Note Book IT


Began Oct 21, 1926.


W. A. Shattuck.  p. 101
Inattentive from W.J. Tunnin's "Phæans -

Today's mourning brings of gray and cold

"Their life was death to all other life, and

...not until they were dead could others live.

This strange phenomenon is an element in the

...suffering we endure.

The beautiful night of Orphans and Eternity.

Orphans must sit with the face of Eternity

when he brings the up from the underworld.

where she disappeared, for in the physical

union he will be forever united to the

pirit which is returning with him, who is

not the Eternity that was with the life

that it was.

"Just as life was death - so when we sat

and became it we became -

not our knowledge. Music, therefore,

is experience becoming knowledge and

knowledge breaking up and becoming exp..."
experience, and its special nature lies not in the experience, but in the medium. Music is the experience of life and death in sound -- experience in sound has an individuality which separates it from experience in other arts.

This individuality in the arts is comparable to individuality in animal and vegetable life (the different and unalike manner of an elephant, a butterfly, a lily and a insect) and to personality in human life. It is an implicit and unexplained factor in all that I shall have to say; but we have to remember that it is the continuing, the making of a harmony of the character, a idiosyncrasy with the composer's imagination of love which makes music.

Music is the imagination of love in sound and -- music is also the experience of life.
and death in sound."

"This power of

finding life in the death world

being death in the life as the spirit adhering form or material (electricity

forming molecule of hydrogen, lead, etc.) - the power which I have described as death; and as that meaning and important death, death as the complement of life. But a third kind of death, other than the natural and physical, is that of intellectual substance - known variously as tradition, belief, dogma, logic, techniques or, most comprehensively, as knowledge. Just as a multitude of deaths were necessary to the evolution of the eye and the ear, a multitude of deaths (an encyclopedia is a noble cemetery) are necessary to the evolution of the mind." - "It is not
the possession of the tradition which makes a
minimum academic and lifeline, it is the formula to
use the traditions to oppress himself." The
life of being is not in the organ, not in
what has been heard — of which it is not the
physical representation, the death-shapes — it is in
creation, the being of a new thing. And
creation is that movement from life to death,
from soul to substance, from the spirit to
the form, which is the imaginary forth of
love; for love alone is a creature.

And the forms of love vary from the flowering
and seedling of plants to the music of
Beethoven. It is not a progress from bad to
good, it is not a retrogression from good
to bad. It is rather a process which fills
the universe with death — death in myriad
of lovely forms, from the form of the world
violet to the form of the symphony. And
this process is life. And life increasing
the varieties of death is the general
principle of progress. What is the purpose of this process? We do not know. But we can say that the purpose is delight. 

Resting, clothing himself in a thousand Forms. The Universe delighting in itself, presumes itself in death, for in death the imagination of the spirit is made immortal. 

It is the history of the world as we know it, we discover that not all forms of death are unequal. Even death, we seem to find, is occasionally an illusion, and its sleep is not worse than a morbid dream. 

"It may appear fantastic to assert that all is the only sphere where absolute values appear, and that the function of art in the Universe is to create absolute values, but it may be true. It is impossible to avoid the insistent demand of the human instinct for absolute values. Are 'absolute' ideas necessarily valuable in themselves?"
do not think so, for they correspond to
and are the formalization or death shapes
of divine unreasonably rooted in the human
soul, those divines which create all values,
and that profound urge which is
satisfied with none.

Folk-song is the emotional pantomime
of all European music. At its heart it is simple,
sincere and passionate—
the narrative of
men whose divines are frustrated by the
accidents of life, whose joys are too short,
and whose griefs are too enduring. Where it
chiefly differs from similar, later, more
sophisticated music is in the simple intensity
of the emotion. In a society more subject
to extreme uncertainties of fortune than
later and more stable social states it was
known to... These melodies were modelled
by an intense sincerity, of a kind incapable to men in a more complex environment, indeed profuse with compensations. Any attempt at rationality would today be immense. (Compare, for example, the fecundness of our contemporary love songs and ballads!) "The difference between all these composers (including Beethoven) lies, mainly in modern feeling in spiritual life, in the individual psyche and in their musical faculty as composers."

"Order and arrangement imply meaning and significance. Can we have an order that is an end in itself, is intrinsically satisfying, or beautiful, or stimulating? But to whom? To man. But it takes away love from man, and what is left? What is left is meaningless, even undesirable. For in love all things equal and have this being.
imagination of love in sound. It is what man imagines of his life and his life is love.

up till now the highest

Music is the most concrete and physical of all the arts, as it is probably the earliest and most primitive. Plants which cannot draw a withe can make expressive sounds, and the earliest man undoubtedly communicated by sound before they learned to communicate by writing or painted signs. But whether at the other end of the scale there is a limit to music's power of expression, no one can say. It is only possible at this stage in the history of mankind to affirm that up till now the highest, most spiritual power of the human mind have been able to find expression in music. There is nothing in the world's finest literature that surpasses what we may find in the world's best music, although, as we shall see later, music
may have a centre that is entirely its own.

But it will not surprise us to find ourselves limited to the work of a very few composers whom we ask for music that is as highly organized as the finest poetry.

"Music in this respect has been in the past more to painting and to sculpture than to poetry. As with the plastic arts, it is in the motion and change appeal to the sense of sound, it evokes a sense of weakness as of strength. It is a sense of weakness, because in every artistic there is a natural tendency to slip into what comes easiest in his medium."

The great creative minds of the age have disintegrated those old broad ideas, and it now appears that the universe is a miracle of rhythm, and that 'matter', just like man, is kept going, is maintained as a coordinated whole by some electrical urge in
spiritual impulse — at bottom it is perhaps the same thing, although it is a very inappropriate word. The conception of the 'will to live' has a profounder meaning for us now, and we realize that if the 'will to live' dies in a man, the man himself dies. A recent anthropologist, the late Dr. W. H. R. Rivers, F.R.S., in a book on the decay of Melanesia, attributes the dying off of the population in certain islands, unaffected by disease and with an abundance of food, to life having become devoid of meaning to them after contact with an alien and missions. Idle contemplation, they had lost faith in their old world of ideas without having the power to enter the completely new and strange white man's world. With the decay of their ancient beliefs they took no pleasure in their ancient religious expressive joy and ritual.
simultaneously failed, they lost the desire to live.

"Knowledge is not important; it is life that is important, and we can feel life if we cannot know it. The only way in which we can know life is by creating it. The world about us seems to be endless, but efforts in rhythm. It is a living world, and it is kept alive by a spiritual force which we can best describe as love. All art is the imagination of love, and music is the imagination of love in sound.

"What we call 'knowledge' is that which has become fixed and immortal, that which has ceased to live and have being and is immutable. Obviously we cannot be said to know a thing which is susceptible of change, which may differ tomorrow from what it is today. Therefore we can know only what is unchangeable.
As we only only know what does not exist.

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**High**

Speed is covering much space in small time. From space-time continuum, in one point of view, this should be essentially the same as covering much time in small space or distance, i.e., invariable for a long period of time.

Is this part of Einstein's idea of action in motion or motion in action? Action is motion or change in space-time.

Inter-relationships. E.g., increase length in relation to, or in a given time, or increase of other dimensions in relation to any comparison with time. Is it anything else?
Isn't a very large part of the apparent necessity and usefulness of making so much use of the present urban concentration of population into cities? Try to work this out in detail. Certainly much congestion is due only to that necessity of feeding and clothing those who could almost certainly feed and clothe themselves if they lived on farms, as they did in old days. And with proper use of radiant energy of sun, if the power from water a 

perhaps of coal or gasoline, the developing of farm work could be ended. Perhaps all transportation could be by a few airplanes.
Re Permanent Stay  
(continued from III p 258)

te p 19.

141. My leaning industrialism must not be permitted
to be a greater interest in saving my own world
than in being use to people. The way to prevent
that is to turn what I learn into active
service for those in the U.S. & India both.

142. My coming to India ought, according to Book's
law of thought to be fruitful; being a
compounding of opposite ideas (those of E &
those of W). I have learned & will learn
more to think in both Oriental & Occidental
ways & lenses.


144. If I get 2 goodish books done before end of 2 yrs, do

145. Some is necessary (of Christ Chapter) & the expression of
it depends so much on understanding, that I had
better go home where the language comes easy again.

146. Perhaps if I can complete the vision & math
147. How far is my coming to India an attempt to get rid of a fear complex, the fear of opinion and of wealth, as aroused by reaction with my feeling of indiscipline? If so, it is partly so, my writing of the concept of indiscipline & machinery, my growth and widening it positively by helping Nehru's campaign & the implied theoretical understanding of the situation & its practical working out in action, my conquering of complex & wealth, my understanding of the unity & coalescence of the spirit—through study of religion & 4th dimension in (name of principles) of simplicity, humility & asceticism & of Hindu philosophy & religion; my group of principles of that & medicine; all these require for their completion returning home, getting right of middle, & fighting out the battle on the original ground & winning. If Elwin's letter & map note Book III 43-49.

regard & wealth. Did she also have it?
As my chief appeal is coarse, it would be wise for me to get back to the land of public affairs, for my party want a man more practical, more statesman-like, a man who is a more perfect, more active, less "thence shall not", of the two programmes, India or U.S.? Of K.'s explanation, which is the greater advantage? In which are the greatest risks?

If I believe in transmigration or other chance, it is perhaps not as essential to stay in India, also of Karma.

A job to do in U.S. is to promote happiness of small village community you.

If I were married to individualism, are they symbols for me of my other conflict, a way I must go back? And hating in no tapes, don't understand attachment another way of getting outside your time?
153. We people's story line, make men more able to follow our ways, despite be & habits, than an U.S. gift.

154. If I teach it would only be math. If possible, only a few long. Might teach English to get capital for former letter. Dr. work in to balance, then on rent or college.

155. Can't show what study my feeling about beauty & music or pictures. Any letter, a color, a humor, or attitude toward people. His critical self-moon & drama to all the telling animals are a little of 1st.

156. If, as Whidbey contends, science & matter in English ought to be taught only in 7th or 8th or 9th, then there is less reason, perhaps, for my thinking.

157. I will have rapid study in government, passing the math & science of whole school on a solid basis. By way of writing, the introduction to science (which incidentally I mean the fame of his school helps to get it recognized) and by selecting, introducing the best available text books. In college study, I will have perhaps helped village schools all over India to science. Indirectly, developed the spirit between 1st & 2nd, making it more practical to India.

158. I will perhaps have provided India with a practical guide in what to select from Western thought & science. Possibly, I may also help make India thought more fruitful & influential in the W. in readiness of action, by the book or column.

259. To enable Princ to proper discipline with which well it might be desirable to have his teacher well it might be desirable to have his teacher well it might be desirable to have his teacher well it might be desirable to have his teacher well it might be desirable to have his teacher well it might be desirable to have his teacher well it might be desirable to have his teacher well. If the argument is Sanderman or this point.

260. As soon as possible, get at least if my books done, might it be well for me to get into action in America, to come down.
261. I might act as an advisor on diet and get around the forbidding of practice of medicine without a licence. Many people are advised by doctors to "choose a light diet" for instance, and don't know what to do. For this see Clarke, Indian Cooks, cook books of Italy, France, Denmark, Sweden, China, U.S. Also books of MacPherson, Experiences from trial cooks, various U.S. Health Experts - Past, Christian

262. Plan my money for
(1) Typewriter + paper
(2) time
(3) medical + diet books + translation

263. I went to many a set as a proof of more fully as an aspect of reality, I have tasted at (candy), pleased with music (truth) fancied strongly, but of love I know too have lived too little.

264. In all my struggle since 1914 have I really been struggling for self respect the respect of fight to establish a basis for courage in face of opposition; to come to a real understanding removal of my weakness + illusion; to really understand some day? Good?

How to reconcile, in Jīta Kūdā's telling, Aśvīnī in Book II, that the wise give not for either the living or the dead, because the Atman is eternal, and in Book IV Kūdā's description of the great man as showing "tenderness toward all that suffer"? Cf. Buddha's companionship, and Mārttaka son of Pīth for self or for others.

Compassion is feeling with, pity is feeling sorry for. Compassion is in joy as well as sorrow; pity is only for sorrow or suffering. Compassion implies an equalitarianism, while pity is essentially condescending — manifesting a consciousness of difference and of better fortune in the one who
feels the pity. Compassion is therefore broader and requires more imagination. It can be more helpful, because of its equalitarianism, than pity. The sufferer can resent pity if he is proud, but he cannot resent true compassion.

"Grieving" is permitting sorrow to get under one's skin to one's heart and upset us. whereas tenderness toward suffering is more a matter of external manner (though wholly sincere), but it does not interfere with one's own poise or with doing one's duty. E. g. a surgeon may be tender toward his patient, but he will not "grieve" over his suffering.
In Gita Arjun was expected not to let his tenderness interfere with his duty, but also to think that whereas in Book IV there is no question of interference with duty. But that is not the real distinction, I think, for in Book XI it doesn't say 'don't let your grief interfere with your duty', but instead he is told not to feel grief at all. The distinction is between the nature of grief and tenderness — their relative depth and effects. Grief implies a sense of loss; tenderness does not, except a loss of comfort of happiness, relatively more superficial affairs. Or we may say that grief relates to the deeper emotions or feelings whereas tenderness applies more to the
senses or upper emotions
We do not fear space. Then why fear the future? Because we can see the one but not the other.

Invitation from Leon Trotsky: "Dictatorship vs. Democracy," the chapter on Terrorism.

"If human life in general is sacred and inviolable, we must deny ourselves not only the use of force, not only war, but revolution itself.

"What is the meaning of the principle of the sanctity of human life in practice, and in what does it differ from the commandment 'Thou shalt not kill'? Karl Marx does not explain. When a murderer raises his knife over a child, may one kill the murderer to save the
child? Will not thereby the principle of the sanctity of human life be infringed? May we kill the murderer to save ourselves? Is an insurrection of oppressed slaves against their masters permissible? Is it permissible to purchase one's freedom at the cost of the life of one's jailer?

If human life in general is sacred and inviolable, we must deny ourselves not only the use of . . . not only war, but also revolution itself. Kant only simply does not realize the counter-revolutionary meaning of the 'principle' which he attempts to force upon us. Therefore we should see that Kant only accuses us of concluding the Breck-Street peace; in his opinion we ought to have continued war.

But what then becomes of the
sacredness of human life? Does life come to be sacred when it is a question of people talking another language, or does Kantley consider that mass murders organized on principles of strategy and tactics are not murders at all? Truly it is difficult to put forward in our age a principle more hypocritical and more stupid.

As long as human labor power, and, consequently, life itself, remain articles of sale and purchase, of exploitation and robbery, the principle of the sacredness of human life remains a shameful lie, uttered with the object of keeping the oppressed slaves in their chains.

... If it is a question of seeking formal contradictions, then obviously we must do so on the side of the White Terror, which is the weapon of classes which consider themselves 'Christian', patronize idealist philosophy, and are
Finally convinced that the individuality, (men own) is an end in itself. As we were never concerned with the Kantian priestly and vegetarian
people prattle about the 'sacredness of human life'. We were revolutionaries in opposition, and have remained revolutionaries in power.
To make the individual sacred we must destroy the social order which cripples him. And this problem can only be solved by blood
and iron.

In this passage Trotsky brings out clearly the social or mora
implications of alienation. This short
passage demands the improvement of society and cannot be merely an
individual principle for individual
action or ideas. He shows that not
to meet the social and economic implications of hypothetical or possible lines in form of low valuation of the masses or minorities on them.

But he limits the idea of salvation to purely physical and external cleanliness in his weakness.

It is stated that salvation is to be attained not by fleeing from or denying the world but through accepting and facing it. The world is not in a shameful thing; it is here defiling the environment or the spirit. To say so is to invite God to take away the dignity of human life.

He says that in the Hindu conception the same life pervades all things—animate and inanimate. And that life in men is of higher value than in animals.
for it is only in men that Self-realization can occur.

Christ explains that man is of more value than many sparrows, yet He also says that God cares for every sparrow.

Oct 21. I am thinking of problem of machinery, separate machinery as much from the power. i.e. much machinery is possible & useful which does not use coal or oil; that is, which does not live on our capital resources, but is run by our revenue, i.e. solar energy. Electric power from waterfalls is of that nature. Then if the ownership of such power is power becomes can be made communal, so as to eliminate capitalism; then we can eliminate interest (worry), we will be in a
fair way to make great strides. Real progress
rat the chief final test for
meritancy should be to effect an
relation to mainstream. That is more complex and difficult to
settle than the others.

Isn't it simply due to the essential
conditions of space and time and causation that
we see God in this world, not as unity
but as multiplicity?
List of Books selected by Stoke for Children's Reading, Grammar School

1. The Blue Fairy Book -
2. The Jungle Book -
3. The Second Jungle Book -
4. Princess and Goblin -
5. Princess of Persia -
6. Stories of King Arthur -
7. King Arthur and the Knights of the Round Table -
8. Britain Song Book -
1. "Adventures of Robin Hood" - Howard Pyle
   - Sentinel - N.Y.C.

2. "The Story of Siegfried"

3. Kingsley's Greek Heroes

4. Sigurd & Gudrun

5. Valentine & Orson


7. The Story of Roland - James Baldwin
   - Sentinel

8. The Story of the Iliad

9. Stories of Norse Heroes

10. The Orange Fairy Book
19. The Olive Fairy Book
   "Children's Stories"

20. Indian Sagendas - M.D. Belgrave & Hilda Hart
   Raphael Tuck & Sons, London

21. The Princess on the Glass Hill

22. Indian Fairy Stones

23. Folk Tales of Bengal

24. The Seven Champions of Christendom - Henry Denton
   Frederick A. Stokes, N.Y.C.

25. The Grey Fairy Book

26. Hawthorne's Wonder Book

27. Hawthorne's Tanglewood Tales

28. The Brown Fairy Book
29. The Old Old Fairy Tale - Nina K. Binley
   Word, Stho + Co., Ltd., London

30. Tales of the Fairies, Book I

31. Russian Fairy Stories

32. The World in the Past - B. Webster Smith
   1926. Frederick Warne & Co., Ltd.
   London and New York
   10/6 net. 266 Illustrations

33. Heidi - Spergi

34. Hans Brinker

35. Sonnets of Simeon - Charlotte Wydogh

36. The Little Duke - Stodd

37. The Little Same Prince

38. Child's History of the World - Ridgeway
39. "Wild Animals I Have Known" - Thomas Seton

40. "Trail of the Sandhill Stag"

41. "Benjamin of Albion" - F. Steele
   F. A. Stokes & Co., New York

42. "Prince and the Pauper" - Mark Twain

43. "In the Beginning"

44. "Cat of Bubastis" - Henty

45. "Young Carthaginian" - Henty

46. "Beire the Briton" - Henty

47. "Byrons Raven" - Blind

48. "Sibbie the Saxon" - Blind
49. "The Wonderful Adventures of Nils" - Selma Lagerlöf
50. "Further Adventures of Nils" - Selma Lagerlöf
51. "Sandeman & winning" - Henry Dighton
   F. A. Stokes, Nyc.
52. "Tales of Indian Chiefs" - W. Wood
   Macmillan - Blackie & Son Ltd., London
53. "Lives of the Hunted" - Ernest Thompson Seton
   Sandeman
54. "Biography of a Giraffe" - H. Stad
55. "Folk Tales of Hindustan" - Shank Chulli
   Panini Office - Allahabad - U.P.
56. "Done in the Eagle Nest"
57. "Westward with Columbus" - Gordon Staples
   Blackie & Son, London
58. "Irish Fairy Tales" - James Stephens
   Macmillan
Caucasian Folk Tales
Selected & Translated by Adolp Dir
Trans into Engl. by Peggy Menjies

Book 1

Charlotte Yonge's "Golden Needles"
2 vols. £2

Edinburgh Library £2/golden cards
From point of view of Soddy's
Cotillion Economics - that real wealth
is a flow of daily annual solar radiant
energy, it is clear that in using "be not anxious for
ingst in saying" be not anxious for
closing the means", and "lay not up for
government becomes on earth", and
whosoever a man asketh, "giv", (i.e.
don't come on aide interest on security.
by a man's own efforts he can get
enough for day to day needs.
also, it is clear that the power of
strength of industrial nation is not
as much their own, but that of the
millions of plants who for ages
worked out stored up solar energy
now used as coal and oil. The
explanation of these will perhaps
bring the world down to realities
again. Down to living on more
instead of an capital. Perhaps it is well that it should be supplemented soon for these reasons.

Bro. Barton's "man that holiness knows" suggests that Spirit really is power. Nothing nearly purely about it. Not variable. Strong, sovereign - both in essence & in manifestation. Of Corinthians. John in this too, and others about said to first side, which considers nearly similarly, remember that Walt Whitman spent several years doing this in time of him Abraham Lincoln, said, "He looks like a real man. Compare with this, the fact that Gandhi said there is a large eaten in S. Africa, and often with pleasure to walk 40 miles a day & was & still is
During the life of any party, the
moment of all, health! is an
attitude of strong undaunting spirit,
wholeness, centering life on the sum
of all powers. Godlike only last in
by a miracle, - taking hard exercise
right after a fast, - also, I think,
in living at Solomons'.

(Referring to a 30-ft seam of coal in Kentucky)

"It has been estimated that the
product of a heavily timbered woodland,
when compared to the specific gravity
of coal, would only amount to about 1/4
of an inch per century. On this
basis, the 30-foot led would take
144,000 years to accumulate. Some
geologists deny that the rate of
accumulation was so slow; and yet it
must be obvious that the error
more mass of plants that collected in the early seam took an equally enormous time to grow, representing as they do, countless generations of ferns, weeds and trees. A single one of the trees might quietly live for many centuries ere it fell.

In the Welsh coal-field — "the total thickness of all the seams, great and small, has been estimated by Professor Phillips at 120 feet, and on the assumption that they accumulated at the rate of 1/4 of an inch per century, over half a million years were necessary for the existence of the eighty coal-bearing deltas alone; while the sandstones and shales, even on the most moderate assumption, certainly took as long to build.

At the same rate of accumulation
the coal beds of the Ruhr in Germany, which are 364 feet thick, "would require 13½ million years for the coal alone to gather."

"The World in the Past"

B. Webster Smith - Warwick, London

pp. 146, 147, 159.

Oct 20. Tonight I realized that I can live without dependence, on material, on anyone, Therefore I can be a giver without fear of loss. God is enough. Can also be happy, because not afraid to become extension of you or reliance on God.

Tonight a lot of things seemed to line together & clarify. Idea of natural more than energy, its relation to Christ's words (see above), to modern problem of W. civilization, personal attitude & happiness, marriage, the idea of humility & demonology, the law.
India needs to rely on her own power and methods (solar energy, etc.) not be dragged along by power of W. of coal civilization. Some claim yet God is using the W. to coal through transportation common to make mankind more equal. Then unit. I can see that a new be it pray for W. a without being contemptuous of any of it. Nor can I contemplate of the 2. I admire China. She is truly strong, relying on internal resources and not dependence on past ages as England & U.S. Sums are. No wonder the Chinese neglect themselves understanding making better way. I think) can live now it without being defeated it or compromising with it.

