness analogous to human consciousness.

Schopenhauer could not abide Spinoza, first, it would seem, for being a Jew, and next for being an optimist. He makes an end of Spinoza in three or four pages of dashing criticism, calls him an unconsciousness materialist, among other names, and goes out of his way to cast a gross insult on Spinoza race. Schopenhauer's philosophy, being teleological or nothing, is of course radically incompatible with Spinoza's; but that was no reason why he should not speak with decent civility of a man at least as good as himself.

The striking likeness between Spinoza's results and those reached in our time by workers who, like Wundt and Haeckel in Germany, and Taine in France, have come to psychological questions through physiology, or taken the equivalent precaution of

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informing their philosophic judgement with competent physiological instruction. It may be safely affirmed, I think, that Spinoza tends more and more to become the philosopher of men of science.

While Coleridge admired Spinoza both intellectually and morally, he could not fully accept his way of thinking. Even at a time when he was all but convinced by Spinoza, he was not satisfied. "For very long⁹³¹ time indeed," he writes, "I could not reconcile personality with infinity; and my head was with Spinoza, though my whole heart remained with Paul and John." Crabb Robinson tells in his Dairy of an interview with Coleridge at which he spoke of the Ethics as a book that was a gospel to him, explaining at the same time that the nevertheless thought Spinoza's philosophy false; "Spinoza's system has been demonstrated to be false, but only by that philosophy which has demonstrated the falsehood of all other philosophies. Did philosophy commence with an it is instead of an I am, Spinoza would be altogether true.

Flaubert, at first sight an unexpected votary, gave honour to Spinoza beyond all philosophers. His letters bund in admiration of the Ethics as a real man's and nor more schoolman's work.

His aim was not to leave behind him disciples pledged to the letter of his teaching, but to lead men to think with him by teaching them to think freely and rightly for themselves. Spinozism, as a living and constructive force, is not a system but a habit of mind And, as science, makes it plainer every day that there is no such thing as a fixed equilibrium either in the world without or in the mind within, so it becomes plain that the genuine and durable triumphs of philosophy are not in systems but in ideas. Wealth in vital ideas is the real test of a philosopher's greatness and by this test the name of Spinoza stands assured of its ranks among the greatest. We who have thus far endeavoured however imperfectly, to follow the working of Spinoza's mind, and to explain his thoughts in the language of our own time, honour him even more for that which he suggested, seeing the far-off dawn of new truths as in a vision, than for that which his hands made perfect. Not even from those whom we most revere can we accept any system as final. A speculative system is a work of art; it is an attempt to fix an ideal, and in the very act of thought which marks it off with individual form the ideal is transformed and drawn up into a still unexplored region, Experience and science combine to warn us against putting our faith in symbols which should be but aids to thought. The word that lived on the master's lips becomes⁹³² a dead catchword in the mouth of scholars who have learnt only half his lesson. And therefore it will still be in time to come that when men of impatient mind cry out for systems and formulas,

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demanding to possess the secret of all wisdom once for all, there will be no better answer for them than was given long ago by the son of Sirach: "The first man knew her not perfectly; no more shall the last find her out."

K.D. Sethna: "AE'S MYSTICAL POETRY"^{\$}

Often he must have shut his eyes in tranced forgetfulness of earth at his deep and passionless hour; he was one of those to whom meditation and self-communion was the truest life, and has told us how those little gemlike songs of his early days came to him pure and perfect out of the profound hush into which he had plunged his mind. I remember my own joy on first realising what his poetry disclosed—a cool unpretentious flowering grace, yet laden with a glimmer of mystery rooted beyond our earth's transciences.

AE's work is remarkable for the unique spiritual experience by which it is kindled: and experience of many colourful changes resolved by a certain underlying movement of mystical aspiration into a single shining mood. The colour and change were not valuable to him for their own sake; they derived their intensity, their appeal, from something hidden and invisible, an essence of eternal beauty secretly one behind all its magic myriadness. And the presence of this sacred simplicity AE suggests not only by his words but also by a simple spontaneousness of metre; his rhythms, bare and whisperlike, seem to spring from a chaste unaltering calm. That is at once his merit and his defect. Defect because his technique is prone to be monotonous and his creation to lack vigour and wideness; if he had commanded a more flexible and conscious artistry he would have been able to embody with a finer verisimilitude many realisations which are now lost by his poems in a sort of enchanted emptiness. Still, at his best the sense of a primal peace, a white tranquility dreaming vaguely behind the veil of multihued vision⁹³³ and emotion gives his work a spirit touch found nowhere else. Blake may have a deep suggestiveness born of the simplest phrases but he has the clairvoyance of a wise child, not the remote, the ultimate, the transcendental gleam. Though Wordsworth catches a vastness as of the Spirit, the philosopher in him preponderates over the mystic. Even Shelley's wizard tunes float in an ether different from AE's. The world of AE is not the rarefied mental with its abstractions and idealities come to life under the stress of a lyrical feeling, but an occult atmosphere of mind out of reach for the normal poet and open only to those who follow a discipline of concentration, a yoga of insight such as the Orient has always prescribed. To a sensitive celt like AE, in whom the old Druid race with its reveries was still alive, the practice of yogic concentration was bound to be fruitful. No doubt, he laos lives in iridescence and not in the full Spirit-sun; but the shimmering haze of Shelley differs from his diffuse illumination in

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that Shelley differs from his diffuse illumination in that Shelley sees hazily from an arching distance while AE see diffusely from very near. And it is satisfied nearness which imparts to his verse the Spirit-appeal peculiar to it. There is a more intimate, more effulgent poetry possible, but this is the first expression in English Literature of a close relationship with sovereign Splendour through a poetic yoga transfiguring both thought and image.

For, the main spring of the whole psychic process is an intuition that the over is craving to gain consciously what he already holds somewhere in the buried places of the subliminal. As the penultimate stanza hints, he is at heart one with the Divine; only, he does not remember with an entire certainty this ecstatic fact. An obscure feeling is all that he has, but the feeling is pregnant with fate.

There is without question, an earth-self in AE which takes interest in the passing of time; it is drawn by human faces, but in them also he is ever visionary enough to trace the hidden beauty.

It⁹³⁴ is an idealistic acceptance of the clay's cross; the human is given a reality, a justification to exist in its own nature just because that nature is regarded as an echo of some divine drama enacted on the higher planes.

We must not however, commit the mistake that the echoes do a deeper being are the flesh and bone of one brief life; these are the outermost vibration, so to speak, of the 'mirrored majesties'. The true correspondence is between some heavenly game of archetypes in the Eternal and the play of soul with soul down the ages. A believer in reincarnation, AE makes poetic use of the meeting again and again of souls in sympathy with one another; and the earthly love he praises at times is the flame leaping to flame across clouds that change with each rebirth.

It gives by constant recurrence an impression of the tenuity no less than monotony, and the greatest poets have, besides the direct touch of intuition, a life and strength of language, a palpable motion of the word-body as well as the soul's sign from a far. This means that not merely the subtle mind or the inner vision but at the same time the energy of the full waking consciousness is employed to catch inspiration. What is thus created acquires a certain impetuous diversity; and in AE the new movement comes when he begins to write with a more open-eyed intelligence. Formerly he used to draw upon trance-depths, now he listens with the same inward ear but without dissolving into trance. He does not shut his eyes, as it were, but watches the turn and thrill of his poetry, so that it grows clearer and stronger under his gaze, modulating itself sufficiently in order to satisfy the observing artist-conscience. Even a

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poet like Milton who was born with a blank verse genius had to revised and polish in daytime what Urania had whispered to him still hours. With Shakespeare the art was immediate but because he was the most wide-awake, the most out-gazing and conscious of all poets, his nerves ever on the qui vive to respond to sense-stimuli. Yeats' blank verse can float in a half-light and seen a sudden birth from secret worlds – and yet is in fact the most deliberate perhaps of all recent poetry; for Yeats writes with an unsleeping⁹³⁵ vigilance over words. Of course, poetry composed with deliberate care is as much really heard from within; only, it is heard after effort of the consciousness to tune-in to the soul-ethers and it is received sound by sound instead of in a running strain Blank verse especially is accompanied by a wakefully inspired intelligence, though its composition may be slow or rapid according to the poet's power to grasp the suggestion out of the subliminal.

He sets to poetent use a Celtic myth for embodying his conception of the worlds of light and darkness born from the absolute, the descent of the soul with its heavenly godheads and powers into earth-consciousness, their slow oblivion of the heights whence they derived but ultimately their recalling that high home and their destiny to transform chaos into a divine image.

He will therefore take his place in the poetic pantheon as pioneer of yogic art mainly for his ability to cast brief exquisite Spirit-Spells. A fair amount of his work will go to limbs owing to an ambiguous phantasy, a thinness of imaginative wash with no clear articulate thrill.

K.D. Sethna: "A MYSTICAL DEFENCE OF ROMANCE."^{\$}

The romantic temperament is on the decline. To surround sex with the idealistic imagination is fast becoming unfashionable. It is regarded as plaything a sort of secular "Stooge" to that "arch-enemy" of progress", the religious and mystical tendency. That is one aspect of the attack – scientific naturalists telling "visionary" poets to cut their colourful "cackle" and come down to brass-tacks of animal reality. The other aspect of the attack is derived, surprisingly, from just the opposite quarter – the camp not of scientific naturalists but of those who have developed a spiritual world-view and seen the need of an inner God ward growth Aldous Huxley makes the character who is his own mouthpiece in "After many a summer" tear Robert Browning to shreds for setting up what may be called a religious cult of sexual love instead of looking at things as chacer said in a purely physical animal light. Huxley says that to idealise and romanticise sex is to put an extra barrage in the way of true mysticism. Chaucer

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nothing⁹³⁶ save his appetites between himself and God, while Browning, it is argued, had not only his appetites but a whole mist land of the mind built up to supply a halo for his concupiscence and to persuade him that his love-tinctured animality was a highly desirable thing and that the state of mystical blessedness was merely an intensification of the state of happy and poetic-mooded marriage!

In my opinion, Huxley oversteps the mark. Browning does act silly at times; yet it is not true that for the mystic in man the Chaucerian mentality has less obstacle than Browningsque. In the former we have a sharp demarcation between the high and the low, there no effort to align the two parts; so the ordinary life is conceived as quite an animal activity while the mystical is seen in terms of pure spirit, with a denial of any possibility of the animal having the seed of the Divine hidden in it. The outcome is that the mystical life becomes an extreme self-mortification, a castigating of the animal all the time, a cruel asceticism which mutilates the physical being and renders the mind grandiosely masterful in perverse way and ultimately leads to a cramming of the subconscious with suppression to such a point that there is no explosive upsurge whose end is either the fate of paphnutious in Anatole France's *Thais* or else the sanctimonious hypicricy which marred the annals of medieval monkhood. What the Browningsque inspiration is trying to do is to build a bridge between the low and the high. Its defect lies in its putting too much emphasis on the middle term, painting up that term as almost an ultimate in itself because it draws elements from both sides in a kind of harmony. But through giving sexual love a more than physical significance by enveloping it with the idealistic imagination, poets like Browning prepare the crude animal component of man for finding the concealed truth behind its appetites.

What is it that sex in the body is seeking? To complete the fragmentary individual, to surpass his limits, to gain ecstasy, to placate his urge towards perpetuation. Does sex in the body achieve this aim? Its self-completion and self-transcendence are a short spell of happy illusion, Its ecstasy is feverish and⁹³⁷ sporadic and temporary, the perpetuity it desires is attained vicareously by the individual's being prolonged only in his off-spring. It is therefore a failure and its brief phases of pleasurable excitement, besides fading into the humdrum and the commonplace, are always counterbalanced by periods of acute suffering and heartbreak owing to its attachment to frail and finite forms, Hence something more than the body's functions must be discovered to take sex nearer its goal. The first movement towards this something more is Browningsque romantic idealism which is nothing else than the experience of sex on subtle planes of consciousness where the hold of the raw and rigid physical is diminished. The subtle planes have windows opening to the light of the

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Divine can steal in and a sense of what is intrinsically vast, rapturous and deathless start-stirring. The poetic mind creates out of the substance of the subtle consciousness a quasimysticism which, whole pretending to itself all manner of excellences that are not there, implants vague tendencies in the being towards the authentic truth, velleities of genuine God-vision—a state of groping and stumbling readiness for the real revelation, And those who do happen to strain their eyes out of this dream and see directly the blaze of the Spirit become not morbid self-mortifiers cutting off the body from the soul with an unhealthy other-worldliness, but synthesising unifying and harmonising mystics who behold God hidden everywhere and read in life a promise of God's kingdom on earth. So Browning has his use and the mistland of his romanticism is not altogether an opaque many-hued veil cast for ever upon the face of Truth. It is a thinning veil necessary in order to uplift the animal in us by means not too sheerly spiritual—it is an evolutionary device, accustoming the unregenerate part of us gradually to the glow of God. To mysticise about sexual love and not accept it in pure animal-human terms is at the same time a mistake and a help: a mistake if the Browningsque attitude is magnified into a grand terminus, a help if it is made a rainbow-passage to the divine sun.

Huxley's⁹³⁸ attack on romantic idealism errs not merely because it fails to discern an evolutionary need. It errs also because he puts too much emphasis on the impersonal Divine, the fearureless infinite Spirit, the luminous "cloud of Unknowing" into which the soul can rise out of its human individuality. He forgets that we have in our highest parts two sides—the impersonal and personal, the cool intellectual and the hot emotional. He forgets that we have a finite body and a being with an individual face and mould of nature and cast of character. What must be the spiritual truth underlying our personal and individual being? Is that being of ours, with its ardent cry for form and name, a mockery, a hollow sham we must outgrow and discard for a supracosmic transcendence or else hold here an antithesis to the undifferentiated Infinite within or at best as a halting instrument of that formless and nameless glory? Surely an integral insight must posit behind this a divine person a spiritual individuality, not cramped and fragmentary but the focus of an infinite splendour, the crystallisation of the Limitless and the Eternal for a play of diversity in unity. A perfect mystical fulfilment must therefore realise a divine person no less than a divine Impersonality. It is towards the former that romantic idealism tries in a half-blind manner to drive us. Romantic idealism—the giving of trailing clouds of more than human glory to the person of one's mate and the emotional aching to merge oneself in it—foreshadows the cult of the Saviour and the Avatar, the supreme mother of the All-creatrix, the blune God head of Vishnu and Parvati. It is the half-way house to the religion of the devotees, the bhaktas, the Sufi Singers of the perfect Beloved.

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I think to perceive a truth behind romantic idealism is also to tend, when the spiritual turn is taken, towards the Aurobindonian vision in which Matter is not rejected as untransformable, Romantic idealism wants not just a fulfilment of the inner personality in us, it wants as well a creative radiancy and perfect perpetuation of the outer. Crude passion craves to be creative without being radiant, perpetuative without the dream of perfection. Romantic idealism falls short of its dream⁹³⁹ and its desire, but they are there and point to an important aspect of evolution. The traditional Yogas look upon romantic idealism dream and desire as misplaced projection outward of what is possible to the full in the inner nature alone. In their view, the soul can realise immortality and divinity, the body will always resist enlightenment and be a slave to disease, decay and death. But such a view is surely partial: if the universe is not an illusion, the Spirit must hold in itself the power to divinise and immortalise the outer as well as the inner self, the very body must share in the ultimate apotheosis. And is there not an intense figuration of the perfectly beautiful and blissful body, a most plangent cry for the apotheosis of physical existence, in the love-poetry of the romantic idealists? These love poets do not merely rise from the gross material into the subtle planes of sex shot with inklings of the psychic and the spiritual: they wish the gross material itself to be refined and irradiated by the psyche-glimpsing subtle. In the consciousness of non-yogic life this seems to approximate emotionally and imaginatively to the Aurobindonian afflatus. The fact that as soon as one takes up the Yogic life one has to aspire for a total transformation of all-impulses, however subtle-planned that break out in sexual love does not diminish the potentialities of romantic idealism to serve in the meanwhile as a magical semi-mediator between earth and heaven.

K.D. Sethna: "SCIENCE AND POETRY"^{\$}

What are the values and defects of the poetic expression and poetic response in life? I.A. Richards has a genuine concern for general health and balance of human nature. He makes no denial of the richness poetry brings us. A most apt remark of his runs: "To live reasonably is not to live by reason alone—the mistake is easy and, if carried far, disastrous—but to live in a way of which reason, a clear full sense of the whole situation, would approve." And clear full sense of the whole situation demands, according to Richards, a yielding of ourselves emotionally and imaginatively to the spell of poetry even though what⁹⁴⁰ poetry speaks may be contrary to what science declares. In Richard's view, poetry enriches and nourishes that part of the mind which science with its emotional, logical mathematical temper leaves bare and starved.

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The effect of this form is on what he calls the complex of our interests, each stir therein shaking up our total system of inner needs until anew poise is attained. The new poise marks a balance of our conflicting impulses, an equilibrium and integration which account for the delightful and satisfied and fulfilling state poetry produces in us no less than for our perceiving a felicitous inevitability in poetic speech—an inevitability representative of the harmonised mood at work in the poet himself. The elaborate agitation and reorganisation of our interests by poetry has two branches: one is thoughts of what the words mean, the other and more important an emotional response leading to the development of attitudes or preparations for actions which or may not occur.

All this is admirable psychology and artistic observation; but is thwarted from reaching down to bedrock by a set of postulates. Richards brings forth on the strength of his “science”. Science, ala Richards, has outgrown the Magical view of the universe that is, we have found that there are no world of Spirits and Powers which control events and which can be evoked and, to some extent, be themselves controlled by human practices.

The poet is left free to imagine, his mind is allowed to range as it likes. To aver that he falls to utter truth because science has done away with the Magical View and with the possibility of the divine afflatus is to import into discussion a point that logically does not arise. It is shot quite beside the mark, since poetry is never obliged to be an announcer of truth.

Richards lets fly the shot because he wants to kill the defence of certain special statements about supernatural beings, statements about God. Science has banished all unearthly agencies and therefore their possible afflatus for poetry: how then, he asks, can poetic assertions about them be correct, how⁹⁴¹ can these assertions have any authority? The double conclusion is in order, but it rests upon a double premises with which it is easy to join issue. In my opinion, Richard’s shot is not only beside the mark: it is also pretty feeble. The drift of recent physics away from mechanistic and materialistic theories cannot be neglected: a host of front-rank scientists have set their course towards the Magical view. Even apart from the idealistic “fifth column” within the camp of science itself, the Magical View can stand up and fight—and not on pure reasoning alone. Facts of observation, facts of experience can be enlisted for many levels of “magical reality—Anthropological scrutiny leaves a definite residue of genuine witchcraft; psychical research an undeniable residue of genuine spiritualism; experiments in telepathy and clairvoyance an impressive residue of hidden non physical ranges of man’s own powers; study of Indian Yoga practice a cogent residue of superhuman states of existence beyond the body and brain, states partaking of a

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deathless In-dweller, a Cosmic Consciousness, a luminous Transcendent. It is an extremely facile and narrow survey that slurs over this evidence

Atleast science has produced no conclusive testimony against the infinite Godhead and the immortal soul nor against the occult presences. But a poet is not a poet in as much as he is a mouthpiece or mysticism. Whether he is such a mouthpiece or no is not the primary condition is word and rhythm beautifully expressing intense psychological activity on his part. What the poet keenly sees and feels is all the content required: it does not matter a whit in what direction the seeing and feeling is done. Poets may be seers and prophets of the Divine, but they are just as poetic when they talk of secular things—love and death and Nature's colourful complexity.

One can just as poetically deny as affirm the Divine. Poetry is as wide as man's being and echoes the thousand dissimilar moods of it. So we must leave content alone. But content is not all that is to poetry: there is also form. Is the idea of inspiration, of the divine afflatus bearing eternal verities—an idea as old as history—engendered by something in poetic form.

Richards,⁹⁴² though marking the strange satisfying and fulfilling effect of poetry and giving form importance, misses the profound issues of both. He chops logic over the poetic content and puzzles over the question whether it can be said to convey truth. He is knocking at the wrong door. Confronting the form which has already struck him as paramount he should have tried to see all that it holds. If he had perceived the Perfect and Archetypal presence there, he would have understood why when reading poetry we always get the feeling that compelling truths are spoken to us. Our intellects may not agree, our whole system of thought may be antagonistic to a poetic statement, yet we feel somehow as if a truth were expressed and as if we had to believe it. Whence the compelling power? It comes from the extreme of beauty with which the poetic statement is made. That archetypal extreme brings the force as of an incontrovertible ultimate truth, a supreme Real laying bare its secrets in language and casts a spell of belief on us and bewitches us into conviction.

His standard of "serviceableness to the complete personality" does inadequate justice to the delight as of revelation which is ours through the poetic experience. To grant poetry a useful enriching influence simply because it feeds the emotional side of us which finds no nourishment in neutral scientific truth-enunciations is to assume a semi-patronising attitude and ignore the vast civilizing and evolutionary potentialities of poetic literature. Poetry does not just feed and balance the emotions: it touches indirectly the divine spark in the human, the beautiful harmony hidden within.

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It is regrettable that despite his natural equipment of unusual receptivity Richards should allow on the one hand to be hindered by a scientific dogmatism shutting out the Divine and on the other to be misengaged by the aesthetic fallacy of those who forget that form, not content, transmits the touch of divine authority we always get in poetry and that this touch is independent of any mystical or spiritual pronouncement poetry may make.

Prof⁹⁴³ P.N. Srinivasachariar "MENTALIST AND ULTRAMYSTIC ASPECTS OF ADVAITA"\$

Advaita is not mysticism as it stresses the serenity of Jnana and is averse to the ups and downs of love.

It insists on certain disciplines and sadhanas as the essential requisites for realising the non-dual consciousness. They consist of the triple conditions of discrimination (viveka) detachment (vairagya) and moral discipline based on self-control and these conditions are all comprehensive because they include the purification of thought, feeling and will. By deep philosophic thinking the mumukshu or the seeker after truth knows that the non-dual Brahman is real and the pluralistic world is false.

Ajatavada or the theory of non-creation.

It states that being is, and non-being is not. Dual consciousness is Avidya-maya and non-existent and non-duality consciousness is alone real. What is non-existent at the beginning and at the end is non-existent at middle. The world of namarupa (pluralistic universe) is non-existent because it does not exist at the beginning and at the end. The unreal cannot be produced by the real and the real cannot be produced by the unreal. Whatever can be abstracted from reality does not belong to reality. This theory may be called a cosmic. But it is not nihilistic because it refers to the fulness of being as opposed to non-being due to ignorance. The method of Ajatavada is purely negative and it consists in the examination of the causal category and its elimination or rejection. The predication of purpose to the Divine Being is the predication of imperfection to the Perfect one. If the creator is outside the cosmos then he is an absentee god and no spiritual intimacy is possible between God and Man. If God is in the world he becomes one with it and suffers from its imperfections.

The keyword of Atma-Sastra (Mahavakya) is furnished by the Upanishad namely 'Prajnanam or pure consciousness is Brahman' and it is the 'I' thought in which thought is analysed away and the 'I' shines by itself for ever. The criterion of pure

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advaita is the principle of no contradiction or sublation. Whatever cannot be abstracted or sublated is non-duality and whatever can be abstracted or sublated is duality. The⁹⁴⁴ advaitic thinker proceeds from the objective from the gross to the subtle and from dualistic consciousness which is thinking with something to no-duality or pure thought.

The enquiry into the nature of the Art, an is not a mere intellectual speculation but a process of introversion based on viveka and vairagya. The Advaitic philosopher discriminates between Atma and Anatma, dissociates himself from the no-self by renouncing the outward-looking standpoint and realises his eternal and infinite nature. By Sravana the vision is turned inward and the self is analysed introspectively. Manana is the process of abolishing the vasna and Nitidhyasana is the vanishing of vasnaa or the cessation of Citta activity. Owing to the false limiting adjuncts of Avidya, namely the body, Mans and egoity, the one eternal and infinite self imagines itself to be the subject and object of experience and is subject to misery and death. But really the Atman is the one without a second; and there is no other seer but he, who is beyond the subject-object relation. This truth is established by the idealistic interpretation. This truth is established by the idealistic interpretation of the world of Nama-rupa, the knowledge of the true I as contrasted with the counterfeit ego and the realisation of the transcendental state of Turiya by the analysis of the three states of consciousness. The world is first shown to be my idea or creation. The I is then distinguished from the 'me'. The subject Drik is proved to be different from an opposed to the object of Drisya. There is only one I or the seer and the objects are its semblances. Lastly, the three states of consciousness are proved to be self contradictory and the fourth state of Turiya alone true. Though the method is subjective, it is free from the faults of subjectivism and the ego-centric fallacy and it has the merit of simplicity as it proves the illusoriness of the false I and the truth of the absolute I. What is required is the ceaseless thinking on thought till the triputi of thinker, thinking and thought ceases to be and consciousness shines in its self-effulgence.

An idealistic view of Reality.

Pure Advaita rejects realism and insists on an⁹⁴⁵ idealistic interpretation of the universe. The realist says that the external objects are out there and are independent of the mind. The idealist demolishes this view by the counter-argument that the world is only a mental construction or creation. The Advaitin utilises the arguments employed by the Western idealist and the Buddhist in refuting the reality of the external world consisting of persons and things. The existence of a thing consists in its being perceived and is only in the medium of consciousness. The so called external object is only a

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cluster of sensations and all sensations primary as well as secondary are only in my mind. The furniture of the earth and the choir of heaven are only my ideas. The world of space is an extension of the sensation of extensity that in me and the world of time is likewise a succession of events that are mental. Space and time are only forms of the mind and they adhere to the mind and are prior to the objects. There is no difference between the blue and the blue sensation and between a succession of events and their mental transition. The world is really not space and time and is relative to the observer. The theory of relativity of knowledge leads to relativism and subjective idealism. The forms of idealism like objective idealism and absolute idealism are only attenuated forms of subjective idealism. The world of Space-time—cause is not an idea in the objective sense but is my idea. Idea as such is only empty abstraction but it is truly an idea in my mind. The object is a projection of my idea; it is idea externalised. The world of nama-rupa⁹⁴⁶ is created by me, sustained by my, and is merged or dissolved in me. The Cosmos is a Kalpana or imaginary creation without any substantiality or permanence. What is called akasa or elemental ether is a projection of man and a reflection of citakasa or pure consciousness. The so-called visible and tangible universe is the creation of avidya and is a phantasm and not a fact. Even the idea of the creator is a creation of the religious imagination and is not real. Idealism like this furnishes a background for the abolishing of the vrittis and the apprehension of the Atman.

Atmavichara⁹⁴⁷ reverses the process and it consists in lifting the veils. The false I is eliminated and the true I is affirmed. By lifting the veil of the Atman successively, the no-self is negated and the self is affirmed. When the thinking process is thought away the thinker alone remains as purna and santam.

The Subject Philosophy.

Another aspect of the philosophy of the 'I' may be called the subject philosophy based on the distinction between Drik or the seer and Drisya or the object of presentation and the possibility of the Drik dissociating itself from the subject-object relation. The Upanishads saying that the knower cannot be known serves as the key thought to the subject philosophy. The subject appears to be objectified by Avidya and subjected to misery. The Kshetrajana alone is real and the Kshetra or the object of experience consisting of the three bodies is an imaginary creation like the snake idea superimposed on the rope. The moment we think the I, negation enters into being and the 'I' becomes the me or the no self. The 'I' falsely imagines itself to be Manas, Buddhi, Citta and Ahamkara which form the 'me'. Even the bodily self and social self form the object and are only the illusory properties of the Avidya ridden self. The contents of the conscious self are different from the self that is aware of them and they are only its

⁹⁴⁶ The original editor corrected spell "rupa" by hand

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semblances. The subject does not pervade the object but is perverted by it. The subject is the sole reality and it never enters into any relation internal external. The real is neither true nor false but it is only the idea of the real, of which the attributes of truth and falsity are predicted. The whole world of jagat, jiva and Iswara in so far as it is a presentation of dualistic consciousness is an object of experience and only idea of the real and not the real itself. Even the distinction between Drik and Drisya arises from the confusion of Avidya and is self-contradiction. The philosopher should abandon the objective outlook and become the eternal Sakshi or spectator of all time and existence. The witnessing Atman is different from the worldling or Jivas like light and darkness. When the subject withdraws himself from the subject object consciousness, the vrittis vanish and⁹⁴⁸ the 'I' alone shines by itself as the one without a second. The logical conclusion of the subject philosophy or singularism is what is known as Ekajivvada or the theory of the single self. As the 'I' exists in the world of experience, the Jiva is one and Avidya is equally indivisible. The Jiva is one and the so-called other jivas are creations like dream images of its semblances. In another sense the Jiva is one though it functions in many bodies. The one 'I' is distorted by Avidya and divided into many jivas which seem to be numerically distinct but are really illusory and non-existent. The jiva is three hold, the partibhasika, the vyavaharka, and the paramarthika. The first is the illusory 'I' like the dream consciousness; the second is the phenomenal self that experiences the waking state and the third is the absolute 'K' that is never sublated by something more real than itself. The distinction between the three states or kinds of the jiva is itself fictitious as the subject shines for ever in its secondless state.

The Analysis of Consciousness.

The analysis of Avasthtraya or the three states of consciousness is closely allied to the enquiry into the nature of the self or the knower or the subject and its importance to pure Advaita lies in its analogical proof of the reality of non-duality. It is the method by which consciousness frees itself from its psychic functions and limitations. Its basic principle is that of apaccheda which holds that what cannot be stultified or eliminated is pure consciousness is non-sublatable, In the waking state consciousness becomes and pervaded the external objects and is a subject-object relation and the pervading self is called Visva. In the dream state, the senses are in a state of rest and the dream images stored up in the subtle boy or the subliminal region takes wide and fantastic shapes and the dreamer called Tajjasa creates these psychic changes which seem to have sensory vividness as long as they last. Sound sleep is not the addition of consciousness as there is a vivid recollection that I slept soundly, but the sleeper who reposes in Avidya in its causal or potential state has no consciousness of distinction or duality. Sushupti, therefore, affords an analogous proof of Turiya and non-duality and⁹⁴⁹ it is

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strengthened by the observational method of Anvaya and Vyatireka; where there is subject-object consciousness there is duality and misery as in jagrat and svapan and where there is no subject-object consciousness, there is non-duality and bliss as in sushupti. The difference between sushuputi and Turiya is the difference between Ajnana in its latent state and Jnana in its fullest sense. Though the three state are psychologically continuous they are philosophically self-contradictory and point to self-transcendence as the true state. The realism of the waking state is incongruous with the mentalism of the dream state and both are different from the nihilism of the sleep state. The 'I' is one though its states vary and proved to be fictitious and the vrittis of the waking state are stultified in the superconscious state of Turiya.

The logical intellect of the pure Advaitin is not satisfied with the examination of the three states of consciousness. The analysis is further continued leading to the seven stages known as Bijajagrat, jagrat, Maha jagrat, Jagratsvapna, svapna, svapna jagrat and Sushupti. There is a gradual transition from the gross to the subtle and the subtle to the causal state. The first is Bijajagrat or the potential waking state which is the root of the subject-object experience and it is the seed of all semblances. The second is jagrat in which egoity sprouts into self-consciousness. It becomes Mahajagrat when the 'I' sense is concretised and projects itself into the world of space-time. The fourth is Jagrat svapna in which the creations of the waking state become a prolonged dream. Svapna is dream experience as a pure subjective experience. In the sixth state known as Svapna jagrat, the memory of the past appears like a long reverie. In the last stage of Sushupti the objective or dualistic consciousness is in its most attenuated but subtle form. It is Ajnana in an unanalysable causal state.

Its idealistic interpretation of the world avoids⁹⁵⁰ the defects⁹⁵¹ of materialism and solipsism. The philosophy of the 'I' has its starting point in self-consciousness and in its development it steers clear of the ego-centric fallacy. The subject-philosophy rightly stresses the⁹⁵² superiority of self-knowledge over the knowledge of the world and it has the merit of overcoming the evils of subjectivism. The analysis of the Avasthas leads to the enjoyment of the peace or the quiet of Turiya which passeth all understanding and escapes the pitfalls of quietism.

The major defect or evil in the method of Advaitic introversion is in mistaking the stages of inner quiet for the stopping place. There are many phases of contentment in the process of stilling the vasana and seeking santi. False contentment often masquerades as mauna and is therefore rejected.

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⁹⁵⁰ The original editor corrected spell "avoids" by hand

⁹⁵¹ The original editor corrected spell "defects" by hand

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The sovereign remedy prescribed by pure Advaita to overcome these obstacles is thinking on thought till thinking is transcended and it is philosophically preferable to the ascetic suppression of desires, psychic sublimation and passive withdrawal of the mind from the sense plane. The Advaitin who has thus subdued his mind by ceaseless vichara has every reason to enjoy his inner victory and thus proclaim the glory of Atmajnana thus: I am the formless and the unconditioned. I am not the three states of consciousness. (Continued on 534) on page 534)⁹⁵³

Dr S.K. Maitra: GRACE OR SELF-EFFORT^{\$}

A reconciliation of these two conflicting standpoints was urgently required, and this was one of the tasks which the Gita set before itself. On the one hand, the general drift of its teaching is to make man conscious of his high destiny and his incumbent duty to fulfil it, removing from his mind all traces of egoism and sentimentality which paralyse his will; In the other, it equally emphatically declares that without Divine grace salvation is impossible

The Gita not only says in a general way that Divine grace is an indispensable condition of emancipation, but it also shows (xvll.14-16) by an analysis of voluntary action, that there is always an indeterminate element in it which cannot be ignored through excess of self-consciousness. Every action, whether good or bad, is conditioned by five factors, namely, the body the doer the various instruments the many kinds of effort and lastly, fate. To think that the agent is the sole factor in action is the height of folly. Not only is it a great folly, but⁹⁵⁴ it is a serious moral delinquency. It is in fact, as the Gita shows in the sixteenth chapter, one of the characteristics of the man with the Asurika nature. (XVI 13-14)

Fate or daiva is the element in a man's action over which he has no control. Its presence shows that man is not completely his own master, and that there is a power above him which directs his actions. This however, does not mean a negation of man's freedom, but only a restriction of it. Subject to that restriction, man enjoys freedom.

The Gita's beautiful reconciliation of the principles of grace and self-exertion is a model for all time of how an active virile attitude can be combined with one of complete surrender to God. It shows how wrong it is to set up the disjunction: Either grace or self-exertion. This disjunction has been in fact one of the main causes of spiritual decline in the East as well as in the West. In our country, with the rise of the Bhakti

⁹⁵³ The original editor inserted "(Continued on 534) on page 534)" by hand

^{\$} Vedanta Kesari.

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schools, the principle of grace become the dominant note of our spiritual life. But in the enthusiasm for this principles, it was soon forgotten that grace could only work on a basis of self-activity. The result was that beautiful harmony between these principles which was the distinguishing feature of the Gita, was lost sight of Self-exertion came to be deprecated, and this was a very unfortunate thing from the standpoint of spiritual progress.

In the west, too, this distinction has proved equally disastrous for spiritual life. Because the West feels today that Grace is opposed to the principle of self-reliance and encourages a kind of intellectual and moral idleness, therefore it wants to banish it completely from its scheme of things. This sort of oscillation⁹⁵⁵ from one extreme to another will on until this disjunction is completely discarded and an attempt made to build spiritual life on the basis of a conjunction of grace and self-exertion.

Grace supplies the essential transcendent element, without which evolution would be a Maypole dance round and round the same immobile stagnancy. If the world is to be lifted out of its present rut, it must be hooked on to something higher than itself. Grace supplies this element, this 'something higher than itself' It is another⁹⁵⁶ name for the descent of the Divine light into the world. Without such a descent the evolution of the world to a higher status is unthinkable.

Grace comes when it is deserved. There must be intense craving for it before it can come. And therefore it comes only to him who seeks it and seeks it with the whole of his being. It does not come to the idle dreamer who makes it an object of his pious wish. It is only an intense aspiration, an aspiration in which the whole of our being is concentrated upon the single desire to receive it, that can prepare the ground for its descent.

Such an aspiration brings into play all the faculties of one's soul. It cannot be obtained by mere submission to authority. The Gita says (IV.34) (Know this by submissiveness, questioning and service) submission is only one of the ways, but it is not the sole way to spiritual realization. It must be followed by other two, the way of reflection and the way of service. Submission helps only to check the growth of egoism, but egoism will return with a thousand fold virulence if the gods to whom one submits prove, on examination by reason to be false gods. The scepticism that will then result will be infinitely more dangerous than one which results from the mere absence of faith. Lastly, the two ways of submission and reflection must be consummated by active service of truth, by complete dedication of oneself to the pursuit of truth. It is only when this triple process is completed, that one obtains knowledge which is stable,

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which is not in danger of being lost at the first touch of reflection. This is why in the next verse (IV.35) the Gita says: (There will result that knowledge, o Pandava, which is no longer in danger of lapsing into ignorance) Then only will the foundations of knowledge be truly laid. The third of these processes, what the Gita calls *seva*, the consecration of the whole of one's being to the service of truth, is what may be called Surrender in the truest sense of the word. Mere submissiveness is no surrender, for it may be of the pre-reflexional, sentimental nature, and may vanish at the first touch of reason. True surrender, as Amiel said in his journal in time, is male resignation 'manly resignation', the quality of manliness consisting in the acceptance by⁹⁵⁷ the whole of one's being (and not only by the emotional part of it) of that to which one resigns oneself, and a readiness to live for and die for it (as opposed to a mere passive acceptance of it).

