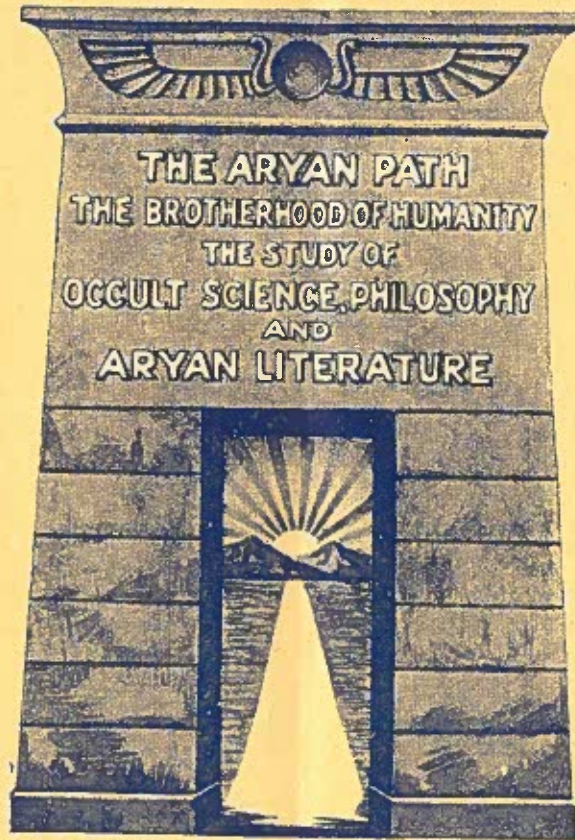


C.A. Moore p178



Vol. XX No. 9

July 17, 1950

Remember that the only God man comes in contact with is his own God, called Spirit, Soul and Mind, or Consciousness, and these three are one. But there are weeds that must be destroyed in order that a plant may grow. We must die, said St. Paul, that we may live again. It is through destruction that we may improve, and the three powers the preserving, the creating, and the destroying, are only so many aspects of the divine spark within man.

—H. P. BLAVATSKY

## IN THE LIGHT OF THEOSOPHY

The World Jain Mission, with its headquarters at Aliganj (Etah), U.P., is putting out numerous pamphlets, tracts, etc., to propagate Jain principles even in the West. The world is greatly in need of a living faith in *Ahimsa*, non-injury, which Jainism perhaps even exaggeratedly stresses, and it can only profit from the emphasis laid by the Jains upon certain virtues and on Karma. There are, however, other elements in Jainism which do not pass so well the test of universal truth. The *tapas* (self-mortification), which it so greatly emphasizes, may easily run into extravagant forms; and, however eloquently Jain apologists defend the voluntary relinquishment of life by abstention from food, accompanied by however holy thoughts, a kind of suicide it remains.

All sectarian creeds have their weaknesses and superstitions, distorting the teachings as originally given, and the substitution of one mixture of truth and falsehood for another is not the way to get at Truth. No sectarian creed, however professedly tolerant, can permanently meet the need of the awakening Soul, and the man who, having freed himself from the bonds of orthodoxy of one type puts on the shackles of another is like the man referred to by the Buddha, who, having apparently freed himself from cravings, "though free... runs back into bondage."

The Jains, with their philosophy of *Anekanta*, "admitting even opposite views on any subject as containing partial truths which have got to be co-ordinated and harmonized into one system," should be ready to admit the fact stated by H.P.B., that

none of them has the *whole* truth, but that they are mutually complementary, that the complete truth can be found only in the combined views of all, *after that which is false in each of them has been sifted out.*  
(Italics ours)

Then only, she declared, would true brotherhood in religion be established. Then only, we may add, would the collaboration of creedal religions not be fraught with danger to freedom of thought; and the enduring value of Theosophy,

based on the reading of the "soul of things," become apparent.

The Second East-West Philosophers' Conference, held at the University of Hawaii in June-July 1949, which Dr. Charles A. Moore discussed in *The Aryan Path* for August and December 1949, is the subject of a Preliminary Report edited by him and published by that University. Aside from the significant "areas of agreement" and the results of the Conference in mutual understanding, certain concessions by Western philosophers attending are important from our point of view.

Thus Cornelius Krusé of Wesleyan University said that East and West tended to meet on a proposition which "representatives of almost all Western schools of philosophic thought, whether idealistic or naturalistic, are ready to grant," viz., "that æsthetic, moral and religious values 'have an assured status in the universe, whose structure science has begun to reveal to us.'"