But why shouldn't men use the work of past ages of plants? OK, if they use them for aesthetic, not most of it is now wanted. Yet don't those means of supremacy & power in a mechanical concept of civilization
Says the problem is a problem in a regional climate, cf. pp. 35-36 of this book.

Says that people forget what is right for most people is day for night. In which, it means that the things of which this wise man is conscious is not concerned in or being about us not seen by or are outside of consciousness of most people or on their hand that the thing which seems to most people important worthy of attention or not so regarded by this wise man.

Says also says that he who sees God will regard the stars, the sky, the beholder as one, all unity of the soul, then replacing meaning or difference, degree, center, climax, explanations. This shows how far the world is from the life of God or from real wisdom.

Oct 31

Some aspects or manifestations of love are understanding, energy, courage, desire to
give and share, desire to create with sympathy, pity, compassion, desire to be with, willingness for self-sacrifice, desire to help, being fond of or affectionate, absence of resentment or of anger or hate, being interested in, desire to preserve and to improve, desire to help grow, desire to give pleasure, fulfillment. Consider the command to love one's enemy in the light of the above aspects. Cf. "For the sake of the Atman, the bond one loses is love."

"The Indictment of War" an anthology, sold by C.W. Daniel Ltd. 1919, London.

"War is, of course, a natural process a little less educated, and more inbred, in consequence, than birth control." A. M. Sour. "Wireless Possibilities." Today & Tomorrow Series.

"Civiliation has depended almost
entirely upon the speeding up of communication.

Apropos of germs and symbiotic relations, may we say that germs are always present in our bodies (e.g., chain on mouth or intestines, throat or lungs) so that only when conditions "go wrong" do they get active. Disease—the growth of germs—is really an attempt to throw off poison to get rid of sick. The germs really are scavengers to eat up the poison. Of course, "colds". In one sense the conditions become favorable for them; in another sense conditions are unfavorable for our individual lives. But perhaps, since the same life is in all things, it is really only a transfer of life from one form (our bodies) to another form (the germs). God has arranged things so that
If we make conditions in our bodies unfavorable for the life then, it immediately becomes unfavorable for the life in the germ. Or perhaps the germ is simply trying to clean up the mess so as to make life possible (again see) more fully in the human body. This process going on over the whole human race a for million of years is antagonistic, so the germ (by relative action of death on those who meet in violating the conditions of life on the higher or more complex plane of organization of man) is teaching us how to live in this more complex situation.

On this hypothesis, man is being helped by all his apparent enemies, insect, parasite, germ, cosmic etc. Is it that the germ are not helping or harming the individual life, but life (the almost in attempts at manifestation of organisms in the most complex vehicle)
IS THE UNIVERSE RUNNING DOWN?—By no means, answers Prof. Gilbert N. Lewis of the University of California. In a recent course of lectures at Yale University Professor Lewis asserted that the acceptance of the Einstein theory of relativity abolishes the idea of the older physics that the universe is running down like a clock. According to views hitherto held all forms of energy tend to become dissipated and eventually diffused throughout space, which points inevitably to a period in the far future when the universe will come to a standstill forever. Any physical system left to itself would in the long run arrive at this state of rundownness, the degree of which scientists call “entropy.” We read in Science Service’s Daily Science News Bulletin (Washington):

“But Professor Lewis points out that according to the new geometry of the relativity theory this would not hold true, for the chance that the system would again return to its original state of high potential energy without any outside interference could be calculated, and that this event would necessarily ultimately take place. Thus all phenomena of the physical world are reversible in space-time. Past and future are therefore alike and there is no one-way drift of the universe as a whole. But in our consciousness time appears to flow in one direction. Our vital processes are irreversible. Life proceeds in one direction from birth to death. Vital phenomena, therefore, do not come under the domain of the physical laws. All reversible processes result from living things which are cheats in the game being played by physics and chemistry. Professor Lewis’s lecture is regarded as a blow to the mechanism theory which prevailed during the past century and is somewhat in line with the ‘Creative Evolution’ of Henri Bergson.”

Now 4. Stokes says that one of the things the
up-side-down  rulers  meant when they
said to “turn inside out” was that (as Burke
ly) what we know is not external things
outside facts in themselves, but only our
own experience of them. We are not alone
outside, in an (outside) world of myriad of
things, but all the world is in us. Yet
not all the world. He is not a Vedantist.
The world is not a dream of my own. There is some sort of external reality, something not myself. And I can learn something about it. But the approach must be from myself, through my inner world of experiences. First: turn inward and know that reality first to get its values straight. Prime experiences are in this aspect, "imponderable", ideas, or usually more real, more dynamic, compelling than any exterior thing or fact. Therefore the accidents are wrong in thinking of an exterior set of facts as the prime reality, trying to find them first and to mold ideas from them.

Besides this, the polis also want to turn in and realize the Athenian as the center of life, and as the experiences, aside from experience.
Dancing is a synthetic medium by body, mind and movement of both space and time together. Perhaps that is why it is so enjoyable and compelling.

Music rhythm - time patterns through use of sound. The same could be used to make time patterns through sight - light and color alone, without form. Form would bring in spatial sense. Time patterns through touch could be developed for the deaf - purely musical, like dreams.

But the only true progress a development of such new capabilities in man as will enable him to use his spatial powers more widely. From that aspect there may be real progress.

But progress does not lie in machinery and material welfare at this stage of human development. Concept of a dimension as a possible step in their
When Christ says in his last address to the disciples, "my joy I give unto you," it seems he was a happy man, so that the disciples knew it. Hence he presumably must have possessed a sense of humor. That it is not mentioned in perhaps due to the strictness of the word or of the time they were with him, or of the word they were in when they wrote. See John chs 13:17; 14:1, 16, 27; 15:11; 16:22, 24, 33; 17:13

"Father, I have created a new world!" - Bolzan.
Dear Mr. Gregg:

Here are the lines to which I referred. Sorry I can't remember the rest of them. They are from Sam Walter Foss, and are entitled, I think, "The Dialogue of the Spirit."

Said the Spirit of To-day
To the Spirit of All-time
"Have you seen my big machine, my fine sled, thunder-shuttle cocker.
That day your cline to cline?
From the strews of the driving rod, the modern chace publique."

Said the Spirit of To-day
To the Spirit of All-time
"Have you seen my big machine?"

"But" said the Spirit of All-time
To the Spirit of To-day
"Tell me, how about your men
That they, like you in authority,
Still drive their lines away,
Then the river, rides and lightnings
Join to keep them on their way?"

Said the Spirit of All-time
To the Spirit of To-day
"Tell me, how about your men?"

Perhaps you would like that other poem from the same author.
Let me live in my house by the side of the road
Where the rain may run 90 by.
They are good, they are kind, they are wise, they are strong,
Virtue, power, so am I.
Then why should I sit in the room's seat
As hard the cynic's base?
Let me live in my house by the side of the road
And be a friend of man.

There is must more to it all entitles "The House by the Side of the Road." That is what Mr. Sandhis Ashram is.

With many thanks again for your great kindness, and with the very best wishes, in which
Mrs. Tanner joins,

Sincerely yours,

Allan A. Tanner

Feb. 2, 1926.
Don't react when your opponent pushes you; rather increase your pace in that direction and pull him a little at the same time, or vice versa should he be pulling you. Don't let him ever get the 'steam' on you, but go with him, if anything a little faster than his pull would cause you to.

By following this you are — if I may describe it so — almost catching your balance before he makes you lose it, while he is practically losing his and is without the aid of your resistance — on which he has been more or less depending to help him regain his balance. This in an easy and single manner you neutralize his efforts to get you off your balance and at the same time create a
favorable opportunity of affecting a throw by keeping him off his balance. The inner truth of jiu-jitsu is the inner establishment of the importance of leverage and balance, two soft, delicate qualities over the harder, rougher ones of strength and force. Knowledge of balance, and how to distribute it, is the 'mystery' which enables the jiu-jitsu man so easily to throw stronger and heavier opponents without any great effort or without using strength (in the common acceptance of the term).

The author defines jiu-jitsu as 'the art of softness' or the 'quiet art', the art of softness.

Work out the analogy to advocate non-violent resistance. How in morals of combat, does my resistance help the opponent? How does he
If the moral analogy of balance in connection with gravity or will of the spiritual world, if I make him love more than I must pay love, help him immediately to reestablish it. Like the shadow vector helping the defeated incubus lifted up to his feet again. From the purity for love.

In connection with this analogy and the phrase "superiority of leverage and balance," compare Marshall Forbes's statement in Act 1, War: "The secret of victory lies in the heart of man."

"A battle lost is a battle one thinks one has lost."  "Those troops only are beaten who believe themselves beaten."

"Victory requires a belief (common) in one's moral superiority, or in one's connection with higher powers."
In America the purchasing power of the dollar has decreased, but the purchasing power of an hour's work has increased.

The farmer pays for labor whether he has it outright or lends it in tractors or settling machines. Hence it is a fallacy that a farmer can overcome high labor costs by increasing his ownership of equipment.

A mountain or a desert, worthless as a direct food yielder, furnishes minerals and mineral oils to do the work formerly done by farm products and so releases materials for people. Up to ten or fifteen years ago, draft animals, products of the land, required a considerable proportion of food to produce food. Now draft animals are being displaced by tractors, and the grain and forage which tractors do not eat become butter, meat and bread. In the main,
tractors have benefitted food consumers rather than food producers.

Quotation from J. Middleton Murry's

"Postscript" published by Victor Gollancz, London,

1916.

"The Russian wanderer needs the happiness of all men wherein to find his own peace."

The root of the Russian mind is its universal sympathy.

"Every one of his heroes is created out of the truth that man shall not live by bread alone. If man is so builded that he can reassure himself against life and struggle with it until death, then he must struggle and, if need be, die. To do less is to be less than man. The true man must have the courage of his mind; if he does not dare to make life square with his thought, then lie is a traitor to his living. He lies denied his humanity and humanity thereby.

"Capitalism is no accident upon the body politic; it is the creator of the modern world and an essential part of a living organism." Ibid., p. 2.

(Also laws of probability)

Perhaps some calculating machine may in fact lead to the idea that there is nothing new under the sun, that human affairs must always slowly grow by evolution, out of the past. It seems probable that the world's miracle.
If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too:
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies;
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise.

If you can dream—and not make dreams your meat;
If you can think—and not make thoughts your bread;
If you can meet with triumph and disaster
And treat those two imposters just the same;
If you can hear the truth you've spoken
Twice told by someone to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools;
"If you can make one keep of all your winnings
And ride it on one turn of pitch and toss,
And lose, and start again at your beginnings
And never breathe a word about your loss.

If you can force your heart and nerve and sin
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the will which says to them: 'Hold on!'

If you can talk with crowds and keep your virtue,
Or walk with kings nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;

If you can fill the unforgiving minute
With six fit words worth ofsocketsmen,
Yours is the Earth and everything that's in it,
And - what is more - you'll be a man, my son."
Nov. 7. William Blake wrote, "I have tried to
make friends by corporeal gifts, but have
only made enemies; I never made friends
but by spiritual gifts."

Compare Christ's "Not as the world giveth
give I thee." John 14:13. The best gift are
spiritual.

Consider "It is more blessed to give than to
receive," and "give unto him that
asketh," in the light of space-time theory
of relativity or higher dimensions. Giving
of worldly goods is a matter primarily of
space-time and involves, in that realm only, loss
of gains. But if we are really all one
body in higher dimensions, then such losses
of gains are only apparent, limited or relative,
not an actual or eternal. Try to work this out
If the concept of "force" is abolished by Einstein's general theory, does that leave any implications or analogies in relation to alimosa?

Two similar for amity is to
strength are the Greek legend of E finally, very few could only be
defeated by taking him off the earth (down) and a Persian wise one that the branch which gives much fruit
puts its roots deep into the ground.

We do not deny that a man who does not respect to take advantage of the ignorance or folly of another, or to acting against his neighbor the intellectual
violence of superior knowledge or
cunning may profitably enter into gamb-
ing speculations under certain conditions and
within certain limits; but we combat the
notion that there is a neutral advantage or
disadvantage in a fair wage; we desire
to expose the delusion that, though no good be
done, at least no harm is done.

"Then wouldst not take by force or stealth,
what is not lawfully thy right;
but in the race for power and wealth
no wrong is done by neutral might!"
-Nelson

"If we are to understand the very elements
of political economy, we must get rid of
the impression that if the contract be
voluntary and the service be unpaid, one
man's gain is another's loss. The real
truth is exactly the opposite: Where, for
one man's gain in all art of free ex-
change, is another man's gain? (Political
Economy: Professor Roger). A fair bargain
is a mutual benefit to the persons between whom it is made. If this were not so, commerce would be immoral, for no man could seek his own commercial profit without compassing the injury of his neighbor and so violating the law of civilized humanity.

"But a fair bargain is an advantage to both the contracting parties, so, speaking generally, a fair wage is a disadvantage to each party who enters into it. ... Gambling is the act of exchanging something small and certain for something large and uncertain. It makes no difference in principle whether the thing exchanged is itself of positive or negative value. It may be that a small and certain gain is balanced for the chance of a larger gain, or that a small and
certain loss is expected for the chance of a larger loss. In either case the person who exchanges the small certainty for the large uncertainty is gambling. — If gambling is allowable, my opponent and I shall gamble not only with one another but with others with society in general. — The gambling public is never exhausted. — Every one who gambles is therefore carrying on an unequal warfare; he is ranged with a restricted capital against an adversary whose means are infinite and the limit of my own resources results in my disadvantage. If I begin with a thousand pounds, even if I gain a million I may lose it all again; but if I once reach a net loss of a thousand I can never retrieve it, for I have nothing more to stake. This is the basis of the disadvantage of gambling; there is (as it were) a pendulum swinging between gain and loss with oscillations of varying amplitude; the pendulum oscillates.
fairly enough between gain and loss, but when it once reaches a certain degree of loss it is held there and brings no more. This stops, existing only on the side of loss with no compensating stop on the side of gain, is the 'disadvantage' of gambling.


Consider the above in relation to the fact that money changes in value, is borne from a rule to its owner, and the changes are wholly uncontrollable by him, and wholly unpredictable in extent or in time of occurrence. An evil of modern finance.

"To the community, gambling is disadvantageous because its tendency is opposed to the equitable distribution of wealth. It tends to accumulate property in a few hands, making the rich
Insurers and the Poor. - Insurance, as far as it goes, diminishes the risk and limits the speculative element in the ventures of trade. - Insurance is the reverse of gambling and can only be wise in that gambling is foolish. "The profit of insurance depends entirely upon the disadvantage of gambling." - "The continued existence of insurance companies commercially successful is a standing evidence to the fact that a prudent man will commit a contingent prospect of value for less than the same measured by his mathematical expectation. - The insurance company, collecting together a great number of such risks, may profitably accept the bargain, their profit being entirely dependent on the fact that the shipowner is willing to accept for his contingent prospect (of profit from the voyage)
an unmotivated man (i.e., his profit plus the chance of love plus the insurance premium) which is less than his mathematical expectation. —J. L. L. pp. 214-215.

"The risks (of gambling) are entirely due to the division of interest among the different persons." If all the persons who gamble "agreed at the end of the day to divide their profits — then would no longer be any risk or venture. The collecting together of the various risks neutralizes the risks."

Consider this in relation to commercial economic activities as against insurance companies. In the latter, there is an unfair or at least unnecessary profit.

A farmer is not gambling because, although natural material resources are unlimited and his legally definable material possessions at any one time are limited, his mental, moral, and spiritual resources, his real some are unlimited.\"
In the book on Alzheimers refer to Dr. Cannon's work on the effects of emotions on the body. Show the disadvantage of fear and anger.

Stated succinctly that

"The interaction of the two types of civilization was the mainspring of rapid progress. — The lasting gift bequeathed by the Aryans to the conquered peoples was neither a higher material culture nor a superior physique, but that which we mentioned in the first chapter — a more excellent language and the mentality it generated. — "The Aryans", by V. Gordon Childe pp 211–212. In series of "The History of Civilization" published by Kegan Paul 1926.

Consider further this power of language and compare with symbols as energy or alleged and with advances made in use of mathematical symbolism.
LOVE’S LABOR LOST ON LABOR

CHRISTIAN LOVE WILL NOT SOLVE the problem of class interest, says The Industrial Worker, organ of the I. W. W., in commenting on the Labor Day Message of the Federal Council of Churches; and Law and Labor, organ of the League for Industrial Rights, says that practical advice is needed more than the recitation of good motives. Thus the message is attacked frontally by representative organs of those whom the Federal Council would befriend.

The Labor Day Message was quoted in these columns August 28. The message recites, in brief, that the churches “stand for a reciprocity of service,” and “for the supremacy of service, rather than the profit motive in the acquisition and use of property on the part of both labor and capital.” They stand “for the conception of ownership as a social trust,” holding that possession “involves the obligation to use such possessions for the good of all,” that “the insistence upon personal rights must give way to the higher insistence upon social ends.” The churches stand also for a minimum wage, for the right of labor to organize, for education within reach of the poorest, and for steadiness and adequacy of employment. Before going into the two adverse criticisms of the message it might be well to mention that the churches claim, among other things, the credit for the institution of the eight-hour shift in the steel industry, and this at the cost of the Interchurch World Movement, which collapsed for lack of financial support.

Reciting that the “I. W. W., as an organization, is not interested in religion,” The Industrial Worker says that the position taken by the message is “substantially the same as that of Paul in the first century of the Christian era, when he declared to the Roman slaves that ‘the powers that be are ordained of God,’ and elsewhere admonished them to remain bondmen, to obey their masters, even tho those masters proved brutal and tyrannical. Paul had no message of ‘freedom to the captives’ as anticipated in the Messianic prophecies of Isaiah.” The Labor Day Message is declared to be a remarkable document in that it “reveals the infinite capacity of the Church to stand still; its unfathomable credulity in the acceptance of social lies and economic falsehoods.” In particular, the editorial charges that the message is less enlightened than the Encyclical of Leo XIII on the condition of labor. “The Pope at least grasped the essentials of the problem with understanding and ability. To be sure, he could recommend nothing that would solve the problems of class conflict then any more than the Federal Council now.” The Pope, we are told, “could only recommend a charitable forbearance upon the part of the employing class and patient fortitude to the laborer. The problems of unemployment, competition in the labor market, the iniquities of child labor, and the exploitation of women remain untouched then as now.” The editorial concludes:

“Stick to your pulpit, preacher. You are welcome to indulge in the illusions of hope for a better world in which the Christ spirit shall prevail. But as long as a class society exists with its antagonisms of class interest, the lion will never lie down with the lamb. And your soft blandishments will not solve that problem. Christian love will not solve it. Its solution, as Marx pointed out, ‘summons as foes to the field of battle, the meanest, vilest, most malignant passions of the human breast—the furies of private interest.’ And you, dear kind gentlemen, are retained as advocates for the class that wants conditions maintained as they are. Your very existence depends upon them and their property rights. . . . Stick to your pulpit, preacher, the stricken fields of the class struggle are not for you. The making of a classless world is the job of the opprest. Out of their necessity and desperation, they will do it. The solution leads through a valley of tears and struggle. None dare face its terrors, unless driven. And we who are driven will do it. Leave it to us, preachers, and stick to your pulpit. It’s a more comfortable job.”

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In working out a solution of my relation to the State (including topics) I am need
Dunlap essay on Democracy.

... a Postscript from Thomas Paine's Epistle to
Seditions, in reply to a "testimony" they
had made to the general public about
the Revolutionary War.

... "O ye partial innovators of your
own acknowledged principles! If the
coming army be useful, the first
voice of war must be more so, for all
the difference between useful attack
and unavoidable defense.

Wherefore, if ye really preach from
conscience, and mean not to make a polit-
ical lodestar, hose of your religion,
convince the world thereof by proclai-
ing your doctrine to our enemies, for
they likewise have arms, give us proof of
your sincerity by publishing it at St. James', to the commanders in chief at Boston, to the admirals and captains who are principally ravaging our coasts, and to all the murdering miscreants who are acting in authority under him whom ye profess to serve. Had ye the honest soul of Bacon (who made an address to King Charles II telling him to stop opposing people), ye would preach repentance to your king; ye would tell the royal tyrant of his sins, and warn him of eternal damnation. Ye would not spend your prattle in ministered against the insulted and injured only, but, like faithful ministers, would cry aloud and spare not. Say not that ye are persecuted, neither endeavor to make us the authors of that reproach, which ye are bringing upon yourselves; for we testify unto all men that we do not complain against you because ye are sinners, but because ye pretend to be and are not sinners.
"Ah! it seems by the partial

tendency of some parts of your Testimon

ey, and other parts of your conduct,
as if all sin was reduced to, and

comprehended in the act of bearing arms,

and that by the people only. Yet

appear to us to have undertaken partly for

convenience; because the general tenor

of your actions unite uniformity;

and it is exceedingly difficult for us
give credit to many of your pre-
tended examples; because we see them made

by the same men, who, in the very

instant that they are complaining against
the maximum of this world, are

nevertheless, hunting after it with a
step as steady as time, and an
appetite as keen as death.

"The principles of Judaism have
a direct tendency to make a man the
quiet and moffanine subject of any,
and every government which is set up in time. And if the setting up and putting down of kings and governments be God's positive prerogative, he most certainly will not be robbed thereof by us; wherefore, the principle itself leads you to approve of every thing, which ever happened, or may happen to kings, as being His work. Things are not taken away by miracles, neither are changes in governments brought about by any other means than such as are common and human; and such as we are now using. Wherefore, as ye refuse to be the means on one side, ye ought not to be middlers on the other; but to wait the issue in silence.
States remarked that the idea of transmigration of souls it is impossible to work out a just conception of man's history as individual as young life on this world. Life is not a charitable in salvation. We don't live merely by God's benevolence. Salvation is not attained by escape from this world but by capacity to meet the one with God. That depends on much as much as on life. Transmigration is paralleled with evolution.

Life is not an evil. Christ prayed to have the Kingdom come to earth, not to escape from earth to the Kingdom.

One of the great differences between the teachings of Christ and Buddhism is that Christ taught that the terrestrial life could become a fine and glorious thing, an instrument of the spirit with the spirit transformed into it
In connection with the idea that the means must be similar to the end (as distinguished from the end justifying the means), consider Christ's teaching that we should use this world to express His spirit; that God is using an imperfect medium (the world) to express Himself. If also the concept of higher and lower dimensions in this respect...

