### CONTENTS

#### I. THE WORLD'S UNBORN SOUL

- 1. The meaning of history.
- The Greek spirit: science and rationalism, secular humanism and civic patriotism.
- 111. Medieval culture: Christian religion.
- iv. The Renaissance in philosophy, religion, and politics.
- v. Our times and the need for the emphasis of Eastern religions.
- vi. The Hindu view of religion as spiritual experience is essentially rationalistic and humanistic. The nature of Brahman and self. Divine personality. The meaning of māyā.
- vii. Mankind still in the making.

## II. THE SUPREME SPIRITUAL IDEAL: THE HINDU VIEW

- 1. The Hindu outlook and its germs in the Indus valley civilization. The goal of an integrated life.
- Intellectual consciousness and its working. The meaning of avidyā. Religion as freedom from fear (abhaya) and love (ahimsā).
- 111. The discipline for attaining spiritual freedom. Yoga and its stages. Spiritual insight is the birth-place of religion.
- iv. Consideration of the criticism that the Hindu ideal is not sufficiently ethical. Its reference to the political failure of India. Religion has two sides, individual and social, and is defective if it neglects either.

### III. MYSTICISM AND ETHICS IN HINDU THOUGHT

- 1. The present indifference to religion is a sign more of deepening spirituality than of growing secularism. Advance of science and criticism of history affect external religions. Increasing attention to the spiritual side of religion or mysticism. What is mysticism?
- 11. Schweitzer's criticism of Indian mysticism as life- and world-negating. The distinction that Hindu thought is world- and life-negating and Christian thought is world- and life-affirming cannot be historically sustained. The contrast is really between religion and a self-sufficient humanism.
- 111. A statement of Schweitzer's points.
- The nature of ecstasy. Its relation to and bearing on spiritual life.

I

35

٢8

#### CONTENTS

- v. Ethics and metaphysics and their intimate relation. Highest ethics must be rooted in other-worldliness.
- vi. The doctrine of māyā. Its exact significance for ethics. Māyā is not solipsism.
- vii. The problem of creation. There is no organic relationship between the Absolute and the world. The analogy of ħlā or play.
- viii. Jāāna or spiritual insight is regarded as more important than morality. Perfection is more than progress. Ethical life is essential for spiritual attainment.
  - 1X. Release is criticized as freedom from the world and the will to live. The nature of eternal life examined.
  - x. The conception of 'beyond good and evil'.
- x1. Inner perfection and outer activity. Asceticism.
- xII. A reborn faith in spiritual values is our deepest need.

# IV. INDIA AND WESTERN RELIGIOUS THOUGHT: GREECE

 The new Renaissance in the West due to close contact with Eastern ideas. IΙς

153

219

- The civilizations of the Indus valley, Sumer, Egypt, and Minos.
- III. Rg Veda and the Olympian religion of the Greeks. Iranian gods.
- Iv. The Upanisads and the Orphic and Eleusinian mysteries, Pythagoras and Plato.

# V. INDIA AND WESTERN RELIGIOUS THOUGHT: CHRISTENDOM. I

- 1. Alexander's invasion of India.
- 11. Non-Semitic influences in Palestine. The Essenes. John the Baptist, Enoch. Life and teaching of Jesus. Buddha.
- Roman Empire and the cults of Mithraism. The Egyptian mysteries and Alexandrian theology.
- IV. Gnosticism. Philo.
- v. The Hermetic tradition of Egypt. Plutarch, Apollonius, Basilides, Valentinus, Theodotus, Bardesanes, Marcion.
- vi. Poseidonius, Numenius, Plotinus, Porphyry, Iamblichus, Proclus.

### VI. INDIA AND WESTERN RELIGIOUS THOUGHT: CHRISTENDOM. II

 St. Paul, the Fourth Gospel. The Apologists. Clement and Origen. Augustine. Boethius. Dionysius the Areopagite.

Erigena. Hugo and Richard of St. Victor. Albertus Magnus. Thomas Aquinas.  111. The influence of India on the West in recent times.	
VII. GREECE, PALESTINE, AND INDIA	252
1. The character of Western civilization and its distinction from the Hindu and the Chinese.	
11. Three currents in Western religious tradition, Graeco-Roman, the Hebrew, and the Indian. Historical outline of the Graeco-Roman influence. The strain of scepticism.	
111. The Jewish tendency and its development. The strain of dogmatism.	
The Indian tradition of mysticism. Barth's Dialectical Theology. Christianity and the heritage of India.	
VIII. THE MEETING OF RELIGIONS	306
<ol> <li>Religion in the Indus civilization. Hospitality of the Indian mind. Historical outline.</li> </ol>	
<ol> <li>The Hindu attitude is the outcome not of scepticism or of expediency.</li> </ol>	
111-v. It is traceable to faith in spiritual experience as the essence of religion. Arguments in favour of the Hindu attitude to other religions. Religious tradition and its value for religious growth. The Logos conception.	
vi. The Hindu method of religious reform. Its merits and defects.	
VII-x. The effect of Hindu spirit on Islam and on Christianity.	
IX. THE INDIVIDUAL AND THE SOCIAL ORDER IN	
HINDUISM	349
1. Obstacles to mutual understanding.	
11. Hindu social organization. General character.	
The four ends of life: spiritual, artistic, economic, and ethical.	
1v. The scheme of four classes dealt with from three stand-	

- points, the spiritual-social, the ethical-psychological, and the conventional. The democratic character of the class system. Caste divisions and Protestant movements. Merits and defects of the scheme.
- v. The four stages of life.
- vi. Values, social and universal.
- vii. Modern world and non-resistance.

**APPENDIX** 

386

INDEX

389