Ramakrishna, with his intense faith in grace, yet symbolised in his own life and in his teaching the great truth that grace can only be won through self-effort.

In Sri Aurobindo's philosophy also there is a beautiful blending of these two principles. Divine grace in the form of Divine Descent is at the root of the whole process of Evolution. The process of evolution has not reached its highest stage yet; there are still higher levels of it which have not yet emerged. The emergence of these higher stages is conditional upon the descent of the Divine force in higher forms. Man has a great destiny before him. He has fulfilled only a very small part of it. He is not to remain for ever man. He has a glorious future before him, for he is to become superman or Divine man. But that he may do so it is necessary first and foremost that the Divine principle of Supermind should descend into the world. Without the descent of this Principle, which is a matter entire of Divine grace, man cannot by his own exertions alone raise himself to the status of Superman. But even if the Divine principle of Supermind were to descend into the world, it would not effect the desired transformation of man into superman, unless man was in a position to receive it. Here we see the necessity of self-exertion of an intense effort on the part of man to render himself fit for the reception of the higher light when it chooses to descend. Man's self-exertion, therefore, if not the positive condition, is yet at least the negative condition of his transformation into the Superman. If he adopted merely a passive attitude, if there was not in him an intense aspiration for the higher light, then the divine force might knock at his door and yet finding him unprepared to receive it, might go back, Man, therefore must deserve to receive Divine grace be it can descend into him.

To sum up: the Grace and self-exertion are two aspects of the same reality. That reality is the Divine Force descending into the world to make it what it is. Evolution is

nothing but the obverse side of the process which we call creation. We⁹⁵⁸ may therefore call it the home sickness of the Spirit. Effort on the part of the individual to improve himself, to rise to a higher status of himself, is a manifestation of this home sickness. It is therefore implied in the very idea of evolution. It takes the form of an aspiration on the part of the individual for a higher status, that is, a higher realization of the Spirit than what he has already obtained. To talk of evolution and yet not to recognize this aspiration, this phenomenon of self-effort, would be an absurdity. But the individual cannot by his aspiration create a new status for himself. He can only render himself worthy of it. The actual creation the raising of the individual to a higher status, can only be effected by the Divine force itself. What is true of the individual is true also of the world. The world cannot be raised to a higher status, the evolution of the world cannot rise to a higher stage, unless there is a descent of the Divine Force in a higher form. This descent is what we call Grace. While it is true that the individual cannot by his own effort force the Divine Grace to descend, it is equally true that the intense effort of the individual to make himself worthy of it is itself due to the operation of the same principle which makes the descent of the Divine Grace inevitable. Thus at each stage of evolution the two processes must go together. There must be an intense craving on the part of the individual for a higher light from the divine source, and an actual descent, on the part of that source, in a higher form. Thus, world evolution goes on, rising step by step to higher and higher stages, each stage conditioning higher activity on the part of individual beings to improve themselves, to make themselves worthy of receiving higher light, and being itself conditioned by higher and higher forms of Divine Descent, grace meeting self-effort and self-effort continuously being crowned by grace.

Man became intoxicated with a new consciousness of his power, and this led him to believe that he could obtain salvation through his won exertions alone. Deeper spiritual realization, however showed him that this was not possible, and the pendulum swung to the other extreme.

Prof.⁹⁵⁹ Srinivasacharya: ADVAITA (cond from⁹⁶⁰ 529)

Truth is non-contradictory and absolutely true but there are relative truths and even the veda admits of degrees of truth till the absolute is realised.

To define Brahman is to get entangled in the self-contradictions of relational thought and dualistic consciousness.

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Dr S.K. Maitra: GRACE OR SELF-EFFORT

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Prof P.N. Srinivasachariar "MENTALIST AND ULTRAMYSTIC ASPECTS OF ADVAITA"

Continued from the previous page number 529

⁹⁶⁰ The original editor inserted "from" by hand

Every kind of experience is a subject-object relation of terms and also external to them it is self-contradictory and false. Brahman is consciousness as such and it never lapses into the self-conscious one sub-conscious or the un-conscious. It is self-luminous and shines by itself and is in itself.

He is like the king on the throne who falling into reverie fancies that he hunts in the forest, becomes a hunter, marries a girl of the tribe, be gets children, kicks a child and then wakes up; but really all this is only an illusion and not real.

Prof. S.N.L. Srivastava. AVASTATRAIYA AND THE SELF CONTRADICTIONS OF TIME SPACE CAUSE.^{\$}

All philosophies except the Advaita base themselves on a consideration of the Waking experience alone, but the Advaita gives us a metaphysic of the entire stretch of conscious experience.

Why have other philosophies confined themselves to the Waking alone? Obviously because that appears to them to be the only form of fully conscious experience; the Dream and Deep sleep experiences appear to them to be lapses from full consciousness into semi-consciousness and unconsciousness. This is where they take a wrong turn. An unconscious state of experience is a contradiction in terms. Any state of experience is eoepso conscious experience. Is the deep dreamless sleep a lapse into unconsciousness, as it prima facies appears to be? Certainly not. For, if it were so, no recollection of it would ever be possible. The man, waking from a deep sleep, recollects it and says, 'What a happy and blissful sleep I had!' There could be no such recollection if the man had lapsed into unconsciousness. What is true of the dreamless deep sleep state is also true mutatis mutanids of the dreamind state. You will say' There is diminished consciousness which is diminished in dream, or, is it the objects experienced which lack the glare and the brightness of⁹⁶¹ the objects of Waking experience? Consciousness as such cannot arise lapse, increase or diminish. The Waking, Dreamless Sleep differ from one another not in being different degrees of consciousness but in having different forms of the objective.

The turiya nonsuits the reality of the waking world and brings out its phenomenal character just as the waking nonsuits the reality of the dream world and brings out its phenomenality.

^{\$} Vedanta Kesari.

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The question now naturally arises: If the waking, dream and dreamless sleep are all phenomenal, why are they markedly different from one another? Why, in particular, is the waking so different from dream and deep sleep experiences? The Mandukya Upanishad gives us an explanation of the differences. It points out that the differences are contingent upon our consciring through different instruments of cognition. In the waking, the nature of the objective experienced is contingent upon the functioning of the psyche and the sensorial apparatus.

The continent character of the world can also be understood by a critical examination of the fundamental categories of time, space and causation through which we apprehend it.

Students of Bradley can profitably recall here how he submits the concepts of space, time and causation to a critical examination and comes to the conclusion that they are only appearances and do not 'have or belong to reality'. The concept of space, he points out, is self-contradictory. We think of space as continuous or as something which always passes away beyond itself—'space, to be space, must have space outside itself:' and we also think of space as being discreet or having a limit or definite boundaries—'If it has not definite boundaries, it is not space; and to make it an end in a cloud, in nothing, is mere blindness and our mere failure to perceive'. But this means that space is both endless and has an end.

Time, also like space, is a self contradictory appearance. Any span or time must be conceived to be compressed of 'units' which are themselves durations—to⁹⁶² say that these units are not durations would amount to saying that the whole is durationless. On the other hand, any time necessarily implies its relation to a future time in respect of which it is 'before' and a past time respect of which it is 'after'. These future and past times are themselves, in turn, related to other future and past times in respect of which they are 'before' and 'after' and the process goes on endlessly

The concept of causation, the central category of our experience, is Bradley points out, 'another case of pure make shift'. Is the effect identical with the cause or different from it? If identical, then causation loses all meaning and its assertion becomes a force; for, the essential and necessary implication of our concept of causation is the difference between cause and effect and their sequence in time. Well, then, if cause and effect are different, we have to explain rationally the transformation or the changing of the cause into the effect.

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The enigmatic character of the casual concept was unclear to the Advaitic thinkers of India like Gaudapada and Shankara. The casual concept of origination and origination, Gaudapada argues, is unthinkable either of the 'existent' or of the 'non-existent'. The existent cannot originate because it already is, and the non-existent is ipso facto incapable of coming into existence. Then, again, the origination of a thing is unthinkable either 'out of itself' or 'from another thing'. To say that a thing originates out of itself would mean that it changes itself which is equivalent to saying that it destroys itself. How, then, its origination from itself be conceived? To say that a thing is produced from a both thing, renders the relation between the two utterly unintelligible.

We then come to the position that from the metaphysical stand point the world has only a contingent or relative reality and not absolute reality and that Brahman is the sole absolutely Real, the *Ens Realissimum*. This is the conclusion to which we are inevitably brought by an analysis of our experience in its entire stretch as well as by an examination of the categories of our world-experience. The trend of modern scientific thought also lends countenance to this view. So long as man apprehends reality through the logical understanding (which is necessarily relational) united to the psychosensorial apparatus, he cannot but perceive the world with all its multiplicity and distinctions and as marked by the duality of⁹⁶³ the subject and the objective; about when we rise to the level of Absolute experience, these distincts do not arise therein. The Advaita is essentially a theory of the 'world'. The different systems dualistic philosophies, taking the reality of the world as final and absolute, put forward different theories which contradict one another and are antagonistic to one another; but the Advaita has no quarrel with them, for it admits their dualist conclusions as relative truths. The dualist philosophies, as theories about the phenomenal world, do not touch the Advaitic conclusion about the Absolute, which qua Absolute is non-dual or non-rational. He only parts company with the dualists when these later carry dualism to the Absolute also. The Advaita is thus above the 'strife of systems.'

Aldous Huxley: "THE MINIMUM WORKING HYPOTHESIS."^{\$}

At the other end of the scale are the Catholics, the Jews, the Moslems, all with historical, one hundred percent revealed religions. These people have their working hypothesis about non-sensuous reality; which means that they have a motive for doing something about it. But because their working hypothesis are too elaborately dogmatic, most of them discover only what they were initially taught to believe. But what they believe is a hotchpotch of good, less good and even bad. Records of the infallible

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intuitions of great saints into the highest spiritual reality are mixed up with record of the less reliable and infinitely less valuable intuitions of psychics into the lower levels of non-sensuous reality; and to these are added mere fancies, discursive reasoning's and sentimentalisms projected into a kind of secondary objectivity and worshipped as divine facts.

But at all times and in spite of these handicaps a persistent few have continued to research to the point where at last they find themselves looking through their dogmas, out into the clear light of the Void beyond.

For those of us who are not congenitally the members of an organised church, who have found that humanism and nature worship are not enough, who are not content to remain in the darkness of ignorance, the squalor of vice or the other squalor of respectability the minimum working hypothesis would seem to run to about this;

That⁹⁶⁴ there is a Godhead, Ground, Brahman, Clear light of the Void, which is the unmanifested principle of all manifestations.

That the ground is at once transcendent and immanent.

That it is possible for human beings to love, to know and, from virtually, to become actually identical with the divine Ground.

That to achieve this unitive knowledge of the Godhead is the final end and purpose of human existence.

That there is a law or Dharma which must be obeyed a Tao or way which must be followed, if men are to achieve their final end.

That the more there is of self, the less there is of the Godhead; and that the Tao is therefore a way of humility and love, the Dharma a living law of mortification and self-transcending awareness. This, of course accounts for the facts of history. People like their egos and do not wish to mortify them, get a bigger kick out of bullying and self-adulation than out of humility and compassion, are determined not to see why they should not "do what they like" and "have a good time" They get their good time; but also and inevitably they get wars and syphilis, tyranny and alcoholism, revolution, and in default of an adequate religious hypothesis the choice between some lunatic idolatry, such as nationalism, and a sense of complete futility and despair. Unutterable miseries! But throughout recorded history the great majority of men and women have preferred the risk—no, the positive certainty—of such disasters to the

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tiresome whole, time job of seeking first the kingdom of God. In the long run, we get exactly what we ask for⁹⁶⁵

Irene M. Hubbard: "IMPARTIAL THINKING."^{\$}

What is impartial thinking? Let us agree to define it as judgement upon evidence, which judgement is not influenced by the personal passions, hopes, and fears of the judge. And 'personal' must not be understood as equalling "self-regarding". A judge of the Law courts must be proof, not only against fear of an adverse public opinion and love of notoriety, but also against righteous indignation and compassion. The scientist upon the verge of an epoch-making discovery must control his natural human impatience for results in the interests of accuracy; he must not, in the glow of⁹⁶⁶ enthusiasm produced by achievement, proclaim as a certainty any conclusion which, however likely, yet does not pass the test of strictest scientific proof. The philosopher, in his reflections upon God, Freedom and Immortality, must strive to keep his intellectual vision clear of the distortion of prejudices and the blur of emotion.

Having arrived at a definition of impartiality, we will go on to enquire whether it is possible.

It will probably be generally concerned that, given moral integrity, intellectual vigour and a sound training in the laws of thought, a great measure of impartial judgement is attainable. Judges do, in the majority of cases, give a fair and balanced summary of conflicting evidence; scientists, if worthy⁹⁶⁷ of the name, and we can safely assume that there are many such do staunchly apply the strictest scientific tests to their discoveries. When, however, we come to assess the philosopher's capacity for impartiality, we find ourselves at the heart of our problem.

How are we to separate ourselves, our aims and values, our individual temperament, our whole cultural heritage, from our beliefs about the universe? It is not only a question of getting rid of prejudices and of neutralizing personal hopes and fears, although to achieve even this is difficult enough. Which of us can say that we approach the problems of the existence of God with no lingering trace of prejudice surviving from youthful days, when the Divine Being was, perhaps, a source of interesting speculation, or possibly, a bogey? Which of us can approach the question of immortality of the soul and the survival of man in a spirit of cold detachment? And which of us can be sure of doing full justice to the doctrines of determinism when, at

⁹⁶⁵ Incomplete para

^{\$} PHILOSOPHY QUARTERLY.

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⁹⁶⁷ The original editor corrected spell "worthy" by hand

any at tempt to impose them in the spheres of life and mind, our deepest being rebels and we recognise that rebellion as a manifestation of one of the finest aspects of our nature?

A spirit of complete detachment in all these matters certainly seems difficult enough. But nothing less than complete detachment will suffice for what we mean by perfect impartiality of thought. In⁹⁶⁸ a recent address to the Institute, Professor H.H. Price has emphasised the difficulty of an impartial assessment of evidence. We do not, he holds, consciously distort the data at our disposal at the time of forming our judgment on a given question. The distortion has already taken place by a process of unconscious elimination of the facts that tend to a conclusion we dislike. This may very well be true and make matters worse the process may work itself two ways/ We have not only to contend with the tendency in human nature to believe what it wants to believe. Most of us, if we have any capacity for self criticism are aware of a tendency which is the exact opposite and which may yet exist alongside the other. In our anxiety not to be the dupes of our own hopes and desires, not to live in a fool's paradise, not be escapists, we go to the other extreme, become hypnotised by what we don't like and give it a prominent it does not deserve. Thus we may be led to the rejection of an agreeable conclusion without giving its premises due consideration. It is the last asceticism of which the human mind is capable.

Such difficulties as these are, however, but a part of the obstacles which the philosopher has to contend with in his search for reality. With his finite mind, he has to try to fathom infinity and thereby he imposes his own limitations upon the illimitable. His very postulate of infinity is a leap in the dark, comparable to Kant's introduction of the "thing-in-itself" We can never prove infinity any more than we can prove the existence of the thing in "itself". We can never prove infinity any more than we can improve the existence of the thing-in-itself. We can only infer and assume it.

Again, at the very heart of the philosopher's quest there is conflict and emotional stress. As professor Berdyaev has pointed out as some of know of ourselfex, the soul of man recoils in horror and anguish before eternity whether of life or death, and we cannot see our way to reconcile the antinomies of our thought. The popular idea of the philosopher as someone who can bear the toothache patiently and who sits with his cha in his hand, after the fashion of Rodin's "thinker," meditating upon abstractions in an atmosphere of passionless calm is about as false as popular ideas usually are, Anguish and terror, conflict and contradiction, the inalienable dower of fallen human soul, dog the footsteps of the philosopher⁹⁶⁹ from the cradle to the grave. Just because qua

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philosopher, he has a clearer perception than most men of the contradiction between man's realm and the world of relativity, of the contrast between man's high nature and his fallen state, and horror and anguish increased for him an hundredfold.

Thus at the very beginning of the search for truth we find division, contradiction and the emotional stress that conflict brings. It would seem that if a cold, dispassionate aloofness is the weapon by which we are to back our way through the juggle of ignorance and folly, it is irretrievably blunted in our hand. And it is not only ready made mental equipment which limits us. The use we make of that equipment the lines along which we choose to, or are obliged to, direct our thought and living determine to a very large extent what we see of reality. We may liken ourselves to men exploring a large, dark and crowded house by the light of hand torches. What each man finds is conditioned by what each man is looking for and what each man looks for is dependent upon what he wants to find. Even if one man is actuated solely by the consideration "what is in this house?" the things he finds will depend upon; the parts of the house he chooses to explore. If he stumbles upon the bathroom and concludes that there are no books in the house he may be mistaken. The searcher who discovers the kitchen and spends his time numbering the pots and pans, may remark that if there is a music room he has not come across it. Another may find his way to the private chapel and become so entranced by the beauty and significance of the architecture that he does not trouble to explore any further, while the fourth may declare triumphantly that the only thing the house really contains is the drain.

The fact that a man's beliefs about the nature of the universe are so largely conditioned by his individual personality and mode of life was probably at the back of the heresy-hunting of the Middle Ages. In declaring that men may rightly be blamed for their beliefs, orthodox churchmen could claim the support of Aristotle, who declared that some kinds of ignorance are blameworthy. Given belief in moral responsibility, in a moral standard, and that men make or mar themselves in⁹⁷⁰ relation to that standard by their motives and actions, it follows that man does make his own personality. And, as we have seen, personality conditions belief. It is an easy step from this point to the conclusion that there are some beliefs that a man has no business to hold. Do we think that anyone who accepts the axiom "Every man for himself and the devil take the hindmost," is in a state of moral health?

Can the various hindrances to impartial thinking be overcome? Can the critical intellect become so strong that it triumphs over emotions discord and stress? or Can the inner conflicts of the soul be so resolved that they cease to be discords at all?

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Affirmative answers are given to both these queries; to the first, by the Augustinian theology, with the doctrine of Divine illumination; to the second, by modern psychology, with its claim to be able to resolve all discords by its own peculiar technique and by its denial of any reality to the spiritual life.

According to the Augustinian theology, knowledge of truth is possible but not by any effort on man's part except that the effort entailed by perseverance in the Christian way of life. The Wisdom of God 'illuminates' the mind of man, as the light of a lamp suddenly directed into a dark room. It is not so much that knowledge is introduced into the human intellect from an outside source as that the ability to acquire knowledge is thus introduced by means of external Divine aid.

St. Augustine was a very shrewd psychologist and the whole framework of his thought bears the stamp of personal experience and of observation, both of his own thought process and of the outside world. Many of us are familiar with the experience of "illumination" in quite mundane moments in the process of learning are common enough.

Though the "illumination" certainly has an objective source in that it is not the result of conscious effort at the time, there is no need to attribute to the agent that produces it all that St. Augustine meant, or all that we mean by the term 'God'. The existence of the unconscious mind (although in the term is a contradiction, because the attribute of consciousness is contained in the idea of mind.) can be accepted a fact though one as incapable of scientific proof, in that it cannot be isolated under a microscope or expressed in a⁹⁷¹ mathematical formula, as is the existence of God. And it seems at least as likely that the unconscious mind is the source of mental illumination as that this illumination is due to the direct action of the Deity upon the human personality. It is of course, perfectly reasonable to maintain that the action of God takes place in and through the unconscious mind.

These considerations do not, affect the main point, namely—Is the phenomenon known as illumination a trust worthy source of knowledge? There would probably be a consensus of opinion among those who have experienced it that it is. It must rank with empirical knowledge, like the results of scientific research, but there is no need to deny it value on that account.

Modern psychology affirms that truth can be discovered and impartial thinking attained, not by any process of external illumination, but by doing away with emotional conflicts which produce bias and prejudice and are general hindrances to contact with

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reality. It does not say that the finite mind can overcome the limitations of the finitude and comprehend the infinite, because it is not concerned with the Infinite at all.

According to the professional psycho-analyst, truth is discoverable to anyone of average intelligence if he will submit himself to a long course of psychoanalytic treatment, learn to recognise the shifts and evasions of his own mind for what they are, i.e. his own unconscious attempts to escape from reality (reality being, as a rule, the universe as presented by orthodox science) into a comfortable dream, world of his own creation. The conflict of flesh and spirit, the agony of the philosopher before the problem of eternity, the guilt and shame of the fallen human soul before the transcendent majesty and holiness of God – all these are traceable to emotional conflicts in early childhood and may of a sexual nature or the result of inferiority of complex, according to the school of thought to which the analyst belongs. They are purely subjective and have no relation to the constitution of the universe in reality. God has no re objective existence and the idea of God is either a substitute for sex or an attempt to salve the pain of wounded self⁹⁷² esteem. Such cowardly and selfish evasions of an uncomfortable reality can be recognised and got rid, given time and patience and the will of the sufferer to put himself completely in the hands of the analyst, to relax and let the unconscious rise to the surface, as it were, when the resultant scum can be skimmed off, by a process of suggestion supplied by the analyst.

The trouble with this kind of epistemology is that it has no absolute standards. The standard of truth is, in the last resort, the mind of the analyst. It is not even, in all case, the generally accepted conclusions of orthodox science, for psycho-analysts have been known to reply “so much worse for science” to those who have criticized their faith on the ground that it is not scientific. Granted that psychoanalysts can be a useful means of teaching the crudely uncritical a certain kind of self-knowledge and of opening their eyes to their own prejudices and limitations, what is the standard by which these sorrows are defined and judged? The analyst himself, by his knowledge, has the right standard, is the reply. But may not the analyst himself be prejudiced and limited? No, for he himself been analysed. Who was the first psycho-analyst? (we are back in the Infinite Regress of the Mediaevals!) Professor Freud? But who analysed him? And if no body did how can his followers, according to their own tenets, claim that he may not have red? And if this be admitted the possibility of error and limitation in his followers must be admitted also. And intellectual error and limitation will result in a false and narrow interpretation of the universe as a whole.

Do the infallibility of modern psychology as a guide to truth goes on the scrapheap, along with others of its kind. In truth, there is no infallible source of knowledge for struggling humanity. Man must accept his burden of mental toil. If

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there is such a thing as Divine Illumination, and there seems reason to think that there, is, it does not absolve us from the need of the effort and self-discipline of honest thinking and patient search for truth.

St. Thomas Aquinas, whose psychology, though more objective than Augustine's, is just as suggestive, and should be better known, postulated, following Aristotle an "active" and a "passive" intellect. These seem to correspond⁹⁷³ respectively to the critical and ratio native faculty and the workaday mind whose function it is to carry out the practical business of everyday life. The link between the active intellect and the Mind of God is very close; there is no suggestion that it is subject to weakness, poverty, sin or any kind of imperfection, although it differs in kind from the Angelic intellect and the Divine Intellect, being discursive in its nature. It seems to perform much the same function as Agustines' "Illumination"

This doctrine is borned out to some extent by our own introspection, which shows that our critical faculty is very tough. Even in moments of intense emotional stress, such as acute temptation, it remains singularly aloof and unmoved. It is like conscience—it takes a lot of killing. Probably many people have had the impression of being merely a spectator of their own struggles, of sitting apart and judging the issue quite calmly while two conflicting impulses struggle for mastery. It may be that, given a healthy developed critical faculty, we are not quite so biassed as philosophers, in their anxious self-criticism, tend to believe and as others, not remarkable for intellectual breadth, so roundly assert. We see this exemplified in political life, where the warring parties accuse each other often quite unjustly, of class bias, whenever there is a dispute over the desirability of legislation to remedy some social or economic ill.

We can admit, perhaps, that impartial thinking is possible, Let us now face a further question—is it desirable? Is it the way to truth? Are we more likely to arrive at the truth about the universe if we approach it in a spirit of cold detachment? Or are our loves and hates, our hopes and fears, aids and not hindrances to our understanding of reality? And do we, in some sense, make reality by what we desire it to be?

It seems fairly obvious that we cannot think with our emotions. We can think about them as part of the data of our problems. But there are realms of knowledge, e.g. the realm of art and the world of hukzn relationships, where thought in the sense of ratiocination, a process of analysis and abstraction, is only one element in the apprehension of reality.

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To⁹⁷⁴ see the truth of this we need only ask ourselves if our understanding of our friends is wholly a matter of objective and analytic thinking. Does a man understand wife and child better if he approaches them with the detachment of a scientist. We have only to ask their question to see its absurdity. No one seriously imagines that we should be nearer to the truth about our fellow men if we were to approach them as a surgeon approaches a corpse on the dissecting table. The terms "insight" "sympathy", "intuition" are uncomfortable. They cannot easily be defined and their meaning eludes us if we try to understand them by analysis. But we do know what they mean. Our apprehension of them is concrete and synthetic. They are wholes, and so are the objects to the understanding of which they are the means. A whole is more than the sum of its parts, as experimental psychology has shown and it can only be understood, as a whole, immediately and intuitively. In the world of art this is a commonplace. We cannot arrive at the truth about the parthenon or a Beethoven symphony by an analysis, conducted in a spirit of detached inquiry, of its parts. We have to bring our whole selves to the understanding of a whole.

We cannot refuse to include immediate, intuitive knowledge in the thought process. As Loxke has shown (Essay, Bk 4, ch 17. sect 14) it is the foundation of all knowledge. Even the scientists acknowledge that insight imagination, the intuitive leap of the mind toward new truth, is a valuable part of their own mental equipment.

If we can say anything about the Universe with certainty, surely it is that the Universe is a whole. Must we not, then, bring our whole selves to its understanding, as to the understanding of a great work of art?

The demand for "impartiality" for a cold detached objectivity, is largely forensic in origin and without doubt in this realm it is absolute and inexorable. There are other realms which would be the better of a large measure of detached thinking, notably politics.

But there are elements in thought which cannot, nor ought to be, objective and detached. To illustrate this let us take a judgement of value, e.g. "courage is good". If this is affirmation is made with full understanding and⁹⁷⁵ conviction, it is the result of subjective experience, of emotion, of living and striving, of moral perception and spiritual effort. Of course the affirmation may also be made as the result of a chain of abstract reasoning, but if so it will be merely formal and not really the same affirmation because the connotation of the terms will be less.

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Our whole selves, the past we have made, the future to which our will is bent, go to make up our beliefs about the universe and about ourselves. And by our beliefs we do actually create reality for by our beliefs we to a large extent create ourselves, and we impress ourselves upon the Universe as an artist expresses himself upon his canvass. In a sense, we can and must believe what we want to believe. If we want to believe in justice and charity, it is because we value these qualities, and if we value them we cannot very well avoid expressing them to some extent in our lives and personalities, and thereby making them part of reality. But of reality in what sense?

I suggest that there are two kinds of reality. There is the reality which Plato had in mind when he envisaged a world of Ideas, the substance and structure of the Universe, inapprehensible directly to the senses not created by man but the ground of man's being, imposing itself on and perhaps expressing itself in man's creative activity. And there is the reality of the empirical world of space and time, the world of flux which materialists in every age, from the early pre-Socratics to the modern Marxists, regard as the only reality.

The scientist may deny that the former kind of reality is existent for him, although it is in truth the ground of all his thinking, and the philosopher, qua philosopher may deny that the latter can influence his reasoning, although qua man, he must take it into account in order that he may continue to exercise his reason within the framework of the material universe. But both kinds of reality are facts, that is, they do impinge upon man's being and consciousness, however much he may object to and even deny this fact.

Unless we accept that development of Kant made by Fichte and Schelling and hold that the soul of man created the Universe as a kind of exercise for its own moral and spiritual faculties' a doctrine in the opinion of⁹⁷⁶ the present writer too simple, plausible and attractive to be true.) we must admit that we are not responsible for the creation of the Universe or of our own minds. That is not to say that we cannot with our fatal gift of free-will, go far towards spoiling, if not destroying, both. We cannot, however create reality in the first sense, for we are ourselves its creation. But we can create reality in the second sense. We can create beauty and goodness if we cooperate with the "world of ideas" where beauty and goodness eternally exist.

In a sense, we cannot be impartial about the universe, because we are part of it. By the constitution of our being we must love and hate, and the greater our intellectual and spiritual development the more intensely we must cleave to goodness and beauty. And this produces a passionate partiality, a loyalty, against all the odds we

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know, to the best we know, a loyalty that judges the world of appearance and finds it wanting.

A sentence from a half-forgotten Victorian preacher puts in a few words the deepest conviction of the moral consciousness. "If there were no God and no future life, even then it would be better to be kind and cruel, better to be brave than a coward, better to be chaste than licentious." If we think ourselves, as Thomas Hardy thought, bound by our reason and the evidence of our senses to conclude that the universe is the product of blind chance or unconscious life-force or spiteful and malicious gods who play with human lives as an insensitive schoolboy sports with a fly, and in the face of this belief can echo these words of Robertson of Brighton, we are being both partial and impartial. Partial in our adherence to moral values without which the universe becomes only an abomination of desolation, and impartial in our appraisal of empirical reality, which so signally fails to express the Idea of the Good. And following this judgement must come an effort, conscious or unconscious, to give the Idea a deeper and more complete embodiment in space and time. Thus knowingly, or not, man does create reality, reproducing in the world of appearance the creative activity to which himself owes his being.

W.R. Inge:⁹⁷⁷ "TRADITIONAL THEISM."* "Traditional theism" is not Sunday-school Christianity, but the philosophia perennis. The revival of Thomist studies is one of the most significant features in modern religious thought. Its ablest exponents have perhaps been Frenchmen, but has a firm hold in English and American theology, by no means only among Roman Catholics. Mr Mascall is an Anglican, though of the advanced Catholicizing school.

The main assertions of "traditional theology" are summed up in the Preface. "The human mind can from the consideration of finite beings arrive without appeal to religious experience or revelation at a sure knowledge of the existence of a God whose primary character is that of self-existing Being. The finite world derives its existence and its persistence from a free act of will on the part of God, to whom it is altogether unnecessary and who would be in every respect complete without it, but whose concern with it is none the less a manifestation of the deepest condescension and love."

The existence of God is not given a priori, but is a valid inference. The world is not as necessary to God as God is to the world.

That these neo-scholastic books are a powerful reinforcement to theistic belief can hardly be denied and yet the case for religion, many will think, would be strengthened by arguments with the disciples of St. Thomas are chary of using. Our

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* (review in "Philosophy" quarterly)

author wittily suggests that one reason why the school men preferred Aristotle to Plato was that Aristotle had no religion to speak of and therefore could be given one, while Plato had a religion which was not Christianity. But as an intellectual system Aristotle's philosophy may be detached from Christianity; Plato is almost a Christian before Christ.

The followers of the Angelic Doctor have always distrusted the mystical experience. This is strange when we remember that St. Thomas laid down his pen after a vision of God which seemed to him to make argument superfluous. Mr Mascall objects that though what we now call religious experience may be convincing to the contemplative himself, it is not transferable and can carry no conviction to others. This is surely absurd. If a dozen honest men tell me that⁹⁷⁸ they have climbed the Matterhorn, I am convinced that the summit of that mountain is accessible. The testimony of the mystics is of very great evidential value.

A kindred error, as we must think it, is their refusal to use the ontological argument for the existence of God. The opponents of this argument, including Kant, have stated it in a form which any child can see to be fallacious, and is obviously a case where an altogether immediate conviction breaks through into consciousness; to wit, the conviction that the totality of all that has value—all that is perfect, fair, and good—cannot possibly be homeless in the world or in the realm of actuality, but has the very best claim to be regarded as an imperishable reality. This assurance, which properly has no need of proof, has sought to formulate itself after a scholastic fashion in the above mentioned awkward argument."

It is in our apprehension of the absolute values that we are brought into direct contact with the reality. We are not called upon to worship "a valid inference" or "an a logical probability", any more than to pray to Jean's divine mathematician—Oxen have mercy on us."

Once more, the scholastic theory of revelation forbids the schoolmen from following the argument fearlessly. The conclusion is imposed upon them and they dare not contradict it. A well-known example is when Aquinas discusses the creation of the world in time. He feels that the arguments are in favour of a universe without beginning; but revelation tells us that it was created in time. How such a fact could be revealed whenever asks himself.

Catholicism in all its forms is committed to a dualism of natural and supernatural. God occasionally intervenes in the natural order. The educated Christian does not say that miracles are impossible, but he does say that they can prove nothing

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which is interesting to the religious mind. Unfortunately, however, these acts of God" are exactly what the simplices demand.

We cannot follow St. Thomas quite all the way; but essentially the philosophy perennis is the philosophy of Christianity, and such books as Mr Madcalls' may be read with profit by those who have a deep distrust of popular irrationalism, and who wish base⁹⁷⁹ their faith on sound logical arguments.

Pythagoras. Some have found Indian affinities in his philosophy; some Indians have ingeniously maintained that he was a Hindu sage, whose affectionate disciples called him Pitta-guru, "father teacher". Urwick has traced the resemblances between Plato and Indian philosophy; others have found Oriental influences in Plotinus. The true conclusion is that so-called Asiatic philosophy and religion are no strangers in Europe.

Dicaearchus says that the best known doctrines of pythagoras were that the soul is immortal, that it passes into other bodies, that things happen in cycles, and that all living beings are akin. The soul is joined to the body as a penalty; another doctrine which has had a great history. Pythagoreanism was an attempt to intellectualize and moralize the Orphic religion; except as a mystery Occult it had no long life, until it was revived as a precursor of Neo-platonism.

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Heard's "Man the Master"⁹⁸⁰ is somewhat similar in outlook to Guenon. Yes I can see that any return to Catholicism is likely to be forced and short-lived. It seems to me that the churches aim at giving solace and comfort to the poor and distressed, just a bit of rudimentary philosophy in a highly symbolical form to anyone else who will take it. For those who want to get behind and beyond the symbolism there is nothing Yet while I write I remember that Jaques Maritain—one of the best of modern philosophers has returned to catholicism. The may cults which have and are arising seem symptomatic of man's need for some group, or collective effort to pierce the mystery of living. Yet so often one finds, as with C.M.B, that the mysticism is an escape from an unsatisfactory life, and a substitute for disciplined mental effort—an easy substitute. I cannot see that meditation of itself will lead a man to Truth. It must be the peak effort of an integrated man—a whole man.

Insight and intuition are terms difficult to define and often very loosely used, and consequently suspect to many people. I think Charles Morgan shows real insight in

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⁹⁸⁰ The original editor corrected spell "Master" by hand

his essays on various aspects of life. What⁹⁸¹ he really sees is values relative values. I can see well; that true insight is not concerned primarily with mundane affairs. Yet if it cannot be brought to bear upon them of what value is it. It is here in the world of manifestation that we must move and work. Somehow and for some purpose presumably, the great unknown projects itself in us into this world of Time and space a wholly mental effort you will say. Yes, but we are now on the level of clear individualization, and have to live. Thou and I, Insight may reveal there is no separation but daily life is such that one has to work and live as if there were. To the great unknown extending its own consciousness through us. If so it is of supreme importance that we live fully. It may be that we can charge about as wildly as may be in our personal separate lives without much affecting the whole scheme. We merely lengthen the pain and suffering.

Can Insight guide us in the mighty problems now facing us. The reeducation of reconstruction at home. The problem of India, of Africa of the Balkan countries and so on. Soon atleast I shall have to vote. Will Insight help me to decide how to cast it, and how will it help. I may be brimming with compassion for my fellow men, and consumed with desire to serve them but I any be a complete fool in the methods I use. Insight may give me a few guiding rules. Justice, Freedom, mercy, Love. Don't I need to deprive those rules to finer and finer points in me, daily relationship? Is it love to shop in a multiple store which I know uses sweated labour. The exigencies of daily living compel us all to make swift decisions like this repeatedly.

I try often to put before the people who write and talk to me about Eastern philosophy the idea that if (and most of them do) they merely seek a solution of personal problems they can find it our course but if they can accept the responsibility of thinking clearly into the great thought currents of the world the whole of mankind is blessed.

In pondering the question good and evil, about which you proposal to write. I came upon the remembrance of the law of entropy. If there was no friction—no push and pull of opposing forces there could be world in manifestation—only pure being. So one comes to the idea of the necessity for accepting good and evil. But having accepted⁹⁸² one has still to deal with it. In that seems to lie the whole skill of living. Perhaps also its meaning and that brings one to remember. The noble eight fold path. The sermon on the Mount "Whatever we are doing in this queer game of life, we are not left without guides and friends. The game must be of tremendous importance in some way beyond the graps of the mind at present. Intuition and insight reach out into the

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inexpressible, but some who the knowledge they obtain is not ours until the mind has dominion over it, until language grows and can express it. "The mind is the slay" of the Real" but perhaps only in the clumsy way a child will snatch at a butterfly.

A group calling itself the Heard-Huxley H.H, group is forming in London, I think for a period I may join them But if it is just drawing room chat on sensational topics I shall retreat. There is much work to be done if people of like mind get together, and can hold to their task.

The criticism of "Wisdom of the Overself" in the "Times Literary Supplement" was a very bad one. Perfunctorily written by someone who seemed not to have read the book. It is true that you scarcely touch the question of good and evil but it is not in the forefront of your argument nor really germane to it. Someone said in one review that the book was long and repetitive—long. yes. relative to the time many people can give to reading in these days. But relative to the importance of the subject, No, Repetitive. Yes, and necessarily so for the closely reasoned argument it sets forth. Sometime I would like to see a more terse statement for the doctrine of mentalism without preface or a prologue—something about the length of a magazine article.