One reason why Christ's definition of true religion (writing, virtues, mental, physical) is important is that such acts tend to make both parties realize their essential unity, also to increase love. Also tends to reduce fear of change, the character of wrong social relations. Neither X nor Buddhism (3) tells us to work directly to change...
institutions. Is this perhaps because when institutions are all right the sense of unity and love are then strong than when people act right\text{} toward each other? The spirit and its realization are personal or their realization must be personal. Is that it perfectly? This idea was started in my mind by thinking of Mother's constant kindness to the poor.

Since time and rank are only relative in space and time, little acts of kindness are as important as big ones. A good life in a village is as important as a life of great influence all over a nation or city. The quality counts more than the quantity.
nations, through circumstances or by growing,
the complications involved, have made it
impossible to decide whether any war is
truly offensive or defensive. Even in indivi-
dual cases, passion and prejudice often
obliterate or render impossible the making
of such a distinction. Therefore there is
no justification for defensive fighting in
instance any more than for offensive
warfare.

Quotation from J. Middelton Murray's
Life of Jesus (June 10, 18, 1928)
Jesus evidently believed that a
complete severance from all attachments
whosoever was a necessary preliminary
to complete wholeness, a new, inde-
pendent vitality of life is achieved; the
living water wells upward from
the depths and flows gaily through
the newborn man, in the
newness of life attachments are not profound, the condition of attachment becomes simply impossible."

"Man was to become sons of God; if they would become sons of God, they and all things would be changed, not gently changed in the sense that had man would become good, but radically, catastrophically changed. A new kind of life, a new order of consciousness would begin, as different from that which man now have, as human life and human consciousness is different from animal life and animal consciousness. Between these there is no alloy. Such an alloy mankind would have feared when they became sons of God."

Times doth supply answers to the old question, and this book is a gift to religion.
as well as to modern letters: "We that it will
take its place among the interpretations of
Jesus that really count for their original-
ity and power." Among other such
interpretations, the reviewer names
"Ecce Homo," Renan's "Vie de Jesus,
Matthew Arnold's "New Testament
fragments," notably his essay on the Fourth
Gospel, and "By an Unknown Disciple.
The reviewer says: "Delicacy and profundity of
intuition have always been the qualities of
Mr. Middleton Murry's criticism; its
defects have been those that normally go
with such sensibleness, the delicacy,
tending on occasion to fantasy, the pro-
dfondity, plunging beyond its subject
and losing itself in unfathomable specula-
tion." Also that these qualities & defects
also appear in this life."
"If people were to learn to conceive
the world in the new way, without the
old notion of 'force', it would alter not
only their physical imagination, but
probably also their morals and politics.


Now 26. Motion is change of position during a
within time. Change of place, irrespective
of time is seen to be an alteration of
length of coordinates of a point.

Aside from the theory of geometry, a point's
a speck of matter, e.g. an atom. An
atom is a center of energy (another form of
motion). So change of position is motion
within motion. Change in motion is
plus an alteration of relative coordinates
length of 4 coordinates (x, y, z + t)
of a center of attention. Geometrically
a point is a center of attention only
within & in reference to space & time. Consider this further.

Does relative apparent slowness of time (distance travelled or time coordinates?) depend on any way with the sort of you coordinates observed at same times? E.g. time of an atomic being. Slowness of days when we were sick & cannot move; apparent great length of days when we were children & didn't move far; relative swiftness of times when we are active, apparent incomparability & feellessness of time sense in tropical countries when travel is slow & slight. Or does it somehow connect itself with greater heat of all tropical countries, or fact that people in tropics actually cover more space with the resolution of that part of the earth than those nearer the poles.?
people or revolving protons.

what are events? Are they merely a squeezing together of world lines, or an increase in our susceptibility or extent of observation of intersections of world lines?

"The waste of energy in the world war was beyond belief. Coal, crops, the going concerns of towns and industries, the potential power of human lives—all united. It would take something like one-fiftieth of all the coal in the globe to make good the material losses. Even in peace the waste in fission of all sorts is extraordinarily great."

The coal power of machinery.

In the United States, there is one that the modern helots, slaves of the furnace, are supplying energy, and doing work on a great scale. Degradation is on a great scale; saving is on a great scale. Even to a greater extent than in the Old World is man an engineer. And the energy that is saved is deliberately spent - some of it in finding out how best to save more, not fortuitously, but accidentally, but by patient research. In no other land is freedom of all kinds so candidly endowed; if purchased, directly or indirectly, further advance may be made. — Fairgrieve's "Geography & World Power" p. 326 (U. of London Press 1879)

Ford "My Life and Work" p. 219

"Fear is the offspring of a reliance
placed on something outside — on a foreman's good will, perhaps, on a shop's prosperity, on a market's fulness, that is just another way of saying that fear is the portion of the man who acknowledges the careen to be in the keeping of earthly circumstances. Fear is the result of the body assuming ascendency over the soul.

[Some text with unclear or illegible words]

And if god is love — some day marriage is love, enlightened marriage to the each man's most effective way of winning the k of g on earth?
why not develop male transportation by using light cars, Thaddeus to wit, as an occupation for old boys? Why should that be done by outsiders? There is a great deal of traffic now. If it could be made faster, handling larger loads, and no necessity for even double packing, it also cheaper, the cost would increase. It would eventually employ more male workers to benefit both, in many ways, as well as areas beyond.


P.S. King & Son, Ltd., London 1921.

Vol. 1, pp 8-8

"In the productive process efficiency is to be measured by estimating the surplus, not merely in direct terms of economic value, but also, and as a corrective, by
what is commonly speaking, profitable may involve a death natural loss and this loss may inflict great injury to the community or the race as a whole in the long run. In the interests of the solidarity of the race itself, man has his obligations to nature as the matrix of the community, and such obligations involve the social use of the gifts of the earth (communism), and socialized satisfactions, which alone can satisfy the lofty ideal of communism, the participation of every man in the common inheritance of the earth and the fruits of humanity.

"Among other instances of economic degradation, being in reality simplification for fresh evolution, advance, may be rooted the return to the land and the revival of art.
crafts and cottage industries, phenomena of an allied movement which values certain elements of the old economic order and presumed them due place and necessity in the coming era of reconstruction.

All these lead up to the great transition — the movement from competitive individualism to mutual cooperation, and from centralized structures and organs to group formations and their coordination and union within the central unit.

The characteristic feature of the Indian comunard, her emphasis on communal as against individual property in the family as well as the village, her attachment to the land and domestic, her cooperative on communal distribution of
a share of the income, her cooperative organization of village life and village economy, her emphasis on cooperative consumption and social utility, her preference of man to the machine in crafts and workmanship, and lastly, her strong predilections for human and social values in the scheme of social ethics and ideals, there are the original and indelible lines of India's economic physiology. The true theory of comparative economics and of regional evolution demands that the economic type or order should progress along its own lines, preserving its specific organism, though no doubt moving in convergence to the general trend of the world movement in economics.
In considering the economic implications any such advantages of a tropical or semi-tropical people in terms of calories, in the dark pigmentation of the skin and eyes, regarded as a protection against heat, light and actinic rays, or in continuous discharges of cell energy, through at a slower rate, in the adaptive distribution of carbohydrates or other reactive groups, in the lower level of potential metabolism for the maintenance of health and efficiency, it may be other forms of adaptation in the cool and climate, must be counted in the favor; so thin, than there must be reckoned, on the other side, the advantages of inhabitants of temperate or cold climates in respect of physical hardiness and length of life.
towed up constitution, with capacity for
spurts and explosive cell discharges
often due to a higher nitrogeneous fluid
resulting in high pressure short time
works of a concentrated and venomous
character.

p. 237. "Heuristic communciation for the
West; Pantheistic for the East;"

p. 238-9 (Re last) "And now these aims
as an imperative need a new principle of
social grouping based not on the
dominance but often of a centralized power,
which separates itself as an individual
entity from the subordinate social
organizations and uses them for its
own advantage, but on the recogni-
tion of the divine right of the original
and primary constituent bodies and
individuals to find their satisfaction
through concerted action, and thus
can only be promoted if the central
organ has for its only objective the coordination and correlation of the functions of these elemental bodies, and makes the individual in particular end.

On the other hand, in the East, in sound, political and industrial organisations, the principle of social grouping has long recognised the free and independent intents of the constituent bodies, resulting not in the concentration of power in a central organ, but in a decentralized polity, and the diffusion of industry, of wealth, of population and of social functions and activities. Thus the life of the social organism has not been sacrificed to the cold-calculating ideal of mere mechanical and administrative efficiency. The principle of social organisation has created multiple communal groups,
and not one vast machine. The state of the industrial system. The East does not see the failure of an omnipotent state or a socialist democracy, but develops intermediate rural groups, such as the joint family as the unit in economic life, the guilds and casts as industrial groups, the various and various religious groups, making an individual's view in the spiritual world, the pantheistic and village community in political life. The pantheistic principle and method of communism, which is still now on an instinctive basis in the East, has to be lifted to a free, self-conscious plane of bioc-sociological effort and organization on the basis of voluntary and
not merely customary cooperation, and the alone will enable him to check the destructive moods of alien absolutist and militaristic ideal that threatens to swallow up all vital and growing forms of social constitution. ... The East stands for a spiritual outlook of life and the immense which is akin to the cosmic spirit, and it is only this higher outlook which can rescue the world from the mad pursuit of monopolistic appropriation and advantage, mechanical efficiency and power which threatens to engulf the East and the West alike."

p. 281. "Expression of Personality Enforced by Communism. — Not only in the creation of property, but also in its use and enjoyment, the expression of personality is the essential factor. Property
once to begin and its continuance to the needs of the development of personal.
ity, and the satisfaction of those needs.
It is on this ground that state ownership and use of property stands self
condemned. The increase in the machinery of state agencies for the protection of the inhu, the aged and
incapables, or of philanthropic and charitable institutions which work out
average results by mass methods, is essentially a development in the wrong
line unchanged as, instead of invol-

\[ \text{Johnson's personal response to specific human needs and situations is they often} \]

\[ \text{end their natural and spontaneous expression, and substitute machinery for man in the pursuit of a false ideal of efficiency which is wasteful and inefficient as measured by util} \]

\[ \text{and human values.} \]
"It is through natural impulse and instinct that the individual lives and the race remains in vigor and strength, the economic progress of the past will be found to lie not in the direction of unregulated competition and control, not in the substitution of a dehumanized and dicenadized wage system for the communal organization of industry, but in ethical competition and naturalistic justice."

"Industrialism is at present, in one word, very largely an embodiment of appropriative and exploitative impulses. Internally, it leads to an enormous accumulation of wealth in a few hands and the exploitation of the poorer class. Externally, industrialism was mechanical force and advance.
tage for the exploitation of inferior races.

Communism leads to an equitable distribution of wealth and the absence of classes. Communism stands for peace and harmony in economic life and social life through a due regulation of competition and contact by natural and ethical obligations as the economic motive, having its basis in the fundamental and primary instincts and needs of man as a progressively evolving social being.

Vol II of same.

p. 1214 Eastern and Western

To copy:— op 12-14, 58-9, 57-8, 76, 80, 199-203, 248, 265, 587-9, 394-5.
Intuition is the feeling tone which accompanies every conscious adaptation to environment, whereas emotion only occurs when the stimulus releases so much energy that some of it is driven to find outlets whose only value is that they relieve the tension within the system, e.g. palpitation, flushing, epiglottis, and the helpless climbing of the fists. Interest is present when the self is concentrating all its energy on the solution of the problem, whereas emotion is strongest when the self feels helplessly at the mercy of its environment. 'Intuit' may of course be tossed with emotion. Interest should be distinguished from curiosity. Interest is, as we have seen, the feeling tone which is produced when a stimulus resets a complex that is to
It seems to be nature's way of enabling us to accommodate information about our environment before we need it.

While interest is present whenever a stimulus is being incorporated within a system, attention is not. In fact, when we are thoroughly interested in a task, we are not aware of any breaching or straining or concentrating. We are just absorbed in it.

On the other hand, true attention always means effort, and introspection shows that this effort is always due to a conflict between incompatible desires.

"Adaptive thinking and planetary thinking"

Our interests decide what we are capable of perceiving in response to a particular stimulus.
"To plan an action and to forecast results requires in the more complex cases absence of leading vibrations and fearless self control, as well as the necessary self confidence, knowledge and intelligence."

"Method is at least as important as power and knowledge, and the less gifted person may succeed when the more gifted fails, simply because he knows how to set about his task."

Teach children to plan a systematic attack on any problem whose solution is not obvious. Also teach to formulate all steps or sub-problem involved in solving each problem, sub-problem, question. Both knowledge and constructive power. Make all elements convinces in unifying constructions or solving problems. The tendency to inhibit under impulses accounts in part for (b)
superior ability, for it drains the energy back to produce further efficiency within established engrams and thus increases the chance of finding a path which will lead to better results.

An inborn power to make use of paths which have so far only had a potential function.

A concept is an item of awareness condensed in respect of its essential character and without reference to any particular occurrence.

Must be always a preliminary basis of personal concrete experience containing considerable repetition.

Classification of concepts.

The inborn tendencies which are responsible for the growth of configurations are, as we know, concerned with (1) the grouping of objects
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Booklet or Speduliny, The Federal
shortened
in accordance with one needs and 2) the recording of such properties of objects as are of interest to the self.

An author's note p. 249: "children at first recognize groups by their form, without becoming aware of them as symbols of quantity." It is a stage when a child recognizes a whole of a certain size without realizing that it may be made up of its parts or the units of which it consists. Object concepts are

quality concepts.

p. 252-3 "Object concepts are produced by one's efforts to group experiences together in accordance with one's needs. They are, therefore, always class concepts. Property (quality) concepts are, on the other hand, due to the realization of the existence of a property apart from the objects in which it occurs."
primary property concepts stand for
unique phenomena.

Some good origins of induction
are deductive methods of reasoning
or mathematical induction, from 'Yi-y"i'.

"This process of discovering a
property or law of a natural class is

technically known as the process of
induction."

p. 282

In induction the properties of
the individual cases are assumed
to have been ascertained correctly, and the
aim is to discover some essential char-
acter of the class to which they belong.

In deduction the essential characters
of the relevant classes are assumed to
be known correctly, and the aim is to
use them to discover the properties of a
particular individual."

p. 287

"The value of a hypothesis is that
it confines the investigation.
within reasonable limits by giving rise to a few definite questions.

"To the philosopher a force may be a summary expression for the regularity of certain phenomena."

pp. 314. Belief as a valued possession.

"The fact that he (a defendant) protects it (his belief) so vigorously proves that it satisfies a strong need within him, a need which is the expression of a dominant complex, and which is for this reason able to block competing within all rival configurations. Hence the only way to deal with him is to awaken within him some other desire which will produce a different form of behavior, and will thus enable him to consider the other side of the question."

We derive our belief from our own personal experiences.
"intention", and (2) the condition of persons or groups of persons to whom we are for some reason suggestive.

"When a belief has had time to become well established, an attack on it tends to be regarded as an attack on the dignity of the group which holds it, and the authority connected with it is strong (especially among the male sex) that the mere age of a thought is looked upon as an index of its reality value."

Reasons tend to become symbols of power.

"A reason may be defined as an inference from a property of the class to which the problematic unit belongs for the purpose in hand."

Reasons are essentially tools for thinking.
"Youth and age are equaly
connotations.

Life is measured not by
years but by
qualities, and in this sense time is a

gвелию.

The light in the sky
has perhaps grown a little whiter with the
turquoise of dawn, but the
silence is never still.

The autobiography of a mind.

J.F. 1886.

"If no warning voice had told me
the danger, if no man had
warned me, I should have been
more maddened and
more insolent than I am.

Dr. Ford's meditations on scale of being: life,

a moment a great deal into remade space? Or is it

because we live "along" it, really of greater life value

than space? Are time, value, time, more

value? In any way complacently? Consider

psychological differences between time and space, measure

ments. Also, between time and space, money, science,

& life values."
pp 12-14.

Eastern and Western Social Ideals and

Results: "It is characteristic that though the west has not proposed to itself the idea of man mechanical efficiency, it has shown a remarkable skill in the management of the affairs of men. The advanced methods of science and the scientific organization of industry have led in the west to an enormous increase of efficiency in production, but Until very recent times have been sacrificed and the organization of social groups has exhibited marked defects in certain important directions. Both in politics and in industry, fitness and efficiency have been pawned to the detriment of some of the
fundamental and elemental values of life.

In the East, the increase of efficiency, industrial and political, has been checked by the restricted natural and social needs related to the peculiar natural and historical environment. New psychology has led to a greater emphasis on the satisfaction of the few primary needs than on comfort and luxury (which multiply beyond limits in the West), and of the intellectual and spiritual needs (which have been relegated to the background in the West). The historical conditions have favored the development of petty republics, characterized by a high degree of social autonomy and uncorrupted growth rather than the organization of a central governing power. Not needed to the ideal of more efficiency, fitness and quantity, the East has found scope for the unadorned increase of the
complex values of life, has sought quality more than quantity, and well-being more than mechanical efficiency, and, by the emphasis of natural relationships based on primary needs and instincts, rather than contractual ones, has built up a social fabric where progress is achieved by spontaneous groups acting and not by state control and state interference. In her social organization the mother earth has been guided by her natural instinct which is itself the wisdom of nature, by her strong human sympathies, and her communistic and collectivistic sense which have welded autonomous individuals and social groups into a harmonious cooperation for the common realization of
the ends of society, ends which are quite in
keeping with those of human
reason's famous ideal of civilization,
and more true of the West, where society, in
the pursuit of a mechanical ideal of
efficiency, is ignoring the true interests of
organic efficiency and culture, and for
that ends is stretching its limits, like
those of an octopus, into those domains of
the private personal life within which
the individual is rightful sovereign
for the imperative need and rational
right of self-realization. Social group-
ing in the West has been determined
almost entirely by the instincts of
appropriation and aggression, manifested
in the form of a yearning after produc-
tivity and exploitation. In this social
scheme the concrete personality can
been relegated to the background, and only a fragment has been represented as the true individual. In the East, social grouping has been the outcome of a vital plan in the direction of natural and human relationships. Consequently, social grouping or identification in the East always tends to ensure the satisfaction of the totality of human interests that constitute the personality. In industrial and political business, which is really the management of the affairs of men, the handling of machines, industrial or political, does not mean the same as the handling of living personalities, individualities, or groups. Trusts and cartels, federations and empires, may imply a high degree of efficiency, but as industrial machines produce monotony of work
and life, and change the originality of creative genius, they in their turn
govern whole societies under the stem
rule of dead routine and uniformity,
and, in the pursuit of economic and
administrative efficiency, destroy the
conditions for the free realization of the
totality of needs and interests of indivi
dual and social units. The commu
nization of the East has achieved
efficiency in its own way and, in
adaptation to the simple but total
needs of individual and social life,
related to the environment, it has
earned economy and justice by a
healthy and diffused distribution of
wealth and population, of work
and leisure in a well organized
and efficient system of agricul-
ture, arts and crafts; through
decentralization in administration
it has developed the amenities of local bodies and assemblies to an extent unknown in the West; and by the emphasis of the primary value of life, of human instincts and sympathies, of a social and humanitarian education, it stands for much that is noble in enjoyment, art and religion — in other words, for true culture instead of the bare materialistic and mechanical ideal which has given wrong leads to the civilization of the West. —

Human and Social Ideals of the East. — The East does not believe in concentration in any field, in politics, in industry, or in social life. The East believes in the diffusion of wealth, the diffusion of population, the diffusion of production, and the individuality of production. It leads to a high
degree of economic democracy. The common ideal is to give opportunity to every citizen to participate in the spiritual as well as the material benefits of civilisation. To accomplish this she aims to purify competition and elevate it to a high level. She would allow private property but destroy its aggressive, anti-social character. She would not allow private property in the public utilities, the complex tools of production which are beyond individual use. She would establish a code of economic duties for an effective social control of industry carried on in her colleges, fields and workshops. Everywhere she would coordinate private enterprise with social good. She would introduce her characteristic group
organization into the management of large-scale industry, organize it on the lines of her communal self-government, and make every worker a self-governing servant of a socialist state out of a democratic federation of self-directed workshops and guilds. She would thus eliminate the social business of making profits and avoid the division of industry into classes, even when industrial conditions reach a stage where individual business enterprise is an incentive to economic progress. The communal character of her industry and economic life, and aim at giving the ordinary worker means of expression and chance of responsibility in communal workshops — workshops not
owned by individual entrepreneurs, but owned and controlled by the villagers. In communal production, the worker is conscious of his creation, without which consciousness work is at best a drudgery, and degrading to intellect and character; there cannot be any great disparity of wealth, the tools of production not being so elaborate and complex as to become inaccessible to individual producers, nor can there be so many intermediaries and middlemen whose parasitism might warp the people from the true lines of character development; finally, industrial democracy will begin at the bottom in the self-governed workshops and other places of work. The laborer will have control
over the management; the is a great factor in elevating manhood above all, the Earl believes in the common and social values of agriculture and college production; lower population is not cuddled together in an unclean environment; and nature and home shared a binding and restraining influence.

"Civilization, the common property of humanity."

It is not true that the European races embody all the ideals that civilization implies. Civilization is not the monopoly of a particular race. Civilization is not racial and particular; it is the common property of humanity, open to all races in proportion to their respective aptitudes. Civilization implies the common.
systems and incorporation of all the different types of culture that different races exhibit. In the development of world history, each race has evolved a distinct type of culture. No one type of culture can give full and permanent satisfaction, and yet it is impossible to combine in one particular race the different types together: the aims and life values are so contradictory. Civilization is like a pastel-colored garment which covers the valued norms and limitations of humanity. Each of the many-colored warp and weft threads is woven by the evolution of a particular race-consciousness. You may snap one particular thread: the whole garment loses its beauty. You force and cram one set of ideals,
in they European, British or German, the garment comes to be attractive. Each colour is complementary to the rest, and the absence more the beauty of the whole. You suppress and obliterate one type of culture, and you remove some highly interesting and attractive threads. You rend asunder the whole garment. But universal commonalty must be clothed. The particular race will slowly re-assert the type after a period of forced interference and subjugation, and meane and restore the thread in the continuity to come. Racial type are constantly though slowly changing in response to the environ ment, both physical and social. Ancestors on diverse geographical, cultural and social conditions, each race, civilised on reminiscent,
p. 30  Value. Similarly, the opposition between
the cost theory and the utility theory of value
rests on the failure to discern the social base
which has led to much pointless contention
in the past. Value is essentially a
social conception. The marginal cost
around which values gravitate is not
individual cost, but social cost. The
value of a commodity is due not to the
labour of the individual who has made
it, but to the social service it is going
to render, i.e., to the social sacrifice which
it is going to make. When we say
that individual cost of production fixes
value, we really mean that it appears
as the value that is fixed by social
forces as a whole. Similarly, in
exchange, the equilibrium is not between
the pain and pleasure of the individual, but between the pain and pleasure of the groups.