Again, Prof. F. S. C. Northrop of Yale University said that, if a philosophy created values rather than conformed to them, it could be verified "only by appeal to nature, as ancient Oriental and Occidental philosophers affirm." Natural facts, which he called "first-order facts," provide, he said, "a non-question-begging criterion of the truth or falsity of any philosophy and its attendant ethical propositions."

Theosophists would welcome the drawing of "a metaphysic of nature" from the proved results of the sciences in the West, for which W. H. Sheldon of Yale University called. As far as it could go, if based on demonstrated facts, it would assuredly agree with the Nature-based, many-times-verified, accumulated wisdom of the ages, called, in its modern restatement, Theosophy. But science must take more than the material world, or even that revealed by Western psychology, into its purview before it can present a metaphysic wholly satisfactory to the thoughtful, whether in West or East. As Madame Blavatsky writes in her *Secret Doctrine* :—

To make of Science an integral *whole* necessitates, indeed, the study of spiritual and psychic, as well as physical Nature. (I. 588)

Hopefully, as William R. Dennes of the University of California brought out, empiricists and naturalists have been forced by their recent work to recognize that

nothing in their philosophies, considered as methods of explanation, can legitimately—or even intelligibly—exclude anything whatever from experience or from reality...or restrict in any way the nature of what may exist or be experienced. Nor can these philosophies determine or restrict *a priori* that for which any experience may be evidence.

This, if accepted, would seem to open wide the door to the advance of the psychological sciences—ESP investigations, etc.—now cold-shouldered by many orthodox scientists.

Prof. A. C. Hardy, F.R.S., took a bold step last September, in his Presidential Address to the Zoological Section of the British Association for the Advancement of Science, in proclaiming his belief that telepathy had been established. He added that

...such a revolutionary discovery should make us keep our minds open to the possibility that there may be so much more in living things and their evolution than our science has hitherto led us to expect.

Earlier in the same address he had expressed his conviction on other grounds,

that a mechanistic or materialistic interpretation, except merely as an account of the physical and chemical processes within the body, was quite inadequate for a true science of living things.

He mentions in his article on "Telepathy and Evolutionary Theory" in the *Journal of the Society for Psychical Research* (May-June 1950) that following that address he had been asked by the Society for Experimental Biology to preside at a symposium on "Paranormal Phenomena," the very holding of which by a general biological society was a victory for psychical research.

He suggests in that article:—

I believe it is unlikely that telepathy should suddenly have appeared from nowhere in the human

organism...The discovery that individual organisms are somehow in psychical connection one with another across space is, of course, one of the most revolutionary biological discoveries ever made...Such a faculty—a property almost as fundamental as that of gravity between physical bodies—can hardly be peculiar to a relatively small proportion of one species of animal; surely it is more likely that only a relatively few individuals are usually conscious of what is really a general property of organisms. If we admit that telepathy is established in man, then I think we must expect something akin to it—unconscious no doubt—to be a factor helping to mould the patterns of behaviour among members of a species.

Theosophy confirms the fact of telepathy, instinctually performed, among the birds and the beasts, and suggests as a natural analogy "the vibration of the chord which can cause all chords of the same length to vibrate similarly."

The tentative hypothesis in Professor Hardy's last sentence quoted above, with its corollary of the possible evolutionary implications of telepathy is interesting, and his view of "selection" seems not far from that presented in *The Secret Doctrine*—a gold-mine of fruitful suggestions from ancient evolutionary teachings. Madame H. P. Blavatsky writes there that

Natural Selection...is merely a representative term expressive of the manner in which "useful variations" are stereotyped when produced. (II. 648)

In the June 3rd issue of *Harijan*, the Editor, Shri Mashruwala, calls attention to the enormity of the crime perpetrated by the saboteurs who bring about railway accidents, thereby risking the lives of innocent persons deliberately and causing the destruction of vast amounts of private and public property. He compares the utter lack of respect for life and the property of others which this conduct bespeaks with the moral attitude which permits the use of the atom bomb and goes on to say that all our reading and preaching of religion, all our glorification of art and culture and science is worth nothing if it does not "imprint on the mind of man the great commandment: Thou shalt not kill." He sees in the awakening of a moral sense the ultimate remedy for the world's ills.

Few thoughtful observers of the contemporary scene will disagree with this final conclusion of the writer. But many will ask themselves how to set about achieving the necessary reform, when so much effort is obviously fruitless. Students of Theosophy will immediately be reminded of several points emphasized in their philosophy:—

The founder of the Theosophical Movement of this century stated that the function of Theosophists was "to open men's hearts and understandings to charity, justice and generosity, attributes which belong specifically to the human kingdom," and in another place she defined the aim of the Movement as the keeping alive of men's spiritual intuitions.