Another question which has stirred my mind is does our glandular system control our character, or vice versa of course all my experience goes to show that the body parts is ruled by the psyche, but there is quite an amount of thought and discussion nowadays pointing out how incalculable is man's glandular system, and how dependent he is upon it for his moods and fancies and his general health.

When⁹⁸³ one comes to doctrinal christianity there is the old emphasis on the uniqueness of the incarnation the vicareous atonement etc. no change and no climate in the structure for light to enter.

It seems almost a curious phenomena in western thought that a doctrine so illogical and so inconsistent offering a distorted symbolism just a list of nearly incomprehensible meaning of life persist so long.

If the symbolism could be given a wider interpretation and insistence on its literal meaning relaxed what grandeur would be revealed.

Today something has broken down me. I seem to be aware from within my mind of things known and accepted but in a measure only objectively. It is perhaps only a trifling experience but I am finding it immensely comforting, like coming home after a tiring journey—like coming upon a mood of peace and security within myself

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unsuspected until it suddenly was there. Regular sustrained efforts in meditation have been almost impossible for me during the war.

What is chance orthodox religion has just now if only it could cease to materialize its symbols and more on nearer reality.

Do we wrongly use reason, or attempt to use it in planes where it cannot function? I am going to reply by asking questions? Is it possible that our task in evolution now is to bring all planes under the dominion of reason—using reason in its best sense? Is no' that why language develops and why we feel the urge to thresh out the deeper issues of life in discussion. Is it the way in which the Overself fulfils its purpose? If not what are we doing if the whole universe is a great mental unfolding—my mind reels!

There is a great danger of belittling your work to the point of bringing to nonsense by all her writing down of it. CMB's papers very valuable exercises for the writer, but needed stiff correction and were certainly unfit for publication.

May questions arise in my, mind. Are we in the West to look for personal teachers? Shouldn't we be more aware of what life is forever offering us⁹⁸⁴, so that like Marcus Aurelius⁹⁸⁵ we can say "of my father I learned this, of my friends that? Insight perhaps will show what to select from the mixture offered.

I⁹⁸⁶ feel exhilarated by the dawn of the "atomic age" so much is implied and so much has gone out of date overnight.

The church has not spoken except in a jangling way. The Dean of stalhans refuse to give thanks for peace brought about in such a way. The Bishop of Glouster was hysterical about mass murder. It seems that the edit "Thou shalt have they neighbours as thyself" has shifted from the realm of sentiment to the realm of practical necessity. It is no longer beautiful if vague mysticism it is hard sense. So the Christian are closes and what now? with my husband I spent the first few days of "peace" on the Cornish Coast, as we walked talked we agreed that a great sense of freedom was upon us. In a shop my husband picked up a book by a friend of ours on "Caroline Fox" said "do you want it? I said no what can it matter now what she said or di" and the feeling persists. How we need you to feel with us, and make clear to us what we feel.

⁹⁸⁴ The original editor corrected spell "us" by hand

⁹⁸⁵ The original editor corrected spell "Aurelius" by hand

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I remember reflecting once when in great perplexity. "You poor fool. You asked for light and now you can't use it. Did you suppose the heavenly powers would respect the little codes and conventions of men. I recovered both poise and perspective and the result to me was immense understanding. Some knowledge of reality. Perhaps unobtainable in any other way. The link between Teacher and pupil is on an order of depth and loveliness beyond others.

My husband is almost as good an artist as he is a biological scientist, and he says he paints because he can get into utter stillness when so engrossed. I have seen him painting with field mice playing over his feet and cattle bleats beside him peering at him with curious wonder. I am very glad to have your appraisal of Heard. I have never met him nor had contact in any way with him or any member of the group except the secretary who wrote me. Gerald Heard's latest writings are very good efforts to call the essence of the teachings of Christ. All his books however, have a⁹⁸⁷ curious way of tapering off into indecision as though he was himself using them as part of his own search. Beyond a point I find I lose interest in them. I have never at any time read any books which have gripped me word for word, and which far more than the words as yours have done. I am always looking for such a book but I know now that you will have to write it.

It is plain how strong and how lovely a contact you so graciously allowed me to make. I shall never forget the depths of peace and vistas of grandeur which I feel in that room in Hampstead. Nor do I ever forget the tears of released tensions, and the folding peace which followed. I may have wondered foolishly during the past seven years but always I have treasured beyond price the privilege of laying my thought beside yours. Often and often my questions have been answered long before you replied. Sometimes I have marvelled how superfluous words can become to minds in harmony. I don't mind what the relationship is called—pupil or fellow pilgrim. If you wish to leave it undefined. I respect most deeply your candour in saying final realization is still not yours.

I have done your bidding. For nearly 3000 evacuees of all kinds I have done my utmost to relieve their distress, to smooth their way. I never lost patience and I met with few difficulties which quiet compassion did not dissolve.

I am trying to clear my days of all but necessity takes for a period. So that I can meditate as well as think. I accept your proof as well merited. Yes, I have learned to listen when the lovely moments of peace are on me.

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I have to make immense efforts to get time to myself. How rampant cheap occultism is on the continent. Whether⁹⁸⁸ from such a seed had the fine flowers of the life of the Soirit can be grown I am not sure. I could not deal with it myself. Perhaps from your wider experience you are able to take a different view. But be careful of your contacts there⁹⁸⁹

Alfred Emile:⁹⁹⁰

(Editor) HUXLEY & ISHERWOOD'S GITA:^{\$}

No more dramatic moment could have been chosen for the delivery of such a message, and no profounder device for the simultaneous communication of all states of mind from the highest to the lowest, could be devised. The Gita consequently remains the supreme artistic embodiment of the philosophy of Idealism in any language, just as the "De Rerum Natura" of Lucretius has stood for centuries as the most passionately imaginative intellectual expression of the philosophy of Materialism.

The latest translation comes all the way from Hollywood. It is the work of English Novelist Christopher Isherwood and Swami Prabhavananda who has retired among film stars, in contrast to the ancient 'rishis' who used to retire to the forests! An introduction is provided by Aldous Huxley, the greatest living recounter of intellectual smoking room stories—with ethical implications for rendering them palatable to the devout. Huxley and Isherwood both ran off to America on the out-break of war. When it became obvious to anyone with any intelligence that Fascism was something which had to be extirpated if civilisation was to endure, the 'intellectual' Huxley wrote a book to show that the Fascists had not be resisted, because it was very wicked to resist them, as resistance only made people bad. Now when fascism has proclaimed itself to the world with the horrors of mass indiscriminate murder and plunder, as perpetrated at Belsen and Dachau, Huxley is still trying to bandy the same platitudes which show him to be merely a secret supporter of Fascism. We must "pay attention to Eternity" and let the Fascists covert the whole world into a shambles, because "states of mind about external circumstances are more important than external circumstance".

The great writers who wrote Sanskrit literature lived in times which there seemed to be no hope for humanity. The structure of the self-supporting village, and the state power necessary to support irrigation, made hope for the masses in this life a delusion at that time. The philosophy of Idealism then rose to bring hope to the world. The old 'rishis' who⁹⁹¹ worked for humanity by retiring from the world would, if alive

⁹⁸⁸ The original editor corrected spell "Whether" by hand

⁹⁸⁹ Incomplete para

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today take a foremost place in the ranks of anti-fascist movement, for that is the only place possible to any saviour of humanity now. Eternity is an abstraction which can only be known to us by what it demands as best for us to do at any specified moment of time. An eternity which justifies Dachau and Belsen cannot be any thing but tragically false.

So when two such 'spiritual' indirect supporters of fascism meet a Hollywood swami who is marketing Hinduism in America to compete with the drug traffic and chewing gum; and when the three of them decide to translate the "Gita" we know what we can expect. The very cover of the book looks like a slightly altered piece of ballyhoo from Benhur, and the title is got up in the best film advertisement manner. In fact Isherwood seems to have produced a music-hall translation with prose alternating with Anden's comic Song 'ver-libre' varied atmosphere and there with stanzas. All atmosphere has been lost by omitting the poetical titles of Krishna as 'their repetition is apt to grow tiresome' to Isherwood's little cocktail mind.

It says very much for the "Gita" that it has been able to withstand even this flagrant attack of vulgarity and come off with flying colours and its dignity almost unimpaired.

K.D. Sethna: "W.B. YETTS' TWO PHASES".^{\$}

Both poems show the master hand, both areas gifted from the gods; but the gods sense their gifts through various channels in man's being, and it is only in face of this fact, that criticism can permit itself a regretion viewing Yeats's total achievement. For Yeats of the Celtic phase was a *rara avis*, while the gradual change he underwent produced poems of a type not absolutely novel; much fine work has been done in the latter kind by others, but the rich mysticism and intonation brought by his early verse, the enchanted "mouthfuls of sweet air" laden with symbolism of "Red rose, proud Rose, sad Rose of all my days" were such as no one before had breathed on the world's ear.

It is most superficial to see, as Yeats himself did in his old age and some apostles of modernism do, an anaemic decadence in that verse. No doubt the languid⁹⁹² aestheticism of the 'Nineties creeps into it here and there; a weakening and blurring influence is at times caught from writers who divorced art from life and set it within a moted grange or worshipped into in an archaic temple for the mere melodic and jewelled charm works were capable of. But the art of Yeats in its charmed moments

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was not barren world-culture and if there was any remoteness about it, the remoteness was of a new reality demanding a special approach through unusual states of consciousness and not a phantom languishing in some vacuum between matter-of-fact and magic. The Work of the Decadents was generally in that vacuum—it had not the clear contour of earth nor the subtle shape of the occult, it was just ambiguous and world-weary, drained of healthy Nature without being filled with Super-Nature's sight and sound and touch. Hanging midway in an uncertain fever, it was an imitation of the true wizardry which withdraws from the light of common life into a strangeness that is as living but with forms and forces was hex in an unknown air. All poetry in fact is such a withdrawal—but there is a difference between the imaginative profound and the imaginative occult. Most great poetry is of the profound order, the wakeful mind of thought super-sensitising itself and catching hidden world in its mirror; occult poetry keeps only a nominal hold on the wakeful mind and receives its inspiration of the hidden world by a faculty which itself is half-hidden. This poetry can be of two songs: it can either bring forth extraordinary symbols with a dynamic full-blooded concreteness or set flowing an iridescent wave with unearthly figures emerging from it. Yeats practices both sorts, the second much more frequently and with larger success. The decadent aesthetes thought they could reach and reveal Art's secret places by getting as isolated, as possible from normal things and wrapping in rich cloths the thin bodies of far-fetched desires. They had considerable skill but not creative clairvoyance and power: their inspiration was at its best a decorative inventor. Yeats wrote several poems in early youth which are indistinct and sentimental rather than artistically vague with occult problems and the emotion of the Unknown These deserve to be weeded out, but just because a poem lacks what⁹⁹³ he later called "manful energy" and "athletic joy" moulding "clear outlines" it does not become a painted miasma which settles nowhere and misleads the wakeful will and intellect. Perhaps his stern judgement upon his early creation was due to an incomplete lesson between his waking mind and the occult; he could not live like a practising mystic, an all-time seer. That, however was the short coming of the man and did not vitiate the poetry, whose particular species of seer hood was absolutely authentic. Yeats' Celtic verse was both true and new.

Blake had walked with spirits, Coleridge had known an eerie darkness. Shelley had been touched by "nurselings of immortality", but none had opened the door of which Yeats discovered the key; they had won access to the heart whose pulse followed the footfall of wizard presences. A hitherto unexplored dimension of conscious activity lay before him; he was granted an instinctive knowledge of all its delicate labyrinths and each dusk-lit reverie through which he glided could be echoed by him in a word-rhythm unique for spell-bounding overtones of imagination. If he could have continued his delight in that strange paradise we might have had with the growth of his mind some comprehensive disclosure of it, not magic glimpses as at present but a

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glimmering cosmology. Even if a result so opulent had been denied us since Yeats has not shown any where the architectural sweep of the greatest creators, there would have been a sufficient mass of work in an entirely original field to render his voice and his vision an assured extension of the human consciousness. By one pointed and organic consistency of a, wordsworth stamped, on his own time and the generations after, a new conception of Nature; Shelly amazing productiveness blended inextricably by the same means a new idealistic glow with the emotions to which the human race had been accustomed. Yeats, however, bifurcated his never too prolific inspiration, dropped the wonder that had fallen into his hands and took up moods no less valuable from the aesthetic point of view yet not surprisingly individual enough in what may be termed "revelation" to keep enthralled the eye of aspiring ages. Individual these moods and methods are in the sense of thrusting forward a penetrating original mind of virile aristocracy, an imagination zestful, profoundly moved, admirably eclectic in its range. Their defect, in the revelatory sense, is that they do not draw out in a pure form a plane of reality beyond the mental. They⁹⁹⁴ have depth of thought and suggestion, at times a fierce flaming depth of thought as in sailing to Byzantium; but how far is this from the swinging wide of secret gates into a land where myth and feary and deific dream have a poignant super-life!

Not that Yeats in old age stopped being occult and mystical. He aimed at an expression of the whole man—realist and romantic, flesh and spirit intellect and intuition. His splendid aim got splendidly accomplished—but what was lost was accent of some inner world. Now each esoteric plunge was taken in a grand manner self-consciously moulded; in his youth his voice had been like a wind blowing from an unearthly kingdom, and whatever energy or grandeur was in it came atmosphered with a consciousness other than the proud intellect. The difference between the sources of the two styles can be felt immediately.

The artistry of the aged Yeats made the thinking mind grip and undrape mysteries: that of the young Yeats cunningly surrendered to mysteries and made them grip it and undrape themselves with its aid. The larger reality behind the will used to seize the smaller reality of the human self; the smaller came in course of time to lay hands on the larger and fit it the various sides of the personality. If the early inspiration could have absorbed the whole man instead of a few parts as it was wont to do, there would have been resulted an all roundness not lime a compromise as at present under the dominating influence of the athletic will co-ordinating the personality's diverse motions. It would have been a large harmony keyed to a centre of awareness more inward. Yeats did not achieve that rarer wholeness So what possessed a most surprising individuality of "revelation" came to lack the cumulative power a consistent life-work alone can bestow, to enlarge beyond doubt the racial soul. As a poet of genius

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the finest in the England of our day, he will last; criticism can enjoy and praise the deviation which occurred in his art, but that deviation which occurred in his art, but that deviation which occurred in his art, is bound to weaken his influence, for it lost him the full-blazing torch of a poetic vitanuova which he might have lifted for the future.

Sri Aurobindo:⁹⁹⁵ THE NEW AGE POETRY^{\$}

The poignant sweetness, passion and spiritual depth and mystery of a poem like this, the haunting cadences subtle with subtlety which is not of technique but of the soul, and of the honey-laden felicity of expression, these are the essentials of Rabindranath and cannot be imitated, because they are things of the spirit and one must have the same sweetness and depth of soul before one can hope to catch any of these desirable qualities. And this is so, even though the intellectual substance, the intellectual precision and distinctiveness of the thought are often more effectively carry home more quickly in the translation.

Once of the most remarkable peculiarities of Rabindranath's genius is the happiness and originality with which he has absorbed the whole spirit of Vaishanava poetry and turned it into something essentially the same and yet new and modern. He has given the old sweet spirit of emotional and passionate religion an expression of more delicate and complex richness voiceful of subtler and more penetratingly spiritual shades of feeling than the deep-hearted but simple early age of Bengal could know

These poems are of the essence of poetry and refuse to be rendered in any prose; equivalent poetry is not created from the intellect or the outer imagination, but comes from a deeper source within to which men have no means of access except when the divine part within seizes on the brain and makes it a passive instrument for utterances the full meaning of which the brain is unable to grasp. This is the divine mania and enthusiasm which the subtle spiritual discernment of Plato discovered to be the real meaning of which what we call inspiration.

The first condition of the complete emergence of this new poetic inspiration and this vaster and deeper significance of poetic speech must be the completion of an as yet only initial spiritualised turn of our general human feeling and intelligence. At present the human mind is occupied in passing the borders of two kingdoms. It is merging out of a period of active and mostly materialistic intellectualism towards a primary intuitive seeking to which the straining of the intellect and after truth has been brought in the very drive of its own impulse by a sort of slipping over unexpected borders. There⁹⁹⁶ is

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therefore an unexpected groping in many directions, some of which are only valuable as transitional effort and, if they could be the end and final movement, might lead only to a brilliant corruption and decadence. There is a vitalistic intuitionism, sometimes taking a more objective form that lingers amid dubious lights on the border and cannot get through its own rather thick and often violent lustres and colours to finer and truer spiritual vision. There is an emotional and sensational physical intuitivism half emerging from and half entangled in the vitalistic motive, that has often a strange beauty and brilliance, sometimes stained with morbid hues. Sometimes floating in a vague mist so sometime (and this is a common tendency) strained to an exaggeration of half vital, half psychic intuition with a spiritual issue, that which has been brought by the Irish poets into English literature. The poetry of Whitman and his successors has been that of life broadened, raided and illumined by a strong intellectual intuition of the self of man and the large soul of humanity. And at the subtlest elevation of all that has yet been reached, stands or rather wings and floats in a high intermediate region the poetry of Tagore, not in the complete light, but amid an air shot with its seeking and glimpses, a sight and cadence found in a psycho-spiritual heaven of subtle and delicate soul-experience transmuting the earth tones by the touch of radiance. The wide success of and appeal of his poetry is indeed one of the most significant signs of the tendency of the mind of the age.

The spirit gives us not only a greater light of truth and vision, but the breath of a greater living; for the spirit is not only the self of our consciousness and knowledge but the larger self of life. To find out life and self of things is not to go through a rarefied ether of thought into Nirvana, but to discover the whole greatest integral power of our complete existence.

This need is the sufficient reason for attaching the greatest importance of those poets in whom there is the double seeking of this two fold power. the truth of things⁹⁹⁷ and the insistence of life. All the most significant and vital work in recent poetry has borne this stamp; the rest is of the hour but this is of the future. It is the highest note of Whitman in him, as in one who seeks and sees much but has not fully found, it widens the sweep of a great pioneer poetry but is an opening of a new view rather than a living in its accomplished fullness. It is constantly repeated from the spiritual side in all A.E.'s work, moves between earth and the life of the worlds behind in Yeats's subtle rhythmic voices of vision and beauty, echoes with a large fullness in Carpenter. The poetry of Tagore owes its sudden and universal success to this advantage that he gives us more of this discovery and fusion for which the mind of our age is in quest than any other creative writer of the time. His work is a constant music of the overpassing of the borders, a chanting filled realm in which the subtle sounds and lights of the truth and of the spirit give new meanings to the finer subtleties of life. The objection has been made

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that this poetry is too subtle and remote and goes away from the broad near, present and vital actualities of existence. Yeats is considered by some of poet of Celtic romance and nothing more, Tagore is accused in his own country of an unsubstantial poetic philosophising, a lack of actuality, of reality of touch and force of vital insistence. But this is to mistake the work of this poetry and to mistake too in a great measure the sense of life as it must reveal itself to the greatening mind of humanity now that mind is growing in the world-knowledge and towards self-knowledge. These poets have not indeed done all that has to be done or given the poetic complete synthesis and fusion. Theirs has been to create a new and deeper manner of seeing life, to build bridges of visioned light and rhythms between the infinite and eternal and the mind and soul and life of man. The future poetry has not to stay in their achievement; it has yet to step from these first fields into new and yet greater ranges, to fathom all depths yet unplumbed, to complete what has been left half done or to yet done, to bring all it can of the power of the power of man's greater self and the universal spirit into a broadened and even the⁹⁹⁸ broadest possible all of life. That cannot and will not be achieved in its fullness all at once; but to make a foundation of this new infinite range of poetic vision and creation is work enough to give greatness to a whole age.

K.D. Sethna: "SOME MISUNDERSTANDING OF AUROBINDO'S MYSTICISM".^{\$}

Prof. R.R. Kumria has fallen foul of my advice to my friend B to make an attempt at Yoga under the guidance of Sri Aurobindo before trying to solve the problem of life's misery by taking to social service and philanthropy as the arch-panacea. In a nutshell my plea was to do real good to the world we must become by a yogic self-transformation conscious channels of God's will and purpose, for other wise we with all the best intention can never be sure of our work being truly beneficial. We are not sufficiently illumined to do always the right thing in the right way – there is not only our human ignorance as an obstacle but also our human frailty which often interferes with whatever in us happens to be genuinely inspired. And my words to B were coloured by the mood in which he was turning to social service and philanthropy; he was surcharged with an extraordinary idealistic fervour, an intense desire to outgrow the limited ego in him and merge in a larger reality. His state had all the symptoms of a mystical awakening without his knowing it and the milieu of ideas in which we lived was such as might keep him in the dark for quite a long time.

Prof Kumria says that my argument puts a discount on the whole ethical endeavour of mankind. I am not against ethical endeavours, but in B's case there was a pointer to something else much greater which does not discard ethics but floods it with a more than human light. Even apart from B.I. should opine that ethical endeavours by

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themselves are not the highest activity possible to a man who wants to do good to the world. If Prof Kumria were an atheist he might rank them above attempts at God-realisation, though of course he would hard put to it to produce from atheism a satisfying ground for the authentic moral passion as also for the aesthetic hunger and the intellect's cry for truth. Since he does⁹⁹⁹ believe in the Divine he must automatically imply that God being the highest reality the direct union with Him is the highest value: not only philosophy but art, philosophy, science, politics, industry fall into a lower place. This is simple logic. My advice to B has respect for sincere social service: what it does not acknowledge is the giving to it a status as the very top. At the very top there can be nothing save union with God.

"There is no guarantee" complains prof Kumria, "that the perfect yogi will be of use to the world" How to be sure that God-union will build a world-seeker rather than a world-shirker? I am suspected of suggesting that from the yogic point of view "all fight against disease, hunger, ignorance and various other miseries the flesh is heir to may be utterly futile" This is strange, because my entire letter to B was concerned about the best way of helping mankind to get rid of its troubles; I never doubted the need to succour and salvage humanity—I merely doubted the supreme efficacy ascribed to philanthropy and social service without any yogic illumination. The fight against the ills of the flesh is not futile, but there is a lot of difference between waging the flight humanly and waging it divinely, between a fight full of natural errors as well as subtle egoistic perversions and a fight radiantly guided and free from the insidious ego. My attack was never on action in and for the world—and that is precisely why I chose Sri Aurobindo and his Ashram for B. The yoga of Sri Aurobindo is dynamic, aiming at the world's regeneration, wanting ardently the manifestation of the Divine here and now and in all our parts and in all human creatures. The life its followers are asked to lead is so framed by the master as to keep them awake to the significance of the earth and prepare them for fulfilling and not rejecting all that the earth has been labouring for through the ages.

Of course there are yogic who reject the world. Even here it is wise to distinguish between those who do the rejecting from the ultimate standpoint and those who do it from the immediate. The latter are "cave-dwellers" immersing themselves as much as possible in a samadhi in which all outward things are lost to the consciousness.¹⁰⁰⁰ They may be considered as of no perceptible use to the earth—but useless cannot be charged against those who believe that our goal is to get out of the round of rebirths and be absorbed ultimately in a supra-cosmic Eternal but who still live in the world and work for it as long as the body lasts. Buddha was such a yogi; also

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Vivekananda. Surely these great men did not do less good than ordinary social workers and philanthropists? Even what they did in the specific field of social work and philanthropy was much more puissant; add to that they blissful spiritual light they radiated, uplifting the consciousness of their fellows as no ordinary social worker and philanthropist can ever hope to do, and we see at one how a mysticism that finds earthly values false in the ultimate reckoning can still produce colossal benefactors of the earth.

In an integral vision of reality, the samadi-sunk “cav-dweller” must be pronounced defective, but he is not more defective than those who never do Yoga of any sort. The former seeks the Divine and ignores the Divine’s world; the latter acknowledges the Divine’s world but ignores the Divine—except in the weak and watery way of popular religion. If God exists, to refuse to be mystically united with Him can be no less a shortcoming than to refuse a share in His world’s activity. To say this is not a recommend entranced isolation; it is but to rectify the wrong emphasis laid by Prof Kumria on the world to the neglect of what is greater than the world. The balanced harmonious course is to accept both—to be a Yogi as well as a world-worker—and this is the philosophy of Sri Aurobindo.

No Aurobindonian would deny, as Prof Kumria supposes me to deny, that “feeding the poor, clothing the naked, healing the sick and sharing the tear with the stricken neighbour are acts of value.” But these elementary acts which do not present much of a problems are not the whole of the philanthropic field. there are many more complicated acts to be chosen from, acts varying according to various conscience and codes. And even if the elementary acts were all they could not bring the end of humanity’s toil and¹⁰⁰¹ turbulation. What is wrong at the root of things is the lack of the divine consciousness in the inward and outward man. Without the divine consciousness in to, there will always be the poor, the naked, the sick, the stricken, no matter how much we go feeding, clothing, healing and sharing a tear with them. Over and above practising generosity and charity we must try to impart the divine consciousness, and how can we do this unless we have first done Yoga? With the help of Yoga we would even do generous and charitable deeds far more beneficently because we would avoid the manner and form which sometimes harm those whom we serve and aid. So the prime necessity from every standpoint is to transcend the half-obscure and semi-stumbling condition of mind which is ours at present. And if that transcending demands it that we should withdraw for a while from directly and apparently serving and aiding the destitute and the unfortunate we surely must not let humanitarian sentimentalism distract us. We do not ask a scientist absorbed in Cancer-research to start “slumming” and paying comfort visits. He is at a job of the utmost importance to the welfare of the world. Similarly, the Aurobindonian Yogi is at a

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mighty magnificent job—combating an evil far more hideous than Cancer, the bacillus of ignorance and selfishness, the germ of man’s failure to evolve the God that is involved in him.

Here I may in passing, draw attention to the truth that genuine world-work does not cannot only social service and philanthropy. It includes inspired art, acute philosophy, constructive science, wise politics, fair industry. The Swabhava or innate nature of a man should determine his vocation; to ask a Beethoven, for instance, to stint for the problem of bad housing of the poor the time wanted for his symphonies and sonatas is to rob humanity of priceless boons. Every Yogi, too, is not compelled by the concept of world-work to devote himself to such problems Only those whose innate nature is cast for social service and philanthropy will tackle them under spiritual impulsion. The rest will be just in warm contact with the world while mainly pursuing under spiritual impulsion the jobs they are best fitted for by their soul-bents.

There¹⁰⁰² is a school of altruistic extremism as there is of egotistic. And it believes that all human beings can naturally, about with unselfishness. I am surprised to find Prof Kumria naively remarking “Particularly to-day, after the second great war we are convinced that mutual service and philanthropy alone can save us from destruction.” It is like saying that if the sky fell we would all catch larks. The troubles is that the sky won’t fall. The only sense in which it can fall is the Aurobindonian “descent of the divine consciousness”. From high above the mere mind the hidden glories and powers and beatitudes of the supreme have to come down and make us their moulds. When the Spirit’s sky falls, the larks of light will be in our hands. But till then we shall not save ourselves from destruction. There is a flaw in our consciousness and out of this flaw derive all our vice and folly. Mutual service and philanthropy cannot be practised by each Tom, Dick and Harriet; when practised by those who can they go a certain way to alleviate our troubles, but can never remove them for ever. Ambition, greed, lust, cruelty, strife will always be with us—they will erupt in even our so-called altruistic—as long as we are men and not recast in God’s image by a lengthy and difficult and self-consecrated and self-transforming yoga and Aurobindonian lines—that is, lines dynamic for world change and not questful of a supra-cosmic aloofness. Mutual service and philanthropy to the degree and extent required for saving us from wars like the one we have just gone through are impossible until what Sri Aurobindo calls the Truth-conscious Super mind has been attained and brought down into all our self and all our activity. In the supra mental Truth-consciousness lie the basic unity and harmony and egoless infallible compassion by which the ideal altruism that would be our saviour can be born.

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I am afraid Prof. Kumria goes off the rails also as regards the psychology of the mystical search. He traces the hunger for God to feeling of inferiority or a sense of frustration in us: when life does not provide us with the proper mundane satisfaction we want, we fly to God's arms—mysticism is an escape and a hiding from our own failures, a gilded sham substitute¹⁰⁰³ for what we really desire and ought to possess. From what I have already said, it should be evident that even if a sense of frustration sets off towards the Aurobindonian Yoga the result is splendid and just the thing the world needs: the more rampant such a sense is the real motive power behind mysticism. The real motive power is the divine origin of us all: we have come from the absolute Godhead and that is why we seek absolute Godhead: if the supreme Spirit is our starting point, it is also our goal and because it is our starting-point as well as our goal we ache for the perfection in the midst of imperfection. Our venturing out, in this direction and that, in order to perfect ourselves and our life, is due to the Divine within us waiting to be delivered. Frustration is there because we fail to let the Divine out flower. It is not simply the consequence of our missing one or the other of the common joys our outward nature craves. We shall be discontented in the midst of the thousand such joys. Frustration is of the essence of a life divorced from the all-consummating Divine. It takes diverse forms and, in the last analysis, reveals itself as the outcome of our falling short of the Absolute which is our inmost core. Many people turn to the vidyā after disappointments—but disappointments are only the superficial cause: the fundamental cause is the urge in our central being towards God. Since the outward being is hard and crude, it sits up and takes notice of that urge mostly when outward blows fall thick upon it and make it look within. But without that urge the blows would soon be forgotten and a man would return to his ordinary existence. Many would-be mystics fall back upon their old mode of living and never think again of God-realisation: in their case, the inward urge has not taken hold of the outward being and there was just a temporary process of escape. The vast difficulties of a thorough Yogic discipline far outweigh the so-called hardships of the normal routine and they cannot be met by one who has no qualification except that he has been beaten down by life. A lion's heart alone can hunt for God and get him.

Hence¹⁰⁰⁴ the sevenfold questionnaire Prof Kumria elaborately draws up to ascertain the source of the mystical turn strikes me as childish, to say the least. According to him, if the feeling is very strong about any one of the shortcomings he mentions then a man is psychologically ready to join Sri Aurobindo's Asram. Let us look at the very first question: "A, I getting two square meals a day and am I satisfied with my income?" It seems that if I am not, my heart is on the verge of saying, "Sri Aurobindo's Asram, I am yours!" But just a minute: is it not a fact stressed again and

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again that three fourths of the people of India never have even one square meal a day, that they are always hungry and underfed and that the average income of the Indian is about three rupees a month? How is that not even one-fourth are packed in the Asram of Sri Aurobindo? Not all the Yogic Asrams in our whole sub-continent house even one fortieth of its ill-nourished and ill-paid population. As a rule, when a man is poor and hungry and feels very strongly about his condition he either doubles his efforts to get on in the world or starts stealing or else drowns himself in alcohol for spells of temporary forgetfulness. The genuineness spiritual aspiration does not arise so cheaply. Mere failure and frustration in the matter of food and money never light that exalted flame in the heart and mind, that gigantic ego devouring passion for purity and perfection that we find in the true Godseeker.

As innane as the question I have quoted are the rest put up Prof Kumria. To be dissatisfied with one's status in society, to have any serious fault or defect that makes one feel inferior in the presence of others to lack children or, having them lack the means of giving them a fair start in life, to be unable to satisfy one's sex properly and adequately, to be conscious of having committed a sin of which one's sex properly and adequately, to be insufficiently enjoying social importance—all these conduce mostly to some secular readjustment and not to a single-pointed quest for the Superhuman and the Absolute with the countless trials and hardships natural to a swimming upstream¹⁰⁰⁵ and against the current of common desires a-flow in the human constitution for centuries. Millions of men suffer from at least one of these defects: several perhaps from all, and yet how few plunge into the unknown abysses of the Divine. Social anxieties set a man nosing for a better job, personal inferiority makes him vindictive or assertive, childlessness sends him to a long series of doctors or else incites him to divorce his wife and re-marry, sexual infirmities turn him towards aphrodisiacs or self-abuse, sense of sin converts him to church-going or charity. When none of these steps are taken, there is a smouldering despair which renders him a pest or a drunkard or listless melancholiac or at the worst a suicide. Sometimes he develops a sort of hysteria with a religious penchant a semi-deranged pseudo-mystical state. Very rarely indeed does he blossom into a real God-lover, casting aside greed and lust and ambition as well as social attachments, facing the lure and the danger of the undiscovered infinite, helping humanity not with an ego assuming altruistic colour but as selfless medium of the Supreme will that wants to evolve man into Superman. When he does blossom into a real God-lover it is the sleeping God in himself that has stirred and the failure of disappointment has but served to direct his gaze inward: the failure or disappointment in only the occasion and not the source of the blossoming. If it were the source, the majority of human beings would be at Sri Aurobindo's feet by now, since the majority of human beings would suffer from some frustration or other. I at leasy have not yet

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come arose a perfectly happy man in the ordinary round of life: there is always a strong lack in some place but I look in vain for a teeming of the mystical mood!

No, Prof. Kumria, mysticism does not take birth from cheap negatives and it is not a flight from life's call. The basic call from life of all the evolutionary Nature, is the struggle for the Divine, the pursuit of a more than-mortal Truth and Goodness and Beauty. The mystic goes forth in answer to this call—it is the ordinary man, the non-yogi who shirks it, keens revolving in the moral groove because such revolving in the mortal groove is far more comfortable and easy than entering God's mysteries¹⁰⁰⁶ and magnitudes. The peace that passeth understanding, the ecstasy that never sinks are won through tremendous bravery and endurance: the hero and not the escapist makes the mystic. No doubt, all Yogas are not dynamic in the Aurobindonian way. Several believe, as I have already said, that our fulfilment cannot be totally achieved in earth-terms and so they make the Supra-cosmic their final status. But here too there is no escapism in the sense of running away from earth like a broken-hearted coward. A journey is beset as yoga with enormous struggles and self-conquests and renunciations of egoistic desire is not escapist in a depreciatory sense of that word. Superficial failures in the ordinary existence provide a mere chink or fissure for the burning out of the hidden soul the concealed divine spark. By that spark essentially is created the yogic. Nor are superficial failures always necessary. Often the spiritual thirst is there without any measurable occasion of failure. A masterpiece of art, a splendid scene in Nature, an act of human nobility have been known to start a man suddenly on the mystical pilgrimage. There are even men who from their childhood have shown a mystical turn: later circumstances have just brought things to a head, not given rise to them. Modern psychologists who see a mechanism of compensation or flight in the mystical process do not look beyond their noses. At most they catch sight of the morbid imitations. As an Indian, Kumria should have avoided this western myopia.

And if those whose eyes wait ever for the Supra-cosmic are no escapists but braver than the normal flock of men, though interpreting life's call towards the Divine in a one-sided fashion how much less of escapism must be into the Aurobindonians who embrace and not reject earth, who exceed the normal flock both by following with immense difficulty the Divine into all our earth-terms! To dub the Aurobindonians frustrated fugitives from life's demands is the height of misunderstanding!

The three or four queries Prof Kumria puts about Sri Aurobindo at the close of his article for after a clue to how he could get perched on that obscure height. He has not acquainted himself with himself¹⁰⁰⁷ with Sri Aurobindo's philosophy and that is

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why he has put the queries whose answers have already been given in Sri Aurobindo's books. To talk about spirituality in general and the Aurobindonian brand in particular without getting intimate with the writings of Sri Aurobindo, our greatest living Yogi, is rather rash. Every point raised will be found tackled in that magnum opus from the Ashram at Pondicherry. The Life Divine, which even a westerner like Sir Francis Young husband declared the most significant and vital book to appear in our day. There Prof. Kumria will read exactly what Sri Aurobindo is doing, what consequences his work will have. What use his vision and realisation will be to the world and how mankind's "ever-increasing misery" which Prof Kumria laments will be victoriously dealt with if people with faint hearts and bewildered minds will only try to have enough courage and open-sightedness, enough patience and humility to become Aurobindonians.

Prof. Mathur: "PERSONALITY IN LITERATURE"^{\$}

All literature is the record of emotions in a state of commotion or tranquility. Emotion is personal and bears unmistakable the impress of individuality. Literature and emotion, therefore, can be regarded as interchangeable terms, of course, with a little reservation for the great thinkers who consider themselves great haters of emotion and passion. One thing more: emotion in communication does not employ language as employed in literature. The great philosopher, Sir S. Radhakrishnan has said, "The modern emphasis on pleasures of the flesh is wrong. An action that proceeds from the springs of emotion without passing through the discipline of reason is a return to the beginning, the animal and the brute" The philosophers may maintain that they put their pen to paper in a tremendous clamor of bright reason in a flood' is another name for passion, although it may be far removed from the emotions of a poet or a literary writer whose aim too is to teach and entertain by means of an ideal imitation. Instead of emotion or passion for beauty and love, which we generally and rightly associate with emotional writers, we find in them the vehemence of¹⁰⁰⁸ reason advocating the utter abolition of passion or emotion. This vehemence goes to the extent of blindness and the philosophers, who shout from housetop that they shun passion or emotion, are blinded by the passion for reason and begin to discover, or to be more precise seem to begin to discover, or to be more precise, seem to begin to invent reason. They are invariably subject to the passion for truth. Be it as it may, philosophers themselves write from the springs of emotion although they may call it clear thinking.