Communalism as Social Coordination

The cooperative society is an association which anybody is free to join or not. In the case of the village commonwealth, the occupational guild or workshop, class or brotherhood, every individual must accept the rights and obligations of associated life both as a producer and as a consumer of values. The individual must work for the guild, the class, the community, and the diverse functional groups to which he belongs, and the social organization must be such that social service and selfish service would be coordinated without detriment to either. The coordination of individualism and
collectivism means the coordination of the social principle of competition and social service. In such individual's service society gains, he himself also gains, as also do his family and his functional group. Communism stands for a new self-interest of the individual who puts his family before himself, and his community before the family, because his share of what is done for him by the community is of far more value to him than what he does for himself. Communism stands for a new co-partnership, in which the surplus of production is returned to each individual to develop his individual capability and at the same time committed for religious, social and educational ends to promote well-being for the individual and for
society — a co-partnership in all
the complex values of life under the
impulse not of an external authority
but of an internally imposed social
or moral code.

(continued on p. 133)

In relation to the relation between
altruism & voluntary suffering, compare
& consider Dostoevsky's attitude
that of Buddha & Gita & 

Modern machinery has created
instruments of precision which in turn
have been of great service to advancement
of mankind — e.g., spectrophotometer, electron, etc.
Both & plans have been the two most
important machines tools which permitted
invention of automatic machinery.
Another quality of a little child, and the K. of H., is that it lives almost entirely in the present. Now, the K. of G. is at hand, is within you (now). The division of time into past, present, and future is a characteristic of obsession with the limited span of time we call. If we live in the Now, it's more like eternity. This too may also with 'Be not anxious concerning the morrow.'
Invitation from "Chase" by Joseph Conrad

"Pain is the fate of mankind, and if two beings thrown together, mutually attracted, meet the necessity, fail in understanding, and voluntarily stop short of the embrace, in the widest meaning of the word, then they are committing a sin against life, "the call of which is simple. Perhaps an act and the punishment of it is an inversion of complexity, a tormenting, finally toinous volition of feelings, the deepest form of suffering from which indeed something significant may come at least, which may be criminal or heroic, may be madness or wisdom — or even straight if deepening decision."
From Conrad's 'Heart of Darkness'

"We wander in our thousands over the face of the earth, the illusory and the obscene, carrying beyond the sea our fame, our money, or only a crust of bread, but it seems to me that for each of us going home must be like going to render an account. We return to face our enemies, our kindred, our friends, — those whom we despise and those whom we love; but even they who have neither the most free, lonely, irresponsible, and height of ties — even those for whom home holds no dear face, no familiar voice — when they have to meet the spirit that dwells in the land, make its stay, in its air, in its valleys, and on its rise, in its fields, in its waters and its trees — a wise friend, judge and inspirer — say what you like.
to get its joy, to breathe it pure, to face it with one must return with a clean conscience. But the fact remains that you must touch your reward with clean hands, lest it turn to dead leaves, to thorns in your grasp. I think it is the lonely, without a frame, or an affection they may call their own, those who return not to a dwelling, but to the land itself, to meet its disembodied, eternal and unchanging spirit—it is those who understand best its severity, its saving power, the grace of its reparation, its right to our fidelity, our obedience. Yes! few of us understand, but we all feel it through, and I say all without exception, because those who do not feel it do not count. Each blade of
From Conrad's "A Familiar Precept"

Some Reminiscences.

"Those who read me know my

condition that the world, the temporal
world, rests on a few very simple
ideas; so simple that they must be
as old as the Bible. It rests,
notably, amongst others, on the idea
of Fidelity. All claim to spend
righteousness awhile in me thatremain
and anger from which a philosoph-
ical mind should be free."

From "Tales of Unrest" - The Pilgrim
There can be no life without faith and love — faith in a human heart, love of a human being.

"An ideal is often but a flaming vision of reality." — Clause.

"There are those who say that a native will not speak to a white man. No man will speak to his master, but to a master and a friend, to him who does not come to teach or to rule, to him who asks for nothing and accepts all things, words are spoken by the camp-fires, in the shaded solitude of the rea, in woodland villages, in rocky places surrounded by forests — words are spoken that take no account of race or colour. One heart speaks — another one.
"The wisdom of the heart, having no concern with the erection or demolition of theories, any more than with the defence of prejudices, has no random words at its command. The words it pronounces have the value of acts of integrity, tolerance, and compassion. A woman's true tenderness, like the true nobility of a man, is expressed in action of a conquering kind." — Nostradamus.
State socialism does not satisfy the ideal, for its bureaucratic machinery will bring about wooden routine and dull monotonous. In spite of the social advantages of the state organization and control of labour, and of the conditions of work, state socialism cannot but be harmful to the development of originality and initiative, and will ultimately end in technical conservatism, and a uniform but low average of industrial and technical efficiency.

In the east again, the state has never touched more than the fringe of social life. This is at once the cause and the effect of the insularity of lives.
self-governing and independent village communities, guilds and their unions.

The nationalization of industries, the communitarian organization and the regulation of the conditions of production, distribution and trade by externally imposed laws, will run counter to the lines of certain social evolution in the past. Cooperation and syndicalism also have their merits as well as their deficiencies. Cooperation tends to establish a solidarity of the interests of the capitalist and of the consumer.

But the great deficiency of cooperative economy is that, in its zeal for the increase of the dividend for redistribution as common and profit among the consumer, it is often ready to exploit the laborers. In some of the cooperative industrial establishments of
the West, the laborers are chron-
ically underpaid. Syndicalism man-
ifestly affects a solidarity of the inter-
ests of the producer and of the capital-
ist, but forgets the consumer. Rather
cooperation or syndicalism is a com-
promise ideal which can affect a
union of the interests of the produc-
er, the capitalist and the consumer,
interests which have been separated
by the present industrial order or rather
anarchy in the West.

"Communism aims at amalgamat-
ing all the three interests. The
community which will direct
labors and employ capital in this
economic scheme will also be the
natural guardians of the rights of
producers and of consumers. Hence,
while both cooperation and syndicalism
will not be able wholly to prevent
industrial strife and class conflict,
and have to depend on the state as the arbiter and guardian, communication, which establishes and perpetuates the integration of all the different industrial interests, prevents industrial disputes and achieves social progress without the mediation of state law and regulations concerning industrial life. Communism secures the advantages of application by recognizing an industrial or agricultural unit for purposes of government. State socialism, as a bureaucratic organization of industry, can secure an average mechanical efficiency, but it neglects at the root of individual initiative and enterprise; and, by separating the laborer from an interest and enthusiasm in the work and its management and the insuperable necessity of self-direction, it violates the justice of private property. Communism-
can allow individual rights in property, but emphasized social interest.

The unit of commercial activity is a functional unit, an agency or indus-
trial group in the zone of agency and industrial distribution. Commer-
cialism stands for the direct control of
the laborer over his work and its
management, and for an equitable
demonstration of individual and social
rights in property. It stands, then
for for self-direction, for the un-
curtailed development of the creative
impulses, for art and craftsmen-
ship, for the expression of ideals, and
the happiness and dignity of labor.
Communism enforces the advantages
of cooperation by regulating industry in
the interests of consumers. But, unlike
cooperation and trade-unionism, it does
not make membership of the economic
organization compulsory for particip
tion in its special benefits which do not correspond with the benefits for the entire community. In communism the economic organization is meant for all. It is the regulation of industry by the community in the interests of all as consumers, and not as representing special or exclusive class interests. An individual worker, not as representing the interests of his class as the laborer, the common or capitalist, or as representing the unified interests of two of the above classes: he is there as a member of the community as a whole, and his individual industry is a direct means of communal service. That is working in syndicalism, which is in consequence coming to be associated in the West with the red flag and revolutionizing attitudes. The principles of syndicalism and guild socialism
so far as they concern with those of 139.

communism as regards the recognition
of a trade in industry as the unit of
government, while more kind of local
rules are not equally applicable to large
industries wherein large numbers of units
and large specialized machinery here
led to the need, e.g., ship building
and steel industries. In other
the advantages of large-scale production
and organization, and of centralized
management, are so obvious that the
communist system will have to be
modified in its application.

Communism in China and India
will thus mean and employ the
existing social tradition and economic
arrangement for the organization of
larger autonomous local associations
and guild unions, while the interf-
meaning of conflicting economic inter-
ests in the local bodies that will as
now represent consumers as well as producers will be the chief discipline in industrial citizenship. For the chief cause why the present system of industrial unionism or syndicalism comes into conflict with the state as the guardian of consumers is that they both neglect the integration process at the bottom, leaving organized economic colonies horizontally or vertically, leading to a crystallization of class feeling which makes reconciliation with the rights of others difficult, if not impossible. Hence, 'self-government in industry' or communal lines bears richer promise of industrial peace and justice than that on guild-socialist or syndicalist lines. Communism agrees with Socialism and Syndicalism as a plan which eliminates the undesirable conditions which result from the use of capital by individual owners, competitive by seeking profits; it offers, however,
but a concrete and practical program for reconstructing industry and society. It is worthy of the most attentive study in the West, and of development and expansion as a scheme of life in the East.

But the communal interests and organizations will preserve a remarkable vitality in India, and even today are fighting the effective weapons of the modern state and the forces of the present industrial revolution. The hope of saving the economic situation lies in conserving and developing the communal sense and balance as well as the organizations which in check the disruptive forces and tendencies of modern industry, characterized by an unethical competition.
and an anti-social individualism, and to furnish the basis of the social fabric in the coming industrial order where the apparent conflict between the commutation of the East and the competition of the West will be set at rest in a harmonious realization of the rule of social well-being and culture.

Communism not Unprogressive.

Western writers, though they recognize the place and importance of communal institutions in the early beginnings of social evolution, think that communal instincts have now outgrown their uses, and that a rehabilitation of these in modern day social institutions is bound to be accompanied by stagnation and degeneration. This is due to their bias and prejudice, their partial methods and insufficient investigation. It is for this reason that Western observers
are supposed to use the title of
new village communities, self-con-
tained and independent, by the rule
of those which India had known
from very ancient times. In the
new Chanda Colony, for example, the
villages are developing into self-suffi-
cient units with the supply of regular
village employees in several villages.
the artisans and laborers are usually
drawn from the parent villages of
the grantee, who prefers association with
his dependents, not only because
they know and trust them, but also
because such dependents necessarily
take a part in all the great festivals
and ceremonies of their lives.

In the village there are not developed
forms but adhere varieties of
social and economic cooperation
for the defense and promotion of
common interest.
that it is the individualistic type of society that are alone progressive to be discarded forever. Then alone can communism as a constructive principle in social experiments the act be directed towards the ends of progress.

To the indigenous village store dharmagola, storing for emergencies a sufficient stock of paddy for seed as well as for food, may be added gola of cotton, jute, oil seeds and other raw materials of the village which will be utilized by village artisans and industrialists, as well as golas of goods which the village cannot produce. Further development should follow in the direction of the federation and union of such stores from village to village and from district to district, and their affil...
...to a cooperative wholesale depot and importing society as the central establishment. The communal organisation of credit and the supply of implements and raw materials on a cooperative basis will intercept the profits of the middleman and the capitalist; the communal control of grain export will prevent exploitation by grain-dealers, and regulate trade and consumption in the interests not only of traders and producers but also of the whole community.

pp. 587-9 "Humankind lives, indeed, contented through the ages, symbols in all their gradations of crudity and fineness under the impulse of social needs and instincts. From the simplest and crudest to the most complex elaborate apparatus of social or socio-legal..."
fictions and symbols thus invented, the one persistent criterion in every age and every region is the adaptation of the means to the end relatively to the state of culture. This is the truth of values as opposed to the truth of facts, and it would be futile in any social analysis or inquiry to ride the high horse of a priori concepts and categories, like the magic or mana or esoteric doctrine, and temple on the rich and exalting growth of myth and folklore, of mythology as vague and in the imaginative constructions of man for the satisfaction of natural and social instincts.

Popular religion has not only contributed to the ordering of the daily life and amelioration of human and social wants, but has also interpreted the living touch with nature in forms of
ceremonial and ritualistic worship
as well as in mythic creations of
gods and goddesses.

"Group Gods and Communal Worship.

Each individual group or community
has sought to represent itself as
being continuous with the larger
forces of the cosmos. Thus, each
community has sought to make
itself concrete by giving expression
to all the natural needs, religious,
aesthetic and intellectual, over and
above the strictly economic. Each
guild has its own gods and goddesses,
its particular form of mode of
aesthetic enjoyment, and each its
socio-economic tradition. And in
its particular festivals all these
diverse natural needs meet in the
conflict outpouring of the
communal soul.

"The artisans and leaders have
their special deities along with the
gods and goddesses whom they worship
in common with the masses of the
people. ——— The practice of worship-
ing the instruments of one’s calling
is universal in India. The leaders
worship their Caste, their Balance
and Weight; even a glimmer on a
wagon in Southern India is often seen
to bow before her incense or live
before she begins her work. ———

"In a multiplicity of gilded facts
and festivals, as well as of caste
gods and goddesses, we find the
streaming out of the life imported in
diverse channels of concrete and par-
ticular satisfaction.

"Again, not infrequently do we find
that different communities meet on
a higher plane of solidarity or
participants in the worship of a
common god or a brother in a common universal festival.

A striking contrast with the picture reveals itself when we peer into the socio-religious life of Western industrial organizations and communities. Then each group grounds itself on more economic function as if it stood in no need of establishing itself in the larger life of nature and common. How more tolerable would have been the life of the trade union, bent exclusively on the adjustment of wages and the terms of labor, if its constituent groups could meet in a communion of souls in a common festival ministering at once to the religious and the aesthetic life. — If the whole concrete and creative personality cannot express itself in the medium of daily life, unfulfilled
interests and practical interests will
stand out rebellions, full of potential-
ties for social disruption and individ-
ual separatism. It is only when the
group interests orient themselves in the
common, only when life as a whole,
of individuals and of groups, finds
its channel of fulfillment, that
quicker solidarity of function and
purpose supervene and the forces of
dependent and rebellious are not at rest.
In the scheme of Indian groups life
and the ambitions of an individual
attempt to combine the suppression of
diverse interests. Thus, in the industrial
guilds, as well as in the agricultural
community, which is by far the most
important and stagnant groups, we
find the ebb and flow of life with
the rhythmic changes of nature.

The seasonal festival of the Peasant.
Man from Nature - "There is no doubt that under modern industrial and social conditions the life of the people is gradually being divorced from nature and the elemental forces with which man is surrounded. Machinery, science and intelligence move on the surface of the earth, and as the elements do they uplift, educate and create. But man finds himself in isolation. He loses touch with the earth and the elements, and through his working over nature gives him self-confidence and even the joy of creation, he loses the enjoyment that comes from the friendship with trees and stones, and from playing with the elemental forces of nature, in the seasonal play ever showing a new and interesting mood.
to be receptive to the East. Asiatic realism among people like the Japanese and the Chinese, and in the nature of that culture, the middle east in India, among her various stocks and races we find a living touch with nature as a mark of a humane civilization which had cut itself off in a remote past from the savagery of primitive naturalistic races with their childlike nature and their vivid sensibility to the higher imaginative and aesthetic aspects of nature's life.
In these races the primitive nature sensibility of instinct have preserved a closer affinity and sympathy to nature's own life, in all her variegated moods, than has been the case with the Hellenic tragedy and mythology giving us they have done a distinctly
anthropomorphic and animistic. 

Paganism cast to the personified natural attributes and phenomena.

But whether in the form of the philosophic nature religion of India, in which a strong plastic imagination remolded in the creator of symbols, or in the form of the Greek Paganism which saw the silhouette of man against the back ground of nature — all these nature religions are now gone in a social environment divorced from nature and nature's forces. The economic and social system also no longer develops human relationships. The relations of employer and employed tend to lose all humanity. The working man no longer understands the
economic machinery. His perceptions are full

"But nature cannot be mocked. Educa-
tion has not been able to supply new
ideas materials of thought and imag-
ation in the denatured city.

"Coming Renaissance in Religious
and Social Life." A neo-natural-
ism and a neo-anthropomorphism will
return the native reactions, the loss of
which has demoralized the working-
men and tempted him to find
the 'comfort' his nature craves by
the artificial stimulants of vice. But,
in this renewal, anthropomorphism
and organism, phonism and pro-
motion will each have to satisfy the
ethical needs of the individual. Nature
worship in the renewal should not encour-
age crowding submission and abrupt fear,
but derive its inspiration from the self-confid-
ance and self-knowledge that man will have
recently acquired. (Continued on p
"All his life long the eye of his soul was turned to the contemplation of Pain. As a boy, he had looked upon it bravely; his final words, spoken as a dying man, were directed inspired by the life-long contemplation. All the questions which all philosophy has asked when confronted with this reality were gathered up in him; he went beyond the meaning of philosophy. He dared to ask more than the philosophers; he dared to ask in another way: he dared to believe that man must have the courage of his humanity, to put faith in the sovereignty of his own mind, and to make his mate-
D's attitude toward Christianity is stated in one of his letters as follows:

"I am a child of the age, a child of belief and scepticism, and probably—indeed I know it—shall remain so until the end of my life. How terribly it has tortured me (and tortures me even now) — this longing for faith, which is all the stronger for the proof I have against it? And yet God gives me sometimes moments of perfect peace; in such moments I love and believe that I am loved. In such moments I have formulated my creed, wherein all is clear and holy to me.

This creed is exceedingly simple; and it is: 'I believe that there is nothing
broiler, deeper, more sympathetic,
more rational, more human, and more perfect than the Saviour. I say to myself that not only is there no one else like Him, but that there could be no one. I would even say more: If anyone could prove to me that Christ is outside the truth, and if the truth really did exclude Christ, I should refuse to stay with Christ and not with the truth." I commenting on this, Murray says, in part: "He had looked upon God; now, more, the very love for Christ the Man drove him to yet more passionate denial of His Divinity. That suffering which may be the crowning mystery and supreme demonstration of Christ's Divinity for the believer, is for the child of unbelief the stone of ultimate offence."
"Deep down in his philosophy lay the conviction that that which is common is in some sense unusual. Like many others I have my own idea about art, and it is this: What most people regard as fantastic and looking in immutability, I hold to be the most essence of truth. And observation of everyday trivialities I have long ceased to regard as reality—it is quite the reverse. But for Dostoevsky only that was real which was fantastic, in other words, only that which was the sign of revolt in the mind of man against the tyranny of life and the iron laws of brutal and cruel nature."

p. 25. "Civilization," he says, "develops nothing in man save an added capacity to receive impressions and we might have added, and to stand upon the impressions the boy received."
The logicians will say that the distinction of the present human consciousness and the creation of a new life, wherein spirit shall no longer be divided from body, is no more than empty words, which composed to no thought; the thought in them, they will say, is unhittable. It is true; yet on the foundation of such unhittable thoughts, Dostoevsky's great work is built.

In one of his last letters Dostoevsky refers to a sentence of Vladimir Solovyov, the Russian philosopher, who in his youth was closely Dostoevsky's disciple: "I am firmly convinced that materialism means much more than it has
p. 235 "Christian was for him the ideal of human action under the present dis-

coration; but the way of Christ was a solution for conduct and not for


Conclusion of quotes from


Newberry's Comparative Economics


(from p. 154 of this book)

"Symbols and images will have


their value continuously re-interpreted,

and their meanings and purposes


intellectually realized so that they may not
degenerate into mechanical routines
and dull formulae, or turn to anti-social
use to the destruction of the healthy texture of social life, as has been so often the case in the medieval period of India as elsewhere. The fact is that polytheism and symbolcity have their distinctive power when they feed the imagination and satisfy the spirit; and this can only be secured when there is a free creation, use and renewal thereof by the spirit of man, acting as a self-conscious, reflecting intelligence and not as the tool of a material image. Where the intellect wavers before the mystery of the Infinite and yet the intense emotion renders impossible the retreat of the soul, religious sym-

bols freely arise, as fulfillments at once of the troubled intellect and the thrilling heart, and make the world alive with communion of
nature and the infinite:

they will seek to promote
social values, first by encouraging
simplicity of life and manners and
dignity of character; and, secondly, by
transforming individual and social
relationships in terms of the one and
all-sufficient relation with God,
which will in create society by efforts
toward the elimination of the poverty,
suffering and vice of one's fellow
man inspired by the ideal of
establishing a paradise on earth
here and now. As in the relationship
with nature, so in the relationship of
man in society and in industry, the
communal conscience will
express itself in ever renewed sym-
bolical observances and institutions,
in rites, sacraments and festivities,
emblems of one common human...
ASPECTS OF SCIENCE.

ASPECTS OF SCIENCE. Second Series. By J. W. N. SULLIVAN. (Collins. 12s. 6d. net.)

Mr. Sullivan’s papers deal with various aspects of science and of scientific method. Mr. Sullivan is among the most successful of interpreters of modern currents of thought to those of us who are interested but can claim no specific scientific training. He is not a popularizer of science, though two of these essays— an admirable sketch of our knowledge of the structure of the atom and a lucid interpretation of the concepts underlying the theory of relativity—are popular expositions in the best sense of that phrase. His concern is really with other things. What he seeks to bring home to us are the methods and ideals of science, the rules to which it conforms ("the rules of the game," as he calls them in one place), its relation to art and literature and the life of man generally, in fine, the nature of the "explanation" (if that is possible) that it may be expected to give of the universe. Besides these topics, which take up the greater part of the book, there are a couple of essays, more literary perhaps than scientific, a paper on the position of men of science in the community and a criticism, trenchant and destructive, of theories of psycho-analysis.

The days when science dealt in "causes" and "effects" are past. No longer do scientific men lay down "laws" to which nature must conform. It has been found philosophically sounder and far less embarrassing to the scientist (who wants to get on with his job and not to embark upon metaphysical arguments) to look upon science as a "description" of what we find around us in the universe, a résumé, as Professor Karl Pearson has put it, of a wide range of the scientist’s own perceptions. There is room here, of course, for a "law" in the sense of a formula which summarizes a wide range of relationships between isolated phenomena, and the discovery of such "laws" is the function of the disciplined scientific imagination. But a description can be given in many ways; and it follows equally that a number of theories, each of which will summarize all the phenomena to be included, can be propounded. There is, in fact, a certain arbitrariness about it; once we come to look upon science as "description" we see that it must be so. Mr. Sullivan brings this point out admirably in more than one place.

We wish to bestow order and coherence upon a certain region of experience, and we try to do so in terms of certain fundamental entities and principles that we have adopted. We prefer some schemes of interpretation to others. For instance, other things being equal, we prefer a simple to a complicated scheme. There is no reason whatever for choosing one rather than the other except that we prefer it. The Ptolemaic theory is abandoned only because it is much more complicated, when applied to modern observations, than the Copernican theory.

and again—

Our criterion would be convenience. If we found that by adopting non-Euclidean geometry we could explain a great variety of phenomena and that by keeping Euclid’s geometry we had to invent a whole host of special laws of nature for which there was no other justification, then, since all geometries are on the same logical footing, we might prefer the non-Euclidean geometry. Now this is what Einstein has done.