Theosophy supplies the explanation of the need for morality, an explanation which appeals to man's reason and therefore, since man is essentially a thinker, has the advantage over systems which rely only on ethical exhortations.

A study of cosmic ultimates, of the processes of cosmic evolution and of the plan of the cosmic structure not only elevates and purifies the mind of man; such a study also holds out a pattern for self-induced and self-devised methods of human progression to supreme perfection.

Freedom, democracy, authority, communism—these words are in many people's minds and on most people's lips. They represent the burning questions of the day and yet, important as they are, most of us will confess, after a little serious thought, that their practical meaning and implications are not really clear to us. Any one who realizes the vagueness of the concepts he attaches

to them will find useful an article in the July 1950 *Aryan Path*, to which its author, Shrimati Lila Ray, has given the title, "Over Men." The main theme here is the analysis of authority, an answer to the questions: what is it? on what is it based? by what standard is one individual or group judged to possess higher authority than another? Is the final tribunal God? And what is God? May we equate Him with the human conscience? Then comes the question of the abuse of authority, and what man's attitude is to be towards those who misuse the power entrusted to them. Shall he continue to obey, or shall he disobey? The writer then gives an interesting description of Gandhi's teaching in regard to this last question. Is his technique of non-violent civil disobedience the key to the whole problem? Shrimati Ray concludes her exposition with a quotation from Gandhiji's *Poorna Swaraj*:—

Real Swaraj will not come by the acquisition of authority by a few but by the acquisition of the capacity by all to resist authority when it is abused. In other words, Swaraj is to be obtained by educating the masses to a sense of their capacity to regulate and control authority.

An introductory editorial paragraph calls attention to the danger that lurks in this idea when held by conscienceless persons, but recognizes it as a master-key in the hands of men and women of character. Perhaps it represents one of those new ideologies which the writer says are ready for us but which are so radical that we are not yet ready for them. It is certainly one which the student of Theosophy should ponder over. It can be tested individually and may be one of the much-needed signposts showing the way to a better future.

# BOOK REVIEW

*East-West Philosophy*

*Reviewed by Dr. Joshua Liao, Ph.D.*

ESSAYS IN EAST-WEST PHILOSOPHY, an attempt at world philosophical synthesis; the report of the second East-West Philosophers's Conference. Published by the Advertiser Publishing Co., Ltd., Honolulu, under the imprint of the University of Hawaii Press. Edited and with an Introduction by Charles A. Moore.

THE second East-West Philosophers' Conference, held at the University of Hawaii from June 20 to July 28, 1949, was according to the editor, designed to promote natural understanding between Eastern and Western demands of thought and encourage the discovery of ways leading to "a significant synthesis of the ideas and ideals of the Orient and the Occident". As a whole, the essays are excellent philosophical treatises. Yet not everyone of them aims at world philosophical synthesis. Some fall short of the postulated level or are out of balance. A few miss the point entirely.

Dr. D. T. Suzuki's exposition of *Reason and Intuition in Buddhist Philosophy* does not rise above what as he would have done 40 years ago. Among his contemporary philosophers of the West he should have cited Bergson who had inquired profoundly into reason and intuition. Instead, he elaborates on the comparison of Prof. Northrop's "undifferentiated continuum" and the Buddhist "sunyata". Prof. Northrop has postulated the concept of "undifferentiated continuum" but is not much of a philosopher and psychologist of reason and intuition as compared with Bergson.

### **Gives no definition**

Prof. E. R. Hughes is a general sinologist probably well qualified to teach the language, history, and some classical works of China. As revealed in his *Epistemological Methods in Chinese Philosophy*, his woraing and thinking tend to arouse doubts as to his status as a philosopher. He gives no definition of "epistemology", to begin with. Nor does he draw any clear-cut distinction between logic and

epistemology. Inference—including the "double-harness thinking and writing" in medieval China—is only one of so many avenues to knowledge.

Authoritarianism as the most prevalent way of knowing has, no doubt, crippled the Chinese mind for twenty-odd centuries. "An appeal to history" is one type of authoritarianism, but Prof. Hughes calls it the historical method instead. Theory of truth is the vital part of epistemology, but it is ignored entirely. Similarly, the significance of early medieval thinkers and writers, is overstressed and ancient terminologists and modern methodologists like Ku Ting-lin, Huang Li-chou, Tai Tung-yuan, etc., are left out.

### **Same is true**

Prof. Datta in his exposition of *Indian Epistemological Methods* reveals his academic thoroughness. Certain unbalanced spots might be ascribed to his knowledge of Indian philosophy far excelling his understanding of both Western and Chinese thought. I cannot understand why he omitted "intuition" from the list of the main avenues to knowledge. The same is true of Swami Nikhilananda in his *Concentration and Meditation as Methods in Indian Philosophy*.