Literature, whether produced by emotional writers or philosophers, is not free from emotion, and consequently personality permeates all writing. That is why literature is regarded as an escape from personality. Nay, to be more clear, it is the transmission of the personality in a definite sense and fashion. Which piece of literature

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does not betray its author? Do we not often spot out the author by a mere glance at the mannerisms and flashes of style in a literary page? "style is the man" and we inseparably associate a lot of 'inseparables' with the authors of our acquaintance. This is possible if we have read widely and with discrimination. "Look at me, look at me", the personality cries in all first rate literature because the secret of great art is to 'look within and to write' Such is the tremendous power of personality which the author may well try to conceal believing that art lies in the concealment of the personality. Art for Art's sake must be replaced by Art for Artist's sake. That amounts to a plea for liberty in art and literature.

Literature is, therefore, personality; but, as I have said, in a definite sense and fashion. A writer has a certain purpose or a message and his desire is to make it immortal by writing it down. If the writer is an outstanding one and if he has the good fortune of being read by a thoughtful reader he will appear to write things clearly, and his purpose will be communicated in a thousand ways. That purpose rightly understood will tell its own story of the man and of his personality. The man behind the composi-literature is a mirror unto life and Nature. Its life will be abundantly manifested. We can quite logically and convincingly substitute "Mind" for "man" and see for ourselves how literature reveals the mind and¹⁰⁰⁹ its general contents which embrace matters of universal value. Mark the word 'general' because the details of the mind and its structure are beyond the limits of a literary writer. The general tone and make up of the mind will resolve themselves in literature.

This is also true of personality as transmitted through literature. The details of a personality cannot be portrayed though an insight into the general character of the personality of the writer is available and we are entitled to say something in general about the man and the mind behind literature is the transmutation of the personality with a reservation. Literature cannot be taken to be a photographic representation of a man or of Nature, unto which occasionally the great writers hold their mirror of art. Literature portrays the essence of life of a man and of Nature and the essence of literature, the man behind it, is the essence of man, his own mind.

Therefore a good critic, whose main business is to appreciate and to help others less gifted and less fortunate in literary attainments, must possess a considerable insight into human nature. He must as much be a reader of men as of books. What Plato has said for a philosopher can be aptly said for a critic of literature. "He is the spectator of all time and of all existence" With the knowledge of such a spectator it is possible for him to project himself into the author's mind to come to a consummate appreciation of literature and to the complete understanding of the man behind literature. In fine, he can function as a critic only if he is a creator. But he has to be a creator in his own way

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because he cannot be classed with the creators in literature since his correct appreciations has to be placed by a sort of imitation which amounts to creation in a restricts sense. If the critic is also a creator he will be able to study a writer's mind from closer quarters. Without this all great literature will remain unappreciated, evoking no essential spontaneous emotions. It will be a source of profit and pleasure, and it will be a huge waste of words and thoughts possessing no music and attraction for the readers.

So the chief thing in our approach to literature is the right understanding of the personality and¹⁰¹⁰ of the mind. Life and literature are interdependent. Rightly has Mathew Arnold observed that literature is the criticism of life and in it we are face to face with great human actions which occasion pointed references to heroism in literature. The appeal of all literature is powerful on account of the 'man'. We go to literature to find great minds and also to find "ourselves" because in those supreme moments of joy or sorrow when a writer comes up to the standard of great literature he forgets himself and his emotions as contained in his composition are not his property as an individual but as that great individual but as that great individual who has individualised the entire humanity in his own experience. It is then that the writer becomes one with all mankind and he comes to reveal all. This accounts for our internal interest in all autobiographical and biographical writings. Literature is a mirror unto life and Nature. Its life is the life which lights dark and hidden alleys of life. Literature is the great revelation of man.

C.T. Srinivasan: "GITA THROUGH A MODERN EYE"[§]

It is my considered opinion that the Bhagavadgita is essentially a Jnan-Satra or Critique of Reality, Brahman or Atman as it is otherwise called. Because of the term 'yoga' appearing as the suffix to the titles of the various chapters of the book to wit, Sankhya-yoga, Bhakri-yoga, etc., it comes to be designated as a Yoga-Sastra, the term Yoga being understood in its popular sense.

The terms Upanishad, Brahna-vidya and yoga mean the same thing, viz. the knowledge of the one Existent Reality called Brahman or Atman and that the distinctive titles of the chapters are merely the different view-points of on and the same supreme knowledge as revealed by the Upanishads commonly called Brahma-Vidya or science of Reality. Even according to the interpretation given by Lord Krishna Himself the terms Yoga and Jnana Himself mean the only this Critique of Reality or Brahman.

Children are not the wise that draw a distinction between Yoga and Jnana.

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Prof. Mathur: "PERSONALITY IN LITERATURE"

[§] Vedanta Kesari.

The¹⁰¹¹ Lord should know better the meanings of the terms He uses than the later-day interpolators.

Mahakavyas or Great conclusions like Aham Brahmasmi, Ayam Atma Brahma, Prjnanam Brahma, etc., are not a simple dogmatic statements but are based upon a rational examination of certain fundamental facts of universal experience. What do the Upanishad teach us? In clear and unambiguous terms they tell us that Our self is Real and establish behind doubt the non-duality of the Self by their two supreme methods of enquiry viz. the Pancha-kosa and the Avasthathraya which exhaust all possibilities of experiences, empirical, transcendental and intuitional. The Vedanta-Sutras cannot mean anything else. Similarly the Gita is but a practical application of that Grand Advaitic Wisdom taught by the Upanishads which knows no compromise in truth, and at the same time finds no cause for doubt or despair in facing the seeming contradictions of life.

So far as the religious aspects are concerned as explained in the different commentaries of the Bhagavad Gita there is no difference among out Acharyas, All accept Vasudeva as the Highest Reality. For that matter, Gita is a text book of ethical codes which harmonise best with the Idealist's view of life. Nevertheless it should not be forgotten for a moment that the Gita remains essentially a practical application of the fundamental truth that Brahman or consciousness is Reality one and Secondless and the Vyavaharic world is mithya and the Self that realises this is identical with the secondless Brahman. This fact alone should guide us in our understanding of every chapter, verse and lines of the Gita. Were we to forget this, then, we would be landing ourselves in the region of ignorance wherein fancy and imagination taking wings would forcibly drag us into the vads or never ending disputations.

Vritra taught Indra on the battlefield the fundamental truth that all vyavaharic activities being due to accidents of human life does not alter or change the existing fact, that the real Soul is one and secondless. The Lord teaches Arjuna that the real Soul is one and secondless.

The¹⁰¹² Lord teaches Arjuna that the Real can never cease to be, nor the unreal refer have 'being' or existence. The soul alone is real, Vibhu or all-pervading, unrecognizable, changeless and immutable. This ultimate truth the Lord teaches Arjuna in the second chapter.

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When a fundamental Truth is stated in the beginning of the teaching and the disciple is found incapable of understanding all its far-reaching consequences the master out of sheer mercy has to rebegin the whole subject by emphasizing the necessity of a perfect tranquility of mind and a calm enquiry into the nature and meaning of experience. Krishna thus enjoins the need for Abhvasa or practice and Tyaga or renunciation. After having heard the truth from the Lord the disciple asks his master the means of attaining the stage of a perfect Samyasi. Here in these portions of the Gita the numerous mystic schools of our country both past and present unearth a rich store of material for justification of certain of their practices which are carried on generally behind the curtains as it were. When we lose sight of the importance and greatness of our soul, the Atman that is taught in the Gita, and hanker after some thing quite soothing to our lazy intellect we then surrender all our God-given independence and meelu submit to some high-sounding but empty ideologies of these schools of mysticism. Take for example, South India. We have the Aurobindo Cult, the Raman a cult, the Agastya cult and the Panduranga cult, the Andal cult and the latest stunt the Sai Baba cult which threatens to oust all other rival cults. It is high time that all sane thinking men and women rise up to avert this calamity which like cancer is eating into the very life of our country. Personally I have great regard and respect for the founders of these cults. They are all men and women of high learning, sincerity and renunciation. But what exactly is their philosophy? That alone matters most for us and our country as a whole. Philosophers should never remain silent on the fast multiplying tendencies but raise their voice of protest against the reckless waste of intellect and individualities. All these persons quote Gita in support of their yogic systems! When Sankara attacked these yoga systems in his Sutra-Bhashya he criticises the so-called yoga-philosophies and¹⁰¹³ not the good healthy practices meant for means sana in corpore sana. But these masters of mysticism go beyond their scope. Many thirst after and some even pretend to have attained yogic perfections and siddhis. They thus fall themselves victims to their own deceptions, leave alone the hapless men and women of the ignorant public. Now, yogic perfection and claims of Siddhis demand a central cosmic entity as the Lord of all souls and the world. But thank God, there is no such confusion in the Reality that is taught to us by the Upanishads and the Gita Krishna himself explains the meaning of Yoga thus:

Wholly unconcerned with either success or failure a person performs his duties having cast aside the desire for the fruits there of. This equanimity of mind is called yoga. (chsp II.41)

Those of discriminative intellect get rid of both virtue and vice in this cry life. (Ibid v.49.)

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Such is the greatness of Yoga that is taught by Lord Krishna in which there is absolutely no room for any kind of pretensions and superimpositions. It is intended for all men and women, who desire sincerely to rise above the sphere of 'karmic intellect'. Perhaps these modern mystics think that they are much wiser than Krishna himself by giving such latitudes and preposterous elasticity to the term 'yoga'. Self-deluded they beguile the unsuspecting mode and together fall into pits which are worse than Dante's inferno. But in the Gita the term 'yoga' means nothing else than Jnana or knowledge as the Lord himself states that the children and not the wise that draw a distinction between Yoga and Jnana. Knowledge is thus elevated to the highest rank in the Gita and Krishan identifies himself with the Jnanai.

Here one may ask, 'How is possible to know anything about the Absolute?' 'why not?' assert that the Sruties for this Absolute alone is our real Self-Tatvamasi. And the Gita is a forcible demonstration of this Absolute Truth.

E.M. Forster: "ON LITERATURE AND ART"^{\$}

E.M. Forster is one of the most distinguished of living English Novelists. Like Flaubert, his reputation has been built entirely upon the merits of a few almost flawless books. His respect for his craft¹⁰¹⁴ may be gauged by the time intervals separating his five novels, which appeared in 1905, 1907, 1908, 1910, and 1924, respectively. He has also published three volumes of short stories, a few studies mainly on Egypt, a book on the novel, some essays and a biography of Goldsworthy Lowes Dickinson. It is clear that Mr Forster is a most conscientious and painstaking artist.

He is a very modest person and would scarcely presume to discuss any subject on which he was not thoroughly informed. However, it is possible that he knows enough about the current renaissance here to satisfy a less modest person that he was an expert on the subject. But whereas the less modest 'expert' would start dogmatizing on the subject and thus say things, of little value, Mr Forster has that sort of temperament which offers the best constructive criticism indirectly. And so his radio talk may be taken, not as a criticism of current literary trends in India, but rather as a constructive attempt to state certain principles which must always be fulfilled if there is to be a live literature anywhere.

Literature expresses life and nothing else. A work of art consequently consists of (L) what has to be expressed (its content) has been expressed (its 'form') Form and content are equally necessary in any work of art. If a writer concentrates on form to the exclusion of content he no more produces a work of art than does the writer who

^{\$} All India Weekly

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concentrates on content the conclusion of form. The work of all the greatest writers of the world is proof that these principles are true.

Now Mr Forster in his radio talk said nothing more than what has been stated above, though the emphasis has been stated above, he gave to certain points may make some think otherwise.

The importance of 'content' was stated by him in these unequivocal terms: "Naturally the artist will be interested in his surroundings, and will want to comment on them: he will express the feelings of his people and reflect their attitude, and he will, if generously minded, desire to champion the oppressed and to reform abuses."

Then¹⁰¹⁵ he goes to say: "But to say that his fundamental duty is to do these things is to mistake his function. His fundamental duty is to do these things is to his own job. He must first and foremost, write properly, express himself as an individual. When he has done that, his message if he has any—is sure to show through" Here it must be emphasized that Mr Forster is not stressing form at the expense of content in the finished work of art. He is only alluding to the degree of craftsmanship necessary in an artist before he can find a form for his content at all. In times of intellectual ferment many people find themselves full of things to say about life. But they have not merely to say things but have also express life before they can be regarded as artists. This distinction is so often lost sight of during literary renaissances, that it is most important that it should be stressed.

Mr Forster would be the last person in the world to say that the artist must never have a message, for his own novels all convey a message in artistic form 'In "Homewards End" the implied message is a desire that Heart break house and Horse back Hall, as Bernardshaw later on to call them would sink their differences and unite in face of a society gradually becoming conscious of itself.

The artist expresses life by particularising it; giving a complete picture, emotional and intellectual, not in the forms of generalisations characteristic of science and debate, but in the forms of particularisation, upon which all true generalisations are founded. There is nothing in Mr Forster's talk to gainsay such a conception of art, in spite of the emphasis he puts on what appear to be purely formal matters; on the contrary, this is the chief point, ordinarily neglected, which he is clarifying.

It is perhaps unfortunate that an illustration used by Mr Forster makes it possible that some people may misunderstand him. He asks, while commenting on the position of the artist in the year 1960' Will the artist be a state servant, paid by the community,

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and told by the community what to do, as seems to be the tendency in Russia?" Now all who have bothered to find out the facts concerning the artist in Russia, know that the artist has been left entirely to himself, and has out by experience that he can only express himself by expressing the¹⁰¹⁶ life of the community in which he lives, Dadaism, surrealism and all the other aberrations of 'pure' individualism, were given their full fling before the artists themselves decided that Shakespearian social realism was their job. But it may be said in extenuation that Mr Forster is not alone in expressing such opinions, and that he atleast gives his statement qualifications which dogmatic persons always omit.

In conclusion Mr Forster said: "if I had a message for you, I think I would say 'Don't be hard. Be sensitive. Notice things, Be, in that. Sense, soft, Listen to the still small voice, which is sometimes outside you and sometimes within."

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"Birth and Character":- While we welcome the efforts that have been make and that are being made by psychologists to throw light on the real causes that go to the making of either the criminal or the saint an ignoramus or a genius, we are far from satisfied with the present explanations they give. They appear to us to deal more with effects than with causes. Can any one of them. for instance tells us how it happens that in a family of six children, let us say, of the same parents, having appromiximately the same environments and educational facilities, one should be born with an inner natural bent for one thing and one for another, with perhaps one out of the six showing no signs of being interested in anything in particular? Can they tell us why it is that when the same lucid explanation of some abstruse subject is given to two grow-up members of this family the explanation will be as clear as crytal to one and as clear as mud to another? The cannot

If the facts of life are carefully studied they will prove conclusively the impossibility of parents being able to give at will whatever type of children they desire. That is true also with regard to the sex of the children. And yet we find any number of parents (and psychologists) still deceiving themselves, and others, with the false and foolish notion that parents have the power to make, mould, or mar, the character and destiny of the children that come to them, and even to determine before hand their life quality or natural bent.

If¹⁰¹⁷ it were true that everything is in the hands of parents, how account for the vast differences of "natural bent" that frequently appear in the children of the same

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family, differences that sometimes range from that of a near genius to that of a near dolt? It may be true that instances can be cited in which certain parents have wished and willed and worked to have certain types of children, and have apparently had their desire satisfied. But is there anything to show that these instances were not mere coincidences? It certainly could be proved that many parents who have so wished and willed have been sadly disappointed.

The facts of life to show that about the most parents can do for expected children is to provide the best possible conditions for their reception and start in life. The rest is only outside their will and control. And it is very fortunate for all of us that it is so. Were it otherwise did parents have the power to decide what type of children should be born to them, what innate natural bent they should have, what should be their sex, and so on, this old world of ours would then be in a most hopeless and devastating muddle, for it would then be governed not by infinite wisdom love and power, but by colossal ignorance and conceit.

A simple illustration of how this law operates is seen in the way a great work of architecture or music or social reform is given to the world. First it comes to the architect or to the musician or to the great social reformer by way of mental concept or a vision or a thought or collection of thoughts, from within. The outline of what is thus sensed or seen is then embodied in some plan or design or scheme, from which a more tangible and enduring representation of what has been glimpsed gradually takes shape, plus of course, something that has been imparted in the process by the artist or reformer from his own mental idiosyncrasy or peculiarity.

There rightly understood, we have a very valuable guide to the study of this subject. It is true of course that in every great work of art or of science there will be found something in it that reacts in some way on the consciousness of those who come in contact with it. The reaction will naturally vary in degree and intensity in different persons. To one a glorious sunset will be a marvellous symphony of¹⁰¹⁸ colour and sound; to another it will mean little more than the promise of a fine day. But always the re-action will be there. To that extent the influence of environment must be admitted. But it is well to remember that in every case "environment" is itself the result of some interior cause. Always it will be found that it is the inner that produces and governs the outer and never the other way round.

Graft, spectacular appeals, and the systematic exploitation of ignorance and helplessness will be met with of course. They are materials in the hands of a higher

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power for evoking that discrimination and developing that intelligent awareness which alone can give us an efficient and enduring vision.

"Scientists not Better:" - If prof Hill imagines that scientists as a class are, by virtue of that fact, ethically superior to any other section of humankind, he is, we are afraid, greatly deceiving himself. For we venture to affirm that the facts of life show that a scientist, as such, is no more immune from the temptation to accept the highest bid for his services than is the lawyer or the doctor or the candlestickmaker. Hitler for instance, has found no difficulty in getting scientists or repute to give of their best in adding him in his ambitious plans to dominate the world. And that is true in varying degrees of may prominent and powerful men and concerns in democratic nations. It is true in varying degrees of may prominent and powerful men and concerns in democratic nations. It is true also of religious belief, customs and ideologies. Not unfrequently these things come first and science and international brotherhood second. The plain truth is that in these matters scientists are no better and no worse than are millions of citizens in other walks of life. But the truly scientific approach to any problem is the right one and should everywhere be welcomed. And encouraged.

And this could only be done by human beings. It could not be done by animals or other and lower forms of life. The manifestation of life in all the lower kingdoms— mineral, vegetable, animal—was much more finited and circumscribed. There the method of preservation and progress was direct automatic, instinctive and totally independent of the existence of¹⁰¹⁹ any rational or thinking character, except as this was applied to or imparted by man. Whereas the man woman the method of development was that of building up a self-conscious discriminatory awareness and understanding of things and values, through experience of all sorts, pleasant and unpleasant, individual and collective. Nothing was wasted, Everything gave some result, the value of which might not be seen at the time.

For the first time in the history of this planet thoughtful men and women were beginning not only to demand a more direct and more scientific explanation of things but to seriously believe this possible.

"Social Order an Expression of Religion:" - He says: "The muslim claim for nationality cannot... be based on religious grounds."

This is a line of argument which does not seem to us justified by facts. One can understand and appreciate the desire not to unduly stress the religious factor in India. But can you afford to ignore it altogether? Does the abuse of a thing justify the attitude

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of non-recognition of it? Sir, Shanmugum refers to “the devatating effect of the social order” on India, a social order which is “basically communal” But surely it is the ideological and religious background of that “social order” that has given rise to communal. These things do not come out of nothing. One has to understand why there are “privileged castes into whose hands “political power is always concentrated” To ignore the cause and concentrate on the effect seems to us not unlike an attempt to place the cart before the horse.

These facts demand that the factor of religion shall not be ignored in the “concept” of a “nation-state” but shall find a place. It may be that in the not very distant future religion may become “a master of individual conscience” and nations will no longer be “divided on the basis of religious beliefs and practices. But we have to face the facts as they are today and not as we would wish them to be. So far as the Muslims are concerned in this country there can be no doubt that the teachings of the Prophet do constitute a powerful rallying¹⁰²⁰ centre. It is the same with the most important prophets and teachers in Hinduism and in the other religions of India. What, we suggest, is urgently needed in these great world-shakings and changes which we are experiencing just now is a greater attempt on behalf of the wiser leaders of each community and religion to get down to those underlying and universal realities in each religion which not give sound and natural bases for nationalism but for internationalism also.

Communal and social systems and cleavages arise out of religious ideologies and beliefs, and that if you would change and rationalize the former you must first change and rationalize the latter.

We have personally no objection to people who feel it to be their duty and privilege to act the part of iconoclasts with regard to all forms of beliefs and religious commitments. It takes all sorts to make a world; and so long as they keep within the law no great harm is done. Indeed the clash of opinions and views may help to clear the air and lead to a saner and healthier understanding of things.

“Peace and War:” - There must be no half measures. If we are to have peace in Europe and in the world a drastic surgical operation is essential. And for heaven’s sake do not let us be held up or softened in any way by pious pacifists and the half-baked ideas of religious sentimentalists.

How purifying and educating the war will only be realised gradually. Even now one must be very blind not to see how tremendously it is shaking this old world up and

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clearing the atmosphere for saner views and no worse outlook. This is being brought home in a thousand ways.

“Egocentricity and Evolution”:- The first and perhaps the most important of them is the universal fact of human selfishness and egocentricity. However deplorable it may appear to be, the facts show the chief characteristics of human beings on the planet be that of self-interest, self-interest without regard to the interests of others. It is sometimes colloquially expressed in the words “Every man for himself and the devil take the hindmost” Even Darwin considered “the survival of the fittest at the expense of¹⁰²¹ the unfit” to be one of Nature’s laws. That of course is a travesty of the truth, especially if one takes into consideration the interrelationship and interdependability of everything as well as the purpose served by human selfishness at certain stages of development. But here we are looking at the facts as they are. And I submit that those facts do show the human beings are universally egocentric, so universal in fact, as to make it a law of Nature, and therefore “natural” For the moment I am not asking why this is so. All I say is that the facts show that it is so. Each can put the matter to the test by referring to his or her own experience. One may come across rare individuals here and there who do seem to have become detached and impersonal, and who work and think in terms of the whole and in terms of the part. But close examination will invariably show that even these few individuals have won through to their present position of comparative detachment and impersonality through attachment and through laying stress on the personal. This egocentricity is therefore seen to be as much a law of Nature as is the law of gravitation. Even a baby quickly manifests this quality by calling attention to itself, and is happiest when the attention is given.

That being so, it follows that any scheme for world security and reconstruction that ignores this universal factor must come to grief. In order to that it shall succeed it must rest on the eternal rock of truth, just another phrase really for “the facts of life” Imagine, for example, what would happen at the security Conference that is meeting at San Francisco if the Overwhelming majority of the delegates took up the view that human nature, left to itself, was kind, loving and selfless, that therefore it should be free to go its own way unhampered way. Suppose the delegates assembled drafted a scheme for world security on that bliss. What would happen? Obviously we should have a repetition, only on a larger and more disastrous scale, of what happened in Europe at the close of the 1914-1918, War. Ideals are all very well as pointing the way to a distant goal. Then they are useful. But they are a snare and a delusion when used as a foundation on which to build a national or international structure. That foundation must consist of facts. Security machinery¹⁰²² must be devised in harmony with these.

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Which, in terms of practical politics, means the use of force to prevent undue manifestations of the egocentric factor likely to lead to war. That would be acting in harmony with nature.

Another of the natural bases on which we have to build more intelligently in the future than we have done in the past is that which goes under the general terms of Evolution. I do not think that any advanced thinker will be found who denies evolution. Even such a confirmed dialectical materialist as Professor J.B.S. Haldane, F.R.S. says "There is a singular universal agreement among biologists that Evolution has occurred. So far as I know none deny it."

Tennyson's famous lines "The old order change the yielding place to new, and God fulfils himself in many ways, lest one good custom should corrupt the world" are more strikingly true than when he wrote them.

Within limits therefore, it is safe to bank on this factor in relation to security schemes and reconstruction. For example, it gives the lie direct to the old pessimistic assumptions and conclusions that what has been always will be, or that the salvation of the people lies in looking back to the "good old days" and trying to revive them, instead of looking forward to a new heaven and a new earth. It gives hope and confidence with regard to the future—provided always one keeps step with the facts and does not seek to run too far ahead of Nature. It also provides a very good measuring rod for the past in relation to the present and the future, the world. For once the reality of this expression of Nature is understood, it makes it clear that, except for patches here and there, the world as a whole is, and must be, more unfolded and developed today than ever before and that the reality on the so-called "golden ages" lies more in the future than in the past.

There is, for instance, the interrelationship and interdependability of all forms, of life, and in particular human beings. This war has brought home to us as nothing else could this fundamental fact of life. Never again will the peoples of the various nations be able to go back to those crude forms of isolation¹⁰²³ and monopoly that have caused so much poverty and suffering. For the first time in the history of our planet we are beginning to realise our fundamental unity and interdependability as a Human family, and in future all economic and other planning will proceed in an increasing measure along these lines. That is not to say that any great miracle is going to happen. There will be selfishness, individual and collective. But there is definitely a greater

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understanding awareness about these things, And it is this, and not any particular ideology, or slogan, or social service, or system of thought, or Government, that will count in the long run.

What we have to be guided by here is not any kind of wishful or easy thinking, but the hard and demonstrable and universal facts of life, and when these – as stated in our talk – are taken into consideration, it will be found that the note struck is not one of pessimism and despair, but one of abounding confidence and reassuring optimism.

“Our Attitude to India’s Freedom”:- Rightly understood the name, Life, indicates and partly explains our policy, which is that of trying to deal with every question handled synthetically and from the standpoint of public opinion, wishful thinking, or what this, or that or the other so called great person may have said or written. We are not in the least concerned about ‘catching the eye’. Smart saying ‘playing up to the gallery’ or even supporting so-called popular movements. There are plenty of papers in India to do this. Nor are we concerned with any particular school of thought – political, religious, ideological. Papers and persons and institutions devoted to these things have there place. Strictly speaking we are concerned only with those people who have either broken loose from all forms of orthodoxy, including the orthodoxy of Vedantism, or who are in the process of doing so. Not infrequently, too, these people have a ‘hunch’ that forces that there is a more rational and scientific explanations of things than has hitherto been given by the more orthodox and popular vehicles of public opinion, and are out to find it. We would like to help them in their quest.

Now,¹⁰²⁴ if what we have just said is understood, all fair inquiries and honest doubts about our attitude to India will have been answered and resolved. But perhaps that this is expecting too much. The facts of life show that the overwhelming majority of even of our so-called intelligential are attracted and moved more by the things of time and sense with the personal element looming large, than by those things that are impersonal and universal. We are not complaining. That is as it should be. Individuals and nations learn wisdom and fulfil their destiny in this way. But how few understanding this?

As to our attitude to India it is and must be in harmony with those ‘fundamentals’ to which “G.D.” has called attention And as is now generally known some of those fundamentals may be stated as follows: 1. There is but one Infinite Power, called by various names. 2. The facts of life when sufficiently understood, show that one Life manifests in all kingdoms in a way which clearly indicates a love wisdom, and power infinitely beyond anything known to man. 3. Man woman is the highest

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manifestation of that Oneness on this planet, but reaches to perfection through imperfection, to knowledge through ignorance, to detachment through attachment. And this applies to nations as well as to individuals. 4. As human beings are expressions of that One Life and form in away not easy to explain integral, if finited manifestations or parts of that Infinity, there can in reality be no such thing as "superiority" or "inferiority" only differences. This, too applies to nations and communities as it does to individuals It is only on the way to human perfection and detachment that there is necessarily "East and West" "Brahmin" and "Non-Brahmin" "Muslim" and "Hindu".

It is not the slightest use for the different parties and communities merely to agree on the "demand" for independence; there must also be a working measure of agreement both as to the method of reaching that freedom, and what exactly it connotes so as to make it a living reality. As things are the "demand" for freedom strikes us as being spectacular, emotional, and unreal. Freedom is there for the taking.

"Menace¹⁰²⁵ of Unenlightened Communism":- The old "Slogan" Workers of the world unite, you have nothing to lose but your chains" may have been useful in the old days as a rallying call for class warfare purposes. In some backward places and countries it may still be of service. But if this global war had done anything, it has shown us the folly and futility of thinking and acting in terms of the part instead of in terms of the whole. To win the war the united nations have had to act not in terms of any particular country or class or ideology but in terms of humanity as a whole. That is a great, a tremendous, achievement. It has never been done before in the history of this planet. But it has to be applied to peace as well as to war. And that is the great, and very difficult task that confronts the nations of the world just now,

In the early days of this war we were one of those who insisted in and out of season that this was a global war to decide global issues. And how, when the end of the war is insight and the result no longer in any doubt, we are among those who hold that peace can only be won and made secure on a global basis. It certainly cannot be won on the basis of any particular vested interest, creed, or ideology, whether of the Right or the Left, and whether supported by a majority or a minority. That calls for clear vision and unity of purpose. As Present Truman wisely reminds us "We are not isolated during the war. We dare not become isolated in peace."

It was won because it was one war, a global war, in which there was the adequate unanimity of purpose, and action. Peace can only be won in a similar way.

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We have therefore to be on our guard against disruptive, isolationist tendencies, including emotional, unenlightened left-wingism, no matter from quarter they come

That is what we mean when we say that the greatest danger of the present day is unenlightened socialism, only another term for the counting of heads without regard to the quality of their contents.

In practical politics, as well as in statesmanship, one has to face the facts as they are, and not as one would like them to be in some Utopian dream—utopian from the standpoint of the actual social and caste practices and conditions that obtain in the presidency. This does not of¹⁰²⁶ course mean that one should not keep the ideal in mind, and work steadily towards it. But one cannot legislate on the basis of ideals alone. Legislation to be effective, has to proceed on the basis of conditions as they are.

Evolution may be regarded as something dependable natural, and universal, something that can safely be taken into account in any long term planning. Differences of opinion there may be with regard to the manner and speed of Evolution, but the facts being what they are it would be extremely difficult, if not impossible, to argue its non-existence.

Is Intelligence Inborn:- We can understand knowledge, such as book knowledge, being different from inborn intelligence. We can understand how this knowledge can be increased throughout life without perceptibly increasing the real awareness or intelligence of the individual. We can also understand how a person's knowledge can grow as the result of various experiences. But would it be true to say that experiences do not affect in any way either the quality of one's intelligence? We do not think so. It is our observation that a person can really only have direct knowledge of a thing, or be intelligently aware of it, by experiencing it in some way. And surely the cumulative results of many experiences—of joy and sorrow, loss and gain, "evil" and "good"—do add to one's discrimination and understanding. And if that is so, then intelligence become richer and fuller as the result of such experiences.

We ask why it is that quite intelligent parents sometimes have children that are not intelligent, as that term is generally understood. The opposite if this is also true. And if the capacity of intelligence is not biologically transmissible from parents to child, whence comes it? And one might go further and ask; what is it? But these are questions to which no psychologist we know has yet given a satisfactory answer.

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Every child born into this world is born ignorant and helpless, far more ignorant and helpless than any animal know is. A duckling, for instance will swim by instinct, almost straight from the shell whereas a human being has first to learn to walk and discriminate between various objects and qualities before it can venture into the water without being drowned. There is no effort in the duckling's instinct and¹⁰²⁷ though instinct may in its working be a form of intelligence, it is not the intelligence of the duckling that enables it to swim so early as it does. The ants and spiders and beavers do things that indicate a wonderful intelligence expressed as instinct, but they do what they do not because of their own intelligence, as we commonly understand that term, but because of instinct.

Careful observation will show that though each human being is born ignorant and helpless, each human being is also born with an inborn or natural capacity and like or dislike for certain things—the let us call it a life quality or natural bent—which only gradually manifests itself. These facts of life also show that this natural bent which gradually manifests itself. These facts of life also show that this natural bent is not dependent on anything the parents can do about it. Indeed, it often happens that the children of the same parents are not only fundamentally different from each other in the “life quality” but different also from the parents. And if the Book of Life is read more thoughtfully and more disinterestedly it will be seen that this inborn natural bent, persists and wins through, and that, too, no matter what the environment may be, or how lacking in certain scholastic attainments, the individuals may be. There are many outstanding figures in history that prove this. Certainly this inborn quality or natural bent can never be annihilated or even “decreased”.

The facts of life also show that people born with a certain life quality or natural bent taken more interest in and manifest more “intelligence” concerning the things they like and for which they have an inborn capacity than they do for the things for which they have no particular liking or natural bent. It does not mean that they are perfect along that line. But it does mean that they are happiest when working in harmony with the inner motivating factor, It also means that they are likely to give evidence of more intelligence when they are following their natural bent than when they are not.

This “intelligence” ripens and develops. That can be put to the test by each person for himself or herself.¹⁰²⁸ For ourselves we know that our understanding of life be a steadily grown and deepened.

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“Science and Society”:- We mention these things not to be little in any way the great achievements of science. Rather do we mention them to show the folly and futility of imagining that the present day scientists are, by virtue of those achievements, capable of being trusted with the administration of a civilisation, or a Government, or a community, on the basis of what they think of as applied science. Something more than “applied science”, as the Fascist and Nazi attempts have demonstrated to the world, is urgently needed. That something is a deeper and truer understanding of the real science of life in all its bearings and manifestations, synthetically as well as specifically.

The war has brought home to humanity as a whole the need and possibility of that truly scientific achievement of thinking and acting in terms of the whole instead of, as hitherto, in terms of the part.

“World Security”:

It looks as if the false prophets and grouseurs relative to the news world organisation that is taking shaping on the anvil of the Conference, were not to be left any crumbs of comfort. It is true of course that numerous difficulties, have had to be encountered and that at times situations and differences arose which appeared to threaten the success of the conference. But alls well that ends well, and at the time of writing that is how it looks. Human nature, its ignorance, and conceits and prejudices, and its proneness to act hastily, emotionally, and revengefully does not change so quick as that. But so long as the spirit of compromise and give and take which has characterised the conference can be continued, the future of human progress may safely be faced with hope and confidence.

As is now clear by the awakening and awakened consciousness of mankind the nations of the world have reached a stage in their development when attempts to override smaller nations by brute force will be no longer tolerated. Indeed, for the first time in the history of our planet, mankind is beginning to think and act in terms of the whole. That¹⁰²⁹ is the meaning of the world-organization that is being sought to be constructed. It is a new and great thing.

In our view a distinction should be made between the holding of certain ideological concepts and being loyal to the same, and interfering with the rights and liberties of others. We recognise that principles in matters of religion; why not also in economic, politics, education and sociology? In itself it ought to be as legitimate and rational to discuss and hold Marxists views or National Socialism, Gandhism,

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Capitalism, or any other ism or ology. It is only by such ideological differences and clashes that we learn to discriminate the natural from the unnatural, the true from the false. When, however attempts are made to forcefully translate such views into action by methods that are cruel and ub-just or that transgress the laws of the land, then society has a stern, self-protective duty to perform.

“Democracy Triumphant”:-If we have changed—and we do not deny there has been some change in our vision—it surely would be a phenomenon that is universal. It is quite possible, too, that so far as we are personally concerned the change you observe is in a measure justified. We are certainly not as much enamoured of names and labels as to-day as we used to be. We are not afraid of names it is what they actually connote and represent that matters. Even these we now regard as phases or stages or means to an end in itself. We certainly have very sympathy with those youthful and in our view, not very enlightened, socialists or communists who are in a tempestuous hurry to put the world “right”. They have a part to play just as their opposite number. But to make a fetish of socialism or communism or any other ism, strikes us as being more in the nature of a demonstration of ignorance than of wisdom. We do not blame those who do this. In a way it is necessary churning up and conflict of opposites—necessary in order to develop a truer understanding of real values. That is why party government is useful and even essential experiment at this stage. That¹⁰³⁰ also is why we have different systems of government. But to imagine that any one of these is in itself the panacea for all the so-called evils of mankind is an illusion.

With regard to the subject of adult franchise and our reference to the “tyranny of the majority” we are well aware of the possibility of the tyranny of the minority also. But here again the facts of life do show that in the matter of direction and guidance and designing and planning, it is only a very small percentage that has the necessary love and natural ability for this. Always the overwhelming majority of the people prefer something more suited to their own nature, which is not that of designing and directing and planning. Democracy, to be a success, has necessarily to take account of this universal fact. But, and here’s the trouble, the designing and planning, politically, economically socially, and religiously, has also to take into action the fact—beginning to be realised in the world for the first time—that every son and daughter of humanity has written him or her, quite irrespective of race, colour, creed, or cast, the same humane principle and common denomination, and that, therefore it is essential that whatever system obtains it should be guided and motivated by the principle of “from each according to his capacity, to each according to his needs.” And for this real democracy seems best suited.

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To hear some socialist and communists speak one would imagine that they alone were the embodiments of wisdom and economic and political sagacity, and that their panaceas for the so called evils of the world were the only ones worth considering. But such inflated notions, such specimens of ego-centricity, are common to all parties and communities the world over, not excluding those labelled religions. The plain truth here is that, acting in accordance with certain immutable laws, mankind, evolves and develops by means of the very clash of these opposites. Only in this way can discrimination and a greater understanding be brought to birth.

What is of paramount importance here is the adoption and preservation of a system of government that will best provide for and give reasonable encouragement to¹⁰³¹ this clash of opposites. Uniformity, however secured, would mean stagnation and death. One of the most beautiful and striking things about life is the multiplicity and diversity of its expression, freedom for this expression must be gained and maintained. And so far as human Governments are concerned experience has shown that the most natural and humane and scientific form of government to ensure and safeguard this marvellous diversity of expression among human beings, is the democratic one.

That gives every party, and every ideologist a fighting chance, except, of course, those who, like the Nazis, and the Fascist, are avowed enemies of democracy, and only use it to get into power in order to destroy it and constitute themselves dictators.

