

## WHERE DO THEOSOPHY AND SCIENCE MEET ?\*

UNDER the able guidance of Prof. Kanga, many contributors and monographists have collaborated to give us a comprehensive survey of the achievements of modern science and have endeavoured to locate and specify where exactly Theosophy and Science meet.

The war-weary and science-saturated world is to-day unhappy, notwithstanding the phenomenal advancement in values and conditions of civilized life. If a braver and newer world is at all to emerge, it is clear that the peace, joy and bliss of the spirit described in *Theosophy and Vedanta* should be recaptured and reproduced in concrete life. Technological living and civilization should be founded and re-oriented on a truly spiritual basis. The whole personality of man should be trained and developed. Such are the cardinal conclusions argued and established in the volume under notice.

Part III of Volume II entitled 'God', contains fourteen contributions. Part IV entitled 'Law' has sixteen. While it is not difficult to understand the significance of the title 'Law' (as many of the contributions deal with principles, theory and practice of modern law), the part bearing the title 'God' is rather intriguing. As it is, the part stands devoted to the discussion of psychology, psychical research, anthropology and mythology, and no contributor has focussed attention on the special or distinctive problem of God, with reference to the scientific and philosophical arguments for and against the existence of God and connected problems.

For obvious reasons, it is not possible to single out this or that individual contribution for special commendation, as all maintain a high standard of scientific exposition and research. Nevertheless, it can be said that Swami Sivananda's contribution on *Yoga* (pp. 230-254) would be found particularly illuminating, with special reference to *Yoga* methodology and practice. The contribution clears up many of the Western misconceptions about the technique and goal of *Yoga*, and points out that *Yoga* is neither a sort of magic nor self-hypnotism, but constitutes really a carefully planned out system of psycho-physical practices, whose goal is nothing short of holy communion with Divinity in all its supremacy and splendour. But it seems to us that his dictum that 'Yoga is for all' is to

make the goal seem a little too easy of reach by every one.

The contribution on "Astrology (pp. 379-395) by Charles E. Luntz, it is to be feared, betrays some confusion. The earlier part is contradicted by the latter, in which, however, the author expresses the hope that astrology would be accorded recognition like psychology, in due course.

The English rendering of the Sanskrit verse on page 549 is grammatically incorrect.

When all is said and done, there still remains the big question why Theosophy should seem so anxious to meet Science? Is it nervous or lacking in self-confidence? Or, is there any universal dictum that recognition by Science alone is the hall-mark of academic respectability?

For, it can argumentatively be established that *Vedanta*, Vedantic methodology and Vedantic experiences commence just where the experimental sciences end and where their jurisdiction terminates. Theosophy must be prepared to take such a stand, or abandon any claim to be recognised as a system of philosophy, leading to Self-Realisation.

In the opinion of the reviewer, science should grow more scientific and theosophy should grow more theosophical, while a meeting should not be forced between the two.

None of these comments, however, would in any manner affect the general excellence of Prof. Kanga's achievement. Prof. Kanga and other contributors may indeed be said to have rudely shaken international complacency, and pointed out clearly that unless concerted attempts are made to eliminate poverty, disease, unemployment, racial bias and inequalities, the crash of contemporary civilisation is rather inevitable. The "Epilogue" contributed by the Editor is a remarkably fine performance. His call to modern men and women to build our civilization anew on a truly spiritual basis, we are sure, will not fail to evoke a generous response from one and all; for the measure of response to such a call would also be an index of whether there is at all any future for our civilization.

Prof. Kanga and his associates are unreservedly to be felicitated on the publication of this volume which is bound to stir and stimulate international thought as preparatory to the much to be desired spiritual reawakening of mankind.

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