It would be difficult to put more clearly than this just what a scientific "theory" is, just how different it is from the old notions of causes compelling phenomena. And it follows that, as we are at liberty to choose what scientific theories seem most convenient, there will be room for individuality of choice. That is just what we in fact find; and Mr. Sullivan makes the acute remark that Einstein’s theory is not accepted, or at most but grudgingly accepted, by some scientific men, not because they are unable to understand the special difficulties it presents but because they do not like that kind of theory. He reminds us that it was the same with the non-Euclidean geometry which plays so important a part in relativity theory. Gauss was the first, perhaps, to see that Euclid’s parallel hypothesis could be denied and yet a perfectly self-consistent geometry constructed. "But Gauss quite realized how staggering, how shocking a thing he had done, and was afraid to publish his researches." So even in science we must not, it appears, think unorthodox thoughts. It is not done.

A great number of Mr. Sullivan’s pages discuss the theory of relativity, and the consequences that appear to flow from it. That is because he sees in it, and rightly so, a great revolution in thought. Descartes had exclaimed, "Give me matter and motion and I will construct the universe." Newton had assumed that the ultimate entities, i.e., space, time, and matter, to which he was led by his mathematical analysis were ultimate realities. But why, asks Mr. Sullivan, should we suppose that what is mathematically describable is ultimately real and the only ultimate reality? Why should man’s ideals, purposes, and desires be abolished from the scientific universe?
It is not as if a description of the universe, including the mind of man, in terms of matter and motion, had been given, or even promises to be given. The materialistic position is as unintelligible as ever it was. It is sufficiently remarkable, as Newton would probably agree, that a description of the world in these terms should have gone as far as it has. It is very natural, in face of this success, to suppose that the fundamental entities used in the description should be at least amongst the ultimate realities. But we now know that the entities assumed by the whole of this philosophy are not essential to the mathematical description of even such aspects of the universe as may be treated mathematically. We now have an alternative description where neither space nor time nor matter nor force are fundamental entities, and therefore are certainly not ultimate realities. The implications of this new orientation of the science of physics make the materialist philosophy a matter of purely historical interest.

Relativity theory comes, then, to rescue science from a materialist interpretation of the universe. And that is where its great appeal to a mind like Mr. Sullivan’s lies. The universe for him does not consist solely of the things which scientists can measure, weigh and analyze. There is also the whole realm of thought and feeling, music and art.

So far as astronomy and physics go the kind of description to which science is committed by its own principles is highly satisfactory. The distance, mass, temperature and velocity of a star is the kind of knowledge we want about a star. So far as this kind of phenomena goes the scientific description satisfies, although perhaps not completely, the curiosity of every intelligent man. But if all that science could tell us about different poems were the number of words they contained, this information would not meet the kind of interest we take in such phenomena. And a materialistic description of psychological phenomena, supposing it to be possible, would, it appears, suffer from the defect of being quite uninteresting.

Modern scientific thought is, in fact, enlarging the compact little universe which rationalism built for itself; and it has now become a place, says Mr. Sullivan, where even mystics, to say nothing of poets and philosophers, have a right to exist. “The present scientific picture of the universe, although incompromisingly more profound than that of the eighteenth century, allows much more room for possibilities.” It has even been suggested that it may not prove to be rational!

"Order" is a kind of relationship. Since there are many diverse things and entities in this world, so there are many kinds of order, of which the scientific, logical or mathematical order are only of one kind. Order also implies meaning, and there are many mean-
Using too much coal power is like too many servants. Western moral fibre & civilization between brain & hand, of strength of nations. Tends toward double germination. Or it is like an overgrowth of body & mind at expense of mind? Civilization will become muscle bound.

The scorn of Westerners toward Oriental manual labor is as false and foolish as that of the wastrel living on his capital toward the prudent man who lives within his income.
To think that explaining mind work is superior to hand work is to overlook the fact that strong, clear concepts without a rich basis of sense perception are impossible.

In the case of coal and oil power, we should recognize it as much (?) as we do the product of human labor. It is the product of Punch and Protestantism, through less developed vehicles. The West overlooks this and thereby makes a large mistake.


"Don't resent when your opponent pushes you; rather, increase your pace in that direction and pull him a little at the same time;"
or vice versa, should he pull you. Don't let him ever get the strain on you, but go with him, only a little faster than he pull would cause you to.

By following this precept you are - I may describe it so almost catching your balance before he makes you lose it, while he is practically losing his and is without the aid of your resistance - on which he has been more or less depending, to help him regain his balance. Then in an easy and simple manner, you neutralize his efforts to get you off your balance and at the same time create a favorable opportunity of effecting a throw, by keeping him off his balance.

"The inner truth of jiu jitsu,"
the vector establishing the supremacy of leverage and balance, two soft, delicate qualities, over the harder, rougher order of strength and force.

"Jin-Jitzu means 'the soft art' or 'the gentle art', 'the art of softness'. Knowledge of balance, and how to disturb it, is the 'mystery' which enables the Jin-Jitzu man so easily to throw stronger and heavier opponents without any great effort or without using strength (in the common acceptance of the term)."

All the time is a candle as trying to last another in a balance weight merely by pulling on more weight. How much easier to extend the arm of the lever to keep the weight in
same.

Roch says all victory is moral.

There are who believe moral force can win.

The analogy to other physical balance is reliance on moral forces - on forces beyond time, space, and physical force. By showing physical strength to opponent we help him to justify himself morally and truly to re-establish his moral balance or self-confidence.

These moral tactics do not disregard force and its effect either upon individuals or in history. They utilize it to overwhelm the opponent and compel him to adopt similar tactics, i.e., to come into moral realm - keep his pose and balance there instead of in physical
force only.

But time aliums does not need much
for the defeat of the opponent but to lift
line up into the plane of tone and time,
from his motive as well as his tactics.

The test of whether machinery is too
big or complex is the one of overhead
expenditure. If the overhead is so great
as to require a longer operation than
is necessary to supply the local needs,
then it is too big a machine. This
is probably correlated with extent of
power also. On command
power plants the matter of
balanced load would enter here to
modify and adjust this matter of
overhead.
in the light of day.

Between God-vision and the spirit of science in the nineteenth century there is no discord, but rather concord. The scientists of the present day ardently love unity. Their very vocation is to evolve unity out of variety, method and order out of confusion and disorder. In fact, science is nothing but a striving after unity, the reduction of multiplicity of phenomena into unity, the unity of law or force or whatever else it might be. What is it that you see in modern times but the evolution of unity in all departments of science, physical, mental and moral? What are Astronomy, Geology, Botany, Chemistry, Anatomy, and Physiology, but the observation of certain classes of phenomena and their reduction to unity and order? Place a mass of plants or fossils or bones or metals before the scientist of modern times, and he will say—"Science abhors multiplicity, and must evolve unity out of it. I can have no rest till I have succeeded in reducing this confused and ill-assorted variety to order and method. This is my sacred mission". The scientific man goes through the laborious processes of induction, generalization, and classification, and goes on till he has discovered one law, one force beneath a multitude of phenomena. One, not many, is his guiding principle. Like true religion, science, too, abhors plurality, and will have unity at the root of all things. Both rejoice in the creed of unity. The cry all over the world of modern science is unity of force. The Darwins and Huxleys, the Tyndalls and Spencers of modern times are all engaged in the work of unification. They find many species, many forces and they try to reduce them to one. Whatever the merits of their theories may be, they challenge admiration and merit sympathy as unconscious labourers in God's vineyard, and lay ministers in nature's tabernacle,
Two good points of good detective stories are the quality of imaginative vision of significance in some details of modern civilization (e.g., Chekhov); and practice in estimating probability & chance and weight of evidence in human affairs (Kipling).

Great modern writers of mystery:

S. K. Carroll, Hans Andersen, Edmond (Walter Younis), Kipling, Poe, Robida, Swift.

As if idea of digging up energy is the same as of how to use coal.

The Chinese will take industrialism because she wants power. India cares more for power over the self than for external power & it will perhaps take only enough of industrialism to remove poverty, i.e., working without capitalism & limitation on use of power. Community ownership & use of power only for electric, gas, telegraph, running presses, co-op plowing, development of agriculture.
p. 132

"For the mind of Dostoevsky as to all minds with so deep a capacity to feel and to think, there are two ways by which mortal man can control the world in which good and evil are forever intertwined. The one is to act, the other to suffer. These things are to the outward eye of opposite complexion; only they are the same. In each the individual will is pitted against the unknown power. The man who acts absolutely, strives for the last assertion of his will; the man who absolutely suffers, asserts his will beyond this ultimate degree, for he wills that his will should be annihilated.
To suffer nothing, but in all things to act, to allow no pain from beyond upon the conscious individual will whatever of instinct or law is in intention the same as to suffer all things; in nothing to act, to bow the will to every alien power. There is in this no mystery, unless it be the mystery of the identity of things opposite. Each road leads to self-annihilation; for it stands in the destiny of him who would will all things that he should will his own destruction.

Such was the champion of humanity whom Dostoievsky saw in Christ the man, who by the way of suffering all things sought to meet the secret from life. To struggle with life for its secret is for the true consciousness the
only way to discover whether a man can live. A way of life
for the knowing mind which has
looked upon pain — this was the
object of Doctorvalue's terrible teaching,
and in Christ he saw a way of
die. Christ was for him the
most valiant, the most noble, the
most gentle, the most perfect
being that can walk forth on
the awful earth; but in him
he found no answer to the eternal
question. Christ was a man who
had asked, not a God who had
announced, and Doctorvalue loved
him.

[10. Buddha's similar search
and his answer in gentle sympathy
of goodness and compassion, like Atogela
in Plos. Khabarwos.]

According to Murrow. 1903
Leo Tolstoy's great works, in order of development of his name, are *The Underworld*, *Crime and Punishment*, *The Idiot*, *The Possessed*, *The Brothers Karamazov*.

The last of these he did not finish before he died.
The Ashram,

My dear friend,

I see you are adding to my debt. I already owe you a reply to several questions in your previous letter. And I have now before me another letter with quotations from Thomas Paine. The quotations I hope to use as you suggest. I have not yet gone through them.

The articles on Khaddar you may use just as you like.

I am glad you have appreciated the articles 'Is This Humanity?' I felt that I should make my position clear irrespective of whether it sounded or was in fact tenable or not. It is enough that the views expressed therein represent my definite conclusions.

You will notice the flaw in your analogy. You compare duty towards the ward with your duty towards moral welfare of the assailant. Now the moral welfare of the assailant is not at stake when you are defending the ward. It is his physical existence that is at
stake. And, if instead of the assailant being a stranger, it was another ward but stronger than the one then under your protection, you would still have to defend the one under your protection against the other ward who is about to assail the former and whom you have no other means of overcoming. God will judge your duty in accordance with your intentions. Indeed one may go a step further and assume the one who is to be protected not to be a ward but an utter stranger who has sought protection. There is a beautiful tale in the Mahabarat. A great prince had a pigeon flying to him for protection against a hawk. The hawk feels that the pigeon is his lawful prey duly appointed as such by God. The prince wards him off by saying that whilst pigeons ordinarily were a lawful prey for hawks, he cannot neglect the obvious duty of protecting those who sought his protection and the prince generously offered his own flesh as substitute. This, of course, is the most spiritual method of dealing with the hawk. But where one is too weak to adopt that method, one would be bound to carry
out the law of protection by resisting the approach of hawk by force. And this one would do in accordance with the law of Ahimsa. I don't know whether I have made my position clear.

I see you are not coming to pass your winter in Sabarmati. I am sorry in two ways. Firstly, because, though I shall be away, the Ashramites will miss you. Secondly, because, it is the fear of the Ashram climate and water that is deterring you. We, diet reformers, should really discover ways of bending climates to our will rather than succumb to them. I know, however, this is manuvi counsel of perfection. The step you are taking is prudent and therefore in the circumstances superior to the counsel of perfection which cannot be carried out without taking risk. I shall follow with considerable interest your researches in the tutorial line.

Devadas is quite well and strong. He has gone to nurse Mathuradas at Panchgani. I leave for Wardha on the 2nd December. My love to you and the
Stokes and Sundaram and Savitri.

Yours,

Balan

Further quotations from "Mann's"

2 outside (entered from pp. 175-178 of this)

p. 169 (from "The Jennett")

"Nations are born. Nations are built
up and moved by another force
which sways and dominates them,
the origin of which is unknown and
inexplicable: that force is the force of
an unrelenting drive to go on to the
end, though at the same time it denies that end. It is the force of the persistent assertion of one's own existence and a denial of death, the spirit of life, as the Socratic call it, the 'river of living water,' the drying up of which is threatened in the Apocalypse. It is the aesthetic principle as the philosophers call it, the ethical principle with which they identify it, 'the seeking for God,' as I call it more simply, the subject of every national movement in every people and at every period of its existence, is only the seeking for its god, who must be its own god, and the faith in Him as the only true one. God is the synthetical personification of the whole people, taken from its beginning to its end. It has never happened that all or even many peoples have had
one common god, but each has had
its own. It's a sign of the decay of
nations when they begin to have gods
in common, when gods begin to be
common to reveal nations, the gods
are dying and the faith in them
together with the nations themselves
The stronger a people, the more
individual their god. There has
never been a nation without a religion,
that is, without an idea of good and
evil. Every people has its own
concept of good and evil, and
its own good and evil.

p. 240. In the journal of anAuthor
Postonely had let fall a profound
word: 'The commonness that you
are less is help to suffering humanit,
can change the love you have it into
instead of that humanity.'
Falter Zosima (Book)

If the evil doing of man moves you to indignation and overwrought bitter tears, even to a desire for vengeance on the evil-doers, shine above all things that feeling. Go at once and seek suffering for yourself, as though you were guilty of that wrong. Accept that suffering and bear it, and you will find comfort.

Falter Zosima believes in the second Advent. It is easier to ridicule this naive eschatology than to appreciate the deep, inner, physical truth which lies behind the tremendous symbolism of the Apocalypse.

The second Advent implies the hidden revelation of a new consciousness, when all eternity shall be gathered into a moment, when time shall be no
more division between the body and the soul and no more barriers between the known and that which is unknown, when there shall be no more time. The world awaits the miracle upon which rests the present dispensation of agony and conflict and sickness and death, for the new consciousness will be a consciousness of harmony. The soul of man will go out into the universe and be lost and found again, for within it is the seed of an timeless being.

THE PATH OF TRUTH.
[By F. L. Vaswani.]
Blessed is the man who drinketh deep at sorrow's cup;
Blessed is the man who mingles with the poor and weak;
Blessed is the man who takes as gifts defeat and loss;
Blessed is the man who calmly looks into the face of God the Silent One in tragedy and tears;
For dark as Krishna is the Path of Truth and Love.
Things, activities, devices & ways of living which increase efficiency of use of solar energy, annual income.

Health, sanitation, right diet, full use of all refining for manure, coal, good roads, wells, artesian wells, pumps, good water supply, pure drinking water, irrigation, canals, hot and cold tanks for gardening, quick growing grains, nut trees, good tobacco, with use of cattle, water power for electricity, manufacturing, fish in, intensive agriculture, growing much things as mushrooms indoors in winter, use of goats, sheep for wool, decentralized village economy, wireless telegraphy & telephone, printing press, aeroplanes, sailing ships, water wheels, hydraulic power, refrigeration of food, grading & selection of seeds of of cattle, tomatoes, lettuce, fried cakes, Ford process for making linen, chucks for home lining, home weaving, telephones, use of chucks as counter of vegetation, also goats & sheep,
right use of posture cards, a few right inliers, 
grappling, moving pictures, typewriters, 
insertion of aluminum for many purposes, 
chemical research of certain kinds, thinning clothing in winter (e.g. Chinese winter underclothing), 
Chinese hot water bags for heat at night, gypsom as likely 
natural or allied heat sources, thermos flasks, bicycles, 
hand or foot power sewing machines, mimeograph, 
line or ruled cuts, power farm tractors probably, 
adding or other calculating machines, various 
scientific instruments for measurement or 
calculation,
The consumption of solar energy, the coal oil stores are very like impounded water behind a dam. It is that tremendous power, rather than new machinery, which renders idle the unemployed or raises more than people can use, that renders ability of people to care for themselves, that renders them parasitic. It is the need for power which makes us great, people get to war.

The least best thing to do is not merely to limit our power consumption to the available solar income, but to use the capital of solar energy to step-up lower forms of power into mental, moral and spiritual power or rather to make brains upon which the spirit can build.

Consider from viewpoint of relativity the ten periods of making use of coal - all one flow, but the period of making use of coal, like on approach in its sudden onset and end.
Institution from Lincoln's "Home to Uncle" speech. "If we could first know where we are going when we set out, we would better judge what to do, and how to do it." Apply this to Western industrialism.

People to whom to send copies of my book on science for village children:

Phyllis Graves, 5th Grade, Whitewater, Keda Suba

Kahle Raby, Christ cate, Teachers college of The Limau,

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Calif, Portland, Mo, Iowa, Tennessee,

Washington, Pike Union, see: Island people,

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Khud, Sakhawota, Radwan,

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Dee, Sam, Etna Foundation, Buddhist work.

Extra shops in Burma & Ceylon. Foreign affairs (Eng.

Hindi, Thromp, Resend, etc., etc., etc.

not clear
What I want for ornament in my room: 2 vases, one flat + shallow, 1 tall, one round; 1 trip of gray cotton, 1 trip of white cotton, 1 small Persian rug on middle level, several reproductions of Chinese landscape paintings, 1 or 2 mountain photographs, perhaps 1 set of some handkerchiefs, handkerchiefs.

In terms of Sallah's concept of all wealth as a flow, the best provision for old age would be a little land, a house, ability to farm, health, a store of clothing, bees, tools, some children or younger friends living nearby. Take in some to provide...
money for taxes and for part of food during the last few years. Perhaps write or teach after too much for manual labor. With right care of body the period of absolute dependence should not be over 2 or 3 years.

Work out whether use of coal power is going into any sudden or dependent on annual solar income without real equivalent return of wealth. E.g. suppose I fix for tenants. Does that provide as much more food as my coming to work or from decreases? When former uses tools, he has to support the factory workers. Work this out in terms of English power. Is England really a leader of the rest of world, or fanatic? If so, doesn't K movement show the way to get back to right moral basis?
Subject for every child to study

1. Religion - a spiritual attitude, not a creed. Sines and sayings of all great religious teachers X, Buddha, Jesus, Muhammad, Confucius, Balaji, Gandhji, Krishna, etc.

2. Literature of ideas, aspirations, imagination: romance, chivalry, fairy tale, saga, epic, poetry of action and of description, saga, uncommon humor.

3. History.

4. Physiology and hygiene, including self-knowledge.

5. Music and dance.

6. Drawing and modelling and color appreciation.

7. Economics - real nature of money, of wealth, production and distribution (Ford, Musk, Sviddy).


9. Drama.

10. Mathematics.

11. Culture institutions as habits, or way of living, of association, action, sport, thefound, mutual cooperation, with in time, over the world.

12. Race and international relations.
The alimena consider all other physical methods and forms of struggle besides evidence of moral mental. Now if these two there is no following degeneration or loss to people but an increase of mental activity a moral well being to both sides and unpunished, while in physical struggle both sides lose.

Consider non-industriousness in relation to individuals, the class struggle caused by industrial advance is the reason for freedom of Christianity in the West. Cf. both of Havelock Eburne.

Men can change 25% of his food energy into mechanical motion; the remainder going to heat, digestion maintenance. Best steam engine can transform only about 12 1/2%. This is to Prof. J. J. van Kemrick in "Principles of Physiology" - Home University Texty Series.
If human affairs were composed in their time scale, this incident the last 100 yrs. would look like a sudden explosion of energy, due to release of coal and oil power.

A Buddhist Story

(From St. Alain's "Buddhism")

Pūrṇa, a disciple of Buddha, decided to go to live with a cruel and furious tribe in order to convert them. A friend, trying to dissuade him, said:

"The men of Sānāgantu, Sānāparanta, among whom thou shalt reside, are violent, cruel, angry, furious and insolent. When these men, O Pūrṇa, shall address thee to thy face in wicked, coarse and insulting language; when they shall become enraged against thee and will against thee, what wilt thou think of that?"

"If the men of Sānāgantu, replied Pūrṇa, address me to my face in wicked, coarse
and insulting language, if they become enraged against me and said at me, this is what I shall think of that. They are certainly good men, these Sronaquaqua; they are gentle, mild men, they who neither strike me with the hand nor abuse me.

"But if the men of Sronaquaqua do strike thee with the hand or abuse thee, what will they think of that?"

"I shall think them good and gentle for not striking me with words or sticks."

"But if they strike thee with words and sticks, what will they think of that?"

"I shall think them gentle and for not depriving me entirely of my life."

"But if they deprive thee of life, what will they think of that?"

"I shall think that the men of Sronaquaqua are good and gentle; they
who deliver me with so little pain from
this body full of .IsChecked

"Good, good, Piṇṇa!" said the Buddha.

"Thou canst with the perfection of patience
with which thou art endowed, yes,

thou canst take up thy abode in the
land of the Sīvapāñcākā. Go, O Piṇṇa!

Relieve thyself, deliver others; arm thyself at the other shore, cause others
to arrive there; comfort thyself, console
others."

[The only only defect in this tale is

that which seems to characterize all
Buddhism, a which is not so manifest
in Christianity, viz., great dread of pain].

It well limiting people to income / solar
energy reduce chances of war? Would it not
philosophically, actually... of peacefulness of
China... India, best contrast merger? Of optimism
anger, sorrow, and fear are all caused by confusing the real Self with things which are not Self.

aren't most social change the result of mechanical invention? If so, why struggle so much about systems & institutions? Doesn't that unify Christ & Buddha's
soundness in not attacking institutions?

To what extent is machinery
an externalization of mind's moral conditions? Is it any more complex than all the
organic forms of life? Are they also externalization of thoughts? If so, need we
always be machinery, pure & simple, more than us organic forms? Perhaps they
are only like some short-lived condensation of radiation or geologic times. Should I
accept them & all other things, à la Walt
Whitman? Care only about inner condition
or these chiefly about my own?Do we
condemning not only positive conduct, encouragement of the кориан, the Ольга's book on this. Also Holmes' wife of X.

3 important sins of Christ -

repugnance.

"In His Steps" - Edwin M. Shallon

"By an Unknown Design" - Ecce Homo. wife of X.