Just as the British electorate consists of parties and persons holding different views and ideologies, many of which clash, so in like manner does the new World organisation that has emerged consists of representatives of diverse parties and ideologies any one of which may, in the course of time, assume prominence, and even temporary dominance. But the check and safeguard in each is precisely this very clash of interests and parties, which alone is afforded by Democracy. It certainly cannot truthfully be said to be afforded by any system of government in which only one party is allowed, even though labelled "democratic" That might be a stage on the way to Democracy, but it would not be a democracy.

It would therefore look as if the time had arrived in the history of mankind, or was fast approaching, when a democratic form of government, on the basis of audit franchise, must be applied almost universally.

"Hindu-Muslim Problem.":- That, admittedly is a communal approach to the problem. And from purely idealistic standpoint, such an approach may be deplored. But is it not more in harmony with the fact? And with tactfulness and elasticity on

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the past of the congress may it not bridge the difficulty Soundly based ideals—in contradistinction to sloppy sentiment and wishful thinking—may and do serve a useful purpose as signposts that point the way to some distant goal, but practical statesmanship consists in dealing wisely with the facts as they are, and¹⁰³² not as we would ideally wish them to be.

Where is the spirit and practice of true nationalism here? They do not exist. Instead we have religious conceit and patronising snobbery What is wanted is not this offensive inflation of a superiority complex, but a frank and honest recognition of different cultures and backgrounds (without which India would be infinitely poorer) and a commonsensed working agreement between these two great communities that will fit the facts of to-day.

The Hindus have the advantage of being in a substantial majority. They can therefore safely trust to a time to straighten out—can both sides hereditary angularities and provocative idiosyncracies of a so-called racial or cultural kind, and meanwhile concentrate on the mutual hammering out of a formula that will enable them to work together towards a common end, which is neither Hinduism-per se nor Mohamadenasim per se, but robust nationalism or humanism in which the two cultures are free and complementary.

It is inconceivable that, with the creation of the New Charter and World organisation and with the influx of a new life that is virtually making all things new, some satisfactory solution to the present stalemate problem should not be found.

“The New Advent.”:- To those who have eyes to see, the present world happenings must surely be an eloquent indication of the manifestation of a Power, or Life Influx, that is steadily but surely making all things new. And there can be no doubt that when the historian of the future comes to write the history of the present world crisis, the marvellous transformations that is taking place just now, first in the inner consciousness of its leaders and second, and as a naturally corollary, in the outer forms of life, relative to political, economic social, and even religious activities and structures when, we repeat, that history comes to be written, it¹⁰³³ will be seen how great, how immeasurably great has been the progress made, and how, in fact, humanity as a whole, has passed through a state to which human adolescence corresponds. For the first time in the life of this planet there is dawning or has already dawned, conceptions

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and convictions in relation to human values, and the world in which we live, that clearly marked the end of one Age and the beginning of the another.

What has brought about this mighty change? It isn't war. Nor is it the great strides made by Science. These undoubtedly, are powerful factors; but they are more in the nature of effects than causes. What really lies at the root of the change is the Advent of a New Influx into the world, an Influx that is ever seeking to find expression in ways and forms more suitable to the stage of growth reached than has hitherto been provided. The new wind of life, to put it differently, has to be provided with new bottles, "else", as a Christian text puts it, "the new wine will burst the bottles, and be spilled.

Here in the Advent of the new Life Influx that is finding expression in hinity everywhere, but especially in certain leading nations of the world, we have something that goes far, far, beyond the traditional and conventional idea and conception of an Avatat, or a "Messia" or "World Teacher". It is something that cannot be confined to any one person, place or condition. It is something cosmic and cosmopolitan something which seeks, and find expression in the East as well as in the West, in a Stalin as well as in a Tagore, in a Roosevelt as well as in a Churchill in a manle artificer at his or her bench as well as in a great inventor or designer; in a General Election, or a Wavell Plan, as well as in the ideological of the Left, Right or Centre. It certainly has found expression—coured and limited of course by the still imperfect conditions provided—in the Atlantic character, and in the various conferences that have led up to the framing of Humanity's¹⁰³⁴ Charter at the San Francisco Conference.

All this, it may be objected, presupposes the recognition and acceptance of the existence of an Infinite Love, Wisdom and Power, back of or within the Life Influx referred to. We do not deny it. But is not that what the facts of life—as opposed to conjectures, speculative theories and wishful thinking—point with amazing logic and accuracy? What about the facts of this war?

It is true that the Life Influx to which we have called attention finds expression in opposites But how otherwise could human beings, and humanity as a whole, learn discrimination and acquire a knowledge of the why and wherefore of things? We are therefore not unduly perturbed over surface clashes, and differences, for clearly that is one of the methods by which better conditions are provided for the reception and re-action of that which, as it flows into the world from inner and higher Sources, is destined to make all things new.

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“Environment and Consciousness”:- Without these contacts with environments, and the re-actions to them, that which constituted the ego or human unit of life, could not only have no intelligent perception of things but could have no real self-consciousness. There might be a vague consciousness but not a discriminatory awareness, or self-consciousness. To acquire the latter it was necessary for the ego to contact environment and receive back from those contacts impressions and concepts of what had been contacted.

That was the very basis and rationale of self-consciousness. Were it possible for an ego to be suspended in space, without any environment that could be contacted and reacted, and without any previous knowledge of such environment, where would be the foundation for self-consciousness? It would not exist.

This showed the enormous importance of environment in the development of discriminatory awareness, for other things being equal, the nature, scope and quality of that awareness would normally be in ration to¹⁰³⁵ the nature scope and quality of the environment. This was as true collectively, in a community, or in a nation, as it was individually and specifically.

But there was another factor that came into play here in the development of intelligent awareness. This factor was the difference in different individuals of what might be called the life quality or natural bent of the individual. This natural bent which the facts of life showed conclusively was outside the power of physical parents to transmit to their children, was a powerful factor in the Jiva’s reaction to environment. If, for example, the specific life quality was that of an artist, or a scientist, or a philosopher, or an artisan that loved and had a capacity for a certain line of work, the re-action from an environment of the life forces going out from the Jiva would normally be in harmony with that specific life quality or natural bent. In other words a person born with a natural aptitude (in some cases amounting to genius) for a certain kind of thought and action) would normally react to environment most easily, naturally, and effectively, along that line.

But though the role of environment in the development of self-consciousness was so important, said the speaker, it had to be remembered that environment itself was a form of life that was gradually, evolving and developing. It did not arise out of nothing. Neither did it come by chance Less still was it something moulded and manipulated by the so-called blind forces of nature.

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The modus operandi of this development of consciousness was in principle the same in all states and conditions, including those we thought of as subjective and spiritual. Always the cruder concepts preceded and were necessary as stepping stones to something finer and better.

"The Transition To Peace"¹⁰³⁶:- In the fullest and completest sense of the word, and despite both those who played for safety and those who sought to exploit the crisis for nationalistic, profit-making, or ideological ends, the conflagration of¹⁰³⁷ war has been a planetary one.

We were among those who held that the real issue of the war was that of establishing a form or principle of government that would make it impossible henceforth for any one party or group of ideologists to swing into power and rule the roost dictatorially. This great task is now in a fair way of being accomplished. In the new world-organisation, with its World Charter, we have the basis and structure of something that meets the facts of life more neatly and completely than would have been thought possible five years ago.

It is precisely the same with peace, which, like the war, is global and indivisible. It can not be won piecemeal. Furthermore, it can only be won on the basis of the issue for which the war was fought, namely, Democracy. For it is this form of government only, and no other, that will meet the basic and universal facts of life.

What are these facts? They include (1) the fundamental spiritual equality of human beings everywhere, as integral and essential parts of the one Human Family; (2) the uniqueness of each human unit, specific and collective, for the proper growth of which there must necessarily be freedom and not suppression; (3) the fact that steady progress, called evolution, is a law of life; and (4) the fact, that in the course of the evolutionary process human beings, (and nations) develop on an ego-centric basis—my ideology, culture, religion, scheme, ability, etc. which naturally result in jealousies, suspicious, conceits, rivalries and clashes—out of which a wiser and more scientific way of doing things is born.

Democracy is simply a form of government. It has no morality, though naturally its acceptance and support reflect a clearer and higher level of understanding than would the acceptance of the dictatorship, mundane or religious, which is a form of government more suited to primitive conditions. It, Democracy, provides the best and fairest method by which parties and ideologies can meet and clash and sore and lose,

¹⁰³⁶ The original editor close up the space "Peace" by hand

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and, when necessary, cancel¹⁰³⁸ each other out, giving birth in the process to a greater and truer awareness. This, needless to say, is not possible where there is only one party, no matter how democratically camouflaged the party, its leaders, or its programs may be.

For make no mistake about it, in this transition to global peace on the basis of Democracy, the war against isolationism and bigotry and superstition and vested interests will continue to rage as fiercely as ever. There will be those incredible as it may seem, who will not only see in the World Charta and in the Potsdam decisions, all kinds of sinister moves and motives but who will not hesitate to oppose them.

We are not lamenting this attitude. Nor would have it otherwise. For, we realise that human progress is only possible by the clash and exchange of diverse views and outlooks, on a democratic basis, and not by the enforced or slavish acceptance of any one set of views, or way of doing things, on a dictator-basis. Only thus can angularities be lessened and wisdom gained.

To those who are in a tempestuous hurry this evolutionary progress may seem slow and disappointing. But we might remind such enthusiasm of tens of millions of years it has taken humanity to evolve to its present level of understanding—in reality but a split second of what lies ahead. Besides, it must be clear to all thoughtful people that great and democratic changes, having the appearance of a revolution, take place only after the requisite conditions have been first provided. This preparation is often of a silent and hidden nature.

And let us not forget that essential factors in the preparation of those requisite conditions are precisely those that are trying and troublesome. They include such apparently ugly things as conceit, egocentricity, the inflation of the personality, beliefs, loyalties and commitments of various kinds, that have deep conventional backgrounds. There are those who honestly and firmly believe that¹⁰³⁹ if humanity could only be induced to accept Christianity or Hinduism or Humanism or some other ism, everything would soon be all right. Rightly understood these conflicting claims and beliefs are but ingenious parts of the machinery and technique of evolution, the purpose of which is not the establishment of any one particular religion or ideology, but that of the unfoldment of a greater and truer awareness and understanding.

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We have spoken of the peace we are out to win as a global one. But in the very nature of things it cannot be final and complete—only relative. Indeed it is doubtful if the time will ever arrive on this earth when the lion will lie down with the lamb, and when selfishness and aggression will no longer be known among men and nations. Those are the ahimsic toys for the idealists to play with. If this planet were meant to be the ultimate and final abode of the human principle made perfect, then one might reasonably and logically look forward to such a consummation of human growth and human activity. But if, as we submit is the case, this world is a training ground for the development of states and conditions infinitely beyond human conception to grasp, then we must expect clashes and differences to continue. Not that there will not be a steady progress. There will. We know that from has already happened. That is a most inspiring ground of hope for the future—within the framework of the greater reality mentioned. Idealism may, and does have its place. But the greater wisdom lies in practical realism and the scientific facing up of facts as they are.

“Two standpoints for Truth.”:- There are some statements that we should like to examine in the light of certain known and universal truths. We should like to do this, not in any spirit of unkind criticism or challenge, but because the subject is one of great importance relative¹⁰⁴⁰ to a better understanding of life, and also because we are conscious of having a contribution to make on this matter.

Would it not therefore be foolish and futile to philosophies or even speculate about that which in its intrinsic nature is unknown and unknowable?

In this mundane world, for example, we arrive at truth in relation to quantities, qualities, and measurements, by means of the science of mathematics. The formula 4 for instance, which represents a universal truth or principle in mathematics, not only enables scientists but ordinary business people to transact all sorts of deals with equity and accuracy. But in a world in which neither time nor space, as we know them exist, mathematics would be useless. Another formula for arriving at the truth in a spaceless and timeless condition would then be requisite. That new formula for arriving at the truth in a spaceless and timeless condition would then be requisite. That new formula might very well be associated with state. But would that fact negative the truth of mathematics in a world of time and space?

In the allegory of the Gita we suggest that Arjuna simply represent a state of human mentality in search of the deeper truths of life than those afforded either by mere knowledge in itself, or by mere works and faith in themselves, and that Krishan

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represents not any embodied Person, per se, but the one, Infinite Life, Ominipresent, Omnisient and the Omnipotent.

"The Brotherhood of Man Ideal":- Much has been said, and written, about the brotherhood of man, but like the teachings of Christianity and those of older religions, it has remained a remote ideal rather than an question of practical politics.

Every student of Christianity might have supposed that the leaders of a brotherhood movement would have been found in the church and not against.

His teachings provide mankind with such a lofty ideal of the brotherhood of man, and the Fatherhood of¹⁰⁴¹ God, that no body has ever been able to develop enough spirituality to bear the light so shed.

Who can look upon the sun with unshielded eyes? A few rare souls have striven hard to live in the light of Christ's teachings, but in the present state of the world, it would be quite impossible for anyone to carry out all the teachings.

The complete failure of the Church to practise what it preaches is largely responsible for the breakdown of religion. This indictment refers to The Church as an institution, and not to its clergy in general, many of whom have sincerely attempted the impossible, without apparently realising the absurdities existing in the constitution of the society to which they belonged.

If the teachings of Christ could be made a practical guide¹⁰⁴² to man's conduct towards his fellowmen, collectivism, would become the greatest and most glorious political creed in the world's history. It would, in fact, be Christianity come to life, and no longer a mere form of meaningless words.

Even the most fanatical¹⁰⁴³ believers in free-will must admit that such freedom is extremely limited in operation. Life in a personal world such as this would be impossible without the enforcement of laws, both written and unwritten, which are formulated by those whose strong personalities give them the power to rule over their follows. These laws may be just or unjust, but in either case they limit the "freewill" of the people to an extent which at times, must make them think this "gift of God" truly ironic.

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¹⁰⁴² The original editor corrected spell "guide" by hand

¹⁰⁴³ The original editor transposed the letters "fanatical" by hand

But though it is true that real brotherhood will become increasingly possible as the new era runs its course, the gates to this spiritual utopia can never be forced from the outside. That can only come about very gradually, as the result of the dawn and spread of spiritual light, from within.

This light, the light of Truth, is already spreading slowly;¹⁰⁴⁴ but so far is a fitful flicker, so that no sooner have the people hailed the appearance of a light to lighten the sense darkness of ignorance and superstition, then it fades and the darkness seems all the denser for the revelation caused by the momentary brilliance.

But these momentary flashes of light, with past and succeeding flashes, are doing their work, slowly but surely, splitting up the darkness and dispersing it as the lightening splits up and disperses the black rain clouds of a thunderstorm.

And the advent of the Spirit of Truth into the world will bring the knowledge that all men are indeed brothers because they are all manifestations of the same One Supreme Life.

“The Rationale of Spiritual Healing”:-

Mr Kirk began by first establishing the fact that many do get healed by other than purely mundane or materialistic methods. In this connection he gave a number of striking instances, including a personal one. In a general way, however, the “explanations” for these “cures” were vague and unsatisfactory. Many people attributed the “healing” to “faith” and “prayer” and left it at that.

He submitted, however that there was a scientific explanation for everything, but the creeds and “blind” faith and commitments to certain conventions and “loyalties” were hindrances to a rational understanding of the basis facts of life. He deplored any form of quackery in the treatment of disease and plumped for a deeper and fuller knowledge of the different systems of treatment—allopathic homeopathi, ayurvedic, etc. But these, he contended did not go far enough, even though they were assisted by psychology. There was still scope for deeper and keener research and experiment along rational lines. The discoveries of Vitamins A.B.C.D.E. and fractions thereof proved this. They proved, also that there was a certain life quality connected with various foods. But scientists were still largely in¹⁰⁴⁵ the dark as to the inner nature of these life qualities

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in foods and their combination and application. It was here, the speaker submitted, that a knowledge of the inner laws of life was valuable and even essential. He then asked to consider the following.

The fact that everything that had life was in some way an expression of the One Life.

Each human unit of life possessed from the very start of certain specific characteristics which best enabled him or her to do the work which he or she was destined to so and that, too, in circumstances and conditions best suited for the fulfilment of that purpose. These "circumstances" might include an early death, suffering, sickness, long life, hardship, wealth, poverty, comforts, etc.,

When therefore, a person suffering from some malady that seemed fatal, prayed, or ought by thought to be healed, the response would be in harmony both with the laws of life and one's destiny. It might be in the destiny of things that one should suffer or die a so-called premature death. In that case help and sympathy would be given to bear the suffering that it would be unwise and unkind to remove if only because that suffering was part of an essential experience and training for the development of certain powers requisite for the work ahead.

"Evolution and Freewill":- But apart from this little touch of egocentricity, in which the whole world of manifestation is made to resolve to round an organisation, what proof is there that human beings are "entirely free" Has it ever been demonstrated and made clear beyond all doubt that any human being was ever the determinant of the social state, nation, caste, creed, or set of conditions into which he or she should be born on this earth? The facts of life show that human beings not only have different natural tendencies or life qualities, but that these inherent qualities are powerful determining factors in relation to conduct and outlook. What proof is there that these determining factors were produced by¹⁰⁴⁶ the agency of so-called human free-will? None what ever.

So much for the past. As for the present, why is it, if people are "entirely free" so many people who set their hearts on achieving certain objectives, some of them under "favourable conditions, fail miserably, while others, apparently less deserving, succeed? And how account for the fact that many people are inwardly compelled to follow a course which they know will bring them social ostracism, pecuniary loss, and perhaps even death.?

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Is there not also a contradiction in terms? First we are left in no doubt as to the fact and importance of Evolution. It is "the supreme issue of Existence." Then the factor of "free-will" is introduced. And as we have seen, it is introduced in a way which clashes with and partly cancels out, or greatly modifies, the inexorable and immutable law of evolution. For, according to the quotation, man, by the exercise of this so-called freewill can either cooperate with the law of Evolution and "go forward". In other words he can, so far as he is personally concerned, put himself outside the universal law of Evolution. Isn't that the plain English of what is asserted?

Clearly there is something radically wrong and inconsistent here. Either Evolution is a fact for everybody and everything, or it isn't. If it is, if, that is to say, the manifestations of the one Infinite Life do evolve and develop through countless ages to something higher and nobler, then nothing man can do can put him outside the working of that law. He, too, must evolve with the rest; for is he not an integral and essential part of the whole? How, then, can he "go backward" except in appearance? surely the greater truth here—the reality in contradistinction to the appearance—would be that all the little "I wills of the human personality are but finited expressions of the one Infinite Will or Life, expressions which, in their diversity and seeming contrariness, are in reality¹⁰⁴⁷ essential for the evolution and development of a great discrimination, a wiser and richer understanding.

At no time in the history of human evolution on this planet was an appreciation of this truth more needed. That is clear from a glance of world events and the reported pronouncements of leaders in various walks of life, not to speak of many of the comments of our leading newspapers. With one or two exceptions there would appear to be doubt and confusion not untinged with pessimism. In the tremendous task of passing from war to peace, from the old world to the new, there has not yet appeared on the horizon, the same inspiring leadership and breadth of vision as were found in Roosevelt and Churchill and other leaders in winning of the war. They may be there. We believe they are. But they have not yet come into their own.

It may well be that in the new and changing conditions that confront us leadership will be more diffused and fall more to parties, on a democratic basis, than to individuals.

Is it true, that scientific development has outstripped the growth of the moral sense of mankind? This may be appearance—it certainly is—but is it the reality? In the earlier stages of the war the allies had little else to fall back on but Mr Atlee calls the moral sense of mankind—his superb leadership. But it won through. And if that "moral

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sense" is, as we believe it to be, an integral and enduring part of human evolution, in the shape of a more intelligent apparition of the facts of life, why should it be thought to have evaporated into thin air? Why should it not rise superior to the release of atomic energy, and harness it for human advancement and human well-being, at it has harnessed steam and electricity.?

From the facts of history cannot it be realised that scientific developments and discoveries go hand in hand with the unfoldment and development of human understanding and intelligence? Indeed, it might well be said that the latter constitute the basis—provide the requisite conditions—for the manifestation of the former, and not viceversa. Were it otherwise there¹⁰⁴⁸ would be no validity reason why our primitive forebears, who lived in caves and jungles should not have discovered steam and wireless and dynamite, etc., They didn't. These discoveries had to wait until the requisite conditions—in the form of a more developed human understanding and 'moral sense' - were first provided.

Rightly understood, the release of the atomic energy is a sign that mankind is fast approaching a stage in its evolution when speculations and beliefs and wishful thinking with regard to the why and wherefore of things will gradually give way to direct, firsthand knowledge, and that, too, on strictly scientific lines, in harmony with pure truth. Looked at thus the whole marvellous catalogue of scientific discoveries will be seen to be not only in order, but a clear and encouraging sign of human progress, and not, as some retrogression. Already we are beginning to think and act more in terms of the whole than in terms of the part; already there is a growing inclination to take into account the subjective or inner as well as the objective or outer, the four-dimensional as well as the three dimensional world.

Just as scientific development has been greater during the last 200 years than during the whole Christian era, so, too, it may confidently and logically be asserted, has human understanding, or what Mr Atlee calls "the moral sense of humanity" been developed in corresponding measure.

In these matters it might have been thought that a lead would have been given to the world by the various religions, through their more outstanding representatives and leaders. But, unfortunately, the facts of history do not support this view, Rather the contrary. There are, it is true, many devoted clergy and priests and laymen, belonging to all the religions, who seek earnestly to serve and benefit their fellow humans. But if anything these are hindered rather than helped by the out-moded ecclesiastical

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systems to which they belong. In our view, therefore,¹⁰⁴⁹ the hope of the future lies, not so much, if at all, with the various religions, per se, but with those individuals here and there—an increasing number—who show signs of a clearer religion, and a more abundant robust independent way of thinking, than is common, or even possible, to those who are tethered to the various ideologies beliefs, and theological commitments.

“Glorifying India’s Fast:” - Ramamurthy gets so carried away by the momentum of his own idealism and wishful thinking as to give expression to sentiments that, to say the least, are not verified by facts.

Is not based as it admittedly is partly on a “tradition” — that is more a hindrance than a help to present day India? And apart from the truthfulness or otherwise of the historicity of Rishis in ancient times who are said to have produced effects “on a scale as great as any that the scientists who have unlocked atomic power could dream of.” how does it happen, if Evolution is a fact, that nothing of the sort takes place now?

What Sir S.V. Ramamurthy is reported to have said about richness of spirit mankind and keeping people “eternally young” may be true—that is where there does exist real spiritual “richness” But should not the effect of that, on any considerable scale, be seen in social customs, in environment, and in longevity? Why is it not seen? Why does it happen that the average age of those born in this country works out only about 27 years, against over 60 in Australia and over 50 in America and Western countries? And we might ask a lot of other very awkward questions that we fancy Sir S.V. Ramamurthy would find it extremely difficult to answer.

There can be no objection to say country, East or West, setting a high value on its past. It may even be admissible and valuable to try to get a true record of the past-if only for if¹⁰⁵⁰ only for museum purposes. But there is a danger, as has been made strikingly clear by the examples of Germany and Japan, of getting a swelled head about the position of one’s own country and “traditions” and antecedents, in the scheme of things and of even going to the length of thinking that it is the real centre round which all other countries must eventually revolve and receive their light and guidance, spiritually and materially. This conception would appear to be quite contrary to the universal truth, to the effect that there is but one Infinite Life. of which all human beings and all nations are finited manifestations—all integral and essential parts of the Whole, in which there is neither “superiority” nor “inferiority” only difference.

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"The Problem of Evil":- Given an omnipotent, omniscient omnipresent and all loving God, what are we to think of the tragic side of evolution. How can we know whether God (using that term in the widest sense) who has brought about man, is the ultimate Power of Guiding Force in so spacious – and apparently endless – a thing as the Universe.?

"Plainly His methods and actions speak as much of the lowest as of the highest that we know. This power appears to be quite definitely opposed to man finding out about himself, or even his delving into the matter. For, throughout recorded science, there is no evidence of the least willingness on the part of Nature to yield a single fact of any kind without struggle. Man has stumbled and fumbled dying by billions in one way or another, until at last he has come across certain facts of use and importance – depending on how he employs them.

"How to explain in this? Is there any explanation?

Our answer is that there does exist a satisfactory solution.

But to make that answer, or solution, clear, is another and very different matter. For one thing much depends on the genuineness of the sincerity of¹⁰⁵¹ the person who wants to know. Mere curiosity will not suffice. It may even prove a barrier to real knowledge. There must a downright love of pure truth for its own sake. Mere intellectuality here, on what may be called a materialistic, or even a pragmatic, basis will not do. That is seen by the fact, common enough, that when a set of explanations relating to a problem of this kind is placed before two people of approximately the same intellectual attainments and training, perhaps brothers in the same family, to one the "Explanation" will be clear and overwhelmingly self-evident, while to the other the same explanation will make no appeal whatever and may even appear fanciful and meaningless.

That difference is also due in part to the nature of the evidence submitted.

It could be argued logically and convincingly that, given the existence of such an infinite one Life and Power, of which everything that is, in this or any other world, was a finited expression, an integral part, which could not possibly be in independent opposition to itself.

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It is possible to gain sufficient first hand knowledge of the why and wherefore of things to know that everything, literally, everything, is in perfect harmony with the grand purpose of the one Infinite Wisdom, Love and Power.

This knowledge, once attained, banishes for ever all doubts as to the Wisdom and Love of an Infinite Life Power. Everything is then seen to be unbelievably, astoundingly, in order. Even man's egocentricity, ignorance, sufferings and his limited freedom of will, which is his sole prerogative, and which to outward seeming he misuses abominably, even these are realised to be marvels of ingenious necessity, infinitely more essential than the scaffolding by which a grand superstructure is erected.

"Inner Harmony and Outer Conflict.":- Two simple illustrations will suffice to explain. What I mean by the terms reality and appearances, in relation to human affairs, both in India and elsewhere.

Take¹⁰⁵² first the phenomenon of the "rising" of the sun in the morning and the "setting" of the same in the evening. As many people now know, this is an appearance and not reality. The reality is something vastly different.

Similarly, the horizon, the line at which the earth and the sky seem to meet, is an appearance, an illusion – what the Hindus call maya. At one time arising possibly out of this horizon illusion, many people thought of the earth's surface in terms of a plane, with heaven above and hell beneath. But history provides no records of any one ever reaching the edge of that plane and peeping over the side of it.

India, with its complex organism, strikingly reminiscent, in its many cultures and religions and peoples, of the diverse and delicate organs and functions of the human body, and itself an integral and essential part of a greater whole – not, as some people fondly and egocentrically imagine, a centre round which the greater whole revolves – is an expression in a finited degree of the One Infinite Life that is fulfilling its appointed destiny in perfect order, and that, too, in spite or perhaps because of, all appearances to the contrary.

From the standpoint of this reality everything in India, no matter how seemingly grotesque, antiquated, conflicting, and inconsistent, or the opposite – is in order, and that, too, on an evolving and ever changing scale – in harmony with laws that are immutable and irrevocable. And when I say "everything I mean this in a literal and all-inclusive sense. It includes all 'opposites', as, for instance, the caste system with its

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rigidities, as well as those who regard themselves as free of all such systems and rigidities.

But, as I have said, it is a point of view very difficult to grasp. It touches very closely the so-called problem of evil, concerning which no existing religion or school of thought has yet offered any satisfactory solution. And that, I think, is largely because the conditions requisite for an understanding of¹⁰⁵³ the place and purpose of conflict, and so-called evil, in the evolution and development of men and nations, still lingers. Rare individuals here and there have glimpsed it.

In trying to look at the present political situation in the light of reality and appearance there is the additional difficulty of reconciling the one with the other.

When, however, I do make statements and decisions in harmony with the known and universal facts of life, I am promptly charged with being either “pro” or “anti” The chief difficulty here, I suggest, is twofold. First, there is the difficulty of understanding the methods by which human evolution is achieved; and second, there is the difficulty of understanding that part of this method involves to the volition of the human will and human prerogative. It is not sufficiently realised how, or to what extent, ignorance, selfishness, egocentricity, etc, are required to play their part in human development always in harmony, of course, with laws that are unchanging and irrevocable. More knowledge on this point is needed. It has to be realised that human beings, unlike the animals, have to develop, by the exercise of what we think of as intelligence, derived from experiences in the clash of opposites and different values” If human beings were merely autonomous or even animals working by instinct, this would be unnecessary. It would also be unnecessary if they were “created” wise and humanly perfect – though I, for one, fail to see in what way human beings could be wise and unselfish without first having experience of what ignorance and selfishness really are and without going through the rather painful process of substituting ignorance by wisdom and selfishness by unselfishness.

And it is precisely here that the human prerogative comes into play. Wisdom has to be garnered by the process of making decisions, sorting out what is thought of as the wheat from the chaff accepting and rejecting, eating of the “fruit” both of the tree of “good” and of “evil”. One set of “convictions” and political drives and “ambitions” with¹⁰⁵⁴ another set of a different kind. And although in the clash it is a perfect bedlam.

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a rough-hewing with a vengeance, from the standpoint of reality all is in order. "There's a divinity that shapes our ends rough-hew them as we will" And he might with equal truth have added that this "rough-hewing" was an essential part of the method of eliminating selfishness and developing wisdom.

But this does not mean that all these differences and rough-hewings of conflicting parties, policies, and personalities, are in themselves in harmony with the laws and facts of life. Take, for example, Gandhi's creed of nonviolence and ahimsa. as applied to the political situation. As an ideal it may have its use. As part of yogic technique to enable it may the individual to reach the goal of complete detachment, it may serve some experimental purpose. But as applied to political propaganda in general, involving as it does spectacular "fastings", the burning of foreign clothes, direct mass action of a revolutionary character, and all the rest of the personal idiosyncracies, styled "innervoces" of a "Mahatma" it not only has no factual basis, but is contrary to the known facts of life.

Nor is this surprising, especially when one realises how steeped in medievalism and superstition this ideology really is, how divorced it is from actuality. I personally find it very difficult to believe that this form of medievalism is sincerely and honestly accepted on its merits alone – it has any by any but a few of India's intelligentsia.

From the standpoint of appearances, it involves a conflict of "opposites" It also involves the exercise of the human prerogatives, and has an immediate outlook not unlike that of some of the very disturbed areas in other parts of the world. But though this outlook may not be, on the surface, very reassuring, the reality is there all the same and is expressed by Browning in the well known couplet: "God's in his Heaven – All's right with the world."

"Three Guiding Truths.":- By the term "truth" or "fact" or "law" – all interchangeable terms in this talk – I mean something that is demonstrably and universally true, as distinct from something one¹⁰⁵⁵ accepts on faith, or because other people accept it, or because of some creed or dogma or wishful thinking of some kind.

One or two simple illustrations will make this clear. For instance, it is a universal and demonstrable fact that unless a human being can breathe and appropriate the air and what it contains, he will die. No one has been known to live for many minutes who has been entirely cut off from the atmosphere. That is a fact of nature. Again, it is a demonstrable and universal law that nothing happens or can happen until the requisite

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conditions for its happening are first provided. There are no miracles. Everything works in harmony with law, And this applies to all kingdoms, states, and conditions.

It is similarly a fact that all human beings are born in the same way, by the process known to us, and that all die; that the earth revolves on its own axis once every 24 hours and round the sun every 365 days, bringing in its train the four seasons, spring summer, autumn, winter; that the further we go from the equatorial line of our planet, either in the direction of the North Pole or the South Pole, the colder it gets the more we have to adjust ourselves to those conditions. And so I might go on giving instance after instance of what is meant by the terms used.

If that is clear we can now go on to consider the three factors or truths mentioned. For this purpose I have selected three of the major ones, out of scores of facts that exist or subsist. And I am suggesting that a working knowledge of these three main facts does provide a very valuable and very dependable guide to life—in relation of course to the appreciation and use of that knowledge.

I would respectfully suggest that in this connection there are no mistakes, no “accidents” either with regards to the nature of this life quality itself, or with regard to the environment—parental, caste, class, religion, nation, etc. And, incidentally, this applies as much to the collective as it does to the specific, to the nation as to the individual.¹⁰⁵⁶

Hence the importance—returning to the specific—of finding out as early as possible one’s own particular liking or natural aptitude, and co-operating in its development and use in the scheme of things.

If there are those who, in their doubt and pessimism, think and assert—as they do—that the moral sense of mankind has not kept pace with scientific progress, I would ask them to remember the brutal and inhuman conditions that existed in most countries, say, 100 or 150 years ago. In England as far back as that, little children were worked in cotton Mills in Lancashire 16 and 18 hours a day. They were housed and fed and treated like cattle.

We may not know what life is in its essence. But this we may know, that every manifestation of it, whether in our life quality or in the thoughts we entertain, is, as I have said, a manifestation that Oneness. Oneness. There can therefore be no mistake or failure as regards the evolution and development of whatever is implanted within us and which makes us what we are. And that is true of nations as of individuals. Every

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nation and every individual is an expression of that Life. And though that “expression” is different, it is essential to the symmetry and happiness of the whole. Nothing is “superior” or “inferior” – only different, A marvellous diversity in unity.

These, then, are the three guiding facts of life. They are not dogmas, or theories or any kind of wishful thinking. They are eternal truths on which as human beings we can safely bank – individual uniqueness, the inevitability of Evolution, and the fact that everything that is an expression of that one infinite Life.

As to the criterion by which one may be able to at any time to judge the correctness or otherwise of one’s thoughts and conduct, it is by seeing how far these are in harmony with the known and universal facts of life – as apart from mere theories and beliefs and dogmas.

The¹⁰⁵⁷ Age of Atomic Power: The message of Christmas 1945, is richer, fuller, more dynamic and revolutionary, than and that has preceded it in the whole of the Christian Era. And when we say that we are not thinking in terms of Christianity or in terms of the celebration of the birthday of some personality, we are thinking in terms of planetary progression, in terms of the celebration of the completion of one Age or period and the beginning of another.

1945 is the year in which the global forces of democracy and freedom have triumphed in battle over the global forces of dictatorship, re-action and slavery. That in itself is a mighty thing. It has never happened before on this planet. It may not be a victory registering the end of all war, but it is a decision of tremendous importance in a progressive direction.

In the 1914-18 war the groupings on both sides were mixed, confused and incomplete and limited, as were also their objectives. In that war democracy was divided; it had not floundered its feet on a world scale, as it has done in this war. In that war “neutral” nations were reckoned as bargaining counters; now the word neutrality, as applied to international quarrels, has been expunged from the dictionaries of the chancelleries of the world. For the first time in history, humanity as a whole, has been broadly divided into two camps – those standing for democratic forms of government and progress. That was the clear cut issue on which world war 11 was fought and won. And it is the victory and firm resolve of the peoples of all democratic countries to stabilise it and initiate a New Era on this planet, that has given rise to the conception and birth of the United Nations organisation, with its great potentialities for grappling effectively with all the major matter of international import, including the control of

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atomic energy, both in war and in peace. We underline the world “potentialities” purposefully for here, as with all other births, or other expressions of an inner life, it is case of “First the blade, then the ear, then the full corn in the ear” The new U.N.O. baby has got to grow. It is not¹⁰⁵⁸ born perfect and full fledged. In other words, the New world organisation, with its world charter, has to pass through its baby and adolescent stages and receive good deal of testing and attention before it finds its feet in full maturity and strength. It is still wrapped in swaddling clothes.

The question as to whether it would not be sheer madness and suicide on a global scale to go to war at all under these vastly changed conditions is now being seriously considered by many thoughtful people. That too, is a new thing—leaving out of account those idealists and Utopians who have always stood for the total abolition of war on sentimental grounds—grounds that ignore such hard facts of life as universal egocentricity and wide-spread ignorance. But this is different. The question is now being brought home to us in terms of scientific realism.

Evolution has thus literally forced the leaders of the world on to the horns of an unprecedented dilemma. Either they must now outlaw altogether the use of the atom bomb in war, or they must so control it—through the U.N.O.—as to make its future use in warfare very doubtful. Human nature being what is, the latter course is likely to be adopted—together with a drive to remove the possibilities of another world conflict. Certainly it is neither reasonable nor possible to set limits to the researches and discoveries of Science. As a matter of fact no limits can be set by human agencies to the evolution and development of human intelligence and human understanding of the why and wherefore and how of things.

But this control—of atomic energy—must apply to peace, and not only to war. And if we are not greatly mistaken in this, and what it connotes and involves, is the crux of the message of Christmas. 1945 For, in the course of time, this control is bound to mean a revolution more startling and profound in all those matters connected with the feeding, housing, and clothing, of the world’s growing population, than it could ever mean in its relation to war.

If atomic power can be used so economically and one so effectively with motor cars, it can be used just as¹⁰⁵⁹ effectively and just as economically when applied to aeroplanes, shipping, railways, buses, motor cycles, factories, mills, printing presses,

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digging wells, pumping water, and indeed to anything that is now driven by steam or gas or electricity, or by animal power. It may even in the course of time be applied to lightening and heating. Think what a mighty revolution the application of this power on any considerable scale is bound to bring about, not only in industry, and agriculture and domestic economy, but in the very habits and thoughts and outlook of the people.