Serious attention is given to the value and need of synthetic efforts by Prof. Burt in his *Basic Problems of Method in Harmonizing Eastern and Western Philosophy*. It is followed by Prof. Dennes's *Empirico-Naturalism and World Understanding* which makes a challenging contrast to Swami Nikhilananda's essay. Yet I wish Prof. Dennes has mentioned and discussed the Western conception of "universality" and "necessity". These "two concepts by Postulation" about science and scientific method have received little or no attention from Oriental mystics.

Prof. Northrop in his *Methodology and Epistemology, Oriental and Occidental* as in his famous book, *The Meeting of East and West*, again tends towards sweeping comparisons of East and West. To call world philosophy a East-West duet is misleading. Rather,

world philosophy is a C (Chinese)-H (Hellenic)-I (Indian) trio if not a CHIS (Semetic) quartet. (Nietzsche asked, "Are Europeans Christian or Greek?").

Attribution of "concepts by intuition" to the East and those "by postulation" to the West is ideologically dangerous. Should Prof. Northrop study the *Mohist Canons* of ancient China carefully, he would be surprised to find more "concepts by postulation" than those "by intuition".

Dr. Chan Wing-tsit's "Syntheses in Chinese Metaphysics", misses the point. Instead of citing such typical attempts at world philosophical synthesis in the recent past as Tan Ssu-tung's *Study of Benevolence*, Chang Chi-tung's *China's Only Hope*, Sun Yat-sen's politicomedical science, Liang Sou-ming's *Culture and Philosophy, Eastern and Western*, etc., he writes about the eclectic efforts of Han erudites and Sung Neo-Confucians. When quoting a passage from *The Book of Change*, he uses "Eight Elements" in place of "Eight Trigrams" (*Pa Kua*); an error which ought to be corrected for the next impression of the book.

### **Their Christian heritage**

Dr. Malalasekera in his discussion on Theravada Buddhism makes only, casual comparisons whereas Dr. Hanayama's discussion on Mahayana Buddhism makes no East-West comparison at all. Yet, Prof. P. T. Raju in his *Methaphysical Theories in Indian Philosophy* provides many excellent East-West comparisons and constructive suggestions for synthesis. Like almost every other Indian philosopher, he seems to have given little attention to Chinese thought. He speaks about the Oriental influence on Indian culture, but makes no mention of the Arabic and Mohammedan influence on India—a loss of balance which is more than regrettable. So far, Western historians and philosophers have never ignored the Arabic influence in Europe any more than their Christian heritage.

Prof. John Wild's *Certain Basic Concepts of Western Realism and*

*Our Relation to Oriental Thought* systematically challenging for such a short but concise discussion, though his over-attention to Prof. Northrop seems to eclipse a great portion of his own initiative. His novel distinction between Eastern essentialism and Orientalism, for instance, recalls the precarious East-West category of Prof. Northrop's epistemological explanation of East-West differences is not basic and therefore liable to hasty generalisation. It is imperative that every earnest student of comparative philosophy should first to the traditional background of each of the channels of human thought and culture as it reveals its original development, and then to the social soil out of which philosophical ideas budded and have grown.

**Bud and grow**

In his essay on *Integration* Prof. Conger attempts a comprehensive synthesis, which is extremely suggestive but not emphatic enough. Any intergration of thought will bud and grow spontaneously like a grafted fruit-tree. All ideas will be systematized along a procedure of logical necessity. Artificially forced synthesis like Spencer's "synthetic philosophy" resembles a department-store. A "league-nations" type of philosophy can not be anything other than a second-rate synthesis. No synthesis is aggregation. Certainly not Descartes' analytic geometry. It is an integrate—the successful synthesis of (European) geometry with (Arabic) algebra. It has set one of the best examples to subsequent adventurers in world philosophical synthesis.

**This is true**

Prof. Sheldon's *Main Contrasts between Eastern and Western Philosophy* makes three main East-West contrasts. For the East, according to him, philosophy is a way of life while the ultimate reality is to be proved by direct experience. "For the West, philosophy is *thinking about reality*", which is "to be proved by reasoning from data of this world". This is true more between India and the West than between China and the West.

The other-worldly *versus* this worldly interest holds well as India against China in the East, and as Hebrew against Hellenic frames of mind in the West, but not as East against West. This dividing line cutting across both East and West might suffice to ask Prof. Northrop to re-consider his East-West division.