"The Pendleton Hymn" - William H. Pendleton

"Sex of X" - Edna, Holmes

"Sex of X" - Papin

"Woman Nobody Knows" - Bruce Barton

"Weird Jesus with Arnold's Red Cross" Fragments. Especially his essays on the Fourth Gospel.

in view of my future plans and the work I want to do here in India I had better list the books I want to then stop buying. Here is a tentative list:
Jan 2, 1927. My life seems to have been largely a matter of turning gradually from externals to internal things. For years I struggled off lead institutions, customs, group habits, capital ideas, laws, etc. Now I wonder if X's Buddhism isn't best, i.e., realizing that externals are only capitalized thoughts and feelings of man.
people & prior years & can't be changed — only
work out through. The important things to be
active in region of growth, i.e. — in mind & spirit. Also not to fight against dead
minds a bad thinking, but instead to
do good acts — clean, fine, deep thinking
more that there are left by the
resulting strength, health & happiness
of your own personal life. Get connected
with God. But must do something
on external as well as with spirit.
that something this is limited to oneself
of gambler kind. i.e. don't try to
reform others people. Get them to
their own way & slowly realize that
your way is better. If you must speak,
speak of the joys & benefits of your way
out of the defects of others.
As for non-cooperation, do it negatively.
I.e. by indifference to what you don't want
of these notes & by selection of good
things
by crowding it out with what you do want; by doing the desired out, wrong the desired wrong, wrong the desired way, calling the other face.

On this basis I am live my own way even in the U.S., I think.

Also, if you want speak, it may be desirable to examine real native real efforts of land utilization etc., simply to help other people to understand them or to see better the benefits of other way or to apply ways out. But don't do it with any common or strong feeling.

It is the same psychology as moulding a child for bad habits instead of developing the good habits. N. G. Instead develop the good habits, show how very practical they are, believe them with joy and enthusiasm. Don't humbly or let God lead to the opportunities.
suggestion of some time figure of speech would indicate or imply as a getting rid of
ills & objections. The notion we must so
much in space time (time & space) as it is
above space time absolutely timeless
Write article on above. Adjoining to you
How this concept informs my article on kind

Material has done so good thing.
like the human head it has stimulated
men's minds & created more & more accurate
thought about spatial world, by
means of instruments of precision it has
finally led through astronomy to
chemistry to Einstein's theory of Plutonic
quantum - the philosophical
implication of which lead to
the god & reinstates space time in its
proper place. Old idea of evolution or
emergence of nature now.
Cf. Carlyle on "saying you a may"
Sarton Remains - or this whole problem of
non-cooperation. Also of Whitman, X & Buddha

Apr 229 of these notes.
From Wunnau Dostoevsky
(contained from the notebook pp 182-184)

pg 247 (continued) Father Zossima's teaching is full of a precious of that which will be. 'Much on earth is hidden from us,' he says, 'but to make up for that we have been given a precious mystery since of our living bond with the other world, the higher heavenly world, and the roots of our thoughts and feelings are not here but in other worlds.'

Father Zossima ... limits at a future condition of living when nothing that is hidden shall not be revealed, and the chasm between the timeless world and the world opened in tears spanned at a bound by the new man. That was Dostoevsky's hope: it is not fantastic. Most men have had in their lives some premonition of a new living, of that which by mortality they are not, and yet most truly
Or, as he learned to call the extreme edge of the unknown, his last days were spent peering into the unknown. Into the unknown he flung himself, fevered by the intense desire of peace over the unattainable. He tried to speak unutterable things and to fling his imagination into infinity.

The Brothers Karamazov was his final effort, to bring his hope within his consciousness, to create the symbol of that which is to come.

"And the symbol he created is a character entirely unlike all that went before — Alyosha Karamazov. Alyosha is the reader of the nature of his father's sinfulness, Dimitri's fever of moral agony, and Ivan's torment of the divided person, i.e., as it were, from good. He is the miracle. Even though he comes to know himself for a sinner, for the son of his father, and to doubt the God in whom he has asked..."


"Truly miraculously, Alyosha is born a flower of humanity. Like a bright flower he springs to the light out of the degradation of his fathers; like a flower he is free from the torment of earthly personality. His self sweeps with an instinctive movement outward and into the infinite, beyond doubts and dialectic to the blinding assurance of
Alaznkievich is the only one of all Doctorov's characters to whom this communication is
vouchsafed. The others had sought the
moment utterly and with tears, and they
found only barrenness and death. Kedrov,
maddenéd by the hypocrisy of his 'idea, had
a glimpse of this vision in his delirium,
and then took his own life to prove that
he had attained to the supreme point
of self-will. Mysélin (The Idiot)
himself knew it only in sickness;
he was an outward passing through the
gates of heaven, wherein the fly had
his part, but not he. But to
Alaznkievich it is given freely. To him
that hath it shall be given; from
him that hath not shall be taken
away even that which he hath.
But the known that 'except the corn of wheat fall into the ground and die, it bringeth not forth fruit.' The consummation of belief and full acceptance could come only with a new birth. Algol is belong to the new world.
wherein even the physical being of man is changed. He walks in light, while his brothers are in darkness. Yet his history is entwined with theirs. These things are entwined together - life and its immediate justification. The other world into which Alyosha was born, neighbours this; the old Adam and the new man; and with worlds overlain upon one another, and those troubled spirits, Fyodor Pavlovich, Ivan, Dimitri, Apollon, recognize thecentre that is in the new-born Alyosha; may their hopes and set in Cina. He is an answer to their doubts, such as no monasteries or elders, nor even their own seeling could give. —

The spirit of man is sick unto death; and this agony is the final word of the epoch of life in which we live. Though the world
of Dostoevsky may seem to us wild and strange, it is ours; he showed forth it lying to us in his mighty parables. The Brothers
Karamazov is the last and greatest of these, for in it Dostoevsky made the superhuman effort to hold the past and future together in an
eternal present.

"The father is the blind force of life, which above we know not how.
It brooded over the face of the waters,
Taking the form of life, high and low,
Kinds of the air and creeping things;
obscene, terrible and beautiful, it
rose through slimes and bent and
grew to man." Old Karamazov is
cwh under the old Dispensation. He is a
four and no more; he does not know
himself for what he is. He contains
within himself the germ of all poten..."
tradition, for he is chaos unresolved. He is continuous and terrible and strong, for he is life itself. And this old life is slain by lies, for by the death of the old life and the breaking of the old Covenant, the new life comes and the new Covenant is established. And the form of the new life that descends upon the chaos of the father is Christ. Dmitri and Ivan are divided from the basis of their together by the knowledge of good and evil. That form which was once and unresolved in their father becomes itself and is divided in them. Dmitri is body conscious of mind, Ivan is mind conscious of body.

"So in Ivan and Dmitri is manifest the failure of the divided being of the present Dispensation. The body knows itself for evil, and at
the last sleep the enduring mind and seeks a good beyond the body. But the good of the mind is the denial of the body. And mind that knows itself for good is at the last confounded by the whisper of the body, and must confess that good is barren without the body and therefore not good at all. Neither body can deny mind, nor mind body; yet they must deny.

In the story, they are reconciled in Algaôha. Algaôha is their mutual victory, the new man. Their father was, Dimitri and Ivan are, Algaôha is to be. Dimitri and Ivan have slain their father, now must they slay themselves. In their death is the beginning of the miracle of the new birth. The present age is ended in suffering and gloom; from its broken springs forth the new harmony.
Alcohol is a perfect being in body and his mind is in harmony with his body's perfection. He, the actual Alcoholic, is only a symbol of what is to come. He has the wonderful consciousness of the harmony of all things, his heart strings echo to other worlds. He will deny nothing. He steps out from the monastic into the world, yet, living in the world, he is not of it, for he walks in the garden of the world to come. His mind tyrannizes not over his body, nor his body suppresses his mind. He is a being beautiful, conscious only of his unity, and feeling within himself that which binds him to all humanity. The knowledge that he is the appointed end of all their striving.

Voltaire spoke in parables.
not define his vision, which is
going less than the passing away
of one phase of the human conscious-
ness and the coming of another.

Nevertheless, The Brother Karam-

The Karamozov is more than a parallele, even
in its promise, for that which is to
come, also is and has been. It is
eternally. Therefore Alyosha lives and
has his being on this earth and his
soul is knit closely with the things
that are here and now. The miracle of
his birth from among the Karamozov
fortune is a miracle in time,
though it is wrought by a power
which is timeless. Alyosha is the
incarnation of an eternal idea, yet he
is wholly man. What Dostoevsky
had failed to create in Nekhludov,
[The Dostoevsky]

The He magnificently achieved
in Alyosha, Nekhludov was such in
Alyosha — whole. What Nekhludov
In the history of disease, Algeria interacts with unholy eyes. He is not fashioned, as Nyphium was, out of the strange delirium of the present degeneration, but created new and young and whole out of the future. Nyphium is built after the pattern of Christ; he is as it were a covenant who looks upon his handiwork after two thousand years.

Epilogue

Dostoevsky believed that the regeneration of mankind rested upon a miracle; and he believed that the miracle was inevitable. It may be said that there was nothing else for him to believe. It is true, and it is also true that the belief of despair is the only one which has a real meaning for the modern world. To believe in that which Dostoevsky believed
is to have Almighty nothing of one's humanity; it is rather to have fulfilled humanity.

In the desperate and courageous fulfillment of humanity, lies Dostoevsky's greatness. In the speech on Pushkin with which he brought his life to a fitting and symbolic end, he discovered the secret of the poet's greatness in the fact that he was a universal, an 'omnia-human' man, and he proclaimed that this 'omnia-human' faculty was the peculiar mark of the Russian genius. Pushkin, he said, had had the power to enter into the souls of other nations than his own and yet had remained original. Pater, his originality lay exactly in his power to merge himself wholly in the souls of other peoples. He first created,
for he first understood, the type of
the Russian wanderer over the face of
the earth, who seeks not merely a
consolation for his personal language,
but happiness for all men.

"The
Russian wanderer needs the hap-pi-
ness of all men wherein to find
his own peace."

"That is, perhaps, the most
beautiful sentence and the noblest
thought in all modern literature.

Posthumously found this deep
drive in the great Russian poet,
not only because it was there to
be found, but chiefly because it
was in himself. In the four
years which he spent in the gloom
of the Dead he discovered in him-
self besides doubt, a great strength.

For Solzhenitsyn, he wrote to his friend

"Maizon, I had learned that en
was a Russian. He then knew that in himself, the Russian mind had attained its most perfect manifestation, and at the close of his lifetime of work he proclaimed significantly that the secret of the Russian mind is its universal sympathy.

"What he said of Pushkin may be true, but it is true in my case too. Ostensibly, of course, it is a long and desperate battle on humanity's behalf. He took his stand, not on the Russian mind, but on human consciousness itself. What is universal in his work is not the Russian atmosphere in which it is clothed, but the largeness and profoundness of its scope. He dared to demand that man should be the master of his fate, and in his imagination the
loftiest and most tenderly thought of the human mind was related directly and inevitably to human action. He refused to believe that man was so little worthy of his humanity that his thought and belief should count for nothing in his life. Every one of his heroes is created out of the truth that man shall not live by bread alone. If man is so bewildered that he can measure himself against life and struggle with it until death, then he must struggle and, if need be, die. To do less is to be less than man. The true man must have the courage of his mind; if he does not dare to make his life square with his thought, then he is a traitor to his being. He has denied his humanity and humanity thereby.
denied him.

Dostoievsky continued against the unknown with no other axiom
than human personality. To no
writer before him had personality
meant so much. He would accept
no division in the soul of man.

If man could think, then thought
was not given to him as a playing
thing, but to be used, to be limited
and to be obeyed. Where the
mind led the being must
follow, even if to its own
annihilation. It could not
conceive that human personality
should play traitor to itself.

Dostoievsky believed that this
transcends faith in humanity
was given to him because he was
a Russian. In their turn the
Russians claim him as the most
Russian of all their great writers. It is not for any English writer to deny the claim, no one who looks steadily upon the nineteenth century can deny that the Russian spirit alone in modern times has taken mankind a great stride nearer to its inevitable goal. In Russian literature alone can be heard the trumpet-note of a new word. Other writers of other nations do no more than play upon the feet of the giants who are Tolstoi and Dostoievsky, for even though the world knows it not, an epoch of the human mind came to an end in them. In them humanity stood on the brink of the revelation of a great secret.
What were the elements in European moral and ethical attitudes which prevented him from putting client's message into action? Was it a question of thought, work from action, a dualism, which did not split in the east? It will make it possible for the West to accept and from the validity of this message. If so, this Eastern unity of concept will influence the Western action and energy, the not only vigorous, but sincere and true whole of helping to the whole race. The West may the science, an example, impact vigor of action to the East, in exchange for unity of East and East for East.
Sept. 24, 1895.
Tuesday

DEAR GARNETT,

... You gild the pill richly—but the fact remains that the last chapter is simply abominable. Never did I see anything so clearly as the naked hideousness of the thing. ... I feel convinced that the right course would be to destroy it, to scatter its ashes to the four winds of heaven. The only question is: can I?

I am afraid I can't! I lack the courage to set before myself the task of rewriting the thing. ... Nothing now can unmake my mistake. I shall try—but I shall try without faith, because all my work is produced unconsciously (so to speak) and I cannot meddle to any purpose with what is within myself. —I am sure you understand what I mean.—It isn't in me to improve what has got itself written.

... If I knew the causes of my weakness I would destroy them and then produce nothing but colossal masterpieces—which "no fellow could understand." As it is, I am too lazy to change my thoughts, my words, my images, and my dreams. Laziness is a sacred thing. It's the sign of our limitations, beyond which there is nothing worth having. Nobody is lazy to accomplish things without any effort—and things that can only be attained by effort are not worth having.

17, Gillingham Street, S. W.
28 Oct., '95.

MY DEAR NOBLE,

... Do not be angry with me. I have thought your letter over many times during the day and now I put down here my exact thoughts—right or wrong.

You have any amount of stuff in you, but you (I think) have not found your way yet.

Remember that death is not the most pathetic—the most poignant thing—and you must treat events only as illustrative of human sensation, as the outward sign of inward feelings—of live feelings—which alone are truly pathetic and interesting.

You have much imagination; much more than I ever will have if I live to be a hundred years old. That much is clear to me. Well, that imagination (I wish I had it) should be used to create human souls; to disclose human hearts—and not to create events that are, properly speaking, accidents only. To accomplish it you must cultivate your poetic faculty—you must give yourself up to emotion (no easy task).
You must squeeze out of yourself every sensation, every thought, every image—mercilessly, without reserve and without remorse; you must search the darkest corners of your heart, the most remote recesses of your brain—you must search them for the image, for the glamor, for the right expression.

And you must do it sincerely, at any cost; you must do it so that at the end of your day's work you should feel exhausted, emptied of every sensation and every thought, with a blank mind and an aching heart, with the notion that there is nothing—nothing—left in you. To me it seems that is the only way to achieve true distinction—even to go some way towards it.

It took me 3 years to finish "The Folly." There was not a day I did not think of it. Not a day. And after all I consider it honestly a miserable failure. Every critic (but two or three) overrated the book. It took me a year to tear "The Outcast" out of myself and upon my word of honor—I look on it (now it's finished) with bitter disappointment.

19th June, 1896.
Ile Grande.

My dear Garnett,

... Since I sent you that part 1st (on the eleventh of the month) I have written one page. Just one page. I went about thinking and forgetting—sitting down before the blank page to find that I could not put one sentence together. To be able to think and unable to express is a fine torture. I am undergoing it—without patience. I don't see the end of it. It's very ridiculous and very awful. Now I've got all my people together I don't know what to do with them. The progressive episodes of the story will not emerge from the chaos of my sensations. I feel nothing clearly. And I am frightened when I remember that I have to drag it all out of myself. Other writers have some starting point. Something to

I have had some impressions, some sensations—in my time—impressions and sensations of common things. And it's all faded—my very being seems faded and thin, like the ghost of a blonde and sentimental woman, haunting romantic ruins pervaded by rats. I am exceedingly miserable. My task appears to me as sensible as lifting the world without that fulcrum which even that conceited ass, Archimedes, admitted to be necessary.

OURAGED NOVELIST

"Lay bare your heart," was his advice to the same author in a second letter elaborating his criticisms of the writing.

2nd Nov., '95.
17, Gillingham Street.

She has eight brothers and sisters. Her mother is very 'come if you can.' Her Father had been dead three years. Her American Company "Caligrapher" of the American Company "Caligrapher" the American Company "Caligrapher" is not the only one in the city of a type in the business firm of men and women. She made her acquaintance (eight—eight—eight—eight—eight). When I made her acquaintance (eight—eight—eight—eight—eight) little person who is very dear to me.

1st July, 1896.
Ile Grande.

... Since I sent you that part 1st (on the eleventh of the month) I have written one page. Just one page. I went about thinking and forgetting—sitting down before the blank page to find that I could not put one sentence together. To be able to think and unable to express is a fine torture. I am undergoing it—without patience. I don't see the end of it. It's very ridiculous and very awful. Now I've got all my people together I don't know what to do with them. The progressive episodes of the story will not emerge from the chaos of my sensations. I feel nothing clearly. And I am frightened when I remember that I have to drag it all out of myself. Other writers have some starting point. Something to
Have your own home, even if it's only a tent, was his advice to Miss Watson, fiancée of his friend Sanderson.

Stanford-le-Hope.
27th Jan., 1897.

Dear Miss Watson,

... I understand the "Fortune" is to be the home. I am very glad. I would rather see you live in a tent on the lawn than sharing the big house with another household. This is said with all respect to every individual of both households. No doubt you understand me. It is almost incredibly good of you to think and talk of me when you have one another to contemplate and comment upon. But I am more than delighted—I am touched by the unselfishness of your thoughts. And yet it is what I had expected! The greater the affection, the more exacting it is; and I only hope that later on you will not find I exact or expect too much!

Stanford-le-Hope.

As science is largely responsible for the growing complexity in human affairs, so science alone can enable us so to order this complexity that it can be dealt with effectively. To meet the demands of this increasing complexity we must enlist all the aid which science has to give. As Dr. Arnold Bennett Hall, now President of the University of Oregon, in an address delivered before the American Political Science Association, at Columbus, in June, 1923, said:

The application of scientific method to the natural sciences has revolutionized the world. It has made possible a material progress that is appalling. It has produced power creating forces that have served humanity with prodigality in times of peace, and threatened the very civilization that created it in times of war. The industrial revolution has brought magnificent progress and mighty problems. It has yielded marvelous prosperity and profound perplexities. It is these problems and perplexities that now menace our institutions. The power controlling sciences must supplement the power creating sciences if civilization is to endure. It was the application of scientific method to material forces that produced our mightiest problems and it is only through the application of the same scientific method to the problems of our political and institutional life that our democracy can survive. We must be as scientific in the solution as we have been in the creation of our problems.
of p. 204 of their notes: one reason for letting other people go their own way without interference is that they must live out their own karma (if there be a group karma) then it too must be lived out in its habits and institutions we can’t change it.

John for 1927

1. Conquer my appetite for much food & sweets, by use & control, not by denial. But he writes, perhaps he’s Buddah psychology on this (off handwriting)

2. Heal my eyes & my piles

3. Write book on Khalki

4. Write outline of science

5. Draft of alumina book

6. Finish Upanishads

7. Learn to concentrate & meditate to my mind

8. Scale K of 9

9. Study 1st Dimension & Relativity

10. Learn re Karma & Reincarnation

12. Practice & study tree & gardening
13. Settle or Play etc.
14. Study music
"The Necessity of India"
by Stype Peggan, published by Stype.

"Seems to me that my trip to India and coming to understand its economy and industrialism will enable me to live in the U.S. in a detested way, also perhaps enable them to detach themselves. If we get a first-class say, we must do our duty as we find it may stand (and for me, that would mean living in America), and if we must also work to work with detachment, and as more renunciation (non-cooperation) is not enough, then I (unwarily went in the U.S.) learn to work with other mechanism but without attachment or allowance or illusion as to its real nature. So trip to India has helped very greatly."
How much power and machinery is to be
and is perhaps to be determined by the quality
of its use, or the purpose. A case of inding
the qualitative become quantitative, for
purpose of getting more exprems and a more easily
traded and understandable concept.

Although the condition and stage of
mathematics may well be a forebom and
index of thought in other sciences and arts of
action, yet it is not necessarily an index of
the progress of the civilization in which it occon.
E.g. Euclid preceded the downfall of Greece, and
not for many centuries was his influence manifest.
Yet how so to his influence in Aulicia?

Christian and Buddha consider only the
acts of persons, not of institutions. So also
with Sō Tō with slight exception. In this
human institutions are only the hardened habits
of mankind, not the inner life urge.
results and not causes (except as channels for the past causes) ? It would seem that the great teachers worked only in the realm of original growth (the spirit or heart), leaving the results to follow automatically, and believing that it is more profitable to deal with causes and not with results, with the accident rather than the tendency to change the accident.

From this aspect (more), teaching would be a more fundamental job than farming. Pedagogy colonizes. But must teach only a few; or more than a family number of boys, to be really effective. Of Indian mind some.

For American human see Owen Wister, Mark Twain, O. Henry, Sinclair.
I am inclined to think that this is the accumulation of capital has been necessary to the condition of humanity that such concentration has perhaps been due to gradual diminishing of violence or even to striving of coal to modern industry. For the latter cannot help anyone more relatively...

just as declaration of capital to the entire... know what. Coal can not... ending productive capabilities of all nations?

The important thing has been not the accumulation of capital but of knowledge or apparatus for using annual solar income was effectively.

In ordinary wars and battles each man who calculates does taking a chance that he may not be killed. He has his fellows and social approval with him. Therefore not as much courage is required. But in Subjugation Alone... each man goes it alone, or must be prepared as...
to do, with usually no social approval, and not appealing to escape or live. Therefore more courage is required. Yet even here there is a chance of escaping with life, for the opponent often gives way. Perhaps there is no higher percentage of losses in such warfare than in the old age of physical violence. Indeed, if alone with proper discipline, I think the deaths would be fewer, and victory nearer and sooner, for the forces are more powerful. Also victory would not have the bad physical or moral reactions of a violent victory.


Sect. XI. 64. "Superintendence over all (sorts of) mines, undertaking great public works, ... (67) -- an all secondary mine..."
(continued from p. 201-205 of these notes)

It is essential to do something, not merely to dwell in thought on an object. Cf. Christ, "SeuL ye yet the K of G and his righteousness" (i.e., right acts). Also his other words, "He that doeth the will of my Father," Cf. Buddha on Right Action.

This is the strength of Gandhi, so the weakness of Tagore & of Stotes & of Ambedkar's Gom. Perhaps it is the weakness of all philosophies why philosophy has influenced the world less than religion.