The new life impulses that are filtrating through the body politico humanity, bringing with them as they do new thoughts and desires and resolves, are to be welcomed, even if something they do give rise to extremism, idealism and other forms of impracticality. That is the basic explanation of the upheavals and unrest in various parts of the globe just now, as typified for instance by the state of things in Java, China, Persia, Palestine, Indo-China and even in India. It is a good sign. It reminds us of the feeling of jubilant elation that sometimes swept over us during one of England's lovely springtime—and they can be lovely there—when the leaves begin to bud, the daffodils and crocuses and other flowers to bloom, and the birds to sing. In those moments nothing seemed impossible. That is how many nations, so long accustomed to the cold and rigidity and hardships of bourgeois political and economic and ideological writers, are beginning to feel. Sniffing the freedom that so seems to impregnate the atmosphere all around them they are keen to enjoy it.

But as most of us know by experience, adolescence has its dangers as well as its thrills. It lacks the knowledge and wisdom and restraint of maturity. Mostly it is in a tempestuous hurry. Hence the need for wise guidance, seasoned leadership, patience, and even a certain amount of control. It cannot be allowed to run amuck.

Nor is the solution to be found in the phrase “going left” the fond hopes and dreams of socialists no-

(cont. on p.635)¹⁰⁶⁰

“Omar¹⁰⁶¹ Khayy'am and His Message.”:- Omar Khayyam, who died at a ripe old age within the first quarter of the twelfth century, knew much more about the secrets and science of life than has hitherto been suspected, especially by the Sufis of his day, and that rightly understood, there is in his immortal stanza a message of great significance to all enlightened truth-seekers of this or any other age, but especially the New age that is rising, phoenix like, from the ashes of the old.

¹⁰⁶⁰ The original editor inserted “(cont. on p.635)” by hand

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Whinfield writes: "¹⁰⁶²his unorthodox views made him unpopular in his native city. In the latter part of his life he made a practice of conforming strictly to all the requirements of the Muhammadan religion in regard to the daily prayers and ablutions, the fast of Ramzan, the pilgrimage to Mecca, etc. but never quite succeeded in dispelling the cloud of suspicions hanging round him. Some of the sufis or mystics indeed interpreted his poems allegorically as supporting their own views, but the stricter members of that fraternity repudiated him quite as strongly as the orthodox divines did."

Fitzgerald in his introduction also remarks,¹⁰⁶³ "Omar is said to been especially hated, and dreaded by the Sufis, whose practice he ridiculed, and whose faith amounts to more than his own, when stript of the mysticism and formal recognition of Islamicism under which Omar would not hide."

However outwardly the burden of Omar's song may have been given the impression that it was "let us drink, for to-morrow we die", a more careful study of the facts show him to have been a man of vision, or as Fitzgerald has it "a philosopher of scienti-fi insight and ability far beyond that of the age and country he lived in."¹⁰⁶⁴

The conditions requisite for the reception of a such a message as Omar Khayyam had to give were not yet developed. In consequence he had of necessity to adapt himself to such conditions as then existed. It is doubtful if the world is even now ready to understand his message. How many for instance, even among the socalled intelligent, still take stanza 3 of his leterally and interpret it in the language of "women and wine"

It¹⁰⁶⁵ is well to recall¹⁰⁶⁶ in this connection two eternal and immutable laws, namely, the law of influx and the law of conditions. All manifestations of life in all kingdoms of nature oar, and must be, the result of some prior impulse or influx from life itself, generally regarded as being universal and all-pervasive. And the more that is known about the rationale of these "manifestations" the more does it appear that the Life Force behind and in them, manifests in a way that indicates a love and an intelligence infinitely higher and greater than anything known to human beings.

As to what Life is in its essence or intrinsic nature, no one knows. All that can be known about That is by the way. It expresses or manifests Itself in varying degrees and

¹⁰⁶² The original editor inserted open double codes by hand

¹⁰⁶³ The original editor inserted comma by hand

¹⁰⁶⁴ The original editor inserted close double codes by hand

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¹⁰⁶⁶ The original editor corrected spell "recall" by hand

states and forms. And, despite what some Vedantists would have us believe, that knowledge is not an illusion. And neither is that which is manifested an illusion.

But the point here to grasp is that this one Infinite Life Power invariably manifests in consonance with universal laws, one of which is the law of conditions. Always and everywhere it will be found that this one Life manifests itself only in harmony with the nature and extent of the conditions provided at any given time. If the requisite conditions are absent, there is no manifestation; if they are present in an incomplete or very defective form, the manifestation will be correspondingly incomplete and defective.

And needless to say, those conditions are themselves always changing. Nor so they change, as some people imagine they do, haphazardly, as the result of “blind forces of nature”—a rather meaningless and unscientific phrase when you come to think of it. The changes, as the facts of life, show, are the result of the working out of another law, the law of evolution, from ignorance to knowledge and from knowledge to understanding and wisdom—all of which is preceded by involution or influx. For how can anything ever come out of nothing?

An¹⁰⁶⁷ illustration of this evolutionary development which gradually enable human beings to become aware of the inner forces of life and to provide the necessary apparatus for their outer manifestation and use, is seen in the phenomenon of that form of life known as electricity. So far as is known electricity has always existed. But it was not until the requisite conditions were provided—by way of a more advanced mentality and scientific development and apparatus—that this hidden force could be made manifest and used for the happiness and progress of humanity, by way of light and heat and power.

This also¹⁰⁶⁸ applies to thought, a form of life even more potent and dynamic than electricity, and which of course touches deeply every question of human mentality affecting art and science, politics and religion. philosophy and all kinds of reforms and improvements for mankind. The original impulse is from the One Life. Everything that humanity needs is there, everything that our solar system needs. Omar visualises this in stanza 9—the 53rd Fitzgerald’s translation.

Though everything is there it cannot find outer expression until the requisite conditions of doing so are first provided. That is the law—another term for the Will of the One Life.

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¹⁰⁶⁸ The original editor strike out and replaced “also” by hand

Take the case of the great religions of the world. I fine reads discerningly and carefully, beneath the ecclesiastical and priestly expressions and interpolations of the various scriptures—not by any means an easy matter—one will invariably find some great and universal truths. But one will also find that the truths are usually veiled and given in such a way as to suit the conditions obtaining at the time. In the more remote times, for instance, these truths were given in the form of myths and legends. Later, they were given in the form of myths allegories, stores, and parables, why were they given like that? Obviously because the conditions for giving them more direct and more on a scientific basis, were not then developed. Such conditions are still at a comparatively rudimentary stage. People do not now run the risk of imprisonment or burning at the stake for uttering scientific truths, as Galileo and Copernicus did, but clergyman or priest who ventured to openly doubt the theory say of the Immaculate Conception, or the physical resurrection of Jesus Christ, would run the¹⁰⁶⁹ risk of being unfrocked.

In Hinduism and Buddhism and other religions it is the same. What Hindu priest or head of a Mutt would dare to openly assert that a Physical Krishna never sat in a physical chariot with physical Arjuna on a physical battlefield between two physical armies, but that the story told in the Bhagavad Gita was a spiritual truth told in allegorical form only, and written down by Vyasa in much the same way as Homer wrote his Illiad? Even the tallest of Hindus hesitate to associate the Vedas with nay human agency, or earthly conditions. As Sir, S. Varadachari said. “The difference between the East and the West lies in the acceptance of intuition as a Pramana. Our people call it revelation; because so far as the term intuition is concerned is the implication of a human agency. While in the West a religion is ascribed to a particular prophet the Hindus have not attributed the contents of the vedas to any particular human being. There is no consciousness of human authorship.”

There may not be any consciousness of human authorship. But does the absence of that consciousness destroy the fact of human agency in the conveyance of Vedic communications from an inner and higher source? And does it prevent such a human agency or instrument from colouring whatever passes through its mental make-up and personal limitations and idiosyncracies? The answer to these questions from the know facts of life is decidedly in the negative. The so-called verbal inspiration” of the religious scriptures—meaning by that term that they were given direct from God or the Infinite One Lige without the aid of any human instrument, is a belief or piece of wishful thinking that is not supported by facts. It belongs more to the past than to the present.

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Because, if Evolution is a fact—and all scientists of repute are agreed that it is—so-called human authorship and human limitations and conditions must have been less favourable, one thousand, five thousand, ten thousand, years ago, than they are today. Then they would have constituted a greater danger¹⁰⁷⁰ to outspokenness than they do now. Were that not so, humanity as a whole would be evolving backwards and not forwards, downwards and not upwards.

It is this background that has to be taken into consideration when dealing with the poetic and philosophic utterances of Omar Khaayyam. Whatever he knew of the science of life—and he tried to show that he knew a great deal—the conditions that obtained in Europe and in Asia in his times—the eleventh century. A.D.—were such as to make it necessary for him to veil his message and put it in language capable of different meanings, according to the perception and development, or otherwise, of those who heard it. But even so, and notwithstanding the fact that in his later life he is said to have conformed to the requirements of the Mohamedan religion. It is not without some significance that many of the Sufis repudiated him quite as strongly as the orthodox divines did.

Why was this? It could scarcely have been that he was the wine-bibber that some of his poems outwardly seem to indicate he was. That was too common a human weakness in those days—as now—to account for the way he was treated by the orthodox devotees, and especially by the Sufis, many of whom also used the language of the senses, as did also Solomon before them.

I suggest that a careful and thoughtful reading of his poems will show that the so-called “bacchanalian, effusions” enshrined great truths, which were expressed in that way in accommodation to the prevailing mental conditions and which, as is the case with great myth and legends and parables, have inner and spiritual meanings for the who longer see, as through a glass, darkly.

There ought not to be anything very novel or strange in this, The Bible, for instance, contains many stories and correspondences, which taken literally, as they often are, make nonsense. Take as a rough and ready example the story and symbol of Jonah and the whale. As recorded the prophet Jonah, who is cast overboard¹⁰⁷¹ into the sea, is swallowed by a whale which after three days is cast up again by the same whale,

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more alive than before. As the story stands it makes nonsense, “blind” faith in an Infinite Being notwithstanding.

And also with our Omar Khayyam. If we are to understand his message, we must look through and behind the terms and figures of speech that he uses. Then, and then only, shall we see something more, infinitely more, in his nomenclature or terminology than is usually visualised.

There is much evidence to show that he not only accepted the existence of a Primal cause, One Infinite Life, but also that he was firmly convinced that this Infinite oneness, while expressing or manifesting itself in multitudinous ways and forms, some entrancingly beautiful, joyous and “good” and some just the reverse, does so with wisdom, love and power that cannot be possibly admit of any error or imperfection. Though these two propositions are complementary and should be taken together, for the sake of clarity I will deal with them separately.

Omar Khayyam accepted without question “the existence of one God, the Omnipresent Power.” This seems to have been a very early and very persistent conviction. As E.H. Winfield remarks on this in his introduction. “This conviction comes out again and again in his quatrains that he held it to be the end of his life His studies in philosophy did not destroy this conviction, but rather deepened it, though the, of course, shook his faith in the dogmas of the divines as to the nature and attributes of the One Absolute Being. He did not labour under the delusion that science had explained everything, and that the Absolute Omnipresent Power had been, so to speak crowded out of Cosmos.”¹⁰⁷²

There is nothing in the whole of his verses, as they are translated by either Fitzgerald or Whinfield, to show that he never had in his mind the idea of a personal or anthropomorphic Being. Always¹⁰⁷³ this one life was to him unknowable, inscrutable; illimitable. He was content to know it only as It manifested Itself, in some form of other, and that, too, it goes without saying, only up to the level and extent of his own understanding and vista. which he readily and frequently, admitted had their limitations, Fitzgerald’s translation makes it clear.

The real player behind the scenes is the One All-Pervading Life-Force, and that the mere players on the world’s stage—the latter, Omar Khayyam’s ‘chequer boards of Nights and days—are more acted upon than acting, though to outward appearance, of course, it is the men and women themselves who are the actors. In point of fact the

¹⁰⁷² The original editor inserted close double codes by hand

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word “destiny” in the 49th stanzas are equivalent to and has the same meaning as Shakespeare’s “Divinity” that he asserts “shapes our ends, rough-hew them how we will”. In fact it is difficult to see how the words ‘players’, ‘he’ and “Moving Finger” found in verses 50 and 51 of Fitzgerald’s translation, can have any other meaning but that of the existence of a Power that is Omniscient, omnipresent, and omnipotent.

The idea that this Infinite Life power manifests Itself in varying natures or life qualities, in men and women everywhere, and shapes and guides their destinies, quite irrespective of what they themselves may think – comes out clearly also in stanza 52.

We have the same idea running through the whole of stanzas 59-64, in which the One Supreme Life Power is likened to a Potter who moulds the human clay population of this earth, which Omar Khayyam likeness to a “Potter’s shop” giving to each human “pot” shape and quality and work, and environment according to the Will and Purpose of the Supreme potter. In order to do this effectively Omar makes a selected section of these human pots in the “potter’s” shop” express themselves in ways and that are characteristics of the then (and now) prevailing philosophies, beliefs and creeds, concerning the divine potter and the why and wherefore of things.

With true vision, he saw that without experiences of various kinds, including those banned by the ultra orthodox there could be no real discriminatory knowledge and¹⁰⁷⁴ understanding. This truth is embodied in quatrain 89. and 95.

How much did Omar Khayyam know about the vexed problem of evil? Had he any explanation of it that fitted in satisfactorily with the other known facts of life and with his acceptance of the extent of the existence of an Infinite Life on which and from which all other forms of life in the universe depend for their existence and subsistence?

In going through the stanzas they have been translated by Fitzgerald and Whinfield there is nothing that, on the face of it, gives any direct or detailed answer to these questions, nothing that does more than suggest certain guiding and underlying principles. But in this connection it has to be remembered that the requisite conditions for speaking out plainly on this important subject were not then sufficiently developed. It was an age in which both in Europe and in the Middle East, men, yea, and women too, were tortured and put to death for openly espousing anything that went outside or had the appearances of being in opposition to, the teachings of orthodoxy. It is doubtful if even today conditions are advanced far enough to make plain speaking on this subject very general.

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Does not the phrase “predestined” plot of dust and soul” carry with it the idea of opposites like darkness and light, ignorance and knowledge evil and good, out of which as they clash in that predestined way arises discrimination and strength and understanding. Did not Omar intend to convey that idea in a veiled manner in the lines of the very next stanzas. “of my base metal may be filed a key that shall unlock the door” and so explain the plan and purpose of so-called evil?

Did Omar hold the view that as there was only one Infinite Life Power, omniscient, omnipresent, omnipotent upon which all forms of life must necessarily depend for their existence and subsistence, then it¹⁰⁷⁵ must follow that the forms of life spoken of as “good” and “evil”, “light” and darkness, “virtue” and “Vice” “heaven” and “hell” must in some way be component parts of the economy of Nature requisite for the working out of some grand purpose?

It is inconceivable that such a great intellect, warmed and illumined as was by such a spiritual perception, could have used the words and metaphors and thoughts lightly.. Look for instance, at the following undying truth found expression in quatrain 262 of Whinfield’s translation:

“The world’s body and the “Truth” its soul,
The angels are its ceases, they control,
Its limbs—the creatures, elements and spheres
All seem to be, One only is the whole.”

And this quatrain 266:

The more I die to self, I live the more,
The more abase myself, the higher soar;
And stange! the more I drink of Being’s wine
More sane I grow, and sober than before!

Take 213 and 217

“To knaves Ty secret we must not confide,
To comprehend it is to fools denied,
See then to what hard case Thou doomest men,
our hopes from one and all perforce we hide.

“There is a mystery I know full well,
Which to all, good and bad, I cannot tell;
My words are dark but I may not unfold
The secrets of the ‘station’ where I dwell.

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In giving the answer is to what is meant by the figures used in the three stanzas quoted last month, namely, "TavernDoor", "Dusk", "vessel", "Grape", "station", etc. It is necessary not only to proceed by a process of elimination, but to remember that we are dealing with a great Seer-scientist" and philosopher in an age when truth had if necessary to be veiled or presented in symbols, capable of being differently interpreted, the latter partly for self-protective purposes.

And here I suggest that the first condition requisite to an understanding of the terms mentioned is not to regard them in a literal sense.

It¹⁰⁷⁶ ought, then, to be perfectly clear that in the figures of speech used by Omar had something deeper in mind than what appears on the surface. It is suggested that by the words "the Tavern Door agape," is meant either some quiet place of meditation, or some state of mind in which the outer rush and turmoil is hushed and stilled. It is also suggested that the "word "dusk" corresponds to a state not unlike that represented by Arjuna in the opening chapters of the Gita, a state of perplexity and inquiry and dissatisfaction with creeds and beliefs and the conventional explanations of life. It corresponds to that state represented in the Christian scriptures by the words "Give us of your oil for our lamps have gone out" It was at this juncture, in the "Dusk" or twilight of understanding and inquiry that there came stealing through the "TavernDoor agape" an "Angel Shape" bearing on his shoulder a "Vessel" containing the "Grape".

To earnest searchers after truth these are familiar symbols, for, clearly, here the "angel-shape" that comes stealing through the "Dusk" is reminiscent of the quiet, silent, opening up of the inner faculty of spiritual vision and perception which enables the seeker to understand in a way never before possible. It is something that does not come from mere book learning or anything that this world can give, something that is beautifully symbolised by the presence of an angel, or some inspiration or overshadowing or life Influx from the heaven world, The "Vessel" on the "shoulder of the angel" may be likened to a vision of form—individual and collective—in which is contained That which can only be known by the way it, the One Infinite all-pervading Life, manifests in a marvellous multiplicity of forms.

Looked at this way, not only would everything, that is be a manifestation of the One Life¹⁰⁷⁷, but the inner power of this manifestation would be tantamount to the "grape"—another word in this case for the wine of life, which, partakes of and

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¹⁰⁷⁷ The original editor corrected spell "Life" by hand

spiritually understand, “scatters and slays” all the “fears and sorrows that infest the soul”.

It¹⁰⁷⁸ is true that, taken on the surface, some of the translations stanzas appear to contradict one another. But a careful reading of his works will show that such “contradictions” are more than an appearance than a reality. As often as not they purposely conceal something which he does not think it advisable to reveal.

In Omar Khayyam’s writings I do not find any very definite or very satisfactory answers to such questions as “why are we here? whither do we go after death?” etc. There are hints, but nothing direct and concise. But even here these beliefs or convictions are given more in the form of suggestions.

There, in many such lines, we have, I suggest, unmistakable evidence of a belief (1) in the existence of an Infinite Life Power which is the primal cause or Creator and Sustainer of all things, including of course all human beings. (2) that however much that which is “created” is, on the face of it, imperfect, “all Awry” incomplete, having its “visage daubed with the smoke of hell” in reality, and when properly understand, everything is in perfect harmony with the grand purpose and design of the one Infinite Wisdom Love, and Power; and (3) that, therefore, the idea that man, by his own unaided freedom of will, is the maker of his own destiny, the “captain of his soul” is only true of his own destiny, the, in a very limited sense.

stanza 69. Fitzgerald: How true it is that the “shallow cup” is so often the cup of “popularity” the “cup” of the orthodox in politics, economics, sociology, religion, philosophy, at which the overwhelming majority drink; how true it is this is the “cup” that drowns the honour of the “pioneer in thought, and “sells his reputation for a Song.”

And sometimes it would seem as if Omar had moments when he was tempted to forsake this lonelier path of the pioneer, and compromise and adopt more and more the line of least resistance. So much appears in stanza 70.

He had made and glimpsed his own certain fundamental truths – the existence of one Infinite life, omniscient, omnipresent. Omnipotent; the fact that in some way all¹⁰⁷⁹ things are expressions of that Infinity, and that too, for a wise purpose which can never

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be deflected by anything mortals can do; the possibility of enjoying certain inner experiences that were accompanied at times by the conscious presence of beings in “angel shape”

But though Omar must have longed at times to have a more perfect, or “entire grasp” of what he called “this sorry Scheme of things” and a desire to remould it nearer to his ideals; such moments were always balanced and redeemed by the conviction that, however, tangled and confused might be the appearance of things, the reality was something different, and that in any case “He knows about it all—He knows—He knows!”

And let it be remembered that this was about as far as any of our seers and sages, even down to modern times, have been able to go. For to turn where you will in any of the scriptures of the recognised great religions, of the world, there is not one of their numerous leaders, even including those claimed as founders, who have given us detailed information, from first hand knowledge, of whence we came, how we came, and the conditions and manner of life after death, etc. In this respect, though Omar Khayyam was no exception, he had many things to teach that are still in the vanguard of human knowledge and understanding.

A way has been found whereby certain people can under certain conditions have access, in full consciousness, to first hand information about many things concerning the past future of human beings that have hitherto been unknown—or unrevealed—and that, too, simply and solely because the requisite conditions have not been available. The change is part of the new world that is being born.

notwithstanding.¹⁰⁸⁰ Majority votes may constitute a valuable sanction to elected leaders, but unless the necessary wisdom and guidance are there, it will be little more than a case of the blind leading the blind.

D.S. Sarma:¹⁰⁸¹ RADHAKRISHNAN’S PHILOSOPHY OF RELIGION*

He defends this most cherished possession of humanity against every kind of attack made against in modern times. He courageously takes up the gauntlet thrown by the physicist, the biologist, the communist, the behaviourist, the psycho-analyst, the anthropologist, the socialist, the and the practical politician, and reaffirms in eloquent terms the indefeasible and inalienable claims of religious experience.

¹⁰⁸⁰ Continues from the previous page number 623

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* from “Studies in the Renaissance of Hinduism”

While the ancient philosophers took their stand on what they termed scriptural revelation, the modern philosopher take his stand on the religious experience of the saints, sages, and mystics belonging to various traditions all over the world.

He defines philosophy of religion as religion come to an understanding of itself. There can be no religious philosophy without religious experience. When religious thought tries to organise religious experience, it becomes a valid a science as any natural science which tries to organise sense-material. For our spiritual intuitions are as much indicative of reality as our sense perceptions. To a religious seer, for instance, love of God is as much a fact, as the blue sky or the green leaf is to an ordinary man. It is absurd to admit the testimony of the senses and not to admit the testimony of the religious sense. True, the religious sense is not as much developed in some men as in others. But that only shows that they are defectives as far as religion is concerned, just as the deaf and dumb are defectives as far as sounds are concerned. The existence of a man without a sense of religion does not prove that religious experience is invalid any more than the existence of deaf-mutes proves the musical experience is invalid. Nor again, does the existence of various religions differing from one another in several respects, invalidate the experience that lies behind them any more than the existence of various theories of matter in invalidates the phenomena of matter, or the existence of various languages in the world invalidate the desires and hopes of mankind which they seek to express, each group in its own way. Philosophy of religion, then is an attempt to organize and unify the data of religious experience.¹⁰⁸² It has to be carefully distinguished from mere speculative theology on the one hand and dogmatic theology on the other. Speculative theology proceeds from general principles and arrives, by means of dialectic, at the conclusion that God is a possibility, whereas the philosophy of religion proceeds from religious experience and tradition and asserts in terms of the logical understanding that God is a reality. Again dogmatic theology restricts itself to the exposition of one set of experiences recorded in a particular age and country, whereas the philosophy of religion takes into account the different types of religious experience of all ages and countries.

What are the affirmations of the true philosophy of religion which has reverently studied the teachings of the Upanishads the dialogues of Buddha the parables of Christ, the utterances of Mohammed, the saying of Ramakrishna Paramahansa and the recorded experiences of great mystics like Plotinus and St. Paul? For, as Professor Radhakrishnan says witnesses to the personal sense of the divine are not confined to the East.

Firstly, spiritual experience is a reaction of the whole man to the Reality. It includes and transcends all intellectual, moral and emotional activity. It is knowledge

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through being. It is therefore concrete and individual, not abstract and general like conceptual knowledge. Not is it communicable through logical terms. One can know the spirit only by experiencing it, as one knows love by being in love and not by reading about love. Secondly, it is an integral intuition carrying with it its own validity. It is sovereign in its own right, being self-established, self-evidencing and self-luminous. It requires no other evidence. Thirdly, it reveals to us a Being, absolute and eternal, beyond the categories of thought and expression. However, when we say that the Absolute revealed by mystic experience is devoid of all qualities and could only be described in a negative way, what we mean is that its inexhaustible positivity bursts through all our thought form. We call it nothing, because it is nothing which we created beings can conceive with our finite minds not¹⁰⁸³ because it is nothing absolutely. Fourthly the mystic experience has the three characteristic features of reality, awareness and perfect bliss of sat, cit and ananada, as the Hindu seers describe it. But even these qualities are distinguished by us, but not divided in God. We also attribute holiness, justice, love, mercy, etc. to God, because they are the highest qualities we humans know. But in attributing them we should not forget that they exist in the ultimate reality in a different sense from their existence in us. Similarly, though the Absolute is beyond all conceptions of personality and impersonality, we attribute personality to it, as that is the highest category we know of. Personality of God is thus only a symbol. It represents what may be called a poetic view of the absolute, not a scientific view. It represents what may be called a poetic view of God as He is to us, not what He is in Himself. Fifthly, spiritual experience not only reveals to us a transcendent but also immanent. For him all things live and move and have their being in one universal spirit. Sixthly, the most important affirmation perhaps of religious experience is the kinship that is felt between the soul and God. In moments of highest insight, we are told, the barriers between the individual self and the ultimate Reality drop away. The mystic feels that his self is only a focussing, as it were, of the one omnipresent spirit. This is an ever-recurring note in all mystic traditions—in Hindu mysticism, in neo-platonic mysticism, in Sufism and Christian mysticism. The famous Upanishadic text 'That art thou' and the utterance of Jesus 'I am my father and the Father are one' and the countless testimonies of mystics all over the world point to the same kind of experience. Seventhly, the very fact that this great experience of union with God is only intermittent even in those most religious souls that have lived in the world shows that there are many obstacles to self-realization. It is the avowed aim of all organized religions to help us to overcome these obstacles. The disciplines and purifications that prescribe are mainly derived from the conditions under which the original founders saw their vision. The conquest of the flesh, the cultivation of internal righteousness, the habit of personal prayer, the¹⁰⁸⁴ love of contemplative life, the communion with kindred

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souls, etc. are the ways and means common to all religions. They are the paths in the jungle trodden by countless generations. In the early stages of our inward life, it is an advantage to have the help of a religious tradition and an organised church to guide us along these paths. Eighty different symbols are used by different mystic in describing the same flaming experience. Men who are never able to get beyond these symbols are idolators who wrangle and quarrel and bring religion into contempt. But toleration is instinctive in those who try to convert the symbols of an established religion into the original experience of the founders. True religious souls always help their fellowmen to get back to the spirit and make the forms for the established religion more adequate and expressive of the mystic experience. Ninthly, the experience helps us to recognize and appreciate the highest values of spirit like virtue, beauty, truth and love, makes us understand the purpose of our existence here and beckons us to the further stages of our pilgrimage towards Absolute, which is the perfection of all these values. Art and Literature, science and knowledge, love and service are excellent things in their own way, but they cannot take the place of religious experience. No, not even morality, inseparables as it is from religion, can ever be a substitute for religion.

According to him, this universe of ours is the realization of the nature of the Absolute. The Absolute is pure consciousness, pure freedom and infinite possibility. Cut of the infinite number possibilities to choose from, one specific possibility has become actualized in the present cosmos. The Absolute is therefore not at all exhausted by the cosmic process, When we view the absolute in relation to the cosmic process, we call it God. God is bound up with the world, while the Absolute is not, being pure freedom. The infinite being thus limits itself in order to manifest itself. This self-limiting power of the Absolute is called maya by Hindu philosophers. The Absolute and its maya appear respectively as spirit and matter in our universe of space-time. The supreme Being called¹⁰⁸⁵ God or Isvara in relation to the universe, thus breaks into the inseparable two – subject and object, atman and anatman. The conflict between the two has resulted in the various grades of beings we see in this world. At the lowest stage, we have inorganic matter in which spirit is dormant. At the next stage, we have the vegetable kingdom in which spirit manifests itself as life. Which uses up matter for its own purpose. Then we have the animal kingdom in which we have mind, in addition to life, as a further manifestation of spirit. Higher than animals is man in whom we emergence of reason and free-wild. After this stage is reached, the progress is due not to pressure from without, but development within. The more of spiritual values, like goodness beauty and truth, an individual cultivates in himself and in others, the more God-like he becomes. For God is the perfection as well as the source of all spiritual values that come within the ken of man. The final stage of the evolution would be reached when all matter is absorbed by spirit and the dualism of object and subject disappears. Thus the history of the cosmic process consists in are turn of the Absolute

to its original wholeness. The process is not blind or aimless. On the contrary, the immanent spirit determines the continuous ascent from the lowest forms of life to the self-conscious man, and thence seeks his willing co-operation in reaching its end.

He has the privilege of committing mistakes and rectifying them, of committing sin and suffering for it. When he imagines that the individuality conferred on him for willing co-operation entitles him to seek ends of his won, he goes wrong. When he tries to derive any benefit for himself by doing violence to the interests of others, he really does violence to the himself and commits sin. His true progress lies in employing his own unique gifts for the benefit of all.

On the question whether the self retains or loses its individuality after liberation Radhakrishnan offers some interesting suggestions. Though liberation means the attainment of universality of spirit, the liberated self has to retain its individuality as the centre of action as long as the cosmic process lasts.¹⁰⁸⁶ For true liberation implies not only harmony within the self, but also harmony with the environment. And, as long as there are unredeemed elements in the environment, the self is bound to act from its individual centre to set right the defect.

The world-process is incapable of explanation from within itself, as naturalism would have us believe. The first chapter in a book, says Radhakrishnan, cannot account for the second chapter by simply coming before it. The real explanation is the author's mind expressing itself in a logical order. God must precede the world, if the values that emerge from it have any reality. And to the extent to which they appear in the world the world is real.

The world is a mixture of truth and illusion even as man is a complex of the eternal and the temporal. It is partly being and partly non-being.

God, though immanent in the process, is not identical with it until the very end. And when the end is reached, all is God or pure Being receding into the Absolute, But till then all individuals, even those who have attained spiritual perfection, retain their individuality, and God is to them a transcendent "other" full of love, wisdom and power.

The lives of great, mystics, through whose experience the love of God is revealed to us, are a guarantee that, in the long run, divine life will emerge out of human life, as human life emerged out of the subhuman life. The faith of Radhakrishnan on this point is eloquently expressed in his Address to the World Congress of Faiths in 1936:-

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“Whatever the individual has done the race too may and hould eventually succeed in doing. When the incarnation of God is realized not only in a few individuals but in the whole of humanity, we will have new creation the new race of men and women, mankind transformed, redeemed and reborn, and world created a new. This is the destiny of the world, the supreme spiritual ideal. It alone can arouse our deepest creative energies, rescue us from cold reason, inspire us with constructive passion.”

Hinduism is just like the British commonwealth of nations, where every dominion has its own laws its own parliament and its own political parties. Or,¹⁰⁸⁷ to give a better illustration, it is like a British University in which the same academic spirit is fostered by various colleges possessing different organizations and different traditions. Hinduism seeks unity not in a common creed, but in common quest. It believes in unity of spirit and not in unity of organization. If, as we have seen, the mystic experience of advanced souls is the very foundation of all established religions and if that experience is of several different types no religion has been more loyal to it than Hinduism. For it has made realization of divine consciousness, and not the acceptance of this creed or that creed, or faith in this prophet or that prophet, the aim of religious life. Creeds and prophets and churches are only means, not ends in themselves. You may accept any creed follow any prophet and belong to any organization, provided you are able by these means to reach your goal of realization of God.

No true Hindu ever tries to uproot another man’s faith nor revile his gods nor boast of the superiority of his own religion. For him it is the spirit that matters and not the form, and for him the spirit behind all religions is the same. Unfortunately christianity, and Islam take a different view of the matter. They are propagandist world-religions. Each of them believes that it is in exclusive possession of truth and that all other religions are either imperfect or positively erroneous. Their zeal, as every student of history knows, has been responsible for may wars, much bloodshed and cruelties of various minds Their official creeds are responsible even today for much of what Radhakrishnan calls Spiritual snobbishness, spiritual Bolshevism and spiritual vandalism.

The Hindu writers of the middle ages did everything that was calculated to obliterate the memory of that great soul in the land of his birth. It is only the European orientalist and archeologists published their discoveries in the last century that modern India came to realize how wide-spread and influential Buddhism once was in this country. Even now the thrilling story of Gautama’s renunciation has not yet become one of the cradle tales of Hindustan, through Hindus. rather half-heartedly, raised Buddha to the rank of an avatar. The Indian peasant know practically nothing about

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this great¹⁰⁸⁸ Indian teacher. To our masses Hanuman is much more of a historical character than Buddha.

Here, again Radhakrishnan had done yeomen's service to both Hinduism and Buddhism by the re-orientation he has given to the teaching of Buddha in the light of Upanishadic thought. As we stated in the introductory chapter, he has shown in his Indian Philosophy that Buddha, far from being an innovator, was teacher who took his stand on the philosophy that of upanishads and tried to popularize their teaching. And more recently, in his British Academy address on Buddha, he explains the implications of the great teacher's silence on the ultimate question of God and Nirvana. He points out that, without a positive experience of the immutable, absolute Being, Buddha could not have had his fundamental being of mutability of all things in the world. Without a background of the eternal, unchangeable perfection, it would be impossible to apprehend the transient and changeable as such. It is only when we reach a higher truth that we feel the inadequacy of a lower truth and discard it. It is because Buddha had attained to the Real that he perceived the fleeting as fleeting and discarded it. He saw that there is a Reality beyond the empirical succession of this universe that responds to the confidence of those who trust it. His aim was severely practical. Therefore he refused to be drawn into discussions about things which are above the logical understanding of common men. But that does not mean that he had no experience of such things.

We will now briefly summarize in successive paragraphs the arguments of Dr Schweitzer in support of the other half of his thesis and the replies given by Radhakrishnan.

"According to Hindu thought, man does not attain to union with God by any achievement of his natural power of gaining knowledge, but solely by quitting this world of ordinary experience in a state of ecstasy."

Ecstasy is a word which is used to denote experience of various kinds from alcoholic intoxication to¹⁰⁸⁹ the rapture of the saints. A sense of rapture does not imply a disintegration of the self. To be rapt is not to pass beyond self-consciousness, but to be intensely and widely conscious. However, according to Hindu thought, a state of rapture is not the final stage of mystic consciousness. It is preliminary to the stage of union with God. Ecstasies and visions experienced in this preliminary stage are the results of an imperfect adaptation on the part of the mystic to the new inner world revealed to him. He should get over these and reach the final stage. The final stage is

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called in Sanskrit Samkya darshana which means perfect insight. The other words which are used, viz. Jnan, vidya, also indicate a perfect spiritual possession of the divine Reality. Ecstasy is thus a preliminary stage, but it is not at all necessary preliminary. All mystics do not pass through that stage. Ecstasy is more a perversion of true mysticism than an illustration of it. Ecstatic phenomena are common all over the world, they are not confined to Hindu mystics. Not a few of the Christian mystics exhibit them. St. Paul, St. Theresa, St. Catherine had visions and trances. Therefore any criticism based on ecstasy applies to all religions. In Hinduism, however, the scriptures warn the spiritual aspirant against ecstatic phenomena. Our Yoga-sutra clearly lays down that a Yogin should by-pass them and reach the final stage of Yoga.

(2) “The Hindu doctrine of Maya, which declares the Life is an illusion, renders Hindu thought non-ethical”

First of all, the doctrine of Maya is not characteristic of all Hindu thought. In Hinduism there are many schools of theism which do not accept this doctrine. It is only Samskra’s school of Advaita that puts forward the doctrine. Secondly, it is a mistake to say that Samkara’s doctrine of Maya means that the world is an illusion. Far from saying that the world is an illusion Samkara condemns the Buddhist school of Vijñānavāda, which says so, as a species of heresy. What Samkara means by his Mayavāda is that the world belongs to a lower order of reality than God, who is perfect Reality. And it is obvious that what is imperfectly or incompletely real¹⁰⁹⁰ is not illusory. To Samkara life is emphatically not an empty dream or an illusion, where morality has no place.

(3) “The Hindu concept of divine life, which explains the creation of the world as a game played by God, robs morality of all its importance.”

The analogy of Lila or play in Hindu religious literature is not intended to suggest that the world is a mere stage play or a meaningless show made in a jest. The figure is employed to indicate the overflow of the divine into the universe. The world is created by God out of the abundance of His joy, as a work of art is produced by an artist. That does not mean that moral law has no place in it any more than that metrical law has no place in an inspired poem. The question of the creation of the world leads us to the difficult problem of the relation between the unchanging Real and the changing universe. Why should an imperfect becoming arise out of a perfect Being? Why does God create the World? All that we can say is that it is the very nature of God to be a creator, just as it is the very nature of a poet to make poems. And Hindu thought takes care to add that the creation of the universe does not in any way affect the integrity or perfection of the Absolute. It cannot, therefore approve of the ideas of organic relationship between God and the world, have made God something less held by some modern philosophers in the West. William James, Bergson and Alexander by trying to

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establish an organic relation between God and the world, have made God something less of a God. But, according to the highest Hindu thought evolution and change belong to only to the cosmic side of the picture and not to the divine side. God, without undergoing any change in Himself, gives rise to the changing universe by his mysterious power, Maya. If we look at Brahman or the Absolute from the cosmic end, that is, not as it is in itself but as it is in relation to the universe, it is envisaged as Isvara or personal God directing the whole cosmic process by His providence. The eternal values implicit¹⁰⁹¹ in Brahman are realized in human history on the plane of space-time-cause. Thus the world is the profoundest expression of the divine nature. It is entirely dependent on God, but God does not depend on it. It is his nature to express Himself thus. It is his Lila.