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### SHORTS FROM THE MIDDLE EAST ECONOMIC CHRONICLE OF SOUTHEAST ASIA

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The third contrast is that of pessimism versus meliorism, which similarly exposes the inadequacy of the East-West division. Most schools of thought in China and India are not pessimistic as Buddhism. Rather, they are as melioristic—and even as optimistic—as the leading life-views and world-views of the Occident.

Dr. Y. P. Mei in his *The Basis of Social, Ethical, and Spiritual Values in Chinese Philosophy* dwells too much upon generalisation and draws his essay to a somewhat abrupt end, instead of citing one typical system of teachings—say, Confucianism—for concrete illustration and synthetic suggestion. Indeed, inter-philosophical contact on a world-wide scale is still in the preliminary stage: mutual introduction by virtue of concrete illustrations is in growing demand; neither hot controversy nor deep generalisation is urgent yet.

### Absence of sorrow

Prof. Mahadevan in his *The Basis of Social, Ethical, and Spiritual Values in Indian Philosophy* says: Indian philosophy is essentially a philosophy of value... A philosophy is to be judged by its fruits; and the final fruit of philosophy is the experience of value". What is that value? It is the attainment of sorrowlessness, which is the common goal of all the schools of Indian philosophy. Among the four human ends recognized by Indian axiology—wealth, pleasure, righteousness, and perfection or spiritual freedom—the last is the supreme goal. Negatively, it is absence of sorrow; positively it is unexcellable bliss. All Indian thinkers view spiritual freedom as "release from the wheel of life and death." Why so? How did the view originate? Prof. Mahadevan should have explained its background to the rest of the world.

### Ways of life

In Dr. Charles Morris's *Comparative Strength of Life-Ideals in Eastern and Western Cultures*, philosophy takes a unique significance as it refers widely to social atmosphere. It also takes an original turn by employing the questionnaire method to find out, for instance, anonyms' (Indian, Chinese, Japanese, and American college students') choices of 13 ways of life. Scientifically, it is encouraging. Even though philosophy without philosophers as such be excluded from philosophy proper, its sociological value is not negligible.

The 22 essays by 20 thinkers read like abstracts of so many doctoral dissertations. It is regrettable, however, that the only European essay-writer present at the Conference dealt with Chinese philosophy. The success would have become the more universal in nature should some other Europeans (for Hellenism) and some Near Eastern philosophers (for Semetism) have been invited. True, nobody can make philosophy universal by pushing philosophical classics from different regions of the world into the same shelf. Unless the same brain digest methods and ideas of CHIS and unless synthetic efforts can bud and grow healthily out of the common ideological soil there will be no world philosophy to speak about. Ideological synthesis is thus comparable to food-chemistry. It should be chemical composition, not physical juxtaposition.

For promoting world synthesis, popular presentations are as necessary as academic discussions. As pioneers, they will pave the road for budding philosophers. On the material side, world synthesis has witnessed many a success like Ceylon (Indian) tea (Chinese) served with milk and sugar (Western) that has been appreciated everywhere. Philosophical synthesis being still in an infant stage, competent exposition and comprehensive introduction for general readers as well as for academic specialists are urgently needed.

Very good progress has been made by the Indonesian Fishery Cooperative Society since this organisation introduced "motorized" craft in its operations.

Compared with 1950, this society has achieved a 47 per cent increase in its catch in 1951.

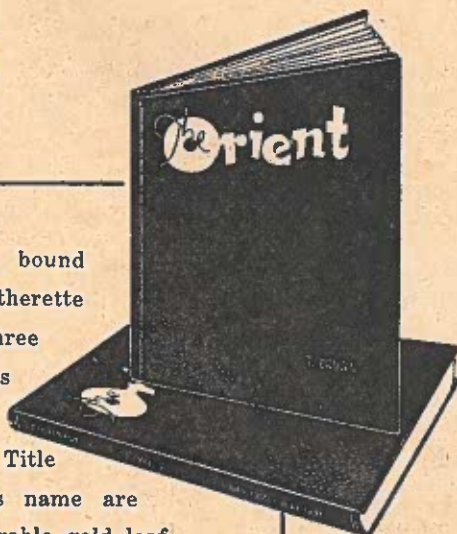
This success is greatly attributable to the credit facilities provided by the government. Its inventory now includes 50 motorized vessels with an average capacity of 20 tons.

The total catch in 1951 amounted to 33,000 tons with a value of 55,000 rupiahs. This showed an increase of 47 per cent of the 1950 output.

The Society is planning to establish a bank of its own capitalised of 30,000,000 rupiahs. It has projected a "Ten Year Plan" for the increase of fish catch up to 15,000,000 tons of fish a year.

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