Jan. 2, 1927

"To him that knoweth it shall be opened." "Seek ye first the K of G, its vision or god-consciousness"; it may be necessary to seek through several incarnations, so don't be discouraged if it doesn't come. Cf. p. 211 of these notes.
The couple that dare perhaps
wield, we must see the Doctor's
Conrad, Charles Reade (Clarissa or the North),
Gandhi, Paul Saunt, F. D. (Peter —— )

To stop fighting institutions is not
necessarily to be discouraged or "tamed"
or to lose pep or to become traitor to
the dispossessed proletariat, on this
thesis. How does it tie in with non-
violent non-cooperation as opposed
by Gandhi? It depends on the
intensity, quality, energy, duration of the renewed struggle in
a different medium. To cease effort
would be cowardly. If justice

To unite as dogmatic socialists
do that all human is one of struggle
t unless the proletariat or the capitalists
is perhaps to limit the concept too
much to industrial conditions + concepts. But it was a struggle of all the humble on the ground of the dishonest in every plane (economic, political, social, health, religion, moral, intellectual, aesthetic, non-industrious, selfish, etc.) against the selfish possessors, a struggle to learn that separation, selfishness, demerits, of time & space are not really true.

My coming to India was in one sense a part of this battles withyleads, but it has opened my eyes to world of the spirit, and being an attempt only in relation to my own life, it has illuminated my inner world in a way that struggling to reform others did not do. Not till a stimulus of self-realization in this part of the truth in the verse saying that "he that eateth himself is greater than he that eateth a city."
But, as with the pure philosopher, we feel the need of disciplining our senses and amplifying a genus, until thoughts are no longer a balance of thought, but a unison. With the philosopher, for the present, shall I have done...
With the revival of the pamphlet, why not a mimeograph perhaps? The cheapest investment for a small author. Then this is independent of a publisher who has to make a profit & cover large overhead costs.

In the failure of the churches a failure of the ministers personally to act out Y's teachings. Hesitant, they done too much talk & somewhat of too little action. The dispute is whether the church should engage in social work, may be true, something for the individual preacher & individual members of congregation to do, as individuals. The church is only another institution or body of group accommodation.

From Carlyle's Satan in Recall.

Chap IX 'The Everlasting Year'.

"But indeed connection, were it never so excellent, is worthless till it connect itself into conduct. Nay, properly connection..."
is not possible till then: I mean, as all speculation is in nature priceless, formless, a vortex and vortices, only by a felt indelible certainty of Eternity, does it find any centre to revolve round, and so fashion itself into a system. Most this is it, as a wise man teaches us, that 'Doubt of my soul cannot be removed except by Action.' On which ground, too, let him who gropes painfully in darkness in uncertain light, and plays unevenly that the dawn may Upon into day, lay this other precept well to heart, which to me was of inestimable value: 'Do the Duty which lies nearest thee,' which thou kannst to be a Duty! Their second Duty will already have become clearer.

"May we not say, however, that the Law of Spiritual Enlightenment is even this:
When your Ideal World wherein the whole man has been finely struggling and incompletely languishing to work, becomes realized, and known openly; and you discover, with amazement mingled with the Settlers in Wilhelm Marten, that your 'American is here or nowhere'? The situation that has not its duty, its ideal, was never yet occupied by men.

You have, in the poor, miserable, hopeless, despairing Actual, wherein there even now stands, here or nowhere is the Ideal; work it out thencefrom; and willing believe live; live free. Fool! The ideal is in thyself, the impediment too, is in thyself; the condition is but the stuff, thou art to shape that same ideal out of; what manner whether such stuff be of this sort or that, so the Fates then give it its being, its power? or thou that giuest in the improvement of the Actual, and court
utterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee. I have a world, couldst thou only see!

"But it is with man's soul as it was with nature: the beginning of creation is — sight. Till the eye has vision, the whole machine are in bonds. A wise moment, when once the tempter took soul, as once over the wild, wild being Chaos, it is spoken. Set thee the sight! —–

"I too could now say to myself:
He no longer a Chaos; but a World, an
even World, man! Produce! Produce! Were
it but the tiniest, infinitesimal
fraction of a Product, produce it in
God's name! 'Tis the almost
least in thee; out with it, then.
Up, Up! Whosoever they call, findeth
to do, do it with all thy might.
Work whilst it is called today; for the might cometh, wherein we now can work.

In Europe the great struggle will be between the different classes to compel the others to bear the burden of public debt. Probably will end civilization.

Russia aims to wipe it off.

The destruction of agriculture of an island (maritime) people as in case of England, surely results in becoming predatory or parasitic or others. Of Time.

Get Supply. Ne.

Physics deals only with the structure (of elements) of the universe. Therefore cannot give whole of reality. But music and religion deal with values or "races" which have presumably equal validity.
Spergellius and not discouraged as any more than does the aging of a man. The antidote is the Indian concept of kundalini,-header-gestation, generation, kaleys, etc.

Does Gandhi's message of divinity of life show the way to a new civilization, a new faith of moment (ecumenism) of the Occident?

May not the formalization of form in Chinese architecture indicate the implication of its civilization or its death?

Don't the emotion of power to animal nature, energy, in man, put into gratifying clients' taste and thought for the money, and his analogy to flowers and kinds. Don't it avoid the temptation to good afforded by coal and oil - the great oppression of profit motive and capitalism? was favorable to former anyway: "Such is not its civilization.

All individual men of power have limited their power to their own ends and under community. Also, into great distemper.
Invitation from Ananda Coomaraswamy's "Dance of Siva" publ. The Sunnier Times, Inc. 3 E. 43rd St. N.Y. City 1918.

p. 1. "The great". If now we ask what is most distinctive in the essential contribution, we must first make it clear that there cannot be anything absolutely unique in the experience of any race. Its peculiarities will be chiefly a matter of selection and emphasis. Certainly not a difference in specific humanity. The heart and essence of the Indian experience is to be found in a constant intuition of the unity of all life, and the instinctive and incalculable conviction that the recognition of this unity is the highest good and the uttermost freedom. For all that India can offer to the world proceeds from her philosophy. This philosophy is not, indeed, unknown to others—in...
equally the gospel of Jesus and of Plato, Socrates, and Rumi—but nowhere else has it been made the essential base of sociology and education.

"Every race must solve its own problems, and those of its own day. I do not suggest that the ancient Indian solution of the special Indian problem, though its lessons may be many and valuable, can be directly applied to modern conditions. What I do suggest is that the Hindu group was more firmly than others the fundamental meaning and purpose of life, and more deliberately than others organized society with a view to the attainment of the fruit of life; and this organization was designed not for the advantage of a single class, but to use a modern formula, to take from each according to his own capacity, and to give to each according to his needs. How far the Hindus succeeded in this aim may be a matter of opinion. We must not judge of Indian society, especially
Indian society in its present moment of decay, as if it actually realized the Brahmanical social ideas; yet even with all its imperfections, Hindu society as it
now stands will appear to many to be
superior to any form of social organisation
attained on a large scale anywhere else, and infinitely superior to the
social order which we know as 'modern civilization'.

"Where the Indian mind differs most from
the average mind of modern Europe is in
the view of the value of philosophy. In
Europe and America the study of philosophy
is regarded as an end in itself, and as
such it seems of but little importance to
the ordinary man. In India, on the con-
trary, philosophy is not regarded pri-
marily as a mental gymnastic, but
rather, and with deep religious connec-
ion, as our salvation (moksha) from the eq-

rnowledge (avidya) which for ever
hoods from our eyes the vision of
reality. Philosophy is the key to
the map of life, by which we are set
forth the meaning of life and the
means of attaining its goal. It is
no wonder then, that the Indians
have for
... 'The Western sociologist is apt to
say: 'The teachings of religion and
philosophy may or may not be true,
but in any case they have no significance
for the practical reformer.' The Brahmin,
on the contrary, considered all activ-
ity not directed in accordance with a
consistent theory of the meaning and
purpose of life, as supremely impractical.
... "Of Buddhism I shall not
speak at great length, but rather in
parentheses; for the Buddhists never
directly attempted to organize human
society, thinking that, rather than
concern himself with politics, the wise man should leave the dark state of life in the world to follow the bright state of the monastic. Buddhist doctrine is a medicine solely directed to save the individual from suffering, not in a future world, but in the present five of his own birth. It assumes that to escape from the eternal recurrence is not merely the minimum, but the whole purpose of life; he is the insect who devotes himself immediately to this end; he is the most loving who devotes himself to the enlightenment of others.

"Buddhism has nevertheless deep and lasting effects on Indian statesmanship (mettayā), through its effect upon individual character, erected upon moral theory."
"It is difficult to separate what is Buddhist from what is Hindu generally."

pp5-6: Buddhism, as far as I know, never attempted to formulate a constitution or to determine the social order. But this, however, the Brahmanes attempted in many ways, and to a great extent achieved, and it is mainly their application of religious philosophy to the problems of sociology which forms the subject of the present discussion.

In the 'Dhammaśāstra' of Manu and the 'Atharvāśāstra' of Chāndogya—perhaps the most remarkable sociological documents the world possesses (For detailed comment in Bhagavan D. -- 'Science of Social Organization' and N. N. Sen -- 'Studies in Ancient Hindu Polity')
Soda, 1914) - they set forth the
picture of the ideal society, defined from
the standpoint of law. By these and
other means they accomplished what
has not yet been effected in any other
country in uniting religious philosophy
the essential and intelligible basis of
popular culture and national poetry.

"This is for Hindu thinkers 'eternal life',
ot an eternity in time, but the
recognition here and now of all
things in the Self and the Self in
all. More than all else, says
Kalin, who may be said to speak
for India, 'do I cherish at least
that love which makes me to live
a limitless life in this world'.

This inseparable unity of the material
and spiritual world is made the
foundation of the Indian culture,
and determine the whole character of her moral ideals.

"How, then, could we tolerate the practical diversity of life, how provide for the fact that a majority of individuals are guided by selfish aims, how could they deal with the problem of evil? They had found the Religion of Eternity (Samyama Vidya), what of the religion of Time (Saguna Vidya)?"

"This is the central point of religious sociology. To find here is to divide the church from the everyday life, and to create the misunderstanding distinction of sacred and profane; to succeed is to illuminate daily life with the light of heaven."

"The life or lives of men may be regarded as constituting a curve—an one of time—experience interlaced by
the direction of the individual will to life, the outward movement or the inner —

the Pāvānī Mārga — is characterized by self-assertion. The inward movement — Devolution, the Path of Return — the Mārījī Mārga — is characterized by increasing self-realization. I self, the ego — jīva, self — the inner self, paramānām. 

The religion of men on the outward path is the Religion of Time, the religion of those who return is the Religion of Eternity.

If we consider life as one whole, certainly self-realization must be regarded as its essential purpose from the beginning.

... But though it is true that in most men the two phases of experience interpenetrate, we shall best understand the soul of man —... by separate consideration of the outward and inward tendencies.
Brahmans avoid the theological use of the terms 'good' and 'evil,' and prefer to speak of 'knowledge and ignorance' (vidya and avidya) and of the three qualities of satya, rajas and tamas. As knowledge increases, so much the more will a man of his own motion, and not from any sense of duty, tend to return, and his character and actions will be more purely satya. But we need not on that account condemn the self-assertion of the ignorant as sin, for could self-realization be where self-assertion had never been? Is it not in kept youth, and to forbid the satisfaction of the thirst of youth is not a cure, rather, as we realize more clearly every day, desires must be purified and purified persistence.

Brahmans therefore, notwithstanding...
the ancient rule appointed for themselves, held that an ideal common society must provide for the enjoyment of all pleasures by those who wish for them; they would say, perhaps that those who have been alone the more gratification of the senses, and beyond a life of mere pleasure, however refined, are just those who have already tasted pleasure to the full.

"For reasons of this kind it was held that the acquisition of wealth (artha) and the enjoyment of sense-pleasures (kama), subject to such law (dharma) as may protect the weak against the strong, are the legitimate preoccupations of those on the outward path. This is the stage attained by modern Western civilization society, of which the norm is competition regulated by ethical restraint. Beyond this stage no society can progress unless it is
subjected to the creative will of those who have passed beyond the stage of mere exterior egotism, whether we call them Brahman, Samurai, or simply men of genius.

"Puritanism consists in a desire to impose the natural asceticism of age upon the young, and this position is largely founded on the untenable theories of an absolute ethic and an only true theology. The opposite scheme is illustrated in industrial society, which accepts the principles of competition and self-assertion as a matter of course, while it denies the value of philosophy and discipline. Brahman sociology, just because of its philosophical basis, avoided both errors in adopting the theory of "own morality," appropriate to
the individual according to his moral and intellectual status, and the doctrine of the many forms of karma, which is often clumsily interpreted by the monotheists as polytheistic. However, the Brahmins held self-realization to be the end of life, the communion with the Supreme, they saw very clearly that it would be illogical to impose this aim immediately upon those members of the community who are not yet ready for self-realization. It is most conspicuously in this understanding of tolerance that Brahmin sociology surpasses other systems.

"We must not assume that reincarnation is a superstition which if it could be definitely refuted (and that is a considerable 'if'), would have no practical value. Even alone and elections are boil symbols,
and do not represent tangible objects like molecules, which we could see if we had large enough microscopes; the practical value of a theory does not depend on its representational character, but on its efficiency in explaining past observations and forecasting future events. The doctrine of reincarnation corresponds to a fact which everyone must have considered: the varying age of the soul of men, irrespective of the age count of the body in years. We must understand the doctrine of reincarnation at any rate as an artistic or mythical representation of these facts. To these facts the Buddhists rightly attach great importance, for it is this variation of temperament or inheritance which constitute the natural inequality of men, an inequality that is too
often ignored in the theories of Western democracy.

"An essential factor is to be recognized in the dogma of the rhythm of the world-process. This rhythm is determined by the great antithesis of Subject and Object, Self and not-Self, Will and Writ, Unity and Diversity, Love and Hate, and all other 'Pairs.' Every individual life—animal, vegetable, animal, human, a personal god—has a beginning and an end, and this creation and destruction, appearance and disappearance, are of the essence of the world-process and equally originate in the past, the present, and the future. According to the view, then, every individual ego (jivatman), or separate expression of the general Will
Life (intellect, existence), must be regarded as having reached a certain stage of its own cycle (gate). The same is true of the collective life of a nation, a planet, or a cosmic system. It is further considered that the turning point of this curve is reached in man, and leaves the immemorial value which Hindus (and Buddhists) attach to birth in human form. Before the turning point is reached — to use the language of Christian theology — the natural man perishes, after it is passed — regenerate man. The turning point is not to be regarded as sudden, for the two conditions interpenetrate, and the change of psychological centre of gravity may occupy a succession of lives; or if the turning point is a sudden event, it is only in this
sense that the fall of a Gina fruit appears sudden.

p. 147. "It seemed to them (the Brahmanas) impossible that an ideal society should have any other than an evolved, "

"... the Brahmanical state system is the nearest approach that has yet been made toward a society.

"... where there shall be no attempt to realize a competitive equality..."
but when all interests are
regarded as identical. To those
who admit the variety of age
in human souls, there must
appear to be the only true com-
munism.

"The Brahmanical theory has
also a far-reaching bearing on the
problems of education. 'Reading
saying the Purana, 'A man devoid of wisdom, is like a
mirror and the blind.' The greatest
stress is laid on the development of
decency. In respect of what
we generally understand by higher
education that the Brahman
method differs most from modern
ideals; for it is not even conten-
plated that democracy that all
knowledge should be made acces-
sible to all. The key to education
is to be found in personality..."
No teacher should impart his knowledge to a pupil until he finds the pupil ready to receive it, and the proof of this is to be found in the asking of the right question. As the man who digs with a spade delves with even so an obedient pupil delves the knowledge which is in his teacher. (1 Thess. ii, 215)

From Second Essay Hindu Views of Art

p. 15 "Vedic art was essentially practical.

Vedic aesthetic consisted essentially in the appreciation of skill.

"In this age (of the Upanishads) there is no explicit aesthetic.

"The later (Hindu) view which treats the practice of art as a form of yoga and identifies aesthetic emotion with that felt when
The self perceives the self.

The practice of visualization is identical in worship and in art.

The work of art is completed before the work of transcription or representation is begun.

Just as in Mediaeval Europe, so too, and perhaps even more conspicuously in India, the impulse to iconolatry derived from the spirit of adoration — the loving and passionate devotion to a personal divinity, which we know as bhakti — a purely abstract philosophy in a psychology like that of early Buddhism does not demand aesthetic expression; it was the spirit of worship which built upon the foundation of Buddhist and Vedanta thought the many emanations of Indian religion, which shelter
all those whose purely intellectual
formulas could not satisfy — the
children of this world who will not
hang along the paths of Release, and
the mystics who find a forerunner of
freedom in the love of every cloud in
the sky and flower at their feet.

One of the attractive features about a doctor's job
and of my industrial auditing work is the amount
of conscious control and freedom and initiative in
it. That was absent in all others of my jobs.

Pleasure of self-reliance. Did it flatter my self-
importance? Not too much, I think.

True love is faithful regardless of all
apparent causes of inconstancy or jealousy or
evidences of unfaithfulness. Because they latter are
matters of time and space, whereas true love
is beyond these.
ART AND REALITY.

On May 28, 1836, Elizabeth Barrett, a young woman who is described as having been "the most brilliant of her time," wrote a letter to Shakespeare describing her recent experience with "the charm of the real." In this letter she refers to her previous correspondence with Shakespeare, and she asks him to write more frequently. She also asks him if he has read the works of John Keats, and if he has, she asks him if he agrees with his views on poetry.

When she asks if he has read Keats, she is referring to his "La Belle Dame sans Merci," in which he describes the charm of the real. In this poem, Keats writes about a knight who falls in love with a beautiful woman who is not interested in him. The knight's love for her is so intense that he is willing to sacrifice everything for her, including his own life. Keats's poem is about the power of love and the ability of love to transcend the limitations of the physical world.

In her letter, Elizabeth Barrett asks Shakespeare to write more frequently, and she also asks him if he has read Keats's other works, such as "Hyperion" and "Endymion." She is interested in Keats's views on poetry, and she asks him if he agrees with Keats's belief that poetry is a means of transcending the limitations of the physical world.

The letter is a little disorganized, but it is evident that Elizabeth's love for the charm of the real needs to be treated with respect. It is impossible. "He who is brave," she says, "is not in the least bit influenced by the non-existent reality in the pictures we are forced to look at."

By the end of the eighteenth century, the spiritual climate of the modern world had become a source of great anxiety for many. The industrial revolution had caused large numbers of people to leave the countryside and move to the cities, where they were exposed to the harsh realities of life. The intellectual climate of the time was characterized by a growing sense of doubt and uncertainty about the nature of reality. The idea of a "real" world, which had been accepted as a matter of course for centuries, began to be questioned.

The recent development of science, particularly the development of physics, had caused some people to believe that the world was made up of matter and energy, and that everything we see and experience is simply a manifestation of these two fundamental principles. This view of the world was called "materialism," and it was based on the idea that everything in the universe is made up of matter and energy.

However, there were others who believed that the world was not made up of matter and energy, but of something else. They believed that the world was made up of spirit, and that the things we see and experience are simply manifestations of this spiritual reality. This view of the world was called "idealism," and it was based on the idea that the world is not made up of matter and energy, but of something else.

These two views of the world, materialism and idealism, continued to be debated throughout the nineteenth century. The question of whether the world is made up of matter and energy, or of something else, continues to be a matter of great debate to this day.
Kalin is like lightning, a great acceptor dwelling in and uniting all parts of the world, while at the same time keeping his heart in the eternal, unconfined unity of time-space and identity.

It seems, as if each nation and civilisation is at one and the same time developing and experiencing some idea helpful to humanity and also doing some wrong which is killing its own effectiveness. E.g., while India was developing her great philosophy, she was also building an architecture of learning andFortune was also devastating her own city, killing also Western civilisation for weakness and vice. Today, there is no transport or communication, and yet more and more we experience the self-consciousness of the idea of all mankind. The industrial and capitalist system is making us do this. So, if god is bringing some good out of each process, we may all be acceptors of our environment, seeking only to use its real meaning in spiritual values and use our knowledge to use them according.

Without attachment really means to use them for spiritual purposes, for "attachment" only implies fear of loss or separation, i.e. a space-time, unspriritual, limited concept of attitude. The spiritual attitude, it is clear, does not demand commi-
ciation for its truth is also an idea of separation, a reverse space-time concept. The least attitude is one of undisplaced and disinterested existence, the enjoying and a lovely smart while it lasts, and not regretting it byUnfortunately contract to enhance the previous beauty, as well as for its own sake.
(Continued from p. 266 of the
Note) Quotation from A. Coons-

From Essay on "Hindu Views of Art:
Theory of Beauty":

"Incidentally we may observe that

the fear of art which prevails among

Pundits arises partly from the

failure to recognize that aesthetic

experience does not depend on plea-

sure or pain at all, and when this

is not the immediate difficulty,

then from the distinct of any

experience which is 'beyond good

and evil' and so devoid of a

definitely moral purpose.

"The great writers (Hindus) ... all

agreed that the one essential

element in poetry is what they
term Rasa or Flavour ... This

term ... is the equivalent of Beauty or
Aesthetic emotion... The Dāśārṇavas declare plainly that beauty is absolutely independent of the sympathetic—delightful or disgusting, exalted or lowly, cruel or kindly, obscene or refined (actual) or imaginary—there is no subject that cannot evoke some in man."

"Indian theory is very clear that instruction is not the purpose of art... The spectator's appreciation of beauty depends on the effort of his own imagination, 'just as in the case of children playing with clay elephants' [Dāśārṇavas, IV, 50]."

"Tolerance of an imperfect work of art may arise in two ways:... Unethical tolerance is content with pell-mell or edification, and recoils from beauty that is 'difficult': creative tolerance is indifferent to pell-mell or edification, and is able from a mere suggestion, such as an awkward primitive, or a..."
broken fragment, to create or recreate a perfect experience.

The nature of this experience of beauty is described by Viśvanātha in the Sāritaṇya Darśana: 'It is pure, indivisible, self-manifested, cosmocentered equally of joy and consciousness, free from admixture with any other perception, the very twin brother of mystic experience (Brahmāvadāna sahasadā), and the very life of it is supersensuous (bhubottara) wonder.' Further, 'It is enjoyed by those who are competent through, in identity, just as the form of God is itself the joy with which it is recognized.'

Apart from perception it does not exist. It is not on that account to be regarded as eternal in time or as uninterrupted: it is timeless. It is, again, supersensuous, hyperphysical,
and the only proof of its reality is to be found in experience, which are thus names for one and the same experience—a intuition of reality and of identity.

Through the false world of everyday experience may be seen by those of penetrating vision (artists, lovers, and philosophers) glimpses of the real substance. This world is the façade as we perceive it, the unknowable as we know it.

Precisely as love is reality experienced by the lover, and truth is reality experienced by the philosopher, so beauty is reality as experienced by the artist; and there are three phases of the Absolute. But it is only through the objective work of art that the artist is able to communicate his experience, and for this purpose any theme proper to himself will serve, since the
Absolute is manifested equally in the little and the great, animate and inanimate, good and evil.