(4) “According to Hindu philosophy, Jnana or the right knowledge of the self and not moral development is the means of salvation. Therefore Hinduism is non-ethical.”

Jnana in Hindu religion literature does not mean mere intellectual knowledge unconnected with moral development. It is spiritual vision that comes to a man as result of moral development. Jnana is, of course, something more than ethical goodness, but it cannot be achieved without the essential pre-requisite of a virtuous character. It is not a mere improvement of human nature, but a divine re-orientation of it. It is the inward change by which the soul becomes fit for eternal life. Just as in Christian thought, salvation is said to be the result not merely of good works but of faith, so in Hindu thought moksha is said to be the result of bhakti or jnana and not mere karma. For mere morality, however advanced cannot overcome the dualism between means of moral progress any more than we can reach the horizon by running towards it. It is only by identifying ourselves with the ideal perfection either through self-forgetting love or through self-transcending vision, in either case abandoning our notion of the self, that we can reach it. And this is possible only when our soul are first purified through moral action. Morality is like a boat which takes us to the other side of the stream but we have to abandon the boat to step on to the other shore.

(5) “According to Hindu thought, the goal of human endeavour is to escape from life. Moksha is deliverance from the bonds of finitude and not to the conversion of the finite is not the organ of the infinite.”

The goal of human endeavour, according to Hindu scriptures, is not to escape from life but to escape from the self-centred view of life, Moksha, on its negative¹⁰⁹² side means freedom from blinding egoism but on its positive side, means freedom identification with a fuller life and a wider consciousness. The emancipated soul is

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roused to a sense of its universality. No longer has it a private will of its own. It becomes united with the spirit of the universe and says, "Not my will, but Thy will be done." Hence the Jnani or the liberated man does not abstain from work, but does his work with his eyes fixed on the eternal. According to Bhagavad Gita, a man of wisdom is ever intent on promoting the welfare of all creatures. This scripture clearly lays down that man cannot reach perfection by shunning the world. It teaches that what is required for moksha is detachment of spirit and not renunciation of the world. In Hindu Religious literature a perfected man is often called a Jivanmukta, that is, one who is free from the bonds of finitude and yet lives in the world to cooperate with God and to help others also to become free. So he is exactly the man who converts the finite into the organ of the infinite.

So what we have to do is this:-

"From a study of the imperishable principle that have been evolved in our past history we must develop new institutional safeguards for the protection of human dignity, freedom, and justice. The genuine forces of the new must be woven with the valid principles of the past into a new unity."

The Hindu view of Dharma does not sternly uphold a distant ideal and condemn all compromises. A distant ideal is different from a practical programme. The Hindu legislators were not mere visionaries any more than they were mere realists. They had ideals, but not impracticable ones. There is, of course, a contradiction between the desire for perfect good and the need for being satisfied for a time with what is imperfect. But this contradiction is the way by which so can go forward. We have to mediate between the supreme ideal and the actual conditions amidst which it has to be realised. It is by the interaction of ideal and the existing real that the proper evolution of society can be¹⁰⁹³ secured. Therefore we should not lose ourselves in the pursuit of an impossible perfection, but should strive perpetually to overcome imperfection and advance steadily towards the ideal.

Quoting one of Patanjali's Yoga-sutras he says that non-violence is not a physical condition but a mental attitude consisting in love or absence of hate. And, as a mental state, it is not the same as non-resistance. On the contrary, it may sometimes be the same as resistance, but resistance with inward peace and with a mind full of love. Force is neither good nor evil when considered in isolation. Everything depends on the use to which it is put. A knife itself is neither good nor bad. It all depends upon whether it is used by a surgeon or an assassin. In civilized society, force is not the law giver, but the servant of law. In the former case it is human (violence, in the latter is danda (punishment) In Satyuga, when the cow of dharma walked on four legs, there it walks on one leg only, force is necessary. We must of course arm the judge not the litigant. This principle should be applied to international affairs as well. We should steadily move on to the goal of a warless world, especially because modern wars with their unspeakable horrors are a menace to civilization. The ideal of non-violence will be

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unattainable, if we try to reach it at one rush. But we may be able to reach it some day, if we are prepared to go by stages, strengthening international law, establishing arbitrations courts and disarming national states. First of all, nations should cease to look upon the state as an end in itself. Hindu thinkers have always looked upon Dharma as the end, and the state as only the means. There is a wider community than the state to which our deepest loyalty is due.

P. Spratt: "HINDUISM AND MODERN POLITICS."^{\$}

It has been most common for religion actively and passively to oppose political and social progress. The outstanding modern instances are the Orthodox Church in Russia, and the Roman Catholic Church. The church of Rome has had to adapt itself to the modern¹⁰⁹⁴ world to a considerable extent, but these adaptations are unquestionably made with the object of keeping its hold on its following, and so that it may be the better able to fight progress.

In considering any instance of adaptation by a religious body or doctrine to changing conditions we must notice the factor of speed. The twentieth century calls for very rapid changes, and reactions which in earlier times could have been set down as progressive may in our time have to be regarded as inadequate. A useful survey of the Indian scene from this angle is Prof D.S. Sarma's "Renaissance of Hinduism"

Ranade, whose ideas agree very largely with Ram Mohun Roy' tried to penetrate more deeply into the causes of Hindu degeneracy. He stated them as "isolation, submission to outward power rather than the conscience, perception of fictitious differences between men, passive acquiescence in evil, indifference to secular well-being" An attack on these is indeed an all-round assault on medievalism. He urged cultivation of mechanical skills, scientific researches, an adventurous spirit, determination to master difficulties, and respect for women as equals.

The teachings of Vivekananda, claiming authority of Ramakrishna, are similar in spirit but coming at the end of the century they make the addition, highly important in principle, of an explicit demand for improvement of the economic and educational position of the masses. They are also distinguished by a strong repudiation of the old tradition of weak submissiveness negativism and refusal to enjoy life. Tagore and Gandhi have added nothing of importance to this programme. Indeed Gandhi has in part revered Vivekananda's demand for an active, positive life.

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But though there is little difference in substance, there are great differences in the background and implications of these doctrines, Dayananda professed to base everything on the inspired word of the Veda. Vivekananda, claiming to base his argument on religious experience, preached the Vedanta, with a strong tinge of Bhakti. Tagore's doctrine is replace is also Vedanta, but the bhakti is replaced by aestheticism: he is the most genuinely universal. Gandhi's¹⁰⁹⁵ is not a systematic doctrine, Its ruling spirit on the social and political side is that of an earlier generation that Ram Mohun Roy – a religious rather than a rational democracy. On the religious side it is a reform of rather limited scope and compromising in spirit. Tagore is a forward-looking mind, and he alone of these men rises above nationalism. Vivekananda seems sometimes to talk the language of his time, and even of later times, but there is a forced note in his breezy optimism which reminds one unpleasantly of the Anglican Clergyman's efforts to show that he can be a jolly good fellow in spite of his dog-collar. Remember his celebrated remark "Football is of more use to you than the Gita" That is just in the vein of false worldliness.

While Ram Mohun Roy and Ranade seem to the modern student to be real liberators – and are incidentally the only ones, except Dayananda, who had to spend their lives in the minority – the rest, except Tagore seem to be engaged in shutting the mind up again. They add little to the teaching of the pioneers, but take something very important away the appeal to reason. They are exponents of that kind of religious response to change which consists in adopting as much of the change as is necessary to prevent any more of it. Dyayananda of course preached unabashed revivalism, infallible scriptures, burnt offerings and the rest. Vivekananda preferred not to preach yoga and mysticism in India but his influence depended in part on his and his master's achievements in that line.

Theosophy achieved what popularity it had through Mrs Beasant's politics. When she fell out of favour politically the Theosophical Society quickly declined in insignificance.

This supposed Hindu Renaissance is not in fact primarily a religious movement; it is essentially political, less a renaissance of Hinduism than a reawakening of Hindudom, to use Mr Savarkar's word. It draws enthusiastic support from people with very different and even opposing ideas.

The Hindu Renaissance covers much wider differences than that. Further, its spirit is in {Illegible}¹⁰⁹⁶ respect opposed to the principle for which it is supposed to

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¹⁰⁹⁶ Indecipherable in the original look like "{Illegible}"

stand. The universality, the doctrinal tolerance of¹⁰⁹⁷ Hinduism is much stressed, yet the movement is one of dividing off, from the rest the world and most especially from the Indian Muslims.

Are we to conclude then, that the much talked of religiosity of India is a myth? That would be to go too far, but the tradition needs qualification. It is doubtful whether Hinduism has revived to the extent Mr Sarma believes, and also whether it has undergone as much reform as he believes.

Hindus are just as liable as others to practice the sort of deception with themselves which is associated with religion in decline every where. In Europe we have the contrast between the religious professions of Sunday and the secular standards of weekdays. In Hinduism the division between theoretical convictions and practical life is not widened by this division in time, but it is helped by strong traditions, which corresponds to the mediaeval European theory of the two kinds of truth, rational or worldly, and revealed. The idea that the world is in some sense not quite real no doubt encourage it. So does the theory of a fall from an early state of righteousness. But the most powerful influence of this sort, I should suppose, is the tradition of setting up as ideals obviously unattainable standards. Just as the Sermon on the Mount has harmed Christians morals by insinuating to plain commonsense people that this high moral talk is all bunk. so Hindu morals have been reduced by Yudhistara, Harischandra and their like to principles to which ordinary folk feel they owe no more than lip-service.

This double standard is seen more in the Gandhi movement. Truth, non-violence, rigorous restraints, in regard to food, drink, smoking, living like the poor, equal treatment to all, loving your enemy, and the rest make up a code which no man engaged in active politics or ordinary life can really observe. It is of course notorious that the Mahatma's followers make scarcely more than an outward pretence of observing it—some, to their credit, do not even pretend—while even he himself has often to be content with a formal rather than a real observance.

This element of ballyhoo has I believe, been widely sensed if not clearly understood, and has led to the¹⁰⁹⁸ common practice of neglecting to observe in private principles which are more or less sincerely professed in public. On communal unity, untouchability truth in political and business affairs, equality and so forth, the Gandhian teaching has been widely accepted but much less widely practised, and it is arguable that it is an obstacle rather than a help to progress. For it is half accepted, believed in theory as the injunctions of the scriptures, so that a campaign really to

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enforce the principles, or others which they seem to imply, is unnecessary, almost a presumption. Socialists for example are constantly met with retort that all they advocate is contained in Gandhism.

We must not be deceived by appearances. Behind the impressive facade of United Hindudom lie many weaknesses. The real heterogeneity remains. The Muslims have been irremediably alienated, and the other minorities are uncomfortable. The very important class of the scientifically trained, the technicians, the modern-minded of all kinds, are weaker and less influential than they should be, and like industrial labour are feeling out of place in the religious-nationalist galley. There is no alternative but a return to the good old principle of a rigid separation of religion and politics.

Murel West: "THE PLACE OF E.M. FORSTER"^{\$}

It is generally unwise to attempt to estimate a writer during his lifetime. One errs either by strong preference or strong prejudice. In this as in other fields of life, Time has a curious way of mellowing and righting judgement of our century on authors of a hundred years ago are reversed by our children, the trust of time, be it long enough, settles all scores.

It is less dangerous to assess E.M. Forster than many of his contemporaries because though the volume of his work is as yet strangely small, it appears to have closed or, at all events, to have halted long enough to suggest creative contemplation. He has said little that is new since *Howards Ends* on the subject of personal relations and the inner life which have evidently dominated his writings. In a *Passage to India* he apparently strikes fresh ground when he writes of a world in which personal relationships are determined and¹⁰⁹⁹ warped by physical and political eccentricity, but his measuring rod has not substantially altered. Sincerity and love are still the dominant notes of a character and a civilisation that he deems worthwhile.

It no longer seems strange that Forster have continued to say the same thing between 1910 and 1945 and that, indeed, he should have stopped writing to a generation which, given his data, may or may not concede his thesis, but which cannot bring itself in its fastly accumulating troubles to regard him and his writings as an effective reply to their need of basic physical and emotional stability.

The giants of literature may not attempt to answer all the problems that teasing mortals pose them but within the frame work of their creation are attitudes that correspond with an enormous variety of those to be found in an unequal world. In

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their works, we may with our cooperation, find half-lights on the truths for which we are groping. Doubtless, there is a section in all society whether British, European or Indian, that will find what it is seeking in Forster. It will find what it is seeking in Forster. It will find reflected in him and particularly in *Howards End*, the struggle for and the attainment of inner harmony by a slow and painful process. the balance achieved between the inner life that is so important to the Schlegel sisters and the vital, objective life hampered by “panic and emptiness” that is lived by the Wilcox family. But it is only among the leisured and the cultured that Forster will find his appreciative and grateful reader. He is not indeed unaware of the problem of poverty and of how effectively it strangles the life of the soul—witness his portrait of Leonard Bast—but immediately he leaves the finished surroundings of the rich middle class, he moves among unfamiliar things, and though he perceives the immanence of poverty he does so with the same ineffectiveness with which his Adela quested of *A Passage to India* sees the disharmony of Anglo-Indian relations. as a detached distance and wit out poignant grief or love. Forster is too honest to pretend that he can never live even in imagination the life of the truly poor. To the poor and to the bewildered, to the bitter and¹¹⁰⁰ to the radical he offers no solace. For personal relations of the sort he describes little for these Too much, for they presuppose a settled income and leisure. Too little because the demands of these people in terms of a social change are basic and sweeping.

It is nevertheless ironical that though Forster is out of harmony with the young, the disputing and the revolutionary of 1945 he still (with charming and lovable diffidence) besides the world of English literature. The 20th century has not so far produced many English classics. But few will be found to dispute that Forster’s novels are among them. His prose style fastidious and masterly, with its genius for eschewing the over-emphatic word or phrase and for winding itself serpent wise into the remoter, shyer feelings of men (he is not so good or so wise with his younger women) would not by itself account for his standing. He is among the greatest critics of this generation, yet he has produced only the one full-length on the novel-*Aspects of the Novel*. which has all the finesse and speaks with the same authentic voice of practised criticism in which Mathew Arnold addressed his century Even so, it is as a creative artist and not as a critic that Forster’s is especially valued today.

Two features of Forster’s writings emphasise his character as a Greek and civilising force in a literature tending to excess. One is “Unenglishness” of his angle; the other, the fact that his best, richest and truest portraits are of men and women who have lived matured, suffered and await death as fulfilment.

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Murel West: “THE PLACE OF E.M. FORSTER”

Forster's characters shines out against the bigotry and philistinism of suburban England.

What E.M. Forster offered the world in 1926 he still offers it in 1945. In his finished, fastidious prose lies the gospel of a civilised modern writer.

K.D. Sethna: REVIEW OF DILIP KUMAR ROY'S "1101 AMONG THE GREAT".^{\$}

It is his own eager search for truth and beauty and goodness that has taken him to very centre of each great man interviewed, and has done this across various paths so that the word of wisdom when it comes out throws light on a multiplicity of interests, trends, movements aspects¹¹⁰² of life. Dilip Kumar Roy himself emerges as an extremely interesting type, many sided acutely modern and at the same time steeped in rich traditions, deeply Indian but no less widely international for that. While being a revelation of the core of others his book is also a subtle disclosure of his own being.

The strangely gripping expression and intensely calm yet penetrating eyes of Sri Aurobindo conquers even the bad treatment given him by the blink-maker, It is a pity a book of such profound vivid appeal she have any poor photograph; but we must not exaggerate the defect. Seen in the perspective of merit both of content and get-up it becomes pardonable.

The true Roamin Rolland stands here, revealed all the more by Dilip Kumar Roy's sensitive and accurate discriptions of his look and manner; and there is a so much clearness of deep thought in the midst of warmth of deep feeling that these conversions of his can be regarded as the best rejoinder to those who try to make him out a mushy gushy thinker. One does not know what to quote out of the beautiful abundance. I particularly liked the discussion about an artist's duty to society and to himself. Rolland says that an artist cannot be impervious to the misery and injustice around him, he should do his bit towards removing them but never it the sacrifice of his own metier. No job can be done better than what one is fitted for besides, to help humanity one need not always be so social-reformist. "Do you think" asked Rolland, Qthat they creative endeavours of art can't and don't prove a daily succour in our sorrow? A single symphony of Beethoven is certainly worth half a dozen social reforms. The first and paramount duty of the artist and the intellectual is to be true to his inner call. and urge—sleeplessly; he must above all keep the lamp burning in the shrine of inner perceptions—and must create wherever his demon prompts him. This done, his surplus time and energy he may devote to the betterment of social conditions as Goethe

¹¹⁰¹ The original editor inserted open double codes by hand

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used to do. He served society, but only during lulls in his creative inspiration... A man's duty¹¹⁰³ is not done if he thinks only of his contemporaries—his neighbours; he has also to take into account of his duties to the Eternal Man, who, emerging out of the lowest depths of animosity, has climbed obstinately through centuries towards light. And what constitutes the ransom for the liberation of this Eternal Man in bondage is his conquest of the Spirit. All the efforts of the Savant, the thinker and the artist compete for this heroic campaign. (campaign in the sense of nattling against odds.) Whoever among them repudiates this obligation—were it even for the sake of altruism—betrays his ultimate mission"

Lest it should be thought that Rolland gives carte blanche to egoism on the artist's part, we must note that for him the true artist is he who never lies on a bed of roses.

Gandhi wants art to be always universal in apogee, to reach the masses and never to need any specialisation, a certain high level of culture for its appreciation. Rolland is certainly against pretentious high-browism, against punditism putting on airs, but he cannot for all his passionate admiration of Gandhi share Gandhi's Tolstoyan view of art's supremacy lying in its being not above the heads of peasants. Such a criterion is too rigid, for the artist cannot always keep himself tied to the receptivity of peasant—and his being above common heads does not nullify his inward touch with humanity as and his contribution to progress. "Humanity says Rolland" is always on the march. The intellectual elite are its vanguard, its pioneers, paving the way along which the entire humanity shall pass eventually. It would therefore be wrong to represent the elite as separated from the rank and file because the latter lag behind. And he would be an indifferent leader of the people who would constrain its vanguard to march with the bulk of the army.

Gandhi declares: "I maintain that the profoundest utterances of man in every great philosophy or religion as in every great art must appeal equally to all. I cannot for the life of me see much in any specialisation¹¹⁰⁴ which must mean nothing to the vast multitude. Its only tangible effect seems to be that it gives a swelled head to a few and sows aversion and contempt where there should be sympathy and understanding."

I cannot help feeling that to apply this stricture to even a part of Rollandian, Tagorean and Aurobindonian aims is really not to understand and to mistake an apparent outward humanitarianism as the only one, the sole true one. A non-understanding no less of a part of these aims and into the bargain, that of Gandhism

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itself is Bertrand Russell's Limpid crystalline thought" He is the pure scientific intellect—not standing quite beyond the voice of feeling and whatever is connected with religion but remaining uncoloured by them in its judgements and guiding our nature by its unswerving impersonal regard for demonstrable fact. He is the problem of in Roy's own life, of the doubting critical outward-shining mentality the latter developed during his tour in Europe. A mentality not be brushed aside for there is a lot of stale and cankering superstition, a lot of stifling emotional hot air, which the Russellian open-eyedness can dissipate with profit For Russell is not merely a destroyer; he has several good things to offer—a sane and frank attitude towards sex for instance. He is particularly acid about Romanan Catholic Church ban on birth-control and divorce. He regrets also Gandhi's sympathy with such a ban just as regards as he regrets also the belief Gandhi shares, with many great men, in the Soul and God. He offers us science as a mightly improver of the human mind by rendering it impervious to religious irrationalism and by improving the racial stock through sterilisation of the mentally defective as well as through judicious birth-control. It is to be supposed that the racial stock might be improved by the means Russell advocates, but his stern censure of religious experience is rather indiscriminate. He can see nothing sound in mysticism; when Roy speaks of mystic preaching lofty principles from their illuminations and ecstasies, he retorts: "I believe in ecstasies as data of definite experience, but when¹¹⁰⁵ they imply vision of the highest reality I cannot accept them for, the lofty principles you speak care of any no means the results of these mystic illuminations. As a matter of fact such ecstasies render the mystics distinctly self-centred and selfish. As a matter of fact such ecstasies render the mystics self-centred and selfish. Through such transports they become more and more subjective and get more and more loath to lead a healthy life of varied activities and lose interest in things for themselves. Consequently, their joys tend to become more and more similar to the joys of the voluptuary or the drunkard.

What Russell means, as his book *Religion and Science* proves, is the equanimity and compassion, the radiance and healing atmosphere which the master mystics speak of but which are attainable, according to him, without mysticism and should be so attained rather than in conjunction with an erroneous belief and an aberrant psychology. To those who have an inkling of true mystical experience of any type it is absurd to impoy that Buddha's supreme equanimity and compassion are possible without his Nirvana or Ramakrishna's intensely radiant nature and healing atmosphere can be acquired without his realization of the Divine Mother. Qualities of the Soul reach their acme only through the soul's awakening to its cosmic and transcendent source. But Russells' failure to assess rightly the validity and worth of spiritual experience must not blind us to the noble, acute, healthy sagacity he shows.

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A sceptical and analytic intellect like Russell could give a riposte to his subtle thrust- but the riposte would be effective on the abstract plane, not on the plane of the whole being with its many dimensions, its in swelling magnitudes and over brooding mysteries. A semi-poetic logic is here, far more satisfying and convincing than any pronouncement of that merely intellectual argumentation to which there can be no end.

That is not to undervalue the intellect—it is to attune it to the integral personality, ponderable and imponderable. The intellect must have a definite play. else we sink most into rank vitalism and invite the fanatic and the obscurantist more than the seer. Its importance¹¹⁰⁶ is implicit in the conversations with Tagore, and Sri Aurobindo. They are keen thinkers at the same time that the one is an intuitive poet and the other an illumined yogic.

The consummate artist in him as well as the intuitive depth finding voice in his art were not always worthily accompanied by the rest of his consciousness.

Man quests for freedom, a rising above earth and embodiment, a flight to the Absolute, whereas woman does not feel earth to be a bondage and she cannot give up the beautiful significance of form for the bare and the formless. This may be, in the main true—but does not Tagore slip from the right track when he says that the wife of Buddha could not have renounced him for the Infinite as Buddha renounced her? The formless Nirvana may not be suited to a woman's nature and in that sense she cannot leave her mate and seek the infinite; yet with out violating her swabhava she can surely pass beyond her humanistic attachments and pursue the Eternal as a personal Swing. who, while infinitely exceeding earth, does not in the least disdain it. In the spiritual field there is not only Buddha as a type there is also Mira Bai. And the two types are not strictly distributed between the sexes. Tagore himself of the Gitanjali-lyrics has the bhakta disposition. An ardent a Bhakta as the woman Mirabai was the man Chaitanya, and Buddhism has its nuns as well as monks. Incline as it often may in one or the other direction exclusively, the psyche in either sex is two-minded.

This fact gives us a clue to what may be termed the complete spiritual aim for us—transcendence of earth and of embodiment together with apoteosis and transformation of both, liberation in the impersonal God head and incarnation of His powers and purpose in our total nature. That would imply a consummating of all that is truly valuable and creative in Rolland, Gandhi, Tagore and also Russell where his attack on mystical isolation and other worldliness is concerned, no less than the bringing of a value and creativity beyond any of their achievements or their dreams.¹¹⁰⁷

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And it is just because of discerning such a synthesis of the essential best in them and at the same time an integrality and harmony vastly superior to what they offer that Dilip Kumar Roy reaches his goal at the feet of Sri Aurobindo the yogi of the dynamic divinisation of the human, the Yogi, who is also a poet, a philosopher, a social thinker, a man of idealistic action.

Aurobindo's "Everlasting yea" to the challenge of earth-evolution dispels the misapprehensions with which the author approaches Yoga. "I was scared" says Dilip Kumar Roy, "by what I thought Yoga had in store for its devotees; a life of awful asceticism, desiccating discipline and withering solitude, all of which meant for me an utter stultification of Life" Meeting Sri Aurobindo he was convinced that far from stultifying life, an with it, art, the Integral Yoga taught and practised in the Ashram at Pondichery would heighten and fulfil everything. It must have been novel indeed to find a Yogi who could write in book of his that the period of rationalistic Materialism through which humanity has been passing has an indispensable utility in training the intellect to a clear austerity without which in the past a real nucleus of spiritual truth had been encrusted with such an accretion of perverting superstitions and dogmas that all advance in true knowledge was rendered impossible. He recognises that it became necessary for a time to make a clean sweep at once of the truth and its disguises in order that the road might be clear for a new departure and a surer advance. He is not perturbed by the excesses which the materialistic mind can fall. "If modern materialism" he says, "were simply an unintelligent acquiescence in the material life, the advance might be indefinitely delayed. But since its very soul is the search for knowledge, it will be unable to cry halt, as it reaches the barriers of sense-knowledge and of the reasoning from sense-knowledge, its very rush will carry it beyond."

Aurobindo writes in a letter to our Author about the demand for the Divine as a concrete as any physical phenomenon caught by the senses; "certainly the Divine must be such a certitude not only as concrete but more concrete than anything sensed by eye or ear or touch in the world of Matter. But¹¹⁰⁸ it is a certitude not of mental thought but of essential experience, when the Peace of God, descends on you, when the Divine presence is there within you."

It is of course, by Yoga that this experience comes in its full intensity; Sri Aurobindo sets no great store by mere religiosity and dogmatic belief, though he never discounts faith as a staff until the realisation comes in our very underlying substance and essence. An admirably large and far-seeing, just and careful and profound consciousness which is a "secret splendour" behind its mortal face is brought to us in Dilip Kumar Roy's delineation of Sri Aurobindo. Remark after acture and satisfying remark – with an indefinable authority of ultimate truth – calls out for quotation.

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Dante's *Divina Comedia* closes with the line: "The love that moves the sun and all the stars." Christendom has been haunted for centuries by this grand finale to its greatest poem and, as a rule, understood it to imply God's universal dynamic harmonising love by which the whole creation is kept going. Christ's insistence on God being love has made us believe that a poet like Dante who lived when Christianity was at its peak of power in men's lives could not have intended anything else. Yet Dante who lived when did not consciously lend his line the precise shade we see in it. Medieval theology à la St. Thomas Aquinas was coloured by Aristotle's philosophical outlook. Steeped in that theology and giving it glorious poetic forms, Dante has here a hint about Aristotle's solution of the modern problem of the cosmos is related to God. Aristotle regards God as eternal and immutable, the arch perfection that simply IS, the changeless Being beyond motion and relation: how then is the cosmos set moving? In a short pregnant sentence the Greek philosopher suggests the way; "Like one beloved, God moves the cosmos" In other words, without Himself moving or having any relation with the cosmos God is the cause of the latter's movement because the latter cannot help loving an object so perfect as God, and, by its love, is set a-stir to its mighty periodic rhythms.¹¹⁰⁹ Of course there are difficulties in the Aristotelian position and the deity of St. Aquinas system is not altogether conceived after the Greek thinker, but the inspiring and subtle idea that the spheres were driven by a love-urge for the Divine remained and shaped that verse of Dante's.

"They stretched their hands with love of the other shore" This line from Virgil expresses the whole of human hunger through the centuries, the agonised desire for what is always beyond, what is ever inaccessible. The self-same cry that comes to us here once more: it is the typical Virgilian sadness. Though infused into particular incidents or situations the cry carries in Virgil an all-pervaded tone.

Virgil knew his own possibilities. But not all poets do. For, they are not always open-eyed critics of themselves. Often their best work is valued by them below the merely good. Poetry comes from behind above the wakeful brain; what even the deliberate artists do is no more than break down laboriously the obstacles between the inner and the outer to afford the ultra-mental magic and mystery a clear passage undisturbed by the brain's abstract and prosaic tendencies. Even these artists—and much more those who write with rushing fluency because the intervening passage is already uncluttered—channel out utterances they do not wholly plumb. At times, in the middle of a secular pronouncement a strange sacred accent begins to ring; on other occasions, thoughts are voiced which find their expression full cogency in the light of year yet to be. The poetic afflatus, though operating through persons and periods, is bigger than they, and not seldom the inspirations of several hidden planes pour

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together. The hunt for meaning, therefore, is made a many-sided adventure and a plastic standard of understanding and judgement is introduced. This is as it should be. poetry, for all the finite matters it may hold in its embrace, is a seer of the infinite.

W.R. Reid: "THE MISERY OF NEGATIVE THOUGHTS"^{\$}

The human brain may be termed a miniature broadcasting and reception station. Consciously or unconsciously each¹¹¹⁰ one of us is continually broadcasting our thoughts and emotions into the world-ether, and thereby influencing others through their conscious or unconscious receptivity. Thought preceded action it is creative who then can measure the enormous power which may result from even a single thought?

Thoughts may be classified as being enormous or inharmonious, Constructive or destructive, positive or negative. Our mental attitude governs our daily life which is built up by hourly and daily thinking which in turn governs our every action. We express that which is true of false according to the ideas and opinions which we have accepted as our own. Human ideas and opinions vary amazingly upon almost every subject under the sun. That which appears to be right and true to one man may seem to be the exact reverse to another. Yet both may seriously and honestly think they are expressing truth. Yet Truth is Invariable and Infinite. It must be unchanging, no matter how the mind of man tries to distort it by his ideas and opinions and since man's wisdom is so unreliable, how are we to distinguish between truth and falsehood. what is truth? There is no more debatable subject for man's consideration.

Some will assert—we know instinctively that which right or otherwise—others maintain—that conscience is the only guide. The following rule will help us to measure Truth, which "Anything that is Good and True will stand the Test of Multiplication"

The whole structure of life as we know it is based upon mathematics, We know that 2×2 equals 4 in every country in the world, if it were not so there would be chaos and confusion in all our dealings and international trade would become impossible. Suppose then we take mathematics as a basis for an expression of Truth. We know it is possible to multiply the answer 2×2 by a million and still remains correct. If, however, we make a mistake at the beginning and calculate the 2×2 equals 5, we should find that the more this statement is multiplied, the further we recede, from the Truth.

If we allow our minds to dwell upon a mistake we tend to magnify or increase it. An idea held in thought multiplies itself and becomes fixed. ("The thing that¹¹¹¹ I

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feared is come upon me" Job 3. 25) Fear is, a wholly destructive element, the absolute negation of all that is right, good and true. A fear multiplied by allowing the mind to dwell to upon it can leave a parson a mental and physical wreck; therefore cannot be harmony in mind or body under such conditions.

A young man walked about in front of the Wigmore Hall for half an hour before he could bring himself to ask to see me, yet he had not been in my company more than a few minutes before he was conversing quite freely and without seeming restraint. Where was the difficulty and what helped to set him free?

Let us think of an imaginative child playing a game drawing a chalk line around himself. he may call it a prison from which he cannot escape, if he does this he will be governed by the rules and restrictions he has imposed upon himself and will accept the chalk line as an invisible barrier to his freedom. When however, he is through with the game, he can drop the whole idea and find himself free. To grown up children many similar prisons exist which are no more than the chalk line which the boy drew around himself. Often appearances which seem very real impose limitations upon us and grievously hinder us in the battle of life, are proved to be, upon scientific examination, merely chalk-line prisons. The young man wrestling with himself in front of the Wigmore Hall was a poignant example of chalk-line self-imprisonment. Let us examine his thoughts and emotions. Past experience reminded him that in similar situation some time ago he stammered badly. Terrified by the thought that he would repeat the humiliating performance, he halted at the door. Through his tortured mind ran the following thought (as he himself told me) "I must keep this appointment" "I know I am sure to stammer" and I will look like a complete idiot if I do walk through that door" Now this young man was no coward, he could have stood his ground in any physical contest but his own distorted imagination had erected a barrier which to him seemed very real, but was in fact merely the result of a negative thought multiplied. He¹¹¹² was Chalk-lined.

A certain minister experienced no difficulty during ordinary conversation but stammered badly when in the pulpit, consequently life became a misery to him until at last he came to me for help. On questioning him I elicited the fact that he dreaded having to preach, and that for several days prior to his appearance in the pulpit he would always begin to worry about how he was going to face the ordeal of speaking to his congregation. "I could see myself in that pulpit behaving like a complete fool," He told me. He did not know that stage fright, fear, etc. is only a multiplication table in operation. We begin to understand that by placing a thing or a situation in a negative classification we erect a barrier which is not real, we struggle against ourselves and strive to get rid of something which has in fact less real substance than a chalk-line. We

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create Self-imposed opposition which has all the appearance of reality, and the harder we try to battle against the illusion, the more difficulties we create for ourselves. in the process. for it is scientific thought or law that if you throw a rubber ball against a smooth stone wall, it will return to you with all the force with which you threw it from you, in exactly the same way your negative thoughts and fears will re-act towards yourself.

By allowing our minds to dwell upon the idea of failure, we make it certain, it becomes a fact in our lives and promptly we begin to depreciate the powers and gifts which are ours. Deny your gifts and they will in time cease to function. A boxer, for example, who lacks confidence in himself is a beaten man before he enters the ring—he has already endowed his opponent with greater powers than those possessed by himself,

The minister who feared addressing his congregation was simply the victim of his own negative thoughts. Instead of recognising power within himself he placed power in his audience and visualized a people ready to destroy him. Although he possessed a splendid voice, and was a really gifted speaker, a multiplication of wrong ideas caused him terrible mental agony and when the time came to deliver his sermon,¹¹¹³ panic seized him.

How wholly important to each one of us to cultivate positive thinking. The positive is the perfect law. The exact reverse of the negative which robs us of all the true joys and pleasures of life. Recognition of this principle will break down many barriers and free us from the false beliefs which hold in us in the bondage of superstition or imprisonment by the chalk line of fear. The penetrating searchlight of Truth will reveal to us many gifts and qualities which we do not think we possess, and instead of being in a state of constant war with ourselves, mind and muscle will begin to work harmoniously together. Then our life will become happier and richer as we begin to appreciate the Truth that there are no barriers to freedom except which we erect ourselves through our own negative thought.

Remember:

“Those who Face the Sun leave the Shadows behind.”

Sisley Tanner: “LETTERS TO P.B.”

I have come to the latest as a searcher and have been badly disappointed. I was brought out here to help form ashram communities in Ceylon. On a basis of self-discipline, self-denial and self-realization by a Mr Danoll Penis, a Sinhalese, who was

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three years in California and two or more in England, Holland etc, going under the name of Swami Dayananda Now I find it all a fraud, so I have withdrawn from them to the safe keeping of the above address. The Sadhu Vaswani was also brought here from Sind and disappointed in the same way. I am in close touch with him and am invited to his centre. But he feels I should do some independent investigation for myself before settling anywhere, which seems good advice. Your experiences seem to me to be of tremendous value. What we seek is surely to be found in the East and we should not allow grave disappointments to deter us. I am profoundly disappointed in what is practical and understood as Buddhism in Ceylon, I do not feel that even ardent Buddhists or the priests understand Buddha.

Another thing seems, that much of the meditation recommended and practised is based on some form of hypnotism. self-hypnotism that a good deal is also done for the sake of accult experience and power, For the true seeker¹¹¹⁴ only the highest and purest spiritual unfoldment can surely satisfy. and we must be able to live in the universal and eternal. or the superconscious mind as naturally as we now live in the conscious.

Is there any Christian Ashram in India who Know anything about the spiritual or mystical life? I fear not, although Western saint has slipped into the superconsciousness most easily and the experience of the impersonal mystics is most valuable, But do they know exactly what they are doing Probably we will have to blaze a new trail, universal but suitable to western people and scientific as far as possible.

I organized the first community conference held in England in 1937 at Batli and community since that is putting itself on the map, but it must have a proper psychological basis to endure. So far they chiefly rely on emotional Christianity.

I have been trying to get to the bottom of this false business under a spiritual guise. racket of and such like him One thing I am certain of is that the English and the American public should have the benefit of this experience and if possible we should something to check these false swamis from preying on them. I fear they not only get their money but many are destroyed physically and mentally. I cannot do anything till we get to the bottom of this thing which has rather wider ramifications but I am lucky to have escaped with my life. A campaign against should be organized. The public especially should be warned against hypnotic methods of meditation. Further more I am not sure what even legitimate occultism is highly dangerous unless attached to a high degree of spirituality, certainly ought to know ourselves and our world better than we do, especially the power of thought but knowledge for power is diabolical.

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Sisley Tanner: "LETTERS TO The original editor"

My own few mystical experiences have shown me the light within and the essence of it. Once tasted one cannot but search till he reaches the final goal and has truth in its fullness.

I have already done a good deal of study on these matters and being a Raja yogic type instead of emotional, my head has led my heart. When the mind develops it¹¹¹⁵ certainly cannot be left out the question, it must be resolved and a synthesis arrived at. I cannot accept without chapter and verse although some of my greatest decisions are taken on intuition, which I do not think necessarily a contradiction. The road to impersonal mystic is undoubtedly the hardest, but as one experiences, so they resolve, and then they experience again. Each slip is understood and explained, my approach to science is that it will be one of the greatest aids to the spiritual life, especially as the mind evolves, but experience and revelation will always be ahead, modern science is only on the hinge of what the Buddha knew through enlightenment.

I need now to concentrate on developing the heart centres, and that studying should be put as See for the time being, One should feel and love.

Somehow I do not relish religious orders or care to be tied to anything. Then here I have been thrown into the most dreadful Christianity, the type who are already saved and the rest are going to Hell. I have nebet seen anything so ghastly as that state of mind. It seems murderous. But I had to come here to be safe. It makes one doubt even the founder of Christianity I am afraid that unless the researches find better documents, of the inner meaning of Jesus, that a hundred years will see its finish, or rather the best of all religions will be absolved in a universal religious philosophy based on actual spiritual experience with a suitable technique, of meditation.

When the mind once grasps the full meaning of the oneness of all, meditation which leads to the superconscious or transcendental mind must surely come more natural and easier to attain. I also like swamijis's method of discipline one do their own climbing.

Lt. Col. R.F. Morrison: "THE DAWN OF REASON"^{\$}

This is an age of enquiry, and the spirit of the times might be symbolised in a mark of interrogation. The opening decades of the twentieth century have seen a mighty advance in all branches of knowledge. The beliefs, the habits of thought—and¹¹¹⁶ hence of action—of previous centuries, have been subjected in recent years to a

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merciless scrutiny which has revealed serious flaws in the structure upon which such beliefs were founded.

At the present stage of scientific discovery, any investigation into the causes which may underlie such a seeming acceleration of the ordered march of evolution must remain largely a matter of speculation. But if reasonable answers can be given to the many problems which perplex the mind of the inquirer, ready to relax an uncertain grip on matter to venture into the largely unexplored world of the mind, such answers are entitled, at least, to careful consideration.

Scientific discovery, even, must be preceded by mental speculation. The practice of science proves what the mind of the scientist has postulated. But such proof is not decisive. Much that has accepted as scientific truth in the past has been unable to survive in the light of new discoveries; and it is only reasonable to assume that the same will apply to many of the so-called scientific facts of to-day. If, therefore, the earnest inquirer into the mystery of life is unable to accept scientific evidence as infallible, what gauge can be applied to such investigations?

Reason must be the guide and the gauge. What appeals to reason must be accepted as a working hypothesis until some more reasonable explanation of each problem can be found. And the spirit of reason appears to be stirring the pool of human mentality for the first time in the world's history. This spirit has always been in the mental world, of course, but hitherto it would appear to have operated only in the favoured few: of now its urge is felt by all, as evidenced in the wish of the rising generations to be given some good reason for everything they are asked – or ordered – to undertake.

“Why? Why must I do it?”

Such queries would not have been tolerated, even as recently as the opening decades of the present century. The rules of conduct which governed society generally, and especially in its relationship to childhood and youth, were not broken without a mighty struggle.

The¹¹¹⁷ so-called divine right of kings” was reflected in the minds of parents and pedagogues. The Church was the foremost champion of such rights, for its own power and authority were dependent upon a slavish obedience to all established authority, claiming that such was Divinely ordained, although it was mainly the outcome of personal ambition and the lust to dominate.

Lt. Col. R.F. Morrison: “THE DAWN OF REASON”

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If the child of the victorian—and even Edwardian Era dared to question an order or dogma, a sharp reprimand was considered the only sensible answer. And a similar spirit prevailed between the upper and lower classes of society, strongly supporting by religion which stressed the importance of accepting the existing order of rule. Some humorist has expressed this spirit very aptly in the mock prayer:

“God bless the squire and his relations, and keep us in our proper stations”

But the most casual investigations in to the state of the world-today reveals that all such dogmas are now in the melting-point. Why? An attempt will be made in this series of articles to provide reasonable answers to this, and other problems of life today, by introducing the inquirer to the inner side of the world in which we live; a side which only just beginning to be recognised by science, but in which must be found the cause of all human activities. This inner side may be termed “thought world, or world of human mentality.”

Science, Itself, is in the melting point, having pursued the examination of matter to a stage where its very existence, as such, is more than doubtful, forcing the investigator to consider the only reasonable answer to that problem, which must surely be that matter in an exaggeration of the mind. If scientific investigation into all that comes within the perception of the senses is to continue, therefore it will be necessary for the scientist to approach his problems from a different angle.

Hitherto he has attempted to solve all the problems connected with the manifestations of life by means of rules governing the behaviour of matter. He even attempted—though never very satisfactorily—to¹¹¹⁸ prove that thought had a material cause. When completely satisfied that the world of matter, is in fact, the outcome of a world of thought—and not the other way round—he will have to apply himself to the discovery of a new set of rules of rules before any further advance can be made.

Material interpretations of the evolution of the will no longer satisfy the inquirer in this dawning age of reason, because they offer no reasonable explanation of how matter began, Two great scientists of the Victorian Era dealt a heavy blow to orthodox religion by proving that men and women were not descended from one pair, produced in some miraculous fashion by a Divine magician, but were gradually evolved from the animal kingdom, presumably from the more advanced species of monkeys. But they did not succeed in bridging the gap between the necessity to find the “missing link”; which still awaits discovery.

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The absence of the link is a serious flaw in an otherwise convincing work, and provides a reasonable objection for all those whose dignity will not permit them to believe that their remote ancestors were monkeys. The edifice is convincing at least, but examination reveals a very serious flaw in the most vulnerable part – the foundations. The work is entitled “The origin of the Species”; but the origin of the species is actually left in obscurity. From whence came the minute protoplasmic cell from which sprang – according to the work in question – the whole mighty edifice of organic life?

Just as the original “atom” of matter has now been proved to be no atom of matter at all but a miniature solar system, so the original protoplasm cell may reveal itself as the creative mind of the so-called atomic system. If the atom of matter is, in fact, a miniature solar system, it is surely not unreasonable to postulate that the minute organic cell, if subjected to similar tests, would reveal itself as a complete organism in miniature? And since modern science teaches that size is relative, and that vibration and rapidity of motion cause gigantic changes to take place in the size of the matter, it provides¹¹¹⁹ a scientific basis for the seemingly absurd suggestions that the miniature solar system is only miniature owing to its rate of vibration relative to that of the observer; and similarly the “minute protoplasmic cell” may be revealed ultimately as a mental organisation capable of containing the brain of a scientist.

Oxley Barnes: “THE VALUE OF SUFFERING”¹¹²⁰*

“Know how sublime a thing¹¹²⁰ it is
To Suffer and be strong.”

The Value of suffering concerns us but little until a certain day comes along when we find ourselves suddenly burdened with a first-rate woe and we cry out in our anguish, “why must I endure this?” “What have I done to deserve this?”

It was commonly supposed in early systems of philosophy that all pain came as a punishment for evil previously committed; but the error of such a presumption is too obvious to warrant denial. We all know of cases where quite innocent and good-natured folk become victims of very cruel tricks of fate and we may, at times, have been rather appalled at the appetent unfairness of life. Why should good-living people be made to endure such hardship, we ask, whilst avowed criminals may be quite healthy and happy human beings?

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* “Life”

¹¹²⁰ The original editor corrected spell “thing” by hand

It is clear that if we are to vindicate suffering, we must abandon tall idea of it being a form for retribution. It is obvious, of course, that some suffering is caused by neglect, wilful or otherwise, of the laws of right living. Those who break the laws of health will themselves be broken, whilst the laws of those who persistently disregard the feeling of others can hardly complain when it comes their own turn. Indeed, some people invite suffering, yet bemoan its prompt arrival. But despite this fact, there still remains a considerable amount of misery which cannot be attributed to any fault of the sufferer, and when one is confronted with a sudden bereavement, a painful accident, a financial loss or any one of the numerous catastrophes which can so quickly change joy into sorrow, one is inclined to rail against an unkind Providence.

But¹¹²¹ man was no more intended to enjoy eternal happiness than flowers were made to welter in perpetual sunshine; were that the case, the earth would soon become a barren desert. So too would the human mind be a barren desert were it not frequently raked by suffering.

To imagine that we are born merely to have a happy time is to court disaster; the only object of life is to live, to experience joy and sorrow in so many forms that, as we age, not only will we ourselves be richer, in human understanding, but we will leave behind at least a few of our fellows a little better than we found them. Where would be the place of the helping hand, or the kind word of sympathy in a world without pain? Would not friendship lose half its value were there never an opportunity for the utterance of those words of solace which endear human hearts? In short, the world of eternal happiness which at first consideration appears alluring would, paradoxically enough, to be a world totally devoid of human feelings, of everything in fact which really makes life worth living. What we should know of light, were there no darkness? of heat, were there no cold. Of harmony were there joy discord? and of joy, were there no sorrow? What does he know of the heights of felicity, who has never experienced the depths of despair? A life would be more complete without its complement of tragedy than would a picture which lacked shade: all is necessary to make a balanced whole.

Our enjoyment of life depends entirely upon our approach to it. If we expect eternal cloudless skies we are bound to suffer severe disillusionment; but if we can look upon life as a game, the object of which is the formation of character, we will be better prepared for the setbacks which we must encounter. Whether we like it or not, a certain amount of misfortune will be ours; that is Fate. But, how we react to it rests with ourselves. Rightly understood, adversity is a friend which will bring the best and noblest out of us; not an enemy to crush us. More important, it will enable us to understand our fellows when they too encounter trouble.

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Oxley Barnes: "THE VALUE OF SUFFERING"

“Men¹¹²² like swords are tempered in the fiercest Flame” There is no denying that suffering is a most potent factor in the development of character and few people ever regret the ordeals through which they have themselves safely passed, however painful has been the passage. Take heart then, all ye who suffer; the day when you will come when you will thank God for the burden which is now breaking your back. It will become transformed into a priceless jewel of character which will enable you more fully to enjoy and appreciate the happiness which will soon be yours.

Ernest Kirk: RATIONALE OF DREAMING*

Try to answer the following three queries: 1. Who or what was it that dreamed? 2. Where did the dreaming take place? 3. How did it happen and why? the rationale of the phenomenon.

And by the dream “dream” and “dreaming” he meant that which was normal and ordinary to the overwhelming majority, and not abnormal and ordinary to the overwhelming majority, and not abnormal dreams, like predictions, etc. which, strictly speaking, were, not dreams in the ordinary sense.

In dealing with the first query, Mr Kirk said that if our dreams were noted carefully we should find that they were invariably identified with our own awareness or consciousness of being what we were. That is, for the time being, we were conscious of contacting in what appeared to be an objective way certain places and persons, and of being mixed up with or taking part in certain events. As a rule the things of which we were conscious in our dreams were mixed and confused, and somewhat outside our direction and control while in that state. But always it was ourselves—that which constituted the consciousness of our identity—that did the dreaming. And while in that state the things dreamed had the appearance, and were actually as real to the consciousness, as anything could be while in the waking state.

A dream therefore, was not something that was impressed upon us by another after we awoke. Nor was a dream a mere memory of something that had happened in the past, or something we had longed for, and which we brought through into the brain consciousness on waking. For, there was a difference between remembering something,¹¹²³ and actively participating in or reliving the same experience over again in one’s consciousness.

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* “Life”

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He would not stop there to consider the deeper question of how or why we came to be conscious of anything either in the dream state or in the normal waking state, for that, he well knew, was a phenomenon, the clear and rational explanation of which was still beyond even the more advanced thinkers and psychologists. It was sufficient for the moment to know that it was ourselves that was conscious of what happened in our own field of consciousness, in the sleeping state.

With regard to the second point—the locality of a dream—Mr Kirk first considered the belief or notion of some people, to the effect that when the Jiva, or that which constituted the human entity, or personality ‘visited’ certain places and took part in certain scenes and activities in a dream, it left the body in order to do this. He submitted this was a belief which had no foundation in fact.

All available medical, and the other evidence to went to show that once that which constituted the human entity left the body, and there was a complete stoppage of breathing and of the beating of the heart and pulse, not only did death ensue, not but nothing that could be done by medical science could bring that entity back. There had of course been many cases of people reviving after they had been thought to be, dead, or even, perhaps, afore some overworked doctor had given a certificate to that effect. But that was different, and on the whole confirmed the fact as stated which was aloe the view of the medical science.

Again when a patient was under an anaesthetic and outwardly insensible and unconsciously it had been conclusively established that during that period—which might last for considerable period the pulse continued to beat and the patient to breath, no matter how gently and freely, and that on waking the patient might even remember some dream or other while under the anaesthetic.

Psychic evidence yielded similar results. A person might be hypnotised and made to do things of which they were normally unconscious; but in every the¹¹²⁴ facts showed they were still alive, still within the physical tenement. That also applied to people in a trance, or in samadhi. Clairvoyants who claimed to be able to set the exit of the human spirit entity is astral clothing at death, were unanimous in affirming that when that happened, and what was called the ‘silver cord’ was broken, there could be no recovery, even though for several minutes the heart might continue to heat.

It was however possible for certain people under certain conditions, to transfer their consciousness to a distance, with out leaving the physical body, and to record what was seen felt and heard. But such instances were very rare and abnormal and in

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no way clashed with the submission that in no case did the human entity or jiva leave the body except at death, and that when once that happened, there was no return.

Coming to the third, and the most difficult part of the subject—the how or rationale of dreams, and dreaming—the speaker said that a careful analysis of one's dreams would show the following:

- (a) That our dreams had reference to persons, places and states of consciousness with which we had been more or less familiar. or missed up from childhood outward; and
- (b) that in all such normal dreaming the personality had not the same power of direction and control as when in the waking state. In other words the personality in the dream state was more the sport of circumstances and influences than when in the waking state.

That was what a careful and impartial examination of our dreams revealed. It would be found that people sincerely committed to a certain ideology, religion, school, of thought or natural tendency would general dreams in terms of such commitment of tendency. And of course the more cultured and widely travelled and read a person was, the more compels and varied and wider in their scope would be the dreams of such people. The inverse of this was true also. It was rarely, if even, that one dreamed about things that were not in one's subconsciousness, in one degree or other either, as the result of actual experiences, or of strong desires and ambitions, and natural tendencies. He himself had never dreamed of being in an aeroplane, and he thought that was due to the fact and that he had never¹¹²⁵ been in an aeroplane. and never seriously desired that experience. But on the other hand he had many vivid dreams of flying or floating through space, in consciousness, and of seeing and doing of things in that state which might possibly be due to reading about, and possibly desiring such experience.

There were of course, dreams that could only be accounted for normally, as, for instance, prophetic dream and dreams, in which some special teaching was imparted. But those were not the dreams he was considering the dreams of the overwhelming majority. These as head shown, were more or less a re-hash, often in a jumbled and confused way, of past event, experiences, physical, emotional and mental, that formed the contents of one's consciousness, and subconsciousness—nineteenths, perhaps, of the whole.

And he suggested that the reason why what was dreamed about was confused and jumbled with the dreamer so often in comparatively helpless condition was the

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simple fact that in such a state the personality of the dreamer lacked the power of direction and control that was present in the waking state. That was a development that came later. And, in such case, of self-consciousness in relation to the objective or physical world, it came gradually.

There was another thing, In the dream state, as in 'day dreaming' there was a mobility and a rapidity of movement in consciousness, not unlike that associated with electricity and wireless, which introduced one to conditions, very difficult, if not impossible for the personality, which normally measured up things in terms of time and space and the laws governing these to understand. That required the adjustment, and a working knowledge of the laws pertaining to those changed conditions. There, as in the case of wireless and television, knowledge was power.

Summing up the three main points covered, one might usefully keep in mind the wireless television analogy as a background.

- (1) Dreaming was done by the individual
- (2) The seat of dreaming was within the physical body and consciousness of the dreamer. The human entity did not leave the body while dreaming; it left it only at death, and then did not return.
- (3) But¹¹²⁶ as dreaming had to do with consciousness, or with past events that, aided by memory, were contacted by the dreamer; and as the personality in the dream state lacked the direction and control it had in the waking state, it was natural and inevitable that events in the dream state should be more or less mixed up and garbled up, with the dreamer more or less at their mercy.

Clifford Potter: "YOGA VERSUS ASTRAL PROJECTION"^{\$*}

Yoga students may or may not have noticed certain similarities between the phenomena induced by Yoga meditation and astral projection.

One has read a great deal about Yoga in the past and discovered that it possesses nearly as many forms as modern psychology. What one is not usually able to arrive at through the welter of posture and methods of prana is the magnificent end to which the varying and multifarious techniques are designed to bring the earnest and preserving student. should he persevere to that bitter end. A study of Heaven lies within us, by Theos Bernard shows that to follow up his form of Yoga with any degree

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of thoroughness is a twenty four hour job; for the advanced student a three-hour head stand, not to mention 60.000 seconds (16 hrs 4 mins.) of Kumbhakas, are breath-holding, with colonic and alimentary cleansing exercises designed to purify the system, and various mystic indulgencies to boot, all of which should give nay western aspirant his fill of esoteric achievement. Often in literature on the subject the meaning is vage, owing to the free use of Hindu terminology which may mean what one decides to read into it, and sometimes may mean nothing special at all – chela, guru, nirvana, samadhi, and the like. Paul Brunton’s famous Maharishee achieved (or claimed to achieve the peace of “knowing oneself”. Paul Brunton himself has striven towards an understanding of a mysterious one-thing which he designates “The Overself” Sometimes the object of Yoga appears to be mere physical health some times the achievement of supernormal gifts ‘this form attracts the more adherents) sometimes the achievement of spiritual satisfaction, generally at the cost of everything else the world holds desirable.

Whatever the end, it cannot be denied that the path is¹¹²⁷ a hard one. (To Hindus, this appears to be the chief attraction) The Way to Nirvana is a way of Thorns. The crude nails of the fakir are child’s play to some of the excruciating postures the student is asked to adopt. One must so dispose the limbs that the various nerve-centres are cramped into submission, and thus learn to control nervous force. In this the means appear to have obscured the end. Concentration of nervous force may be feasible; whether it is desirable is quite another matter. The body is given to us as a perfect unit, so balanced that each organ shall play its part and fulfil its function. It is true that in moderation Yoga practices can be useful, under conditions of modern civilized life (for which our bodies are not suited) to induce and assist natural functions; thus prananyama for cleansing the lungs, uddiyana as a substitute for health salts, and so on; but to force the sexual fluids into reabsorption into the system (and similar acts) is surely perversion, if feasible. The Yogic in fact, is not and cannot be a normal human being. He does everything the wrong way. Most of his existence is spent in introspective introversion, during which he loses the world and gains something known only to himself. Meanwhile his relatives (or followers) have to feed and clothe him. True, his wants usually ate simple by our standards—rice, goat’s milk, a loin cloth.

But what does our whole-hog Yogi gets out of it all? This question must be often be asked. The extremist reply – just a sense of his own self-importance; but that would not be wholly or always true. Brunton has testified to a certain nobility and spiritual superiority attending sages he has met. Whether this is the result of inner meditation and the contemplative life or merely the outcome of living a sheltered and secluded existence must be a matter of opinion. An ascetic’s real motive cannot be arrived at by

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the outsider, especially far away in Europe, Suffice it to say that only a small minority of the human race is content to watch the flow over the supernormal hills of asceticism. As to whether these individuals are qualified to be described as Mahatmas or¹¹²⁸ masyers, opinions seem to differ. Once fact is certain, mahatmas are debunked, and often, in close association, reveal vary human failings, inspite of their advancement.

What one may expect to achieve or attain by its continued practice of yoga.? The technique happens to bear a remarkable resemblance to that connected with what is known a here as astral projection. Prior meditation is not usually deliberately indulged in, but since the subject has generally retired for the night when he attempts the exercise the conditions induced by meditation may be said to be present. The student of astral projection does relax with arms and legs uncrossed. He then concentrates on sending himself (or his soul, – call it what you will) outside his body, Presently the student will, if successful feel an influence “thrilling and wonderful” permeating his body which, if in pain, will be released from it and sink into blissful unconsciousness. whilst the freed souls or spirit in full consciousness rejoices in the astounding sense of freedom gained by escaping from the bodily trammels. Those who have achieved this will know the real joy of dying, and that nobody need have any fear of the act of death, which is the supreme achievement of the spirit. For this reason it may be considered absurd to execute criminals especially Nazis.

In astral projection one can often see the self loving the body and with experience, perceive its build up in the astral. In early stages, one experiences pulsation in the throat, particularly if inducing sleep trance for the purpose of physical projection. (In that case the projection is analogous to materialization and may sometimes be perceived with the physical somnambulism have often really been astral projection, so have ghost-hauntings) It is usual for the astral self to leave the body through the top of the head, though it builds up the semi-physical astral counterpart by drawing ectoplasmic material from the solar plexus.

There is a very old misconception that “complete darkness is conducive to the powers of evil due¹¹²⁹ in part to the in ate¹¹³⁰ fear of darkness engendered by primitive, physical instincts dating from ages when man had much to fear from the dark. What is true is that psychical phenomena are more easily induced in complete darkness, and therefore evil entities may the more effectively manifest under such conditions. But astral projections, being primarily a psychic experience, may more effectively attained in complete darkness, and proved the “fear, the Slayer of The Will”. is absent rather

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¹¹³⁰ The original editor changed “innate” to “in ate” by hand

than present, since fear is the gateway by which evil intent may penetrate into the body, whether during projection or at other times. If he wishes, however, to make quite sure, the student can create a mental ring around his body (and if he believes in it, inscribe the sign of the cross, or the pentagon over his recumbent body with the mental resolve that it be protected from incursive evil)

Nothing is said of the “cosmic rays” —that stream of invisible “light power” which seems to sweep through the universe and from which all life appears to draw sustenance. which can heal, purify and sustain. Nothing is said of the many planes on which it is possible for the soul or spirit so to manifest at will—ranging from the physical through the astral and mental to the spiritual, with diversions in the realm where all is colour, art-form, music, drama, or literature. On these matters the Eastern World is strangely silent. But one thing is certain—years of spiritual painful physical exercise, posturing, deep-breathing, bodily purification meditation, and the like are not necessary to attain the experiences described by Mr Crump. It is not even necessary to lead an ascetic life, though of course moderation is always advisable. The means must not be made to obscure the end, and if the end can be attained by means of short-cuts, and without harm to physique or mentality (and nobody can claim that Yogic methods cannot result in harm to both) then why indulge in it There is no need to skirt all round a town in order to cross it. It is possible even that here, and in many other things, the West does indeed lead the East, after all.

R. Charleston-Rae:¹¹³¹ “AWARENESS AND THE¹¹³² MYSTERY OF MEMORY”*

“Is there any tangible authority apparent for declaring that man is indeed a ‘living soul’? This question, viewed in the light of the social conditions of the twentieth century, is a profound one, and excuses a counter-question: “What is a ‘living soul’”? obviously the stress is upon the word “living” that which is “dead” being, to all intents and purposes, as far as this plane is concerned, non-existent. The original question, then, allows of a second counter-stroke: “What is a ‘living’ or a ‘live’ thing?”

Here the non-thinking man will wave an all-inclusive arm as he disdainfully answered back: “of course a ‘live’ thing is simply a conscious thing, that which responds to an impress or an impulse.” Such an answer, to my mind, deftly and aptly illustrates the approach of mundane psychology in its efforts to unravel the mystery of Man who it is prepared to admit, its a conscious duality; but who it also affirms, expresses that duality as conscious mind, and unconscious mind, which apparently, is another way of saying: “I am alive; but I have known life of which I am not conscious,

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¹¹³² The original editor inserted “AND THE” by hand

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or, if I am, I am only conscious of it in my unconscious ('therefore 'dead') self" To the occultists, this duality of reasoning is on a level with the statement made by the non-thinking man.

But according to the ancient writings, already mentioned, man is not dual only, but triune, being body, soul and spirit. This triune aspect we find, is not unique to man, but repeats itself consistently throughout the whole realm of Nature irrespective of the Spiritual side of life. Nature functions within a vast order of triangles, perfectly assembled for perfect repetitive expression and disintegration. Small wonder, then, if the occultist brings into his psychology a third aspect, and says: "It is not sufficient to know and to affirm that that which is conscious is alive and that that which is conscious and that which is alive is conscious; because although you, the investigator, consider yourself to be alive and conscious also, without the introduction of a major third factor, your statement is void, carrying no conviction to one like myself who demand a fuller interpretation of¹¹³³ life in man than you, apparently, are prepared to allow him. This third factor is "awareness", and I affirm that it is not sufficient that any man say, "I am alive" or "I am not conscious" unless he really is capable of realizing just what he means by "alive" or "conscious"; for this he can only do when he is "aware", that is, is unable to realize the distinction between what is meant by the word "Conscious" and by the word "living" though he repeats the formula "I am alive" a million times per day such an one is, for the occultist, not alive, For he is "dead" to "life", realization which arises from "awareness" being the only surely of comprehension and possession.

Thus the man who can speak of "unconscious" mind is himself on a par with any man who fails to realize "life" for only that of which we are consciously "aware" is a living thing to us. Such advocates of the "Unconscious" must then be graded with the "living dead" who are alive, yet live not; for they are unconscious of a most substantial part of themselves, for they view man in general, including themselves, as a physical entity only co-joined to a defunct Astral ghost, which ghost may, under certain not too well understood conditions, be galvanised into action.

Should the occultist on his part, extend his vision of man potential to realms far beyond the comprehension of the average individual, and of this investigator, then the "living dead" will seem "dead" indeed, for they are "aware" only of what is but one minor phase, scarcely recordable, in the long evolutionary history and the wide expanse of experience, befalling cosmic man.

But let us, for the moment close the chapter relative to man's possible nature and keep to our first premise relative to the "living" soul. It has been suggested that no human being is alive to that of which he is not fully aware through realization,

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realization being the only warrant for affirming that life is in us. A new question arises: "Can man who is, by his own contention, alive, but only 'aware' of a physical conscious centre of thought and a region of unconscious mentation, be capable of expressing an opinion upon the existence of a soul and a soul realm of thought, of a spirit and a living ¹¹³⁴spiritual content within man, since such an one is 'dead' or 'unconscious' to any realm or Centre of thought alien to the physical centre?

I will answer this question, or furnish one answer, by illustration. Quite recently I witnessed a film demonstration wherein a modern psychiatrist, by artificial means (i.e.) an injection) prompted his patient to make contact, during forced sleep with his subconscious (unconscious) self, or memory. In the demonstration the patient made contact with his won memory and red reamed a past experience. We were being asked to credit that an unconscious man whose brain cells had been rendered "dead" by artificial means, was awake, "aware" and fykk cognizant of facts, which had eventuated in a dream state, or period of mental aberration, many days previously the detail of which was "unconsciously" unknown to the patient. We were asked to credit that, in the sleep state, the whole of experience was "relived in the "unconscious" mind and esd, on the patient's mind awakening, re-enacted through the conscious mind.

The multitudinous side-issues such a postulation opens up cannot be touched upon here, not even briefly We must closely hug our subject..

If the demonstrator were capable of discovering just what his own memory, was he would become "aware" of the fact that there is no memory in the gawe; that active memory cannot operate within "dead" cells and also, that no human being can be "aware" and "dead" or unconscious" of that which is "living" at one and the same time. A "dead" body cannot contain either "living" thoughts or "living" essence, and to all intents and purposes, a sleeping body – whether sleep be natural or imposed – is a dead body; not physically, not mentally cosmically, but mentally in relation to the active consciousness of this place.

And if there is no memory in the grave so, on the contrary, there is no memory in the Christ spirit Omnipotence having need of no such aid or crutch. This, however, can be understood through "realization" within that spirit, and is not understandable by the brain-conscious individual. Such a discovery as the foregoing must send this demonstrator seeking into other than brain structure for the seat of memory; as also he would be forced to the conclusion that if he did render his patient unconscious, then the patient could not possibly recall¹¹³⁵ an active past incident, the details of which were

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residing in an “unconscious” “dead” region of the physical anatomy; for no “dead” patient could possibly be “aware” of his own “dead” parts.

Such a demonstrator as the one recorded will be forced to admit that the memory is neither licked in, located in, nor subject solely to, the brain; but that its life is dissociated from the physical instrument entirely, and that, whilst not even potentially immortal, the memory nevertheless continues unrestricted and unrestrained on the oss of the brain and the whole physical body, of which is not even a poet, memory being non-physical.

An understanding of semi-crystallised Ego in a semi-crystalline soul substance in the blood within the human body, ans Ego into which we may, at will, transfer our “awareness” ‘the faculty of appreciating or realizing) instantly postulates the third or spiritual Ego, thereby defining the mental states of the poet and master-musicians, presenting them with an instrument of apprehension by which they cannot contact, and hold to the attention, streams of thought the existence of which are known to the man who is “dead” to the possession, or recognition of such an “Ego” or centre within himself.

May we not assume that there is hope for every man to stretch of this hand and take a fuller basket of the fruit of life when modern teachings assist him to understand that the one centre through which he is accustomed to think and to judge all things is but one-third part of himself, two-thirds being “dead” until he awakens to the fact that he possesses other centre of “Awareness” and that, until he makes use of them he can never realize himself, either as a “living” being, or as a Potential Spiritual Being, capable of functioning, if but briefly and occasionally, in spiritual Realms of mentation, even whilst functioning here upon earth. in a body of fleshy garb.

A dead Christ, hanging on a tree, is a figment of the imagination implanted on the brain consciousness by external impress, “realization” of the nature of Christ being non-existent in¹¹³⁶ the recipient and the believer. But an immortal Living Christ is a Realization of a Fundamental Principle, the knower being “aware” that Christ cannot die on a tree. Some mystic understanding is not possible to the lower ego in man (this being the animal soul centre) but is the revelation reserved for Soul consciousness, after due Initiation through an other-than-brain Centre.

May we not say that a New psychology must recognise man as a physical animal creature in his venality; a psychic being functioning in a distinct consciousness in his moral attributes and actions: a spirit when his “awareness” is lifted into that realm where in he is able to comprehend, to the point of “Realization” his own and his

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neighbour's Oneness with the Cosmos and the Immortal Christ. Principle, the attainment of which is the goal of everyman.

B.K. Kottar: MAHATMA ALDOUS HUXLEY!

In the old days when Mr Huxley was pleased to be a mere novelist and not a mahatma, every new book was hailed with delight. After a long absence he has descended from the misty grey eminence and out of the circle of neo-brahmins, he has torn himself from group meditation and has flung us this new pearl ("Time Must Have A Stop") which is alas, obviously the result of mental and artistic dyspepsia. It is not even a culture done but paste. It is painful for the present reviewer to write about one who in the old days shored one from the devastating wash of this banal world. But intellectual integrity demands a certain ruthlessness in the disinterested critic. The same scatological complex and the humour of the fourth-form variety, which was excusable in a very fresh Oxford graduate, make one raise one's brow. His hero is absolutely unconvincing either as a poet or a mystic. The higher must is evident in all his poems. The whole novel is an excuse for those two irrelevant bits that he sandwiches in the books, the dissertation on mysticism in modern language that sounds like a parody of Plotinus, and the diary of Sebastian. One has no quarrel with the mystical sutras—it is Huxley's cup of tea, though one is sceptical about those damned intellectuals who try to probe the mystery with their brains¹¹³⁷ and net it with gaseous sentences.

It is time to fulminate against those editors who read Shakespeare from the modern's vantage of philosophy and metaphysics. (This novel gets its title from a line in Shakespeare). One modern has more to say to us than S. & all his company. The profundity of a Goethe and the dazzling height to which his Faust has taken us can never be plumbed or climbed by Shakespeare. As for mysticism, all honest men after reading the books of the great mystics in different parts of the world must come to the conclusion that there is an overwhelming similarity of experience which cannot be denied. But my grouse is against these intellectuals like Isherwood, Heard and Huxley writing about it. In the whole of history there are barely a dozen who have been submerged in the true mystic vision, and when they try to talk about it their language is as intelligible as a Martian's. As well talk about the colours to a blind man or play the Last Quartettes of Beethoven to a deaf one. Has Huxley been vouchsafed the supreme vision? One doubts it. Plotinus wrote his ineffable Enneads and Rumi his Masnavi—and Huxley gives us "Time Must have a Stop"! After the first shock one can only repeat the words of the wily vedantists: Neti! Neti!

How different is Charles Morgan's "Reflections in a Mirror"! In a prose that has still in it the magic of his "Fountain" Morgan upholds the eternal verities. During the

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period of the most devastating war known in the history of mankind, when all hope was lost—a noble mind was thinking aloud about the indestructible values that no war could destroy. In these essays he has throughout the war disinterestedly contemplated important questions, in a music which is seductive and consoling to the temporary pessimism brought on by the war. He has ardently defended the contemplative life in his first novel. In these essays he writes with assurance and nobility of diction. It is no facile hedonism or pyrrhonism that he offers. Underneath the bouquet of blossoms of spiritual freedom, he points out also the soil from which it springs—self-discipline. To the thousands who have no hope of recovering from the trauma of war, his healing touch will assuage wounds and set them on their feet.

B.K. Kottar:¹¹³⁸ MEDITATION ON MUSIC

We three friends were discussing music one night. While the radiogram unfolded the unbearable loveliness of the *Aristta* from Beethoven's *Opus LLL*, conversation stopped and we listened in an enchanted silence. Higher and higher the golden notes soared, ours and exquisite like the voice of an archangel singing of that divine joy that is denied us mortals. It ceased and it was some time before we recovered that that climb. In the silence we were ringed with peace.

I said that music affected me in different ways. Very rarely do I see pictures. Generally music evokes moods and feelings that one cannot express in words. The moods and feelings are so overpowering that I have come to dread the effect of music on me. There is nothing extraordinary in this—the feelings are evoked by the notes of the composer who probably felt these moods. But in some great music, one cannot translate them.

Most of the music of Bach traces an intricate arabesque in the air. Mozart tells me nothing—his music is impregnated with a gaiety that is sufficient in itself. Beethoven harrows one's soul.

Many listen to music with varying degrees of delight and understanding but there are some, like myself, who respond to it by dissolving in and with the music. It transcends conscious listening. One goes to a concert and picks up the threads of the various themes when suddenly one is caught up in the conflagration—the personality dissolves and one is fused with the music. This is the kind of listening that few people have—to listen with the whole soul and body, when one merges and becomes completely identified with that flood of sounds. Time and space are blotted out and we are lifted out of ourselves. The purists, the musicians who listen only to follow the structure, balance, form and rhythm, are annoyed by this kind of listening and deny its

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existence. They are of course speaking for themselves. But there is something beyond the form of music which escapes and bursts into flame with overpowering magical effect. To the purists music means a pattern of sound only.

Music is the highest of all the arts. What cannot be expressed¹¹³⁹ by them, can be expressed by it. All the rhythm of the universe, the imaginative radiance and purest emotions, interpenetrated in the world of man, can be found in music. Other arts may enrich life but music justifies it. All the other arts when they are perfect record spiritual achievement and an apprehension of reality. But it is only in music that the revelation is complete. To quite a few music is a substitute for the mystic vision. It gives the very thing-in-itself, the true nature of things

It is in Beethoven's works that music has reached its apotheosis. He is undoubtedly the greatest of them all. He had an astonishing power of musical organisation, this Titan who is more complex, more profound and more integrated than any other composer. His music will not be an escape from life, on the other hand he plunges one deeper into it. Like Nietzsche, his creed is Amor Fati. One is freed from misery only when one realises that he life is a tragedy and one must play it to the bitter end. And if this divine tragedy is understood, we will not crave for something less noble. "Recognition" said Keyserling, "is salvation."

With the aid of the gramophone—that magic box out of which one can have whatever music one wants—one can always have music as a background that enhances the beauty of every other object in it. For it is the power of music to bring out the significance of a scene, a mood or a picture.

SWAMI SIDDHESWARANANDA: SEARCH AFTER REALITY ON THE EXTERNAL PLANE:::

If it is thought that the philosophy and religion of India are a sort of narcotic which make us oblivious of the duties and obligations we have towards the world, that the ideal proposed is not human, the lives of Ramakrishna etc furnish irrefutable proof that this philosophy is not achimera, not a collection of dreams which have no application to our daily life. They are not the cause of the poverty and degradation of India; it is rather a misunderstanding of them that has brought about this sad result.

Towards the end of the 2nd chapter of Gita, it is stated that the Sthitaprajna stands at the summit of the¹¹⁴⁰ process of evolution. We need not despair about the

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SWAMI SIDDHESWARANANDA: SEARCH AFTER REALITY ON THE EXTERNAL PLANE

future of humanity so long as new types appear whose consciousness reaches such a supreme degree of development. When it awakens, the superior intelligence (Buddhi) plays a capital role and effects a complete transformation of our everyday life. Buddhi has two phases. One is turned to the lower part of our being and the other directed to the higher. The first is practical intelligence. The second is pure reason. The lower part includes the intellectual process which determines our duty and forms our opinions, but the true Buddhi is above the mental plane. When it is awakened, human life becomes significant. After having purified ourselves, we can perceive the reflection of the Buddhi on the mental plane.

When a devotional person finds himself engaged in a conflict, he can in the course of his prayers receive internal advice, if he has risen to this stage. Gandhi says he finds his way in life by means of prayer. In this condition the superior intelligence acts on the mind and assigns an exact value to the conflict. We are then enabled to distinguish the real from the unreal, even when our personal interest is involved.

As long as Buddhi is weak the man remains blind and cannot see his way. If knowledge (jnana) enters into the framework of our everyday life, each of us can enlarge his own comprehension. The task is always easier for those who have before their eyes the goal they have to attain. At all times and in all circumstances we should remember the goal of evolution. If we fix our mind constantly on the essential, we can utilise the intelligence as a rudder that directs us along the right path.

In each experience there is a part which changes and another which does not. All experience is thus a mixture of existence and illusion, being and non-being. Sorrow and suffering intervene when we super-impose the non-being on the being; in each of our daily experiences there is an element that is unreal and another that is real. When the buddhi errs, we identify ourselves with the passing and hence unreal element.

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