"We have seen that the world of Beauty, like the Absolute, cannot be known objectively. Can we then reach this world by regarding objects, by a deliberate purification of our from all associations? We have already seen, however, that the mere intention to create beauty is not sufficient; there must exist an object of devotion. Without a point of departure there can be no flight and no attainment; here also 'one does not attain to perfection by mere renunciation' [Bhagavad-gita, iii, 14]. We can no more achieve beauty than we can find Release by turning our backs on the world: we cannot find our way by a
new denial of things, but only in learning to see these things as they really are, infinite or beautiful.

"Thus we return to the earth. If we supposed we should find the object of search elsewhere, we were mistaken. The two worlds, of spirit and matter, Purusha and Prakriti, are one; and this is as clear to the initiated as to the down or the philosopher."

Referring to p. 265 of these notes, the doctrine of acceptance does not imply indiscriminate acceptance, but to one certain habit or class of work or things even, because of their actual results, must be rejected. E.g. Christ rejected the teaching on the Temple courts, refused to do violence to any man, and refused to accept wealth from the Devil in the Temptation.
"We must demand of a coming race that men should act with European energy, and think with European sense, and feel with European enthusiasm, and act with European firmness. And this calm is the old ideal taught by Krishna upon the field of battle: 'Indifferent to pleasure and pain, to gain and loss, to conquest and defeat, thus make ready for the fight. As do the foolish, attached to works, so should the wise do, but without attachment, seeking to establish order in the world.'

"Enough, too, in violent reaction from the anarchy of despair. From a consciousness of a need to the establishment of human purposes in the presence of the most significant that the destiny of Asia should coincide with the current movement of order in the world and the interdependence of all life."

"Caveat Emptor."
at the moment when Europe began to realize that the Fruit of Life is not easily attainable in a society based upon division.

Can it be that until it was possible to develop the theory of relativity as applied to physics, and the geometry of the dimension, it was not possible to see the full reason for acceptances of all things (of p. 168 of these notes) and not to question the things of this world or of the universe as Buddha, the wise and many of the Hindu schools of thought and the Greek or Christian or other ascetics? Christ was an acceptor.

We cannot know God, the Absolute, with our minds, because that requires a separation into subject and object, known and "not known." We made an also God or such separation cannot be made. The only way to know God is by identification with
Hiem, like the focus on of the artist with dream the object of his union.

Nietzsche was a violent and warped mystic, but nevertheless a mystic profound as Blake or Whitman.

My search for the K.G. came apparently to partly a rending of or seeing through, intellectually, plane a direct search or apprehension of the Self. I am too much cluttered up with Occidental rationalizations and complexities to succeed only by the second way, I think. One mind frame is body sense primary feel. I think the confusion of that is the study of the dimension of relativity in all that involved.

Jan 10. One reason why wealthy or very clean people are so horrified and disdainful of dirty people and dirty places is that they forget that dirt is largely external, that on purely physical plane, if we are clean inside our bodies will repel germs and
things off poisons automatically and without harm even if they are swallowed. Also they forget that in nature there is nothing unclean. Things are unclean only relatively to certain times, organisms, or circumstances. What is unclean for me is food or life to a plant. Whatever is not necessary is longer needed by my body is unclean for me. This includes excess food as well as excretions of all kinds.

A person who is truly spiritual, that is, who sees the implications of the spirit in all departments of life, will be so clean internally that they will not be harmed by any few taboos of poor food or uncleanness. This is one meaning of Christ’s “Out of the heart come the issues of life,” i.e., “his instruction that defilement comes not from what we eat.
but from what comes from our hearts. Consider in this aspect the heart (feelings) as the motive for actions, excluding eating, etc. If we are greedy, we prefer pleasing the senses or don’t want to take things direct from nature (these are attitudes of the heart), then we will get sick sooner or later. This doesn’t mean that we can basically take filthy food and still get by. But we must eat clean and useful or afraid of sick or dirty people if we are clean ourselves or obey natural laws. Note that Walt Whitman was boarding with other dirty people when he got sick, so we can’t condone himself with smoking or open air. Probably acidoses.

—
Part of the difficulty with the heavy overhead costs of large factories may be due to failure to realize that water is a flow, and having dammed up on expanded or "from" so much energy in the permanent form of machines + large buildings there is vast the flow left for daily utilization by man. If this is true, light + simple + cheap machinery is most important. The article in World Work by Waddell Catching indicates that in order to remain prosperous the industrial countries must continually expand their plant i.e. their overhead charges + the proportion of solar energy income locked up in machinery + plant + its maintenance. It absorbs more solar income because of the food for men who make the additional plant. It also absorbs men of the stored energy (coal + iron). A poor balance between instruments + the staff productive. The analogy between oil + coal +
capital is not quite equal hence

fuel does not yield interest or anything

consequent to interest.

"Energy" is something that causes event;

or interaction of world kinds. But "causation"

is merely an observed uniformity of reason.

can we say that energy is a concentration of

interactions of world kinds?

If one can realize God within himself

and the power there

it will be easier to live "with detachment" as

the Gita requires, since if we rule the K of G

first then all things shall be added unto us.

NB: (opposite side), we have all things potentially

within us & don't need to be afraid of not

getting what we need or of losing it. There-

fore don't need to grasp & grab and be greedy

wise etc.

James: "There is a saying in India that
to see through Maya is to destroy her. But few realize how literally this is true. The disaster or difficulty that has ceased to confuse or hinder us is about to be defeated. The evil about which we can think and express ourselves clearly, has already cost its power.

To measure our defeat accurately is to reverse it. When a people, as a people, from the highest to the lowest, are united in straight and steady understanding of their circumstances, without dupeit and without illusion, then events are about to precipitate themselves. Discrimination is the mark of the highest spirituality." - Swami Vivekananda - "Aggressive Hinduism." - Halm and Co.

 Madness.

Apply this both to my own difficulties with industrialism and with
those of Indians, and in relation to
and Rodeheaver's on science and Rodeheaver's economics.

If we can say that each child in its
development (until?) goes through all
the stages through which the race
has gone; isn't it also true that
at least morally the race follows
after it goes through the moral and spiritual
development of its moral and spiritual
readers?

In addition to romantic love, which
may be brief, marriage in the West
requires "a basis of common interest and
common duty and a mutuality of tem-
perament adequate for friendship, affection
and forbearance", according to Comaneci.
[Fragmentary text, possibly discussing relationships or moral standards, and concluding with a quote: "Ovid"]
in his *Bhagavad Gita*, discussing the status of Indian women and the ideal of *sati* says: "This last proof of the perfect unity of body and soul, their devotion beyond the grave, has been chosen by many Western critics as our reproach; we differ from them in thinking of our *sullies* not with pity, but with understanding, respect and love. So far from being ashamed of our *sullies* we take a pride in them; that is even true of the most progressive amongst us. It is very much like the tenderness which our children's children may some day feel for those of their race who were willing to throw away their lives for their country right or wrong, though the point of view may seem to us then, as it seems to so many already,"
evidence rather of generosity than balanced judgment.

"We do not as prognosticators may, accept the denial of the ego for the sake of an absolute, or attach an undue importance to mere life; on the contrary we see clearly that the relentless and useless sacrifice of the 'suffice' and the patient is spiritually significent. And what remains of the really clear is the impinuity of the relentless sacrifice to the calculating assertion of rights. Criticism of this position of Indian woman from the ground of assertive feminism, therefore, leaves us entirely unmoved, precisely as the patient must be unmoved by an appeal to self-interest or a merely utilitarian demonstration of necessity. We do not object to dying for an idea as 'suffice', and
patients have died, but we see that there may be other and greater ideas we can better serve by living for them.

The oversight in the Indian reasoning about the position of women seems to me well brought out in the two following sentences in Coomaraswamy's essay on that topic—both on the same page:

"I doubt if anyone will deny that it is the function or nature of women, as a group— not necessarily in every individual case—in general, to be mothers, able in spiritual and physical senses. What we have to do then, is not to assert the liberty of women to deny the duty or right of motherhood, women we regard..."
it, but to accord this function a higher protection and economic than it under
views. "Marriage was
made for man, not man for marriage.
unless he is using "man" in the
sense of mankind - both men & women -
thus leave men free then women
in relation to parenthood. That is not
right, it seems to me. Because of his
relative physical freedom, man ought
morally to have greater moral obliga-
tion than the woman. Otherwise
the situation breeds selfishness in
man & unselfishness in women,
result bad for the race.

"The Oriental woman, perhaps
is not Oriental at all, but simply
woman. If the modern woman could
accept this thought, perhaps she
would seek a new way of escape, not
an escape from love, but a way out of industrialism...

"It is true that the modern woman is justified in her discontent. For of what have she not been robbed? The organization of society for competition and exploitation has made possible for the few, and only the very few, more physical comfort and greater security of life; but even these it has robbed of all power, of the power to walk or to dress or to marry herself, or to bear children or a lover, or to believe in any power not legally acquired. From faith in manly to a belief in woman, what a descent!"

G. Commanaway in "Shaka of Indian Women" in his "Dance of Siva."

I said:

"What is it that the great
men - poets and creators - not men of
analysis - demand of women? - The
one thing they have demanded of women
is life.
To one thing at least the greatest
men have always been indifferent, that is,
the amount of knowledge a woman may
possess. It was not by her learning
that Penelope inspired Odysseus, or the
wanton woman Chryseis. When
Chryseis chose a wife, it was
Eume, because she had the six
gifts of beauty, voice, sweet speech,
needlework, wisdom and charity. We
know only of Helen that strangely,
like she was to some immortal spirit,
in other words, she was radiant.
Pandora's shining made the ground
she stood on bright as gold. The
old English - 'It is this radiance in
women, more than any other quality,'
that urges men to every sort of
heroism, be it war or poetry.

"Everyone understands the
heroism of war: we are not surprised
at Lady Hamilton’s adoration of
Nelson. But the activity of art
is atomic, and highly civilized
people such as the Chinese regard
it with open contempt. What
nevertheless we do not yet un-der-
stand is the heroism of art, that
explaining and perpetual demand
which all creative labour makes
able on body and soul. The
artist must fight a continual
battle for mastery of himself
and his environment; his work
must usually be achieved in the
teeth of violent, ignorant and
well-organized opposition, or against
still more wearisome apathy, and
in any case, even at the last, against the intense resistance which matter opposes to the moulding force of ideas, the Tannais quality in things. The ancient love of women is not too great a reward for those who are faithful. But it is far more than the reward of action, it is the energy without which action may be impossible. As pure moon, the Great God is inact, and his power is always feminine, and it is she who leads the hosts of heaven against the demons.

When men of necessity spent their life in war or in building, when women needed a personal physical as well as a spiritual protection, then she could not do enough for him in personal service; we have seen in the record of folklore
and epic how it is part of woman's inmost nature to worship man. In the words of another Indian scripture, her husband is for her a place of pilgrimage, the giving of alms, the performance of vows, and she is her spiritual teacher — this according to the same school which makes the initiation of man by another eight times more efficacious than any other. What we have not yet learnt is that like relations are needed for the finest quality of life, even under conditions of perpetual peace; the tenderness of women is as necessary to man now, as ever it was when his first duty was that of physical warfare, and few men can achieve greatness,
and then severely without the
danger of a one-sided development,
whose environment lacks this at-
mosphere of tenderness. Woman
possesses the power of perpetually
creating in man the qualities she
desires, and this is for her an
infinitely greater power than the
possession of those special qualities
could ever confer upon her directly.

— What possible mission then,
even in a few attempting, can the
Western world render to Eastern
women? Though it may be able
to teach us much of the means
of life, it has everything yet
to learn about life itself.

"It is sometimes asked,
what opportunities are open to the
Oriental woman? How can she
express herself? The answer is
that life is so designed that she is given the opportunity to be a woman—"in other words, to realize rather than to oppress herself."

Coon drink says that Nietzsche, Blake, and Whitman "might indeed be said to voice the religion of modern Europe— the religion of Individualism."

In his essay "Cosmopolitan View of Nietzsche" (in the Dawn of Siva), Coon drink says among other things: "It is true that we find in his works a certain violence and exaggeration; but it is very natural that of passionate protest against unworthy values, Plutarian virtues, and motives—.... of special
significance in the beautiful doctrine of the Superman—so like the Chinese concept of the Superior Man, and the Indian Rūṣha, Bodhisattva, and Ātman—united.

Amongst the chief marks of the mystics are a constant sense of the unity and interdependence of all life, and of the interpretation of the spiritual and material—opposed to Pantheism, which distinguishes the sacred from the secular. So too is the sense of being everywhere at home—unlike the religions of reward and punishment, which speak of a future paradise of heaven and hell, and attach an absolute and eternal value to good and evil.

"All things are [N] says an unlinked, enclosed and nonexistent..."
'I conjure you, my brother, remain true to the earth, and believe not those who speak to you of supernatural hopes: 'For me — how could there be any outside of me? There is no outside.' Every moment logistically exists, around any 'Here,' they roll all the ball 'There.' The middle is everywhere. Becoming must appear justified at every instant — the present must not endure any circumstances, be justified by the a future, nor the past be justified for the sake of the present.' All these are characteristic mystic intentions, or logical destructions from monism, in close accord with the Biological formula 'Flat at all time.'
"The doctrine of the Superman, whom Nietzsche stands "beyond good and evil", who is at once the flower and the leader and savior of men, has been put forward again and again in the world's history. A host of names for this ideal occur in Indian literature: he is the Āryah (adhet), Buddha (enlightened), Jina (conqueror), Āthākara (finder of the food), the Bodhisattva (incarnation of the chastising virtue) and above all, Jīvan-ānukta (freed in this life), whose actions are no longer good or bad, but proceed from his freed nature.

"Let us see what Nietzsche himself has to say of the Superman."

"Upward goeth one course" from genus to genus.
a honor to me is the degenerating sense which marks 'all for myself.' Is that the doctrine of selfishness? As well accuse the Unpunished, when it declares that all things are dear to us for the sake of the Self. For the moment there is no true distinction of selfish and unselfish, for all interests are identical. Self-realization is perfect service, and our supreme and only duty is to become what we are (That and Them). This is idealistic individualism, and this doctrine of inner harmony is valid on all planes, for we are not moved by what we do, only by what we are. 'Ye constram,' he says, 'all things to flow
toward you and unto you so that they shall flow back again out of your fountain as the gifts of your love. Truly, an appropriation of all values must such a receiving love become; but healthy and holy call I this selfishness.

But another selfishness, that is, an all-too-quire and hungry kind, which would always steal with the eye of the thief; it looketh upon all that is lovelorn; with the craving of hunger it meaneth him who hath abundance; and even both it would knock the table of blessedness. It is the author of a supposed apocalypse of the 'Blonde Beast,' who exclaims, 'Better to perish
than to fear and hate: for better to grind than to be feared and hated!

"Nietzsche has certainly a contempt for pity — that is, for sentimentalizing over one’s own sufferings or those of others. Naturally, life is hard: for the higher man it should be even harder by elision. My suffering and my fellow suffering! What matter about them?" "You tell me, 'Life is hard to bear.' But for what purpose should ye show your pride in the morning and your recognition in the evening?" "This is certainly different from the 'greatest happiness of the greatest number,' which Western democracy has
made them aim, " --

"The Will to Power has nothing to do with tyranny -- it is opposed alike to the tyranny of the autocrat and the tyranny of the majority. The Will to Power asserts that our life is not to be waged by motives of pleasure or pain, the pains of opposites, but is to be directed towards the goal, and that goal is the freedom and spontaneity of the given matter. And this is beyond good and evil. This is also set out in the Bhagavad-

Gita: the hero must be superior to duty (adhyamaanuvartan-vaaham), resolve for the fray, but unattached to the result, for as Whitman expresses it,
battle is lost in the same spirit in which they are won.

If he be wounded, he will urge his counselor onward, rather than ask them to delay to console with him; and he will not insist upon supposing that they in their turn would do otherwise. 'Set your love by preference. Hym your pity; but that is not self-love, it is not even neighbor-love or paternal love. Higher than love to your neighbor is love to the freest and finest ones. Still higher than love to men is love to things and plant-life. — 'Myself do I offer unto my love, and my neighbor as myself' — much is this
"Physical liberty may be taken from a man, but spiritual liberty is his birthright, of which all the armies and navies of the world are powerless to deprive him without his co-operation."

—BERTRAND RUSSELL.

During the last European war, those in England who had conscientious scruples to take up arms against their enemies were often derisively asked as to what they would do if England refused to offer armed opposition to Germany and if the Germans taking advantage of the defenceless condition of England invaded it and the reign of Kultur was installed at the Buckingham Palace with the Prussian bureaucracy issuing edicts from Whitehall? Since the pacifist Mr. Leach has approved of air bombing in Iraq and the pacifist Mr. Ramsay MacDonald is "strengthening" the British position in the Sudan, it would seem as though we are as far from an application of the Sermon on the Mount to international relationships as ever. Yet when the war was still in its initial stages, an eminent English thinker, Mr. Bertrand Russell, attempted to answer the query put to the advocate of pacifism. In an article on "War and Non-Resistance" contributed to the "Atlantic Monthly" in the August of 1915 (now re-printed in "Justice in War Time", By Bertrand Russell), Mr. Russell assumes an imaginary situation in which England having disbanded her army and navy and having declared her intention of neither employing force nor obeying the force of foreign authority, is invaded by Germany. The analysis is interesting and may be briefly summed up here.

To begin with, the pacific attitude of England would be inconvenient to Germany since she would fail to find a decent excuse—such as that of self-defence or defence of weaker states—for her aggression and would alienate not only all civilised opinion but even the public opinion in Germany itself. Yet even if home opposition is overcome and world-opinion placated, the invading force would have no opportunity of winning military glory since there would be no military opposition and the very simplicity of the task would produce in the soldiery a feeling of disgust, instead of pride. The passivity of the populace, however, would enable the Germans to obtain political control by gradually substituting their own bureaucracy for the indigenous one. But at this point, if the nation showed as much courage as it shows in war, there would be difficulties. All the existing officials would refuse to co-operate with the Germans and the dismissed officials could not all be imprisoned or shot, since no fighting would have occurred and such wholesale brutality would be out of the question. Nor would it be easy to create an administrative machinery without popular co-operation. Whatever edicts might be issued would be quietly ignored by the population. (For example, despite orders, German would not be taught by teachers in schools, and if schoolmasters were dismissed, parents would no longer send their children to school: or the raising of revenue would be made impossible by strikes. Whatever the Germans touched, would be instantly paralysed, and it would soon be evident, even to them, that nothing was to be made out of England unless the population was conciliated.

Such a method would, of course, require fortitude, courage, and discipline—qualities which though required for war could be directed into the channel of non-violent non-co-operation that would make the task of subjecting Eng-
Land to alien domination impossible and preserve the best elements of her civilisation, without the heavy losses, the moral evils and the dependence on doubtful accidents of war. For power, in the last analysis requires a popular basis. "In a civilised, highly organised, highly political state, government is impossible without the consent of the governed," says Mr. Russell. "Any object for which men are prepared to starve and die can be achieved by political means, without the need of any resort to force. And if this is true of objects only desired by the minority, it is a thousand times more true of objects desired unanimously by the whole nation."

What is it, then, that prevents the universal adoption of this plan? Mr. Russell says it is cowardice that makes it difficult to meet invasion by the methods of passive resistance. There is, indeed, no doubt, paradoxical though it may sound, that more courage and discipline are needed for the successful suffering as a Satyagrahi than for facing death in the heat of a battle. The slow process of reasoning, the cultivated moral faith, the tremendous imaginative effort itself are more difficult to generate and sustain than the combative spirit with its stimulus to the primitive and cruder instincts of men. Apart from a rigid adherence to non-violence the problem raised by a scheme such as Mr. Russell's is psychological, even more than political. There must be, not a mere intellectual recognition of the beneficence of freedom but a will to freedom so intense and so widespread that large groups of men would refuse to attend to any work except the work of liberation. For this the essential conditions are a unity of sentiment, resulting in a common aspiration for a common future, and a capacity for public organisation. And the task is all the harder when what has to be altered is a well-established system basing itself upon and perpetuating the moral weaknesses of a nation while the nation itself needs a training in discipline and public co-operation in which self-governing countries are naturally not deficient. At the end of three years of a moral experiment very similar to what Mr. Russell suggests—though we have never known Mr. Russell appreciating its spirit or principle—Indian nationalists have discovered that the fault lies not in the excellence of the method but in the weaknesses of the human material. The problem, therefore, alters its whole aspect since it is seen that our main and immediate task is the removal of those weaknesses by creating a spirit of resistance on the one hand and on the other by constructive endeavours for strengthening the moral fibre of the nation. For, as Mr. Russell, in a truly Gandhi vein, remarks, "the soul of a nation, if it is a true soul, without slavishness and without tyranny, cannot be killed by any outward enemy."
language of all creators." 'Ah! that ye understood my word,' he says; do even what ye will— but first be sure as can well. He who cannot command himself shall deny this is infinitely remote from the doctrine of 'getting on one's own way' or 'doing what we like'—'a honor to us,' as he says, 'is the degeneracy sense, which will 'All for myself.' "All those modes of thinking," he says, which measure the worth of things according to pleasure and pain, are plausible modes of thought and maxinets, which everyone conscious of creative powers and an artist's conscience will look down upon with scorn. For the Superman, as we
should say, is not swayed by the forces of opposites.

Would not the harmonious effect of music perhaps be very helpful to a restoration of the Self, as an aid to love and open air? (K. E. Carpenter)
This important work is now three volumes. “A well-written, balanced, simple, and accurate story . . . at once comprehensive, sound, and readable.” — Nicholas Roosevelt, in the New York Times.

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I agree with Vahlen in his diagnosis of industrialism that the opportunity industrial order of Europe and America is a desperately precarious institutional situation.

Communism: "The dead weight of impaired science apprehended simply as the crisis of economic means."
a Sight of the Moon, 10 moment of the Sun,
An Essence of the Dark, Acher of a God,
A Sight of the Pleas, A Winner of the
Sawm, In the Great God's Hair,
An Appearance of the Sun.

Education & Science 97-107, 173, 180, 190, 225, 66, 263, 372 (2), 281-3

Simplicity, 126, 194, 274

Stay in India 12, 231

People to whom I send my love. 190 - 194

Act, 269, 267, 307

Responsibility, 268, 274
vivax

Colonies

20-24, 24-5, 41, 42, 50-52, 43-4, 57, 57-60, 62,
74, 69-72, 81, 81-5, 125, 166-172, 175-177, 193, 197, 198-200.

Pakistan

27, 63, 68, 202 (2), 165 (6, 233, 237, 316, 178, 231)

Indian Wells analogue

10, 20, 26, 44, 45, 55, 48, 74, 75, 79, 80, 81,
85, 165, 232, 268, 247, 244, 276, 281.

Some points - special situations

- Females - Normal
- Common - from 248-268, 269-274
- Kipling 16 p56

Hindus

59

Y 1 p56